

Key of David

This issue focuses on “*the gospel of God*” called the “*glorious gospel of the blessed God*” in 1 Tim 1:11 and “*the glorious gospel of Christ*” in 2 Cor 4:4. By the grace of God it is our utmost desire that God and His Christ be glorified in it.

The Greek word euangelion is translated “gospel” in English and simply means “good news.” From euangelion also comes the designation “evangelical,” a term much used today. To evangelize is the work of announcing and defending the gospel or “the good news.” It is in fact a Christian obligation mandated in the New Testament (2 Tim 4:1-5). Therefore, those who are called “evangelical” commonly believe in spreading the gospel. The question then, at the heart of the matter is, what exactly is the gospel that is to be spread?

Is the gospel primarily a subjective experience? Is it something that happens in an individual’s heart which produces new attitudes and outlooks? Or does the gospel have an objective side apart from or outside one’s personal experience? Could the gospel be a legal issue, fully binding and settled beyond the way one might feel? Is God’s salvation objective, established upon eternal and unalterable legal actions and decrees, or merely subjective and dependent upon the outworking of each individual’s personal and psychological makeup?

The different brothers in the Lord contributing written material undertake such a task for the glory of God and the edifying of His church. They do so believing “*God hath chosen the weak things of the world... to bring to nought things that are: that no flesh should glory in His*

presence” (1 Cor 1:27-29). To God be the glory should He bless this work. Blessed be His name forever!

About this publication

Key of David seeks to edify God’s people in their responsibility to an ever growing dependence on the Lord Jesus Christ as the key into the greatest accomplishment and treasures of the faith (Rev. 3:7,8).

The name was selected from the Lord’s presentation of Himself to the Philadelphian church as the One Who holds “the key of David.” The key is linked in Isaiah 22 with the authority to enter every part of the royal domain and opening or shutting its treasures to whomever the king willed. Thus, the Lord encourages His Church, little and weak as it may be, that He is the all sufficient key to every success and treasure.

Each issue will deal with a doctrinal topic which can be stored as a library of reference material. Its basic format keys on the use of the light of New Testament doctrine with the rich picture-graphics of the Old Testament to present truth associated with the gospel of God, His Son, and His Church. Our desire is to help Christians correctly understand, proclaim and defend the gospel, while upholding and remaining under authority to the Lord Jesus Christ as found in the local church.

We trust this digest’s teaching on both the gospel of the holder of David’s key and the local church’s place as the only God-given center of authority for worship and learning will help establish the churches in the will of the Lord. May God have the glory in this work for His Son’s Name.



The Glorious Gospel of God

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The Problem

Why all need the Gospel of God

Romans 1-3:23

Randy Amos

The opening verses of Romans chapter one (1-17) give an overview of the nature of God's gospel.

1:1 **ORIGIN OF GOSPEL** - not the culture, churches or Christians, but God

1:2 **AUTHENTICITY** - not some new thing, but verified and promised in OT Scriptures with its hundreds of fulfilled prophecies

1:3,4 **SUBJECT** - God's Son, Jesus, the Christ, who is a man from David's kingly line and also God-proven such by the resurrection

1:5 **OBJECTIVE** - for the obedience of faith

1:5 **SCOPE** - "among all nations" – not just Israel, but multi-racial

1:5 **PURPOSE** - "for His Name" – to reveal God and His glory to mankind

1:7 **CAUSE** - "grace" – not what man does for God, but what God does for man

1:7 **EFFECT** - "peace" – the absence of estrangement and anger

1:16 **FORCE** - "power of God" – not money, religion or politics

1:16 **PROMISE** - "salvation" – saved from the punishment of sin (*past*, His death) – saved from the power of sin

in life (*present*, His Spirit) – saved from the presence of sin in our bodies (*future*, His coming)

1:16 **CONDITION** - trust alone in the Lord Jesus

1:16 **ORDER** - to the Jew first (honoring them for their national service to God for which they were chosen) and then the Greek (non-Jew)

1:17 **CHARACTER**- "righteousness of God" - not based on changing feelings, but legal justice

The word "gospel" means good news. However, the gospel as defined in the book of Romans begins with bad news. If there is to be a desire for God's salvation, one must recognize his or her legitimate need. Romans first shows the need of *all* humanity for God's gospel. And this is the order a faithful witness of Christ must be aware of also. Humanity has two major problems before its Creator. One, the wrath of God against sins committed, and two, the wreckage of sin in the life because the fallen sinful nature.

For example, a person is speeding in his car and hits a child. He flees the accident scene in fear as he is being chased by an officer of the law. He crashes into a tree, breaking many bones in his body, ending up in the hospital. The person now has two problems; obviously, a body that cannot function properly because of

the wreck, but also a more serious problem: the legal consequences of the law's judgment.

God's gospel deals with man's dual problem, wrath and wreckage. And this is the order in the scriptural presentation in Romans. First, Scripture presents salvation from the standpoint of the righteous judgment and anger of God. Once Scripture shows God's righteousness satisfied and the legality of His righteous law upheld, it then deals with the problem sin has done to a life made in the image of God. Scripture deals with the problem of the wrath of God first, thus putting God's justice ahead of man's problems. To bypass this aspect is to bypass the very basis on which God can legally deal with the wreckage.

Evangelical preaching today often emphasizes the wreckage of sin: healing broken hearts and alleviating pain. Romans first emphasizes the wrath of God toward our sin which offended Him.

OT PICTURE

In the book of Exodus we find both problems in the children of Israel's experience in Egypt: One, their slavery under the control of the hard Pharaoh which caused them to initially cry out to God, and two, the judgment of God was falling—death on the firstborn. God's salvation would save from both so they could serve Him: their problem of slavery and God's judgment. But God will deal with them in the opposite order. First, God saved them from His judgment by *sacrifice* (passover blood). Then God saved them from their problem of Pharaoh's controlling slavery by His *power* at the Red Sea, Ex. 12-14.

While it is true that life's pain resulting from sin can drive one to seek God for a solution, there is a bigger problem: God's judgment

against his sins. Though his temporal problem may be an important one, he needs to be aware of the more important problem of his eternal standing before an offended God.

NT DOCTRINE

Rom 1:18 - 5:11

Wrath of
God Solved

Rom 5:12 - ch. 8

Wreckage of
Sin Solved

In section one of God's gospel we first want to emphasize what God's salvation saves from. That brings us to the problem of condemnation. Condemnation declares that all men, religious and pagan, deserve the judgment of God. All are worthy of eternal death because of their sins—wrong actions against God.

Western society was built on a system which upholds the difference between right and wrong. Originally, the founding fathers of our country developed the laws of this land based on the truth they found in God's Word. Over time, our society has drifted away from the Bible and taken a more self-centered approach to life and government but ironically, have held on to the laws upon which this country was based. So we now quote "freedom," "one nation under God," "innocent until proven guilty," and other phrases but don't really understand what they mean or where they come from.

What does it mean to be truly free, or to be under God, or completely innocent? For the truth, you need to seek out those concepts in the Scriptures, and a good place to start is Romans, where you will find the opening chapters developing this doctrine of salvation in a logical and irrefutable *legal* argument. Romans will present man's problem as defined in a legal court case.

Court Case: God vs. man

We will now consider God's lawsuit against the human race. Is man under God's judgment because God is a "cranky

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It is a positive thing that God is a legal God Who honors the rule of His law. One is not subjected to the whims and moods of a ruthless dictator but finds security of mind in the faithful actions of God based on legal justice.

old man?" Does God have a favorite race who will escape judgment over others? Remember, this gospel reveals the "righteousness (justice) of God," Rom. 1:17.

It is a positive thing that God is a legal God Who honors the rule of His law. One is not subjected to the whims and moods of a ruthless dictator but finds security of mind in the faithful actions of God based on legal justice.

As a court case begins, it involves a legal system with several basic elements:

- A. **Plaintiff** - the one who makes the charge of wrongdoing
- B. **Defendant** - the one charged with the wrong
- C. **The Charge** - the description of the wrong done
- D. **Witnesses** - those whose witness of the facts will either help or hurt the defendant
- E. **Verdict** - based on evidence presented by witnesses will convey guilt or innocence of the defendant
- F. **Sentence** - if guilty, will determine the punishment

The Plaintiff

God is the plaintiff. As Romans 1:18 says: "The wrath of God is revealed from heaven *against*" The Creator has righteous anger when wrong is done, as it violates Him. God has creative rights over His creation which was to be for His glory. When one's rights are violated, one has a right to be angry and to prosecute the offender such as in the case of a woman who was raped.

The Defendant

The human race is the defendant. As Romans 1:18 also says: "The wrath of God is revealed from heaven against ...

men (mankind)." All mankind is part of the defense, though as concerning God's law, they are broken up into two groups – Jews and Gentiles.

