

THE GIFT OF GOD IN CHRIST FOR ALL MEN

ISAIAH 53

Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isaiah 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him.

Isaiah 53:3 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; he was despised, and we esteemed him not.

Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isaiah 53:5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.

Isaiah 53:11 He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The Death Of The Cross

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

John 3:15 That whosoever believeth in him should not perish, but have eternal life.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

John 12:32 And I, if I be lifted up from the earth, will draw **all [men]** unto me. (margin) **Romans 5:18** Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.

"Lifted up from the earth will draw" (margin **Crucified.**)

John 12:33 This he said, **signifying what death he should die.**

Phil. 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

John 10:22 And it was at Jerusalem the feast of the dedication, and it was winter.

John 10:23 And Jesus walked in the temple in Solomon's porch.

John 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

John 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

John 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

John 10:27 My sheep hear my voice, and I know them, and they follow me:

John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.

John 10:29 My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand.

John 10:30 I and [my] Father are one.

John 10:31 Then the Jews took up stones again to stone him.

John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

John 10:37 If I do not the works of my Father, believe me not.

John 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.

John 10:39 Therefore they sought again to take him: but he escaped out of their hand.

Leviticus 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, [and] all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name [of the LORD], shall be put to death.

If the punishment for blasphemy was stoning, why was Jesus crucified?

Deut. 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deut. 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] **accursed** of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

The Jews in Christ's day equated crucifixion with hanging on a tree. Crucifixion to them was the irrevocable curse of God.

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

Isaiah 53:12 Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Matt. 27:46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

1 Cor. 15:22 For as in Adam (*humanity*) all die, even so in Christ (*The second Adam -humanity*) all shall be made alive.

1Cor.15:21 For since by man [came] death, by man [came] also the resurrection of the dead.

2Cor. 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation **Romans 5:6** For when we were yet without strength, in due time Christ died for the ungodly.

Romans 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Romans 5:11 And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

1Timothy 4:10 “**For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men.***(objective gospel) -God is reconciled to all men in Christ. All men without a choice were legally justified and given **this life**, another probation, now we are personally accountable for our own sins.) especially of those that believe.” (Subjective experience) - Those who choose to believe the good news of what Christ has already done for all men at Calvary. Those who choose to believe and obey the gospel, that Christ is their righteousness one hundred percent. This is the free gift. Those who choose to believe with a heart appreciation are now **being saved for eternal life.**)*

Eph. 2:4 But God, who is rich in mercy, for his great love wherewith he loved us.

Eph. 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) - **Objective gospel, what God did for all men.**

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: - **subjective, or our experience.**

Romans 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Romans 5:3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience;

Romans 5:4 And patience, experience; and experience, hope:

Romans 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 5:15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men.

1 Timothy 2:6 Who gave himself a ransom for all to be testified in due time.

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

2 Cor. 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Romans 6:7 For he that is dead is freed from sin.

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Colossians 3:3 For ye are dead, and your life is hid with Christ in God.

WORKS OF FAITH- self crucified.

Romans 10:17 So then faith comes by hearing, and hearing by the word of God.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.

Romans 8:1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Romans 8:6 For to be carnally minded [is] death; but to be spiritually minded [is] life and peace.

Romans 8:7 Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:8 So then they that are in the flesh cannot please God.

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Romans 8:10 And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

Romans 8:18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.

WORKS OF THE LAW (Legalism)

Rev.3:15. “I know your **works**, (**self righteous works of the law**) that you are neither cold nor hot. I could wish you were cold or hot.

Rev.3:16 “So then, because you are lukewarm.....I will spew you out of My mouth.

Rev. 3:19 “As many as I love, I rebuke and chasten. Therefore be zealous and repent”.

Job. 40:1 Moreover the Lord answered Job, and said:

Job: 40:2 ‘Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it.”

Job.40:3 Then Job answered the Lord and said:

Job.40:4 “Behold I am vile; What shall I answer You? I lay my hand over my mouth. Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Galatians 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Galatians 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Galatians 1:9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Galatians 3:4 Have ye suffered so many things in vain? if [it be] yet in vain.

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.

Galatians 3:9 So then they which be of faith are blessed with faithful Abraham.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

Galatians 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Galatians 3:15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Galatians 3:17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Galatians 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

Galatians 3:19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

Galatians 3:20 Now a mediator is not [a mediator] of one, but God is one.

