

THE WORD, THE GIFT OF GOD

Chapter One

The Deity of Christ

God has, throughout the Bible, directed a number of questions to man in which the answer affects the soul's welfare. Some are simple questions, such as the one He ask Adam, "Where art thou?" Other questions are asked to show the folly of rejecting the gospel. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) How shall we escape if we neglect so great salvation...? (Hebrews 2:3a) However, no question ever asked of God is more important, or affects the welfare of the soul more, or demands the right answer, than the question asked of our Lord, "But whom say ye that I am?" (Matthew 16:15)

Let me say to you right now, if you have not been born again, what we will be teaching in these lessons will be meaningless to you, for it is the Spirit of God who must reveal these truths to you. The Scripture says:

**"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."
(I Corinthians 2:14)**

The question, "But whom say ye that I am?" along with the questions recorded in Matthew 22:42, "What think ye of Christ? Whose Son is He?" are, without a doubt, the most important questions ever faced by mankind. The right answer, and what you do about it, will determine where you will spend eternity.

The compelling urgency of this question, "Whom say ye that I am?" demands full consideration. These two questions, "Whom say ye that I am?" and "What think ye of Christ?" cannot be answered for you. They are questions that you, and you alone, must answer for yourself. We can, however, as ambassadors for Christ, present conclusive Bible evidence in answer to the question, Whose Son is He?

For whatever reason Jesus is rejected as being the Son of God, it cannot be said that it is because the Bible does not teach that He is the Son of God. No honest person would dare make the statement that the Bible does not teach the deity of the Lord Jesus Christ. In the revelation of the Lord Jesus to man, the Holy Spirit, being limited to the vehicle of the human language, for our understanding, searches all of creation to present His attributes, His grace, His love, and above all His preexistence, supernatural conception, virgin birth, sinless life, blood atonement, resurrection, and coming again.

Called By Many Names

Jesus is called in the Bible by many names. He is called Emmanuel (God with us)-- the Son of God-- the everlasting Father-- the only begotten of the Father-- the Son of man-- the captain of our salvation-- the seed of the woman-- the second man-- the last Adam-- the first begotten from the dead-- the angel of the Lord-- the lamb of God-- the good Shepherd-- the Prince of peace-- the seed of Abraham-- the angel of the covenant-- the Messiah of Israel-- the head of the body-- the Son of David-- the Sun of righteousness-- the lion of the tribe of Judah-- the resurrection and the life-- the bread of

life-- the water of life-- the door-- the way, the truth and the life-- the light of the world-- the great high priest-- and the bright and morning star. His name is called wonderful-- counselor-- the mighty God. He is called Alpha and Omega-- the beginning and the ending-- and the first and the last. These are only a few names used by the Holy Spirit, and each name reveals some divine aspect of His perfect character. Each name is a spotlight by which we may see clearly the many attributes of God incarnate in the flesh, in the person of Jesus Christ.

Of all the descriptive titles used to declare the beauty of the person, and the blessing of His mission, the title given by the apostle John is most revealing indeed. The apostle John introduces the coming of the Lord Jesus into the world as the "Word."

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1)

Again the apostle John, under inspiration, uses the same descriptive title to identify the Lord Jesus when He comes in glory the second time.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God." (Revelation 19:13)

There is absolutely no question as to whom John is referring in each instance; none other than the Lord Jesus Christ.

Why is Jesus called "the Word?" We will perhaps never know the full meaning of this wonderful name this side of glory. There are, however, a number of truths evident to all who take the time to closely examine the scriptures. The similarity between John 1:1 and Genesis 1:1 is not a coincidence. Both Moses and John were inspired by the same Holy Spirit to record the fact that Jesus is God.

"In the beginning God..." (Genesis 1:1)

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John 1:1,2)

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14)

The Word of God declares the deity of Christ in a number of places; however, if these were the only verses in the Bible on the subject, we would have overwhelming proof of the eternal, preexistent deity of Jesus Christ. No wonder John 1:1 has been called "God's foolproof declaration of the deity of Jesus Christ."