Jews. Those who have the law contained in the Holy Scriptures given through Moses. The law revealed details of the Creator God and His righteous standards for living, the commandments. At the time Romans was written the people who had such revelation were the Jews. Romans 2:12 refers to such as those as "in the law." They would be the ones with the religion of God or those with the Bible.

Gentiles. The nations and races other than Jews. They were in pagan darkness without the revelation of God and His law in the Holy Scriptures. Romans 2:12 refers to such as those as "without law." They were without God's religion, i.e., without the Bible.

The Charge

The Lord's charge is identical against all humanity, religious and nonreligious. In the words of Romans 1:18: "For the wrath of God is revealed from heaven against all *ungodliness and unrighteousness* of men, who *hold the truth* in unrighteousness." God's charge is that men and women have done that which offended Him in His eyes (ungodliness) and that which is not right toward their neighbors (unrighteousness).

The charge is that mankind has sinned. Not only sinned, but sinned with a full knowledge of what they were doing; they held (suppressed or held down) the *truth* in unrighteousness. In other words, they sinned while knowing better -not ignorantly, but knowingly. It is hard to be righteously angry with a person who did wrong, but did it ignorantly. It is another matter when a person sins deliberately, with a full knowledge of what they were doing.

For example, you redecorate your house and change the storage room into a formal foyer with a beautiful white rug. But you forgot to tell the

children and they come in as normal with their dirty shoes and walk on the new rug. You are upset, but have no right to punish them, as they did it in ignorance.

But suppose you told them about the new room and rug and they now said "who cares" and walked across the white rug with their muddy shoes. Would your reaction be any different? You would have righteous indignation for they did it knowingly; it is rebellion which merits punishment.

This is God's charge—that *both* those with the Bible (law) and those without the Bible (law) have sinned knowingly. It will be the burden of the witnesses to prove this.

The Witnesses

The defendant submits excuses why the charge does not apply to him and therefore, why he is not deserving of the judgment of God. There will be four witnesses called to the stand to see if the defendant's excuse holds or the plaintiff's charge stands.

Witness #1 - CREATION

This excuse comes from the Gentile without the law. "I'm not deserving of the wrath of God, for while I didn't always do everything right, I never had a Bible that told me there was a God. I'm innocent because I was ignorant."

Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the CREATION of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Rom 1. 19,20).

The excuse does not hold, for one knows about the existence of God apart from the Holy Scriptures. An intelligent design communicates the existence of a de-

signer. And the brilliance and beauty of the design communicate the greatness of the designer.

Yet, knowing there is a God as witnessed unmistakably by creation, people are not thankful and will not give Him the glory. Knowingly holding down the truth of creation's revelation, they become blind in their reasoning. The fruit of their blindness produced by their deliberate rejection is their pursuit of their own fantasies and religions, Rom. 1:20-23.

The man without the Bible is still accountable for his sins. The wrath of God remains, for there was no ignorance of the existence of God.

Witness #2 - OUR MOUTH

This excuse reasons natural ignorance of right and wrong and yet claims to be socially acceptable. Thus, God's wrath on them would not be legal justice.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein THOU JUDGEST ANOTHER, thou condemnest thyself; for thou that judgest doest the same things. (Rom 2:1).

Some open their mouths in criticism of those who do wrong. By doing so, they have given themselves away, showing that they do know right and wrong after all - or else they couldn't have judged others. Consequently, when they do wrong themselves, it proves it wasn't in ignorance. They stand condemned in God's court.

The next witness reveals how they received the knowledge of morality to judge.

Witness #3 - CONSCIENCE

This excuse also comes from the man without the law and God's religion. It too claims innocence based on ignorance. It reasons that since one did not have the ten commandments written on stones, then one cannot be responsible for breaking a law of which they were not aware.

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For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their CONSCIENCE also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (Rom 2:14-16).

Every person is born with some "standard equipment." "Programmed" in a heart is the basic moral knowledge of right and wrong; the knowledge of good and evil. All societies have some level of law and order demonstrating an inherent knowledge of basic moral values regardless of not knowing the ten commandments. The fact that our conscience convicts or excuses us reveals that there is something activating it. That something is the work of the law written not on stones, but in the hearts of all humanity.

Therefore, the sinner *does* know right from wrong. And God saw the secrets of his soul when he went against his own conscience (2:16). The wrath of God remains and the charge still stands.

Witness #4 - **THE LAW**

This excuse comes from the man with religion which teaches the law from God's Holy Scriptures. He reasons that since he has the Bible and hears it and might even teach it, he is accepted in the eyes of God. Therefore, the wrath of God cannot apply to him.

Behold, thou art called a Jew, and retest in the LAW, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the LAW; (Rom 2:17,18).

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? (Rom 2.23).

It is not the hearers of the law who are right, but the doers of the law, Rom. 2:13. The law wasn't given to give man a free reli-

gious pass into heaven, but to be obeyed for a righteous nation under God. And when that law is disobeyed, man's sin is explicitly revealed.

The ten commandments of law first deal with man's basic moral responsibility toward his Creator. Secondly, it deals with man's basic moral responsibility to his fellow man. To break even one commandment, constitutes one as a guilty sinner (lawbreaker), James 2:10. One armed robbery will put one in jail regardless of how many social deeds he might have performed.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the LORD thy God in vain.

Remember the Sabbath day, to keep it holy.

Honor thy father and thy mother.

Thou shalt not kill (murder).

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Those who know the law and claim such religion stand condemned also because they break the very law they have. The wrath of God stands.

The Verdict

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become GUILTY before God. (Rom 3:19).

The first three witnesses creation: criticizing (mouth) and conscience, have proven that those without the law are not innocent, for they are not ignorant. Now the fourth witness, the commandments, show those with the law are lawbreakers by breaking it.

Hence, the whole world shares the same verdict: *guilty*. As the verdict declares in 3:9,10: "...we have before proved *both* Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one."

Every mouth has been stopped, for not one excuse stands. Mankind is guilty before the Creator. As Romans 3:22,23 summarizes the verdict:

"... for there is no difference [between those with or without law]: For all have sinned, and come short of the glory of God;

Most will concede they have sinned. But God says we are *guilty* sinners. There is the difference. Guilty means to be responsible or accountable for what one has done and therefore, *deserving* of judgment.

For example: One might go out to his garden to get a head of cabbage and find the cabbage is all mushy and rotten. He does not however, call the law and prosecute the cabbage, for though the cabbage is bad, it is not guilty. It had no moral responsibility: it was just a victim of its environment. But, if a thief broke into his house and stole his goods, cabbages included, he now would prosecute, for the thief was morally responsible for his actions and therefore guilty.

Humanity's great problem is that they are guilty of knowingly sinning against God in the first degree. Mankind is not innocent, for mankind is not ignorant.

All need the gospel of God's salvation.

The Sentence

*"Who knowing the judgment of God, that they which commit such things are **WORTHY OF DEATH**..."*
(Rom 1.32).

Sin against God is a serious matter. Its penalty is not just a matter of a few years

of bad luck, but death. Death is separation from God for all eternity. Death is remaining in the results of the wreckage of sin without God's power in your life, Ephesians 2:1-3. Death is the eternal separation from the glory of His coming kingdom, 2 Thess. 2:9. Death is not only the body dying, but the soul and spirit being separated from God in a conscious place of torment called the second death: the lake of fire, Rev: 20:14,15.

This guilt of mankind is not based on feelings or fantasy. All humanity is condemned before God. Condemned, not on the basis of personal opinion, but in God's legal court, based on the justice of law.

Good News

But the gospel means good news. God is not content to leave humanity in such a state. His gospel first provides salvation from wrath and guilt - for there is something to be saved from. This is the initial basis by which the sinner should approach God.

Salvation's attitude is not only that I need God to help fix my life, though that might be true. It is not that "I am worth it" to have a better life and therefore need God's help. Nor is it- "to confirm my self esteem, I appreciate a higher power Who loves me."

The attitude God seeks is one who confesses his guilt as a sinner who is under God's righteous judgment and in need of God's salvation on His terms: *humble repentance and faith alone*. The Lord Jesus taught that the man who said, "*God be merciful to me a sinner,*" went back to his house justified.

Once a sinner is forgiven of his sin and pronounced righteous by God, he is saved from the wrath of God. When this occurs, God then invests His Spirit in the believer's life to also save him from the wreckage of sin.



The Person of the Gospel

“The gospel of God... concerning His Son Jesus Christ our Lord”
(Romans 1:1,3)

Larry Price

One of the unique and essential features of the gospel as revealed in the Bible is the Person of the Lord Jesus Christ.

Unlike the many religions of the world, true Christianity cannot be disassociated from its founder. It is not enough to follow the teachings of Jesus Christ.

It is not enough to seek to emulate His character. It is not enough to attempt to put into practice His moral platitudes. The Bible, God's Word, reveals that true salvation is found in a relationship with a living Person and that person is both God and Man, Jesus Christ.