Galatians 3:21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Galatians 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians 3:29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:

Ephesians 2:9 Not of works, lest any man should boast.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];

Ephesians 2:15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;

Ephesians 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Ephesians 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Ephesians 2:18 For through him we both have access by one Spirit unto the Father.

Ephesians 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

Ephesians 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Ephesians 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

1Cor. 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption.

1Cor.1:31 That it is written, "he who glories, let him glory in the Lord.

1Cor.2:2 For I determine not to know anything among you except Jesus Christ and Him crucified.

Romans 3. God's Judgment Defended.

Romans 3:1 What advantage then hath the Jew? or what profit [is there] of circumcision?

Romans 3:2 Much every way: chiefly, because that unto them were committed the oracles of God.

Romans 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Romans 3:5 But if our unrighteousness commend the righteousness of God, what shall we say? [Is] God unrighteous who taketh vengeance? (I speak as a man)

Romans 3:6 God forbid: for then how shall God judge the world?

Romans 3:7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

Romans 3:8 And not [rather], (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Romans 3:9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Romans 3:10 As it is written, There is none righteous, no, not one:

Romans 3:11 There is none that understandeth, there is none that seeketh after God.

Romans 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 3:13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips:

Romans 3:14 Whose mouth [is] full of cursing and bitterness:

Romans 3:15 Their feet [are] swift to shed blood:

Romans 3:16 Destruction and misery [are] in their ways:

Romans 3:17 And the way of peace have they not known:

Romans 3:18 There is no fear of God before their eyes.

Romans 3:19 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.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:23 For all have sinned, and come short of the glory of God;

Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 3:26 To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Romans 3:27 Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Romans 3:29 [Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:

Romans 3:30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Offence of the Cross

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

Romans 8:18 For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.

Acts 5:41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1 Cor. 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Cor. 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1Cor. 1:20 Where [is] the wise? where [is] the scribe? where [is] the disputer of this world? hath not God made foolish the wisdom of this world?

1 Cor.1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Cor.1:22 For the Jews require a sign, and the Greeks seek after wisdom:

1 Cor.1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Cor.1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor.1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Galatians 5:4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Galatians 2:19 For I through the law am dead to the law, that I might live unto God.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

Romans 9:28 For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth.

Romans 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Romans 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Romans 9:32 Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Romans 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Romans 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Romans 10:4 For Christ [is] the end of the law for righteousness to every one that believeth.

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:)

Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Romans 10:8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Romans 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Heb.12:2 Looking unto Jesus the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Exodus 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Exodus 32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

1John 3:16 Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.

Heb.6:4 For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Heb. 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb. 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame.

Deut. 32:1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

Deut. 32:2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Deut. 32:3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

Deut. 32:4 [He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he.

WHICH VIEW IS TRUE?

Calvinism says the “all men” are only the elect, legally justified or “acquitted.”

Universalism says it means that no one will be lost at last.

Arminianism says that Christ’s sacrifice does us no one any good unless he chooses to accept, that the “verdict of acquittal” applies only to those who believe.

The 1888 message recognizes that on His cross Christ legally justified the entire human race and won for “all men” a “verdict of acquittal” that reversed the “condemnation” “in Adam.” But the sinner may choose to resist and reject what Christ has already given him, and thus elect to be lost.

D.A. pge.300. The proud heart strives to earn salvation, but both our **title** to heaven and our **fitness** for it are found in the **righteousness of Christ**.

Faith and Works. pp 88,89. We have reason for ceaseless gratitude to God and Christ, by His perfect obedience, and won back the heaven that Adam lost through disobedience. Adam sinned, and the children of Adam **share his guilt and its consequences**; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression. Jesus gained heaven for man by bearing the test that Adam failed to endure.....

Child Guidance. pge. 475. ...As related to the first Adam, **men receive from him nothing but guilt and the sentence of death**. But Christ steps in and passes over the ground where Adam fell, enduring every test in man’s behalf.

“**All** have sinned,being justified freely by His grace through the redemption that is in Christ Jesus” (Romans 3:23, 24 KJV). “**ALL alike** have sinned,.....and **all** are justified by God’s free grace alone”. (NEB).

“The judicial action.....issued in a verdict of condemnation, but the act of grace.....issued in a verdict of acquittal....It follows, then, that as the issue of one misdeed was condemnation for all men, so the issue of one just act is acquittal and life for **all men**”. (Romans 5:16, 18, NEB).