No amount of theological gymnastics can change the clearly stated facts. The WORD is GOD! Whatever word you would substitute for the WORD in John 1:1, it would still end up "GOD WAS IN THE BEGINNING; HE CREATED ALL THINGS, AND BECAME MAN, TO REDEEM ALL WHO BELIEVE."

You may not believe that Jesus is God, however, you cannot say that the Bible does not teach that Jesus is God. The Jews did not believe that Jesus was God, but they certainly understood that He claimed that He was God.

**“I and my Father are one.
Then the Jews took up stones again to stone him.
Jesus answered them, Many good works have I shewed you
from my Father, for which of those works do ye stone me?
The Jews answered him, saying, For a good work we stone
thee not; but for blasphemy; and because that thou, being
a man, maketh thyself God. (John 10:30-33)**

The importance of believing that Jesus is whom the Bible declares Him to be is summed up in this verse in John.

**“I said therefore unto you, that ye shall die in your sins: for
if ye believe not that I am he, ye shall die in your sins.”
(John 8:24)**

Communication

The second truth readily seen is the one of communication. Words, as you know, are the only means of communication. If I want to convey my thoughts to you I must do so by the use of words. For those who cannot hear, we use visual aids and sign language. For those who can neither see or hear we use the sense of touch by the Braille method. Whether signs, sound, or raised dots, we must still use words. Words are the only means of communication to a lost and dying world

**“For there is one God, and one mediator between God
and men, the man Christ Jesus.” (I Timothy 2:5)**

The Written Word

The third truth in this lesson---the only way we can know the Lord Jesus Christ, the incarnate Word, is through the Bible. The Bible is the only book in existence that tells us of the incarnate Word. The Word made flesh (the Lord Jesus Christ,) and the written Word (the Bible,) are spoken of in the same way. They are both called the Word of God. The incarnate Word and the written Word are inseparable. You cannot preach Jesus Christ, the Word, without preaching the written Word. Remove the Lord Jesus Christ from the Bible and it ceases to be the Word of God. The living Word and the written Word are the total sum of Christianity. Remove either one and you have nothing.

Take away the name and personality of any of the false cults and their entire doctrinal program structure would still be intact. This is not so of the Christian. No individual can ever know God apart from Jesus Christ, the living Word; and no individual can ever know Christ, the living Word apart from the written Word, the Bible.

A person may believe IN God by looking at creation; however, you can only BELIEVE God for salvation by coming to Jesus Christ, and you can only come to Christ through the written Word. You may know ABOUT God but you will never KNOW God apart from Jesus Christ; and you will never know Jesus Christ apart from the Bible.

**“Being born again, not of corruptible seed, but of incorruptible,
by the word of God, which liveth and abideth forever.” (I Peter 1:23)**

Chapter Two

The Purpose of His Coming

The Bible is crystal clear in its teaching concerning the purpose of the coming into the world of the Lord Jesus Christ some 2000 years ago.

**“For the Son of man is come to seek and to save that which
was lost.” (Luke 19:10)**

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

**“This is a faithful saying, and worthy of all acceptation, that
Christ Jesus came into the world to save sinners; of whom
I am chief.” (I Timothy 1:15)**

I say again, the Bible is unmistakable in its declaration of the one great reason why the Lord Jesus left heaven, came into this world as a little baby, lived a perfect life, made known His identity by signs and miracles, paid a supreme price for sin by shedding His blood on Calvary, was buried, then raised from the dead the third day, and forty days later ascended back to Heaven. By this He accomplished the greatest transaction of all time, the reconciliation between God and man.

**“And all things are of God, who hath reconciled us to
himself by Jesus Christ, and hath given to us the ministry
of reconciliation.
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.”
(II Corinthians 5: 18,19)**

All other blessings are secondary. They are only the results of the one supreme purpose “that Christ Jesus came into the world to save sinners.”

It has become popular to promote the by-products of this reconciliation instead of the supreme purpose for which Christ Jesus came into this world. Schools, colleges, hospitals, social and economic reforms are the by-products of this reconciliation, and come from Christian influence and compassion. We are thankful to God for these blessings. Certainly we are to help the needy, the underprivileged, the helpless and the disadvantaged. The by-products of this reconciliation are all that the unbeliever can see.