An examination of the world's religions for the most part shows that they are systems attempting to somehow link man with God; of man attempting to reach God, whatever his concept of deity might be. Religion as such is a way or a system based on merit or works, enabling a human being on earth to reach “God” or “heaven.” The true gospel of God is a revelation from heaven to man. It is God come down to become a man and make a way for man to be forever with the God Who created him. Essential to this plan is the unique person of the Lord Jesus Christ.

You may ask, “Why was it necessary for Him to take on a body of flesh?” The answer lies in part because He came to die for the sin of the world. In order to die He had to become man. Yet, in order for His death to

have eternal significance, He had to be more than just an ordinary man. He had to retain His deity. Truly, this is a great mystery and the Bible states that it is so. While many have questioned the validity of such a plan, there is no question that this is the plan the Bible reveals. Let's look to God's Word, the Bible, as we attempt to come to grips with this monumental truth.

His Person: Human

Paul, an Apostle, begins his great doctrinal treatise known as the book of Romans by stating this essential truth of the gospel concerning the person of the Lord Jesus Christ :

“The gospel of God ... concerning His Son Jesus Christ our Lord who was made of the seed of David according to the flesh and was declared to be the Son of God with power according to the spirit of holiness.”

As far as the earthly lineage of the Lord Jesus is concerned, He was “*made of the seed of David*”. Regarding His Deity, meaning He is God, “...*declared to be the Son of God with power by the resurrection from the dead according to the spirit of holiness*”.

The importance of “*made of the seed of David*” among other things is that one might choose to start a religion, but one cannot choose to be born into a particular family. “Seed of David” is the earthly, human lineage of the Lord Jesus.

“... Joseph, of the house of David...”
(Luke 1:27)

“The Lord God shall give unto him the throne of his father David” (Luke 1:32)

His entrance into the human race came through the royal line of David. His was real humanity, born of Mary, virgin born, without earthly human father and therefore, not corrupted by mankind's sin.

His Person: Deity

Philippians 2:6 says, “Who, [Jesus Christ] being in the form of God, thought it not robbery to be equal with God but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.”

As Son of God, eternally existing as God, the rights of Deity were not something to be “grasped at” or “taken” [robbery] as though not rightfully His. Yet, He came into this world and chose “voluntary subjection” of these rights to the will of the Father. The One Who was “made in the likeness of men” and Who “took upon Him the form of a servant” and ultimately died the death of the cross was none other than the Son of God.

This verse brings out the fact that He was made something that He was not before, “the likeness of men...” He took upon Himself something that He was not before, “...took upon Him the form of a servant...” What he was before He never ceased to be. These verses show that He became something He was not before (very man), but He never became less than what He always had been (very God).

The purpose stated is that He might die the death of the cross.

Now without the cross there is no salvation. But without the Christ, there is no cross!

...at least, no cross able to impact eternal salvation, eternal redemption, eternal forgiveness.

His Person: Fully God and Fully Man

When the early church set out to preach the gospel, they preached the Lord Jesus Christ. Have you ever wondered why they didn't proclaim to people the ethical teachings of Christ? Why they didn't make more than a few passing references to the miraculous works of Christ? Instead, they preached Christ as a living Savior, crucified, yet raised from the dead and alive evermore, able to forgive all that come unto God by Him.

The gospel is a message about the Lord Jesus Christ – but not just a message *about* Him – the Lord Jesus Christ *is* the message. In 2 Corinthians 4 it is called ...*the glorious gospel of Christ...* or, ...*the gospel of the glory of Christ...* Paul could say in Colossians, ...*Whom we preach...*

From this we see that salvation is not found in a system of religion. It is not found in the doing of good works or religious deeds. It is not found in following the teachings of a religious leader, no matter how great that leader might be. It is not found in holding fast to “family values,” no matter how good or right such values may be. Salvation is found in a personal relationship with a living Savior, able to forgive and save and keep through the power of an endless life. (Hebrews 7:16)

As the previous article on “**The Problem**” shows, mankind does not need first a teacher or a “problem solver” or even a miracle worker, but rather, a Savior. This One must be able to come into this world and die a death that would satisfy the righteous claims of God. This is the only way man could ever be delivered from the condemnation under which he abides (John 3:36).

In order to accomplish such a death He had to be Deity Himself, possessing the eternal qualities of the Godhead. Yet, He must be able to enter the arena of humanity

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and live a perfect life, thus defeating the enemy, Satan, on his own turf. He must have a body capable of death and yet, He must arise from the grave, proving that the corruption of sin did not reside in His humanity.

Therefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. (Acts 13:35 – 37)

He must be man, for only man could die. Yet, He must be God, for only in being God could His death be vicarious; a death that would have value for others. Only by being both God and man could His death be substitutionary. His death took the place of death for others. This substitutionary aspect distinguishes the death of the Lord Jesus Christ from the death of a mere martyr who dies for a cause or a good man who dies as an example of great courage or heroism. The Bible reveals that He is both God and man. Combined in His Person is Deity and Humanity. To this the Scriptures give clear and ample witness. This is the very heart of the good news, the gospel.

The resurrection of Jesus Christ is the greatest proof of His deity; He is indeed the Son of God. He himself claimed while on earth to be God and had He not been raised from the dead His claims would have proven to be false and He would certainly have deserved to be stoned, as was attempted on at least two occasions (John 5, and John 8). How we can express with Paul,

“Great is the mystery of godliness: God was manifest in the flesh...” (1Timothy 3:16)

Historical Record

The followers of the Lord Jesus first made a public proclamation on the day of Pentecost. After the coming of the Holy Spirit and the filling of those believers there, the outward manifestation of

speaking in other tongues led many of the dwellers of Jerusalem to conclude that the disciples were drunk with wine. Peter stands to address the crowd and to correct the notion that they were drunk. In the English Bible this rather lengthy message takes up 26 or so verses. It is the heart of this message upon which we want to focus.

At least 12 of the 26 verses allude to the resurrection of the Lord Jesus Christ. While there is passing reference to His miracles (v.22), the sum and substance of this message is that this Jesus had been raised from the dead and that God had “done something,” “brought forth” or “produced” something, He had made Him both Lord and Christ.

This early message is representative of the preaching of the followers of the Lord Jesus. They walked with Him for the years of His earthly life. They heard His teaching and some of them would go on to record in written form His teachings. Yet, they preached the Person, alive from the dead and ascended into the heavens. He was alive and because of Who He was and what He had done, forgiveness of sins was available to all who placed their trust in Him.

In the message of Paul at Antioch we find the same emphasis:

And though they found no cause of death in him, yet desired they Pilate that he should be slain.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

But God raised him from the dead:

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. Acts 13:28 -31

The historical facts of the gospel are presented. Then in conclusion Paul states

that it is through Jesus Christ, the One raised from the dead and now alive, that forgiveness was to be found.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts 13:38 – 39)


Salvation Found in a Person

The apostles and early followers of the Lord knew what many in our times seem to have forgotten or discarded - that the moral and ethical teachings of the Lord Jesus can save no one.

It was not a common view of morality or “family values” that provided a bond linking those

early believers together, but a fellowship in the great redemptive truths of the gospel, the Person and work of the Lord Jesus.

With the gospel, the foundation of their fellowship one with another, they launched out to proclaim the reality of a living Savior to a lost and dying world.

So it is in the day in which we live. Salvation is revealed in the Bible, God’s Word. It is called the “gospel” or the “good news.” The heart and core of this good news message is Jesus Christ, the One Who lives today and was dead. He was dead because of sins, although not His own. Because of His essential nature, death could not hold Him and He rose from the grave, victorious over sin and death. He extends His offer of forgiveness to all who come unto God by Him. Salvation is found in a Person and that Person is the Lord Jesus Christ, Son of God and Son of Man. 

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HUMANITY’S TWOFOLD PROBLEM SOLVED IN THE PERSON OF THE GOSPEL

Barry Kirk

The Gospel of our blessed God is glorious because of its infinite Executor. Human language fails miserably in its attempt to adequately describe Him. Even the ‘whole world itself could not contain the books that should be written’ (Jn 21:25) if He were to be appropriately depicted in word. However, the word of God itself so wonderfully and perfectly reveals His person and work to the believer’s heart and mind in many beautiful word pictures also known as types or examples.

Two of these examples found in the Old Testament, the Burnt Offering and the Sin Offering, speak of the abundant degree to which the Lord Jesus has solved humanity’s twofold problem when it contem-

plates a right relationship with the Blessed God: 1) its absence of any assets of goodness and 2) its presence of many liabilities of badness.