How the Lord Know Men (E.J.Waggoner -Treasures in Isaiah pp 447-449)

We do not need to take time or space to recount the things that are stated in the Gospels concerning Jesus and His sufferings. All are familiar with them. This chapter lets us into the secret of those sufferings. “With His stripes we are healed.” By His knowledge shall My righteous Servant make many righteous.” Here we have a parallel to the statement, “By the obedience of One shall many be made righteous.” Rom. 5:19. How can the obedience of one make many righteous? – Manifestly only by that One’s presence in the many, living the obedience. So we have the answer to the question as to how Christ by His knowledge shall make many righteous. How does He know? – Not by laborious search and study, but by personal experience. “The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do.” Heb.4:12-13. And this statement comes in connection with the statement that He is “touched with the feelings of our infirmities.” The Lord knows our frame, not simply because He has made us, but because He Himself bears everything that humanity bears. That which was from the beginning, the Word of life, which was in the beginning with God, and was God, and which became flesh, and dwelt among us, penetrates to every fiber of every being, and suffers everything to which human flesh is heir. There is not a sickness, not a pain, not a temptation, not an injustice, that oppresses any of the children of men, that does not press with equal weight upon the Lord; nay, it presses even more strongly upon the Lord than it does upon us, because but for His sensibility to the touch of pain or sorrow, we ourselves should have no consciousness of it. It is only His life in us, that makes us conscious of anything. “He bears the sin of the world.” He says, “Thou hast made Me serve with thy sins, and wearied Me with thine iniquities.” He is one with all mankind, and everything that touches humanity touches Him.

The Silent Long-Suffering of God

Yet He keeps silence. Century after century has the human race been piling sin and misery upon the Lord, by their deviation from the truth, the way of life, yet He bears it without murmur. Here we catch a glimpse of the meaning of the phrase, "the long-suffering of God." We have ignored His life in us, and have not sought to learn its ways, so that we might yield to them, and so allow Him to bear the load in His own way, and to live His own life unhindered and unfettered, and He has borne it all uncomplainingly. It was not simply in the high Priest's palace, and in Pilate's court, and on Calvary, that Jesus bore insult and abuse and pain without murmuring: He has been doing that for the last six thousand years: and the very thing which is to be His everlasting honour, has been set down to His reproach. Men have charged the Lord with indifference to human suffering, because He did not rise up in His might, and suddenly put an end to it all. How little they knew! They did not understand that He was literally *suffering* all these evils, allowing them to be heaped upon Him, and that His silence under the burden of sin and oppression and injustice was the only way of salvation from them, to the human race. They did not know that if at any time He had risen up in His might, and cast off the burden, putting a sudden end to all misery, it would at the same time have put an end to the greater part of the human race. "The long-suffering of our God is salvation." Blessed thing that he does keep silence, to accuse Him of being altogether such as themselves! "The long-suffering of God waited in the days of Noah," and even yet "the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But who among the men of His generation consider that He was stricken for the transgression of the people, to whom the stroke was due? Even as nineteen hundred years ago, so today, men do not know the time of their visitation. They do not know that God hath visited His people, even coming into their flesh, and has thereby redeemed them, suffering all things for their sakes. If they did, they would know that "by His stripes we are healed." In the fact that the Lord is personally present with each individual, not merely sharing, but bearing, all the infirmities, his sickness, his sorrows, and his sin, is absolute and complete deliverance from all these things. Marvelous Gospel! No wonder that it is called the glorious Gospel. It makes known to us the fact that our very consciousness of our fallen condition carries with it the remedy. What could God possibly do for men that He has not done?

Let Us Be Still

Shall we stop without learning the lesson of silence for ourselves? Who has not been made to suffer unjust accusation, and even to feel the smart the more keenly in that it came from friends, who ought to have been more charitable. A knowledge of the fact that the Lord has from the beginning borne it silently and uncomplainingly, will help us

wonderfully to “rejoice”, and be exceedingly glad.” And then when we remember that He bears every ill that comes upon us, and that it comes upon us only through Him, how the sting is removed! Surely we ought to be able to endure our little portion uncomplainingly, when it only comes to us secondarily, and the Lord bears the whole at first hand. This is but a suggestion of the comfort that there is in the Gospel of Isaiah; but whoever receives the Lord Jesus by faith may have daily fresh revelations of His presence and power.