To labor in a pagan country for a lifetime, simply imposing upon the people the Christian culture, would accomplish very little. If they were not converted to Jesus Christ, in a very short time they would revert back to their former condition. This alone adds substance to the Bible teaching that the primary purpose of the coming into the

world of the Lord Jesus was to save sinners. It is saved people who are the “light of the world,” and “salt of the earth.”

The cross was the fulfillment of a plan made before the foundation of the world, and promised to mankind in the Garden of Eden.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” (I Peter 1:18-20)

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Genesis 3:15)

All Scripture attests to the fact of the mission of the Lord Jesus; but why this particular method? Why the necessity of following a well-defined plan of the virgin birth, sinless life, cruel crucifixion, burial, and resurrection? Why could God not have chosen another way to redeem fallen man? To the child of God, who sees sin the way God sees it, the answer is simple. However, to the unbeliever who looks at sin (except maybe for the more serious offenses such as murder, robbery or rape) as something to pursue to fulfill the lust of the flesh, the answer becomes more complex and difficult to explain. The natural man cannot understand the things of God.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (I Corinthians 2:14)

May I emphasize once more the reason God demanded such an awful price for sin; why the Son of God had to pay the infinite price of His own precious blood to accomplish the reconciliation between God and man. The reason, stripped of all theological terminology, is because of the holiness of God and the awfulness of sin. The holiness of God is so pure and inviolable no sinner can stand in His presence with a single sin upon him. Before reconciliation can take place between God and man every single sin must be atoned. Not one sin can go unpunished.

The definition of sin and the manifestation of sin is secondary to the paramount question of “what must be done about sin?” Because of God’s holiness sin cannot be ignored or excused.

“The soul that sinneth it shall die.” (Ezekiel 18:20a)

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)

It is not the amount of sin that keeps one from being saved, but failure to receive the One who paid for every sin.

**“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
(II Corinthians 5:21)**

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

Now, I am sure that the question will arise—What is sin? I think right here is where many who claim to be believers, teachers, and even preachers are guilty of perpetrating a false and misleading conception of sin. Sin, and its accompanying results, is perhaps one of the most misunderstood subjects in the world. Many people, even some Christians, have the mistaken notion that sin is only the outward act, such as murder, immorality, stealing, blasphemy, etc; therefore, a person is a sinner only if they commit an act of what one defines as sin. This leaves the impression that if one does not commit an act that is generally taught as being a sin they are not a sinner.

The Bible gives a graphic description of sin in all of its ungodliness; however, only a Christian can fully understand the awfulness of these sins. There are seventeen sins mentioned in Galatians, chapter 5, verses 19 through 21, that, (with the exception of murder), are considered by the world as normal behavior. The manifestation of sin is ugly, vile, and repulsive, and should be hated by the Christian.

Also we find that what constitutes sin may vary from church to church. What would be called sin in one church would be accepted in others. Some churches have a long list of sins, while others have no convictions at all. The sad part is that a number of people will join a church with its long list of rules and regulations of “do’s” and “don’ts,” and are duped into thinking that if they abstain from what that church has defined as sin, all will be well. Nothing could be further from the truth.

Lest I be misunderstood, the Bible does teach separation from sin and the world. However, separation comes AFTER reconciliation. A big mistake made by many Bible teachers is trying to teach Bible separation to the unsaved. The unsaved neither know what they are talking about, nor have the power to do anything about it if they did understand. Teaching separation to the unsaved does about as much good as telling a hog to quit wallowing in the muck and mire of the hog-pen. There must first be reconciliation before one understands the real purpose of separation, or has the power to do any thing about it. One will never see the sinfulness of sin until viewed through the eyes of God at Calvary.

**“...For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”
(I Samuel 16:7b)**

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” (Isaiah 55:8)

Sin is not necessarily an act of the hand or tongue. The Bible teaches that sin is a condition of the heart.