The burnt offering of Leviticus 1 is seen answering to the first. In verse 4, the offerer is seen laying his hand upon the head of the blemishless burnt offering. In so doing, he was demonstrating by faith that the LORD counted all of the offering’s goodness as transferred to him (the offerer). Then the sin offering of Leviticus 4 is seen as answering to the second. Over and over, the offerer is seen laying his hand upon the head of the sin offering. Here, there was also a transfer, but in the opposite direction. This time he was demonstrating by faith that the LORD

counted all of his (the offerer’s) badness transferred to the offering. In the laying on of hands of the burnt offering, everything that the offering meant to God in all of its perfection and satisfaction became the offerer’s. And in the laying on of hands of the sin offering, everything that the offerer was in all his sin before a holy God became the offering’s in his stead.

What a glorious and complete gospel indeed ... one that would not just transfer our sin liability to Him and leave us with no debt (as glorious as that would be), but one that would also fill our account with the assets of Heaven itself even ‘the righteousness of God in Him’ (2 Cor. 5:21).

Performance

What Work God Required to Satisfy Him

Henry Sardiña

Romans 5:12 teaches that "...sin came into the world through one man." We know from God's word that man through whom sin entered was the first Adam. As you read that account in Genesis 3—the entrance of sin into the world—you'll find other major players besides man: God, the serpent, and nature. Considering that, it is instructive to examine Christ's performance in these spheres. You'll find all four spheres of Christ's performance detailed in Romans, which gives us the doctrine of the Gospel.

Christ Himself is prefigured in Genesis 3 in the coverings God provided for man. Bloodshed is implied as the necessary foundation for the Bible's major theme: God's provision to save ruined man through the Person and work of His Beloved Son! The Creator God, who called out in search of ruined man, "Where art thou?" would meet him in the place where another Man cried, "My God, My God, why hast Thou forsaken Me?" There alone could the two meet again in loving union and harmony. (John 8:28; 12:32).

ETERNITY'S PREOCCUPATION with Christ shall not exhaust the wonders of His redemptive performance (work). What can one article unfold? John saw Him in glory as the LAMB freshly slain, though He was the Lion of the Tribe of Judah (Rev. 5). When Moses and Elijah appeared with Him in glory, their theme was His death that He would accomplish in Jerusalem. To the heights which God's holiness reaches the depths of man's ruin extends. Only One could ever bridge the gap, blessed be His Name.

"For there is one mediator between God and men, the Man, Christ Jesus." (1 Tim. 2:5).

Christ's Performance Godward

Lev. 17:11 is a very defining scripture of God's character from the early stages of His Old Testament revelation. In it God declares, "It is the blood that makes atonement for the soul." This was an expression of God's relation to sin and its possible forgiveness. Sin is horribly destructive, and God could not overlook it. It could never be said of God that sin did not matter or that it was a light thing to Him. The rebellion of sin with its destructive and painful effects on creation rang loudly in the Sovereign's heart to judge and banish it from His creation. "Where is Abel, your brother," He asked Cain. "What have you done? The voice of your brother's blood cries out to Me from the ground." (Gen. 4:9-10)

God's Character Upheld

Yet, God longed to save man. How could both be accomplished without compromising God, His government, and His justice? God's forgiveness could never be at the expense of His holy character, for "He cannot deny Himself." (2 Tim. 2:13). What's more, it would have to be consistent with the claims of universal justice, and consistent with the righteousness of God's very throne. (Rom. 1:17). God must be vindicated as absolutely righteous in granting forgiveness so that none could object morally, and that there could never be a sustainable charge against Him or His government over the universe. Meaning, that in order for God to save man, these specific criteria had to be met.

Power To Satisfy God's Judgment

The ability or power of God to save (forgive) was accomplished through the Son of

God at Calvary, where Christ upheld the expressed character of God.

At the cross, —though in Him was no sin, He knew no sin and He did no sin— the holy and beloved Son of God allowed Himself to be made sin for us under the judgment of God. God did not spare Him the minutest fraction of punishment sin deserved. God hates sin and would not let it go without judgment, even when it was His Son bearing its penalty! And more, because it was His eternal Son who bore it, He could endure the judgment to its uttermost and bring it to an end. His own words at Calvary testify, “It is finished.” Therefore, Romans 3:21-26 deals with the glorious truth “that God might be (both) just and (at the same time) the Justifier of the one who has faith in Jesus” - all possible by the satisfaction (propitiation) of God and the vindication of His character through the performance (work) of His Son at Calvary! Blessed be His Name.

But There's More

Much more. Christ's performance does not simply provide God the ability to forgive merely to restore man to his pre-sin condition. No, the performance of Christ would bring God the fruit of an entirely new creation, greater, in fact, than what the spoken word of the first creation ever could yield. The incarnate Word would have to die to bring forth much fruit (John 12:24; Rom. 8:31-39). This would be the fruit of a creation possible only through the incarnation, death, burial, resurrection and exaltation of God's Son (Eph. 2:10). “Behold, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” (2 Cor. 5:17).

Consequently, Christ made it possible for God to do more than forgive. Having removed every obstacle in God's way (Rom. 5:18-21), God could now move in unlimited and unhindered grace to sinners. By grace through faith in Christ, He not only imparts His very life to us but also receives us into His family as His own sons, every single one of us fashioned like unto His very Son! (Rom. 8:29). What a portion both for God and man!

OT PICTURE

Two beautiful pictures of this are seen in the Trespass Offering (Lev. 5:14-16) and in the “new grain offering to the Lord,” consisting of two loaves baked with leaven in the Feast of Pentecost (Lev. 23:15-17).

In the Trespass Offering it was necessary, after estimating the damage sin had caused, not only to restore but also to add a fifth part more. So the end result after sin's damage was better than if sin had not come in at all! Calvary's fruit for God is such that He will never regret the cost of His Son's death, “Yet it pleased the Lord to bruise Him...He shall see the labor of His soul and be satisfied,” (Isa. 53:10,11), satisfied with the pleasure of having multitudes of worshipping sons fill His house forever. And of the Son Himself, Who came in search of sinners that He might bring to His Father as worshipping sons (John 4:23; Heb. 2:10-13), the inspired record states, “Who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the Throne of God.”

The other picture is loaves with leaven having been put to the fire. Leaven unchecked corrupts and destroys. It is always associated with evil in Scripture. But when a leavened loaf is baked, the fire stops the activity of the leaven and the baked loaf is better than it would have been if unleavened. Such is the result of what God through Christ has done. The fire that fell on His Son at Calvary judged the leaven of sin. The results of the sufferings of the Holy One made sin for us under the fire of God's judgment are what the apostle calls “an eternal weight of glory.” He speaks of God being able to do “exceedingly abundantly above all you could ask or think,” and goes on to say, “For I reckon that the sufferings of this

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present time are not worthy to be compared with the glory which shall be revealed in us.” (Rom. 8:18). No wonder, “for eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him,” (1 Cor. 2:9) all the product of Christ’s redemptive performance for God. No wonder the Scripture says that God wills that all men honor the Son, even as they honor the Father. Glory be to the name of our Lord Jesus Christ!

Christ’s Performance Manward

If man would have a redeemer, it would have to be a man (Ruth 4:1-10; Rom. 1:3; Gal. 4:4; Heb. 2:10-16). “For it is not possible that the blood of bulls and goats could take away sins.” A dumb beast could never represent sinful man under the judgment of God for sin. What does an animal intelligently know and understand about sin, or of rebellion, envy, jealousy, hatred, and the list goes on without end? What can an animal understand of the harm and pain caused by human sin, of the slander brought upon the name of God because of it? And which of the millions of animals slain for sin on Jewish altars ever went there knowingly and willingly, while personally choosing to die for the guilty?

Criteria For The Sacrifice

If anyone then would ever approach God on behalf of ruined man to take the penalty sinful man deserved, he’d have to understand the implications of sin, its consequences, and the depths of its necessary penalty in relation to a full understanding of the character and holiness of God. God required it to be so, lest judgment and forgiveness be no more than a sham. It is not possible one could pay the penalty for that of which he knows nothing or accept personally the cost and terms of judgment without understanding them.

But herein is another dilemma. Not only is a beast incapable, fallen man, though endowed

by His Maker a spiritual being able to understand the things of God, knows little at best of God’s holiness, of his own ruined condition and degree of guilt, the wicked implications of his sin, or the judgment God required. So Romans 8:3 tells of another Man, God’s Son, come “in the likeness of sinful flesh.” He became fully human. It had to be so. Yet, He was not merely human, but the eternal Son of God. Though fully human, He also was unlike every other human, for He was perfectly sinless. He came “in the likeness of sinful flesh,” not in sinful flesh. It was on this blessed Person that God “condemned (judged) sin in the flesh,” i.e., human sin. Peter writes, “who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness - by whose stripes you were healed.” (1 Peter 2:24)

God help us see the loving wonder of it. This Man knew all that sin is. He knew all about the depths of the ruin of sinful flesh and its corruption of God’s physical creation (Rom. 8:20, 21). He knew fully the wreckage of sin. He knew all of the holiness of God. He understood perfectly the judgment that sin deserved under such a God and what He would have to bear for God to be propitiated (satisfied) (1 John 2:2 & 4:10). Behold, the Lord’s full awareness in Gethsemane! Watch as He rises from there, eyes, heart and mind wide open, voluntarily choosing to lay down His life for sinners, yea, for me!