Steps To Christ.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God." {SC 15.1}

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child. {SC 15.2}

Patriarchs And Prophets.

Chap. 4 - The Plan of Redemption

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise.

Throughout the heavenly courts there was mourning for the ruin that sin had wrought. {PP 63.1}

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. {PP 63.2}

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of

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redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. {PP 63.3}

God was to be manifest in Christ, "reconciling the world unto Himself." 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become "sons of God." 1 John 3:2. {PP 64.1}

The plan by which alone man's salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man's salvation must cost their loved Commander unutterable woe. In grief and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the

penalty of sin; yet few would receive Him as the Son of God. He would leave His high position as the Majesty of heaven, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might be able to succor them that should be tempted. Hebrews 2:18. When His mission as a teacher should be ended, He must be delivered into the hands of wicked men and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruelest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression--the weight of the sins of the whole world--should be upon Him. {PP 64.2}

The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's (65) life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." Hebrews 2:9. As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan. {PP 64.3}

When the angels should witness the agony and humiliation of their Lord, they would be filled with grief and indignation and would wish to deliver Him from His murderers; but they were not to interpose in order to prevent anything which they should behold. It was a part of the plan of redemption that Christ should suffer the scorn and abuse of wicked men, and He consented to all this when He became the Redeemer of man. {PP 65.1}

Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God. {PP 65.2}

Then joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, outmeasured even the anguish and sacrifice of the Prince of life. Through the celestial courts echoed the first strains of that song which was to ring out above the hills of Bethlehem--"Glory to God in the highest, and on earth peace, good will toward men." Luke

2:14. With a deeper gladness now than in the rapture of the new creation, "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

Christ: A Complete Saviour By Kelvin (Mark) Duncan

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones" (*Testimonies to Ministers and Gospel Workers*, p. 91). What was that message? It was "the message of the *gospel* of His grace ... in clear and distinct lines" (*Ibid.*, p. 92, emphasis supplied). This message includes a unique understanding of justification by faith and its relationship to the cleansing of the heavenly sanctuary. It also teaches that everyone has already been legally justified, *prior* to having any faith. In other words there are two phases of justification. The first phase is applicable to everyone; the second is applicable only to the believer. This is the clear teaching of Scripture:

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23-24).

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life" (Rom. 5:18).

This is also the teaching of the 1888 message:

"By the righteousness of One the free gift came upon all men unto justification of life." There is no exception here. As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given himself for all. Nay, He has given himself to every man. The free gift has come upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification [i.e., faith], then it would not be a free gift (*Waggoner on Romans*, pg. 101).

"The will of God is our sanctification. 1 Thess. 4:3. He wills that all men should be saved and come to the knowledge of the truth. 1 Tim. 2:4 And He 'accomplishes all things according to the counsel of His will.' Eph. 1:11. 'Do you mean to teach universal salvation?' someone may ask. We mean to teach just what the Word of God teaches—that 'the grace of God hath appeared, bringing salvation to all men.' Titus 2:11, RV. God has wrought out salvation for every man, and *has given it to him*; but the majority spurn it and throw it away. The judgment will reveal the fact that full salvation was given to

every man and that the lost have deliberately thrown away their birthright possession” (*The Glad Tidings*, pp. 13, 14).

“Christ died for all men; all men were under the condemnation of the law of God; and so He was made under its condemnation. By the grace of God He tasted death for every man” [Heb. 2:9] (Waggoner, *The Gospel in the Book of Galatians*, pp. 29, 30).

This is the foundation, the very touchstone of that “most precious message.” The purpose of that message was to deliver Seventh-day Adventists from the quagmire of a very subtle legalism, “that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ” (*Testimonies to Ministers*, p. 92). Unless our understanding of the gospel begins with the “free gift” of legal justification for everyone, we will ultimately fail to escape that subtle legalism and resultant lukewarmness. We must begin with a clear understanding of what was accomplished on the cross for “every man” (Heb. 2:9).

But here is where some find a “stumbling stone” and a “rock of offense.” Some seem to loathe the idea that the unbelieving sinner has the same legal standing before God as the believer. Can we present this in a more acceptable way? The Lord has given us a framework, in which to preach this essential element of the gospel, which does help people to understand. We shall refer to this as the three phases of the plan of salvation.

The Bible speaks of salvation in three tenses, the past, present, and future. Let’s examine a few examples.