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.” (Mark 7:21-23)

It is not our purpose in this series of messages to single out specific sins committed by certain people. Our purpose in this series of messages is to teach on THE SIN, not “sins.” God says, “The wages of SIN...” You see, one single sin is enough to condemn people in the sight of God. It was not “sins” that caused the fall of Adam and Eve, but SIN---only one SIN! “...for in the day that thou eatest thereof thou shalt surely die.” (Genesis 2:17)

It was eating ONCE, not a half-dozen times. Now, I am sure that there were many sins committed by Adam, after he fell, but it was the one SIN that caused the judgment of God to be pronounced upon him; “...the day that thou eatest thereof thou shalt surely die.”

There are several words in the scriptures used to describe sin, the same as we have today in our English language. We use such words as “wickedness, vileness, iniquity, transgression, and evil” to describe sin, but the Bible gives a most comprehensive picture of what God calls sin. In the Old Testament there are three words used to describe sin: (1) “Hattah,” which means “missing the mark.” (2) “Awon,” which means “crookedness.” (3) “Pesha,” which means “transgression. The New Testament uses three words that are almost identical in their meaning. (1) “Hamartano,” which means “a missing of the mark.” (2) “Parabasis,” which means “transgression.” (3) “Adikia,” which means “perverseness, or “crookedness.” In these words we have God’s revelation concerning the true nature of sin, and it involves far more than the actual committing of sin.

The word “hattah,” in the Old Testament and the word “hamartano,” in the New Testament (which means a missing of the mark) clearly describes God’s estimate. This means that you can come ever so close, yet a near miss is still a miss. If you were shooting a rifle at a mark and you missed the mark by a hair, you missed it as completely as if you had been shooting in the opposite direction.

God put a mark in the Old Testament, and that mark was the law. The least infraction of that law meant missing the mark, AND THAT WAS SIN! They did not have to break all of the commandments, or even most of them, but if they missed by just one they were guilty before God, as if they had broken every last one of them.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10)

Missing the mark is the negative part of sin. It is failing to do that which God commanded. It is a common belief today that people are not sinners because they do not commit outwardly, overt acts of sin. Just because a person does not lie, steal, murder, or

live an immoral life, they think they are without sin; but God says to break the smallest of the law is to be guilty of all. If you have failed to do all that is required, then you are guilty before God. This is why Paul can state, without fear of contradiction:

**“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all of them that believe: for there is no difference: For all have sinned and come short of the glory of God.”
(Romans 3:22,23)**

This Scripture says that sin is “coming short of the glory of God.” Now let us suppose that the requirement for being perfect was being able to jump one hundred feet. Suppose there were those who were able to jump ninety-nine feet, six inches; others able to jump seventy feet, and others only five or six feet. The one who jumped ninety-nine feet and six inches would still be **SHORT OF THE MARK**. It makes no difference how holy you think you are, you are still **SHORT OF THE MARK**. I realize that this may not sound pleasant, but it is a truth that needs to be accepted and believed...because no one can be saved unless they realize that they are a sinner. Jesus said:

**“They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.”
(Luke 5:31,32)**

Two other words that describe sin, from another angle, are the words “crookedness,” and “transgression.” The word “awon” in Hebrew, and the word “adikia” in the Greek both emphasize, in a different way, the same nature of sin. God has made a straight line. He, of course, revealed this in the law; but it really came to light in the person of Jesus Christ. To stray from this line in the smallest detail, to step aside just one hairbreadth, is to make you “crooked.” You have again missed the mark. The line need not be badly twisted, with many curves, but all you need to do is to make one little deviation from the straight course and you are guilty. You are a sinner, in need of a Saviour, and that is what Paul refers to when he says, “For all have sinned and come short of the glory of God.”

Chapter Three

The Origin Of Sin

God knew before He ever created man that man would sin and be in need of a Saviour. Adam’s sin did not come as a surprise to God. God knew exactly what man would do; therefore, God planned for man’s redemption and reconciliation before He created man. For that matter, the plan was made even before man’s environment was created. This is clearly taught in the scriptures.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb

**without blemish and without spot:
Who verily was foreordained before the foundation of
the world, but was manifest in these last times for you.”
(I Peter 1:18-20)**

I believe Revelation chapter 13, verse 8, teaches this same truth.