What great comfort and sustenance for the Christian life, my reader friend! In every trial and regrettable failure or sin on our part, we need not despair or give up. He knew all and He knowingly gave Himself. I can shout with Paul, “He loved me and He gave Himself for me!” (Gal. 2:20) He was my willing and accepted representative, fully and perfectly in all my sin and ruined condition under the judgment of God. There, when He died, I died. There, when judgment fell on Him, judgment fell on me. Thus, before God I died and His sentence on me and my sins has been carried out. (Rom. 6:1-14).

Representing Man

However, in Christ’s performance manward He was not only to represent sinful

man under God's judgment, He came to represent God to man. Man had been created in the image or representation of God. It was through the representation God vested in man (Gen. 1:26-28) that the invisible but personal Creator God of the universe would govern and visibly manifest Himself. It was human sin that made God's representation slanderous and by it plunged the world into darkness as to the truth of God.

The reaction of the first man (representative) when he sinned was to hide, to flee from God. His nature now changed to one of self-dependence, self-interest, and self-preservation. He now knew nothing of trust and confidence in a faithful Sovereign nor had any desire for it (Rom. 3:11, 12). In His alienation, all man could gather of God was One who was out to slay him, if not punish him, by taking from him his freedom and pleasures. Into such a scene the Son of God incarnate appeared that a great light might shine in the darkness (Isa. 9:2; John 1:4, 9; 8:12). It would be in the representation of the Second Man and only by Him that God would be manifest and known. "No man has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him...being the brightness of His glory and the express image (representation) of His Person." (John 1:18; Heb. 1:1-3).

Now herein is another consideration. If God was perfectly represented (manifested) by the Man Jesus, then how men treated Him was the expression of how they felt and treated God. It would reveal and become the measure of the true character and condition of the heart (nature) of man before God.

Now, as the Lord Jesus lived on earth, all that He said and did enabled man to hear, see and know more of God than ever before. But it is important to note that the full representation of God and His glory did not take place during His life but at His death. The Lord Himself taught this and told of it before His death, as He revealed exactly when God would be fully declared and glorified in Him: "Then they said to Him, 'Who are you?' And Jesus said to them, 'Just what I have

been saying to you from the beginning. I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.' They did not understand that He spoke to them of the Father. Then Jesus said to them, 'When you lift up (crucify) the Son of Man, then you shall know that I AM.'" (John 8:25-28).

Crucial Timing

When God came and called out to Adam, "Where art thou?", the man's reaction revealed how complex this issue of God making Himself known to save sinners was. How could God reach man who covered sin so as not to admit it and hid so as not to be found by Him? This would be the task of Christ. He would need to expose man in his utter sin and guilt before God, while simultaneously revealing God in His gloriously holy and loving power to save and not condemn! God loved them while they were His enemies (Rom. 5:10). In order for this to be accomplished, it would be necessary for the Son to be delivered to the will of man, into the hands of sinners (Mark 14:41; Luke 23:25; John 19:10,11).

I believe this is much of Gethsemane's agony. From birth and throughout His life Christ had been the object of Satan's attempt to kill Him through the agency of evil men (Matt. 2:13; Luke 4:28-30; John 8:44, 59). But He was untouchable. This veil of protection seems to be removed at Gethsemane. Now sinners' hands would have their way with the holy, spotless Son of God (Note 2 Sam. 24:14).

The Cross of Christ is the performance of man's will and the expression of man's relationship to God. Both man's character and guilt are measured there. "He being delivered by the determinate counsel and foreknowledge of God, you have taken and with wicked hands have crucified and put to death." (Acts 2:23). "He who hath seen Me hath seen the Father," was the claim of the One murdered by man on the tree! But "He who hath seen Me hath seen the Father,"

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were the words the very Father had given the Son He would not spare, that the world might know the unquenchable love of God in His performance to save ruined man! Thus, His cry, “My God, My God, why hast Thou forsaken Me?” forsaken by God for the sin of His enemies at the very place their hate had nailed Him to the tree. The judgment fell on the innocent Son before the very eyes of the rebels gathered there against God, God revealed as Savior at the exposure of man at his worst. Only there would a sinner bow, confess, repent and trust before a holy God and not hide or flee from His Presence.

OT PICTURE

The picture is vivid in 1 Kings 18. Little did the people realize the implications of what they agreed to (vv. 22-24). If YHWH answered by fire, His very answer would render them guilty and worthy of judgment, for they had not glorified Him as God. His answer could only be one of fire (judgment), a fire that should fall on them; but the very answer from God that exposed their guilt, its fire, fell on the innocent sacrifice and not on the people! There and only then, “when all the people saw it, they fell on their faces; and they said, “The Lord, He is God! The Lord He is God!”” (1 Kings 18:36-39).

Oh, for the place the Son revealed God to man. May our hearts bow in holy worship around the One where God and sinful man can meet! “I am the way, the truth and the life. No man can come to the Father but by Me.”

Exposing The Wisdom Of Man

The cross of Christ was necessary to save man in another aspect, too. The nature in man—that “old man” that would crucify the Lord of Glory in its wisdom, religion and power—was wholly unfit to be relied upon or to walk before God (Rom. 8:7-14; 1 Cor. 1:18-29; 1 Cor. 2:6-8). The cross, then, exposes the utter ruin and bankruptcy of man, and by it, brings an end to self so that every

believer would look to Christ for all—never again resorting to self, man and his ways, or to the wisdom of this world. (1 Cor. 1:30, 31; Phil. 3:3; Col. 2:6-10; 3:1-17).

After Paul understood the cross, he said he was no longer worthy to live. “I am crucified with Christ; it is no longer I who live,” he said. He then went on, “Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God.” (Gal. 2:20).

May we never forget the cross! And may we let it teach us, “If indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed of the spirit of your mind, and that you put on the new man which was created according to God in true righteousness and holiness.” (Eph. 4:21-24).

Finally, when our Lord Jesus Christ was “obedient unto death, even the death of the cross” (Phil. 2:8), He did this as a Man towards God. He therefore placed all men in Himself on this ground before God. This is pictured in the atonement of the burnt offering on behalf of the worshiper in Leviticus 1:4. The burnt offering was not a sin offering. It was an offering fulfilling what God required of man in a positive sense, absolute and total devotion to the will and Person of God for God’s glory and pleasure:

“Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, and with all thy strength,” (Deut. 6:5). It is the teaching of Romans 5:19, “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.” It is on the perfection of Christ’s obedience that God moved on behalf of his unique Man in a way He could not act on behalf of any other man. God raised Him from the dead and exalted Him to the highest place in the universe (Phil. 2:9-11).

The good news of this is that now for every sinner who comes before God on the ground of Christ’s performance and acceptance before God, God will act on his behalf as He did on Christ’s! All these are said to be

“in Christ” and “accepted (by God) in the Beloved,” (Christ) (Eph. 1:4,6). Thus, the God who raised Christ will raise the believer (Rom. 8:11). The same God who opened heaven to let Christ in as the Man in the Glory will bring in all who stand before Him “in Christ.” The standing of every Christian with God is as sure and settled as that of Christ forever! Hear the words of Scripture, that we might wholly know.

“What is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.” (Eph. 1:19-21).

Christ's Performance Toward Satan

“No one can enter a strong man's house and plunder his goods unless he first binds the strong man. And then he will plunder his house.” (Mark 3:27).

It was through a man (Adam) that the goods were delivered to Satan. These included humanity and all the kingdoms of this world and the glory of them (Luke 4:5, 6). If one then were to plunder Satan's goods and take them from him, it would have to be a Man. Thus the Lord Jesus, the incarnate Son of God, engaged Satan and He did so as a Man. He could not do so as the Son of God in heaven.

The First Adam Lost it All, The Last Adam Won it All

And then more!

Having refused the will of Satan (Luke 4:7, 8), He would now go on to break Satan's stronghold and establish the will of God in this world. This would be the exact opposite of what Adam established in the world. But in order to do it, He would have to obey God in the face of all Satan would bring

against Him to keep Him from victory. Yea, Satan, through the agency of sinful man, would do all to prevent Him, even nailing Him to the cross.

Thus, the essence of true humanity, which is doing the will of God (Deut. 6:5; 8:3; Luke 4:4), triumphed over Satan. Satan could not prevent Christ as Man from obedience to God “unto death, even to the death of the cross.”