Future Tense

“Ye shall be hated of all men for my name’s sake: but he that endureth to the end *shall be saved*” (Matt. 10:22).

“He that believeth and is baptized *shall be saved*” (Mark 16:16).

“I am the door: by me if any man enter in, he *shall be saved*, and shall go in and out, and find pasture” (John 10:9)

“We believe that through the grace of the Lord Jesus Christ we *shall be saved*, ...” (Acts 15:11).

Many more texts refer to this phase of the plan of salvation. Most of the verses in the Bible that use the word “saved” are in the future tense. Perhaps because of this, Seventh-day Adventists have generally failed to acknowledge the other two phases.

Present Tense

“The message of the cross is foolishness to those who are perishing, but to us who are *being saved* it is the power of God” (1 Cor. 1:18, NKJV).

“For we are to God the fragrance of Christ among those who are *being saved* and among those who are perishing” (2 Cor. 2:15, NKJV).

The translation presented in these verses may be somewhat surprising to those accustomed to the King James Version, which does not make it clear that the term “save” is in the present continuous tense. However, a check of the Greek reveals that the New King James Version is accurate. There are other verses that speak of the second phase of salvation without using the word “save.” For example:

“Now unto Him that is able to *keep* [save] you from falling, and to present you faultless before the presence of his glory with exceeding joy” (Jude 24).

“The Lord knoweth how to *deliver* [save] the godly out of temptations ...” (2 Peter 2:9).

Past Tense

Now we need to examine examples of the tense that have proven to be the most controversial. The Bible clearly teaches salvation in the past tense as an already accomplished reality. For example:

“Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has *saved us* and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel” (2 Tim. 1:8-10, NKJV).

“Not by works of righteousness which we have done, but according to His mercy He *saved us*, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior” (Titus 3:5-6, NKJV).

Both passages present very clearly that salvation is an already accomplished reality. The Greek tense is aorist. It refers to an event that happened once for all at a specific point in time in the past. These passages apparently apply to the believer as well as the unbeliever. For example, 2 Timothy says God “*saved us*,” then it says He “*called us*.” The salvation was accomplished for all and all are therefore “*called*.” “Whosoever will, let him take the water of life freely” (Rev. 22:17). The

reason all are called to take “freely” is because all have already been saved. Yet some may not be ready to acknowledge that these verses apply to everyone. Some will insist on applying these texts only to the believer. Fortunately, there is yet one more reference. Ephesians chapter two provides the clearest statement of all:

“And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others” (Eph. 2:1-3, NKJV).

Here Paul describes the miserable plight of all humanity. We were all “dead in trespasses and sins.” Then he announces the good news of what God did for us, entirely apart from our awareness, or participation, permission, request, or faith. That’s right. Faith is not mentioned in the verse.

“But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace *you have been saved*)” (Eph. 2:4, 5, NKJV).

When we realize what Paul was actually saying, it is astonishing to our naturally legalistic, old covenant mind set, which feels we must initiate the process of salvation. The context is very clear. Paul is not speaking of the believer. He also makes it clear that God did not do this because of our faith. He did it only “because of His great love.” Paul is speaking of those who are “dead in trespasses,” and he says they were “made ... alive”! He sums it up: “by grace you have been saved.” It was not through our faith, it was “by grace.” Clearly, the Bible teaches salvation in the past tense. It is not speaking only of the believer, it is speaking of all men, every human being.

It is true that Ephesians speaks of salvation by faith, later in chapter two (see verse 8). A close examination of the text reveals that the faith spoken of is primarily a reference to the faith of Jesus, and in a secondary sense to our faith. Believing the good news in verses 1-7 initiates the second phase of salvation, which *is* through faith. But we dare not get the cart before the horse and attempt to enjoy the fruit of salvation in the second phase, or the hope of the gospel in the third phase, apart from believing the “Good News” of the gospel, which concerns what God has already done for everyone in the first phase. That would be like building our houses on sand.

Salvation in Three Phases

If this concept of salvation in three phases is correct, it would be reasonable that we should expect to find all three phases clearly presented in the word of God. That is exactly what we find in 2 Cor. 1:10, but let's begin at verse 9:

“We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered [saved] us from so great a death, and doth deliver [save]: in whom we trust that He will yet deliver [save] us.”