**“And all that dwell upon the earth shall worship him, whose
names are not written in the book of life of the Lamb slain
from the foundation of the world.” (Revelation 13:8)**

There are those, however, who seem to get great delight out of blaming God for all the world's ills; and some even use this as an excuse for their sin and rebellion against God. God is blamed for everything, from a hangnail to the war in Vietnam. How many times have you heard someone ask, “Why did God do it?”

I was called to preach the funeral of a young man who had been killed in a motorcycle accident, and his wife asked me, “Why did God do it?” I had to tell her, like I have had to tell others, that God didn't do it. God didn't sell him the booze to get drunk. God wasn't the one who opened the throttle. I preached the funeral of another young man who died of an overdose of drugs. Some of the young people at the funeral asked me, “Why did God do it.” God never forced that young man to take drugs.

Man has always tried to transfer his guilt by blaming someone else. This method is quite popular in dealing with people who claim to have a guilt complex. According to the Bible, the problem is not a guilt complex, but GUILT. You don't have a guilt complex; you are guilty!

Transferring blame for one's failures is not new. It started in the Garden of Eden. Adam blamed Eve, Eve blamed the serpent, and indirectly both blamed God. God was no more responsible for what Adam did than He would be if you got into your car and drove a hundred miles an hour, ran into something and killed yourself. To blame God only compounds the problem. To question God does not change the facts. To ask why God permitted Adam to sin, or why God allowed Satan to tempt our first parents is to avoid the issue.

God placed man in the Garden with adequate provision, and simple instructions.

**“And the Lord God took man, and put him into the garden
of Eden to dress it and to keep it.
And the Lord God commanded the man, saying, Of every
tree of the garden thou mayest freely eat:
But of the tree of the knowledge of good and evil, thou shalt
not eat of it: for in the day that thou eatest thereof thou
shalt surely die.” (Genesis 2:15-17)**

There is no mistaking God's meaning in this simple, yet very important commandment. God gave this command in a very simple form. There is no way that there should be any misunderstanding. This is true of all of the Word of God. Men are the ones who have made the Word of God complicated and hard to be understood. It is men that have called into question the Word of God---unbelieving men.

There was absolutely no excuse for Adam and Eve to disobey. The responsibility of the sin, therefore, must rest squarely on the shoulders of Adam and Eve. All of the wars, grief, sickness, sin, and death are traced back to Adam, not God.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Romans 5:12)

“FOR AS IN ADAM ALL DIE.” There is no escaping this Bible truth. But how many times have you heard Adam blamed? People seem to always blame God. Instead of blaming God, think where we would be if God had not made provision for us.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (I Corinthians 15: 21,22)

Think where we would all be if God had not sent the second Adam, the Lord Jesus Christ.

“The first man is of the earth, earthy: the second man is the Lord from heaven.” (I Corinthians 15:47)

In these lessons we face two important questions of which the answers are the very heart of our study. (1) How did we all sin (become sinners) in Adam? (2) How are we made the righteousness of God (justified, perfect, as though we had never sinned) in Christ?

The Blood

There is one important link between Adam and all of his descendents, and that is the BLOOD. The generic change in features is incidental. The color of skin, hair, facial structure, height, weight, etc. makes no difference. All mankind is linked to Adam by THE BLOOD. It is Adam’s blood that courses through your veins and my veins. This, my friend, is the problem. To understand how we all became sinners in Adam, we must go back to where it all started.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7)

Man was formed from the dust of the ground, every bone and muscle; but not his life. Man’s life was the results of a second act of God. After man was formed, God breathed into his nostrils the breath of life. There are a number of opinions as to just what God did by this act. We will let the scriptures give us the answer.

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” (Leviticus 17:11)

“For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.” (Leviticus 17:14)

For this reason the sanctity of the blood is emphasized throughout the Bible. The first sin recorded outside of Eden was the blood of Abel crying out to God.

“And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.” (Genesis 4:10)

Moreover, not only the shedding of blood, but the eating of blood was forbidden.