The Lord Jesus Christ, the Man, engaged the enemy on the ground in which Adam delivered all to him and, “having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it...wherefore, God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that He is Lord...” because, “the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” (Col. 2:15; Phil. 2:9-11; Rev. 11:15).

The Man who was perfectly under authority (Matt. 8:9) and learned personally the full cost of obedience under authority (Heb. 5:7-9) is the One to whom God has given all authority! (Rev. 5:1-7). Blessed be His holy name!

Christ's Performance Toward Nature

Death came in Genesis 3; so too, the curse on the ground. All nature, from man, to the sea, to the air, to the ground and all that therein live were affected. Out of that scene of death and corruption came the promise of God's salvation (Gen. 3:15). The hope of all would be this unique Son, born from a woman without human father (Gal. 4:4). Thus, in death her name becomes Eve, the mother of all living, for through her would come Him who would bring life out of death, “All the promises of God in Him being yea, and in Him Amen, to the glory of God through us.” (2 Cor. 1:20).

If one then were to plunder Satan's goods and take them from him, it would have to be a Man. Thus the Lord Jesus, the incarnate Son of God, engaged Satan and He did so as a Man.

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Oh, and what glorious promises they are! Forgiveness of sins, an end to evil and sin, judgment on the wicked and reward for the godly, deliverance from Satanic tyranny and bondage, resurrected, glorious bodies, free of sickness, pain and death, the earth regenerated with God's order reestablished in every creature, the sons of God reigning with His Son, and Christ over it all! So great is the hope in light of the present condition that the whole of creation is said to groan as if in labor pains in its anticipation of it all (Rom. 8:22).

Out Of The Ground

What a glorious hope! But what is its foundation? Where is its guarantee? The seal of it, every bit of it, is our blessed Lord's resurrection! Without it all is empty, everything doomed, even we are still in our sins (I Cor. 15:12-18). The resurrection of the Lord Jesus is the triumph over every enemy, curse, and effect of sin. If He could not come out of death, reversing the ground's curse and sin's effect from Genesis 3, how then could He raise others or reverse the corruption upon all nature as prophesied in God's Word? (1 Cor. 15:20-28).

The Lord Jesus Christ's resurrection is both God's declaration of His sovereignty (Acts 17:30, 31), as well as His universal verdict that Jesus Christ is His Son (Rom. 1:4).

The fate of all men now hangs upon each individual's stand in relation to who Christ is. The world's verdict was rendered at Calvary (John 19:14-20). There the world crucified Him to prove their verdict that He was but common with every man under nature's powers. "Come down from the cross and save yourself from the unalterable forces that hold you there and will destroy you," they mocked. "Come down and we will believe you are the Son of God."

God answered three days later! The whole world lies in the balance of these two verdicts, the most momentous events ever to take place on our planet. Faith in His resurrection is the saving difference

(Rom. 10:9, 10). It is the cornerstone upon which all the fall and its judgment will come upon you or all its glorious reversal will be your portion to enjoy with your Savior in glory forever.

So whatever the sphere, whether Godward, manward, Satanward, and toward sin's corruption of nature, all is eternally, fully, and victoriously settled on the performance of the glorious Person of the Exalted Lord Jesus Christ. This is the one by whom God speaks, "whom God hath appointed heir of all things, by whom also He made the worlds; who, being the brightness of glory, and the express image of His Person and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high ... waiting till His enemies be made His footstool." (Heb.1:2-3, 13).

Which is your verdict? On what ground are you standing? The cursed ground or the ground redeemed in Christ? (Gen. 3:17; Jn. 12:24)

"What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is He who condemns? It is Christ who died, and furthermore is also RISEN, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: 'For your sake we are killed all day long; we are accounted as sheep for the slaughter.' Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:31-39).



So whatever the sphere, whether Godward, manward, Satanward, and toward sin's corruption of nature, all is eternally, fully, and victoriously settled on the performance of the glorious Person of the Exalted Lord Jesus Christ.

Prophetic Seal

or Authenticity of the Gospel

Notes:

“The gospel of God... (which He had promised afore by His prophets in the holy scriptures,) concerning His Son Jesus Christ our Lord ... ”

(Romans 1:1; 2, 3)

Larry Price

Prophetic Witness of Scripture to the Person of the Gospel

The identity of Jesus Christ is essential, no matter what aspect of the gospel we care to examine . If He is not Who He said He is, then His claims are not valid and the Christian gospel is just an empty shell, de-

void of reality, just the message of another religion dotting the landscape of human history. While many proofs might be set forth to show who Jesus Christ is, this article will confine itself to the prophetic witness of Scripture. The sheer number of predictive prophecies recorded in God's Word regarding the Person and work of the Lord

Prediction	Date	Person
Exact Location of Birth: Country- <i>Israel</i> ; County- <i>Judah</i> ; and City- <i>Bethlehem</i> .	704 BC Micah 5:2	JESUS our LORD
Exact Racial Roots: A Semite from <i>Abraham</i> ; A Jew from <i>Jacob (Israel)</i> ; and Royalty from <i>King David</i> .	1016 BC Psalm 89:34-37	JESUS
Time coming: before destruction of 2nd Jewish temple- He came before 70AD	539 BC Daniel 9:24-26	JESUS
Exact type of transportation: a young unbroken donkey- <i>thy king cometh...riding on an ass</i>	516 BC Zechariah 9:9	JESUS
Would be rejected: <i>crucify him... we have no king but Caesar</i>	712 BC Isaiah 53:3-5	JESUS
Exact amount He would be sold out for: <i>thirty pieces of silver</i>	494 BC Zechariah 11:12	JESUS
Exact method by which He would die: <i>pierced hands and feet—crucifixion</i>	993 BC Psalm 22:16	JESUS
Exact drink He would be given in death: <i>gall with vinegar</i>	993 BC Psalm 69:21	JESUS
Exact dying words- <i>“My God, My God why hast thou forsaken me”</i>	993 BC Psalm 22:1	JESUS
Exact words of enemies: <i>“He trusted in God, let Him deliver Him”</i>	993 BC Psalm 22:8	JESUS
Exact type of burial for body: <i>make grave among the rich</i>	712 BC Isaiah 53:9	JESUS

Notes:

Jesus Christ are overwhelming and provide a powerful witness to the veracity of the gospel.

Listed are just some of the many references that spoke in advance of the One Who would come and of what He would accomplish.

What God Said Beforehand Concerning The Deliverer, The Savior, The Messiah:

Over 300 prophecies in the Bible speak of Jesus Christ. Specific details given by these prophecies include His tribe (Gen. 49:10), His birthplace (Mic. 5:2), dates of His birth and death (Dan. 9:25-26), His forerunner, John the Baptist (Mal. 3:1; 4:5; Matt. 11:10), His career and ministry (Is. 52:13-53:12), His crucifixion (Ps. 22:1-18), His resurrection (Ps. 16:8-11; Acts 2:25-28), His ascension (Psalm 2; Acts 13:33), and His exaltation as a priest-king (Psalm 110; Acts 2:34). The kingly magnificence of His second coming is also graphically portrayed. Psalms 2, 45 & 110 picture His conquest and dominion over the nations. His kingdom is characterized in Psalm 72. Events leading up to and including the first and second advents of Christ are described in the two burdens of the prophet Zechariah (Zech. 9-11,12-14).

Not only are the prophecies themselves fascinating, but the events surrounding many of these prophecies show the necessity of God working to accomplish these things in remarkable and supernatural ways. Take for instance the prophecy given concerning the tribe in which the Messiah would be born.

His Tribe (Gen. 49:10)

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Here we find God once again narrowing down the terms of the qualifications for the Messiah, making it from a human standpoint increasingly more difficult for these things to come to fulfillment. Not only

would the Messiah be from the Nation of Israel, but now the specific tribe is named. The odds narrow and according to the scientific law of probability, the chance of this happening in exact fulfillment increases to astronomical proportions.

Let us now move forward in history at least 700 years from the time of the recording of the prophecy, and much longer from the time of the actual giving of the prophecy (approximately 1700BC) to the time of the kings. During one stage in the nation of Israel's history there was a woman named Athaliah. She was determined to destroy the entire "seed royal" and set about her wicked murderous task of wiping out the royal line, that is, of the "house of Judah." She nearly succeeded and the line was down to one baby, Joash.

Was it so that God's whole program was down to one little baby? The salvation of all humanity depended on the survival of that child.

He was hidden in the house of the Lord until such time as a successful coup could be achieved. What a miraculous preservation of the Messiah's line by the true and Living God!