All three phases of salvation, past, present, and future, are clearly articulated in one verse of scripture, although the word “save” is not used in the passage. Paul says that God saved us from “so great a death,” and that “great death” is the second death. Then we're told He does save, in the present continuous tense. And finally, we trust that when He comes again He will yet save us. Here we have a hint as to why the process of salvation has three phases. Sin involves a threefold problem, and each problem begins with the letter “P”: The Penalty, the Power, and the Presence.

All men have been saved from the penalty of their sin. The penalty is death. Jesus tasted “death for every man” (Heb. 2:9). That's how He “delivered us from so great a death.” That is salvation in the past tense. Were it not for this phase of salvation, which is effective for everyone, not one of us would be alive. Next, in the second phase of salvation, those who believe the good news about salvation in the past, are being saved from the power of sin, that is temptation and slavery to sin, in the present tense. Finally, those who endure (i.e., keep the faith, Rev. 14:12), shall be saved, from the presence of sin, at the second coming of Christ. So God has saved us. He does save us. And we trust that some day He will save us. These are three phases of one salvation, a threefold solution to a threefold problem. Christ is a “complete Saviour” (see *Sons and Daughters of God*, p. 227).

We cannot begin to fully appreciate the grand dimensions of the plan of salvation until we accept the biblical view of the first phase, which is the foundation for the other two. “The wages of sin is death” (Rom. 6:23). It is the law of God that demands the death of the sinner (see 1 Cor. 15:56). Therefore, when Jesus “tasted death for every man” (Heb. 2:9), He met the just demands of the law for everyone. He paid every man's debt to the law of God. Thus, Christ's death accomplished the legal justification of all men. He thereby “abolished death” for “all men” (see 2 Tim. 1:10 and Heb. 2:9). This is why no one has ever truly died, except Christ.

Embracing the Full Plan of Salvation

Many refuse to embrace this truth, in part because of a failure to recognize the three phases of the plan of salvation. Those who understand only the third phase, which is final and irrevocable, assume that any claim of salvation having been accomplished for anyone in the past necessarily demands that the individual will ultimately be in heaven. Therefore the teaching of salvation in the past tense, especially for all men, is frequently rejected as universalism.

In spite of this prevailing misconception, it is clear in both the Bible and Ellen G. White's writings, that Jesus has saved the whole world. For example: "He redeemed Adam's disgraceful fall, and saved the world" (*The Youth's Instructor*, June 2, 1898). This is not the heresy of universalism, because the Bible also makes it clear that we can reject the gift of salvation which Christ has accomplished and ultimately be lost. Jude verse 5 is a poignant statement of this truth: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, *having saved* the people out of the land of Egypt, afterward destroyed them that believed not."

Israel's experience is an illustration or type of salvation. All of Israel was "saved" from Egypt, which represents the bondage of sin. This salvation was accomplished only through the cross represented by the Passover lamb. Through the death of the lamb, all the candidates for deliverance, represented by Israel, were "saved." Israel in this type of salvation represents the whole world helplessly enslaved and in need of salvation. Christ, through His death, saved us all from the penalty of our sin. Yet after the mighty deliverance from Egypt, those who did not believe, failed to appreciate the redeeming sacrifice and were destroyed in the wilderness. Thus they never reached the promised land, which represents heaven.

In the antitype, which is the actual plan of redemption, Jesus has done something for the whole world. "He redeemed Adam's disgraceful fall, and saved the world" (op cit., June 2, 1898). This is the good news of the gospel for all men. And it is the power of God unto salvation [the second phase] for all that believe (see Rom. 1:16). None will be lost because of their sins. "Christ died for our sins according to the scriptures" (1 Cor. 15:3). Those who are finally ultimately lost, will be lost, because they refused to believe the gospel, which teaches they have been saved (see Mark 16:16).

Christ: A Complete Saviour

Therefore we conclude that Jesus is a complete Saviour. He is a complete Saviour because He has saved the whole world. He is also a complete Saviour because He is our Saviour in the past, the present, and the future. He came into this world, for what purpose? "To seek and save that which was lost" (Luke 19:10). He ascended back to heaven, for what purpose? "To be a Prince and a Saviour" (Acts 5:31). He is coming again, for what purpose? The waiting saints will understand and declare, "Lo, this is our God; we have waited for Him, and He will save us" (Isa. 25:9). He came to earth to save. He went back to heaven to save. He is coming again to save. Christ is a complete Saviour.

[Note: All texts are from the King James Version unless otherwise noted. All emphasis supplied.]

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