Birthplace Foretold (Micah 5:2)

Concerning the place where Messiah would be born, it was recorded by the prophet Micah:

But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Note that Micah says that the ruler would be born not just in Bethlehem, but in Bethlehem Ephrathah. Matthew 2:5 shows that this prophecy was recognized by Jews as indicating the birthplace of the Messiah. The earlier name of Bethlehem (cf. Gen. 35:19) is added to distinguish it from the

Bethlehem in Zebulun (Josh. 19:15). Bethlehem in Judah was the hometown of David (1 Sam. 17:12). A king from David's line (cf. 2 Sam. 7:16) is intended here as clearly stated in Isa. 11:1. Predicted here is the specific place where the Messiah would be born.

Sufferings Described (Psalm 22)

Consider also the graphic portrayal of the Messiah's suffering as prophetically depicted in Psalm 22. Whatever one's view of Psalm 22 might be, it is evident that the scene of suffering there described was never realized in the personal experience of David. While one might argue that this is a poetic way of describing personal suffering, when we examine the details and compare them with what happened in the experience of the Lord Jesus Christ, we realize this Psalm could only find its fulfillment in His experience.

It is not the purpose of this article to give a full exposition of Psalm 22, but rather, to note a few of the details that authenticate the Lord Jesus Christ as the Messiah.

*Ps 22:1:
My God, my God, why hast thou forsaken me?*

Here we find the very words the Lord Jesus would cry from the cross while in his deepest agony, recorded 1,000 years before He ever walked this earth!

*Ps 22:16:
"They pierced my hands and my feet."*

By way of prophetic prediction this verse describes the very method by which the Savior would die. This is all the more remarkable when we consider that crucifixion was probably not in use at the time this Psalm was written and perhaps more importantly, it was never used by the Jewish nation as a form of capital punishment. The Mosaic law prescribed stoning as the method for executing criminals or lawbreakers.

*Ps 22:18:
They part my garments among them,
and cast lots upon my vesture.*

The remarkable fulfillment of this prophecy is found in all of the gospel accounts. We cite the following from John's gospel. (19:23-24)

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

It was predicted here that the clothing of the Lord Jesus would be torn, but they would gamble for His robe. How was it possible for the Lord to fulfill this prophecy? The decision of the soldiers to tear His garments and to gamble for His robe was made while Christ was on the cross! The soldiers arrived at their decision without coercion from the Lord. The soldiers certainly were not interested in the prophecies of the Bible. They were not trying to order events to give the appearance of fulfilled prophecy.

Many of the events surrounding the death of the Lord Jesus were recorded shortly after His death. His enemies who were living at that time would have been available to dispute these accounts, had these merely been stories made up by the disciples.

Isaiah 53 Minute Details Given

Isaiah 53 has long been a favorite passage of believers in the Lord Jesus Christ. Perhaps no other Old Testament passage of Scripture so accurately describes so many

Notes:

**For dogs have compassed me: the assembly of the wicked have inclosed me:
they pierced my hands and my feet.
(Psalms 22:16)**

Notes:

of the events connected with the sufferings of the Messiah.

The attitude of the nation of Israel as a whole is described by the prophet's words:

He is despised and rejected of men; a man of sorrows and acquainted with grief and we hid as it were our faces from him

Depicted in this chapter as a lamb led to slaughter, it is the sacrificial nature of the Messiah's work that is here brought out. His suffering was for others.

He is brought as a lamb to the slaughter.

His "silent" suffering is predicted by the words:

...as a sheep before her shearers is dumb, so he opened not his mouth.

When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer, John 19:8-9.

Here it is said that he would die with the wicked:

"He was numbered with the transgressors." Isaiah 53:12

The Lord Jesus was crucified between two malefactors; that is, criminals, wicked men. The following verse in Matthew gives the account of how this prophecy was fulfilled:

Then were there two thieves crucified with him, one on the right hand, and another on the left. Matt 27:38

Again, Isaiah 53:9 states that he would be:

"with the rich in his death"

It was a wealthy man who provided a tomb for the burial of the Lord Jesus. While the rich man performed this deed out of the compassion of his own heart and his desire to do something for the Lord, God was

moving and fulfilling prophecies of old by the very actions of this man.

Consider again the remarkable fact that this prophecy was given 800 years before the Lord Jesus walked this earth. Only unbelief will cause one to not accept the obvious – that God told beforehand what the Messiah would be, what He would do, even to the very specific details of His life, suffering, death, and burial.

The prophetic witness of Scripture is one of the greatest evidences of the Divine inspiration of the Bible. It also is one of the greatest evidences of the deity of the Lord Jesus Christ. It is a strong witness provided by God substantiating the claims of Jesus Christ.

Our faith does not rest on myths or legends, but on the bedrock foundation of that which God promised and then fulfilled.

His Word can be trusted and we can trust Him. Have you honestly considered the evidence?

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 Pet 1:16

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Pet 1:19-21)



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The Promise

What is the sinner trusting in?

Randy Amos

Notes:

What does the gospel of God offer to the repentant sinner who places faith in His Son, Jesus Christ the Lord? What is it that the gospel asks us to trust? Does God prescribe penance or a reformed life-style to obtain full acceptance? Or does the gospel offer unconditional promises by grace alone to the believer? Is God's gospel a performance to do or a promise to trust— or a bit of both?

Let's consider three vital points on this subject:

1. The gospel is God's promise in Christ
2. What are the promises of the gospel?
3. How are the promises given?

The Gospel is God's Promise in Christ

The Lord's apostles proclaimed the death of God's Son as full payment for our sins. They also pointed to Christ's resurrection as obtaining acceptance and justification for the believer (Rom. 4:24,25). Because payment for sin, as well as the basis for being accepted with God, is finished in the work of Jesus Christ, the apostles did not preach a work to perform, but rather, a promise to believe.

For the PROMISE is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:39)

That the Gentiles should be fellowheirs, and of the same body, and partakers of his PROMISE in Christ by the gospel: (Eph 3.6).

Paul, an apostle of Jesus Christ by the

will of God, according to the PROMISE of life which is in Christ Jesus, (2Tim 1:1).

And this is the PROMISE that he hath promised us, even eternal life. (John 2:25).

In hope of eternal life, which God, that cannot lie, PROMISED before the world began. (Titus 1.2)

Therefore it is of faith, that it might be by grace; to the end the PROMISE might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (Rom 4.16).

When one is asked to believe in Jesus, what is he or she believing? Is it that Jesus is good and caring or is it something deeper? Obviously, we must believe both who He is and what He did. He is the Son of God. And He died for *our* sins and rose again as Lord. But we must also believe what He promised. To believe what one promises is to trust in that person's ability, character, and word to fulfill their promise.

The Bible never asks one to believe "about" the Lord Jesus Christ, but to believe "in" Him or "on" Him. Acts 16:31, (Gal. 2:16). To believe *in* one is to trust him. For example, all believe about the existence of a leader of a country. But all don't vote for him, for all don't necessarily believe *in* him; i.e., trust that he will keep his promises.

To trust someone in their promise is to look away from self and to depend on the word of the promisor to make it happen. This is where the gospel takes us.

Notes:

The Promises of the Gospel

God's promise in His gospel can be summarized in two areas. One deals with the negative and the other with the positive.

As John 3:16 promises: "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him:*

1. should **not** perish,
- but -
2. **have** everlasting life.

THE NEGATIVE SIDE OF THE PROMISE: God promises to the believer in His Son that he will "not perish." This covers being saved from the wrath of God (Rom. 5:9, 1Thess. 5:9). The believer will never experience the judgment of God for his sin. Hell and the lake of fire will never be his destiny.

But if this is all the gospel would do, though that would be something, it would not bring us beyond the condition of a cat. Cats don't go to hell.

THE POSITIVE SIDE OF THE PROMISE: God also promises the believer that he will have everlasting life. This includes the believer's acceptance with God called justification or imputed righteousness (Rom. 4:24,24). It also includes heaven, as well as the coming kingdom on earth (John 14:1-3, Heb. 12:26-28). It also includes the means of getting there: rapture. Whether dead or alive, the believer's body will instantly be glorified to be with His Savior and God forever (1Thess. 4, 1Cor. 15).

All this is made possible by the *promised gift* of the indwelling Holy Spirit Whom the believer receives immediately (Eph. 1:13). It is the Spirit Who gives the power to know, live for, and be with God (Rom. 8).

Thus, we have a twofold promise. God promises to:

- a. save **from** something: the judgment of our sin
- b. bring **into** something: eternal life with Him

OT PICTURE

In the book of Exodus, we see God making a twofold gospel (good news) promise to His ancient people Israel. He said:

1. "I will bring you **out** from under the burdens of the Egyptians . . . and . . .
2. "I will bring you **in** unto the land."

God's gospel was that *He* would save them from the negative and bring them into the positive.

Many professed to believe God (Ex. 4:31). They believed He existed and that He spoke to Moses about their salvation from Egypt. But these same people didn't trust God *in His promise* to them.

They were believers who didn't believe.

God did bring them out of Egypt via the blood of the Passover lamb. Yet, when it came time to enter the promised land, many were convinced that the enemy was too strong and they would be destroyed. They really only believed half the promise. They *saw* that God had brought them out, but now they did not trust God that He could or would bring them in as He promised. This crisis revealed that they had no faith in God.

They had been "baptized" in the sea unto Moses. They had partaken of the miracles God did in the wilderness. They listened to the law of God. Yet, they did not enter into the *promised* land – because of unbelief (Heb. 3:17 - 4:3).

God pronounced their judgment that they would not ever enter into the promised land. Without faith in God and His Word, one does not

get to enjoy the fulfillment of His promises.

Then, they further revealed their unbelieving hearts. They said they were sorry and wanted to go in. Moses said, "no," for the Lord was now not with them. Instead of submitting to God's directive, they presumed in their own strength to enter into the land. *They tried to get in against God's Word.* The enemy came out and destroyed them and they perished (Num. 14:40-45).

History has repeated itself

Like the ancient children of Israel, there are those today who will profess to believe in God and even follow His mediator, Jesus, the Christ. They might have been baptized, go to church and even do humanitarian works. Perhaps they even claim to have experienced miracles. They might even say that because of the love of God in Jesus, He would never put them in hell.

Yet, if you ask them if they are going to heaven, they answer, "I hope so. I'm doing the best I can." They don't trust the promise of God in Christ Jesus. They believe half, but not all. They wouldn't dare claim to be assured of everlasting life, even though that is the promise. Thus, they are really unbelievers.

And even further, they are like Israel of old. When you tell them they can't earn heaven by their works because it is a grace-promise from God simply to be believed (Eph. 2:8,9), they not only don't believe God, but also boldly proclaim their good works will "most likely" get them in. They continue on in their self confidence – only to perish in their unbelief: sin.

To not trust God in His promise is to be an unbeliever. And only by faith does one obtain the promises.

"That ye be not slothful, but followers of them who through faith and patience

Faith...

Believes the Word of God	Questions the certainty of the same
Sees the unseen promise of God	Says, "How can these things be?"
Puts a man under grace—in Christ	Keeps a man under law—in wrath
Makes great burdens light	Makes light ones intolerably heavy
Is dependence upon God	Is dependence upon self
Will help the soul wait if God delays	Snuffs and throws it all away if God tarries

Unbelief...

inherit the promises ... But without faith, it is impossible to please Him" (Heb. 6:12, 11:6). God loves to be taken at His Word. Don't you?

How the Promises are Given

There are two ways a promise can be given. One, as a reward for good performance and two, as a gift.

1. The reward way. A parent may promise a child a new bike "if" the child does all his chores up to standard and gets straight A's in school. The receiving of the bike is now dependent upon the child's performance. Therefore, it is not guaranteed. The promise is based on performance.

The Scriptures call this principle of getting something the law of "works" or simply "law" (Rom. 3:27, Gal. 3:18).

2. The gift way. A parent may also promise a child a bike for his birthday. If the parent is a promise keeper, the child is absolutely guaranteed the bike, for it is a gift not dependant on his performance. He just has to take it. The promise is based on the love and ability of the giver.

The Scriptures call this second principle of getting something, "the law of faith" or simply "promise" (Rom. 3:27, Gal. 3:18).

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Notes:

The gospel of God promises eternal life as a *gift*. “For the wages of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

To admit one’s works cannot obtain God’s salvation is to take the ground of humility. It is to confess that one is unable to meet God’s holy standard. It is to acknowledge that one is hopelessly lost apart from God’s grace through His Son.

By offering salvation only as a gift-promise, God is saying that the price for sin has been paid in full by Christ. (A gift must be paid for by someone). And God is fully satisfied with Christ’s sacrifice for sin as His raising of Christ declared. If not, God would ask for something more to be done. “It is finished” is now proven by God’s offer in grace. If the Father is satisfied with the Son, are you? Is God a promise keeper?

OT PICTURE

God *gave* Abraham the inheritance by *promise* (Gal. 3:18). Abraham was justified (saved – declared righteous). So how did Abraham get it? Romans 4 refers us to Genesis 15.

Though Abraham was old and Sarah his wife was barren, God promised Abraham an offspring from his own body. It was a clear Mideastern starlit night when God asked Abraham to step outside and count the stars if he could. Concerning the number of the stars, God then made a five word promise to him: “*So shall thy seed be.*”

The promise held out no conditions or work to be performed. It was unconditionally offered. Abraham could either disbelieve God in His Word or trust God in His Word of promise. Abraham did the latter.

Without moving a muscle, saying a word, or performing a ritual,

Abraham “believed *in* the Lord.” The second he did that, God counted him as righteous (justified). Instantly, Abraham became right that night before God – by faith alone – records Holy Scripture.

Abraham is the model that all must follow. When we believe the promise of God in Jesus the Lord we are declared righteous. It is a gift – exactly like Abraham’s. “Therefore it is of faith, that it might be by grace; to the end the *promise* might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all” (Rom. 4:16).

Later, Abraham, under the coaxing of his barren wife, went into his slave girl and conceived a child. This child, Ishmael, was produced by the works of the natural flesh: *human effort*. But later God by His power caused Abraham and Sarah to have their own child, Isaac, produced by God’s power fulfilling His promise: *grace*. (Gal. 4:23).

God rejected Ishmael as the heir, but chose Isaac. God was making a gospel statement: *only those who come by promise get the inheritance, never what is of the flesh (human effort)* (Gal. 4: 21-31).

Some look at God’s grace-promise in the sense of a gratuity. One might leave a waitress a gratuity at the end of a meal. This is an expression of appreciation for service rendered. Though the waitress might thank you for your graciousness, it wasn’t really grace because the waitress expected it and indeed, worked for it. God’s saving grace is to give the sinner *deserving* of judgment an unconditional gift without any works (Rom. 4:4-6). Grace is not God showing extra kindness in appreciation for our good service (even if we claim to have done that service only by His grace-strength). God’s gift is not gratuity but undeserved mercy.

Key of David

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Auspices and Publishers

Key of David is neither autonomous nor self-governing. Under accountability to their respective commending assemblies and/or the assemblies where they are in happy fellowship, its editors and authors take responsibility that the materials published are faithful to the Lord's Word. Moreover, the assembly of Christians gathered in the Name of the Lord Jesus Christ at the Bible Truth Christian Fellowship of Washington, Missouri, presently maintains oversight over this work. *Key of David* is only published as the living God enables through the Lord Jesus Christ.

Purpose

We are living in a time of increasing departure from sufficiency in the Person of Christ, His Word, His Spirit and His Church to the methods, opinions and programs of man. *Key of David* seeks to edify God's people in their responsibility to an ever growing dependence on the Lord Jesus Christ as the key into the greatest accomplishments and treasures of the faith. (Rev. 3:7,8).

The name was selected from the Lord's presentation of Himself to the Philadelphian church as the One Who holds "the key of David." The key is linked in Isaiah 22 with the authority to enter every part of the royal domain and opening or shutting its treasures to whom ever the king willed. Thus, the Lord encourages His Church, little and weak as it may be, that He is the all sufficient key to every success and treasure.

Each issue will deal with a doctrinal topic and can be stored as a library of reference material. Its basic format keys on linking the light of New Testament doctrine with the rich pictures of Old Testament truth associated with the gospel of God, His Son, and His Church. Our desire is to help Christians correctly understand, proclaim and defend the gospel, while upholding and remaining under authority to the Lord Jesus Christ in the local church.

We trust this digest's teaching on both the gospel of the holder of David's key and the local church's place as the only God-given center of authority for Christian fellowship and practice will help establish the churches in the will of the Lord. May God have the glory in this work for His Son's Name.

Correspondence with the authors, editors and publishers can be sent to:

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Believers believe God keeps His promises. The great difference between Satan's counterfeit gospels and God's true gospel is that God says trusting Him is enough to obtain the promise. Religious counterfeits say receiving the promise requires some human performance to get it. Whom do you believe?

Receiving the promise is not the sinner asking Christ to do something *now* by inviting Him into his heart. The invitation is from God for a sinner to look away from self and trust God concerning His Son and what He already *did* for his sin – on the cross.

Man's way gives some glory to man who "does his part." The gospel gives the glory to God alone:

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, (Gal 6:13,14).

God's gospel as defined in Romans

Condemnation - guilty because of our sin performance

Salvation - through the Person of Jesus by incarnation (birth)

Redemption - sin paid for by Lord's cross-performance

Propitiation - God's satisfaction with Christ's sacrifice

Justification - right by faith because of His resurrection

Sanctification - the changed life by His Spirit



Notes:

Receiving the promise is not the sinner asking Christ to do something now by inviting Him into his heart. The invitation is from God for a sinner to look away from self and trust God concerning His Son and what He already did for his sin – on the cross.

2 Tim 3:14-17

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Key of David

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