**“But the flesh with the life thereof, which is the blood thereof, shall ye not eat.
And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man.
Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:4-6)**

The prohibition of eating blood transcends all dispensational boundaries. Under the law, God says:

**“Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.”
(Leviticus 7: 26,27)**

The penalty, under the law, shows the seriousness of this sin. “...whosoever eateth it shall be cut off.” (Leviticus 17:14b)

Although we are not under the Old Testament law, this injunction (for the Christian) is repeated in Acts, in the New Testament.

**“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.
That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:
from which if ye keep yourselves, ye shall do well.”
(Acts 15: 28,29)**

The reason for this prohibition is made plain.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man

became a living soul.” (Genesis 2:7)

“But the flesh with the life thereof, which is the blood thereof shall ye not eat.” (Genesis 9:4)

“For the life of the flesh is in the blood.” (Leviticus 17:11a)

What God breathed into Adam was the blood. In this lies the greatest mystery of life.

Whatever sin Adam committed effected the blood. The greatest case of blood poisoning in all the world took place in the Garden of Eden. Every descendent of Adam, and that includes every man, woman and child, not only received the life sustaining blood of Adam, but also the poisoned, sinful blood of Adam. Adam’s blood contains the most lethal, deadly substance ever to come into this world. Every person born into this world, with the exception of the Lord Jesus Christ, has Adam’s blood coursing through their veins. For no other reason, this alone makes you a sinner, under the sentence of death.

It is an established fact that the blood of an infant comes from the father, who in turn received it from his father, all the way back to Adam. So corrupt is this blood that it not only brings physical death, but spiritual death as well...”For as in Adam all die...”

What is needed is a transfusion of perfect, sinless blood. Have you been “washed in the blood,” the perfect, sinless blood of the Lord Jesus Christ?

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Romans 5:8,9)

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” (Ephesians 1:7)

“In whom we have redemption through his blood, even the forgiveness of sins.” (Colossians 1:14)

Chapter Four

Redemption By Blood

In the previous lesson we learned that all men are related to Adam by the blood; therefore, under the sentence of death---“For as in Adam all die...” All mankind has the same kind of blood.

“And hath made of one blood all nations of men for to dwell on all the face of the earth.” (Acts 17:26)

“Wherefore, as by one man sin entered into the world, and so death passed upon all men, for that all have sinned.” (Romans 5:12)

From this link with Adam man stands before God totally depraved and unable to save himself, (“For the wages of sin is death...” Romans 6:23a). Man cannot in any way please God, (“So then they that are in the flesh cannot please God” Romans 8:8) until reconciled by the blood of Christ, (“...the gift of God is eternal life through Jesus Christ our Lord” Romans 6:23b).

“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.” (Titus 1:15)

Because of the importance of these scriptures we have spent considerable time on this particular subject. The reason, of course, is simple. Unless you acknowledge the fact that you have “sinned, and come short of the glory of God,” the rest of what we have to say will be meaningless.

The Lord Jesus Christ, by not inheriting the sinful nature of Adam because of His supernatural conception by the Holy Spirit, could become a perfect sacrifice for sinful man.

“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Hebrews 4:15)

The temptation, by Satan, for Jesus to sin was far greater than that of any person who ever lived.

**“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
And when he had fasted forty days and forty nights, he was afterward an hungred.
And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of mouth of God.
Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**

Then the devil leaveth him, and behold, angels came and ministered unto him. (Matthew 4:1-11)

Here the scriptures record the diabolical scheme of Satan to destroy the perfect sacrifice, “the Lamb of God that taketh away the sin of the world.”

If our Lord would have had Adam’s sinful, corrupt blood He would no more have been able to overcome the Devil than you or I, or any of Adam’s offspring. Thank God, He planned a way whereby He could provide a perfect sacrifice by bypassing the sinful blood of Adam. This was accomplished by the virgin birth. Yes, “...God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” (Romans 8:3b)

**“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
(II Corinthians 5:21)**

In view of the overwhelming Bible evidence as to how God redeemed mankind, in all honesty, one would have to admit that it is by the blood. To deny this is to deny the clear revelation of the Word of God. You may not believe the record; however, you will, in all honesty, have to admit that the Bible certainly records the fact that redemption is only by the blood.

“And almost all things are by law purged with blood; and without shedding of blood is no remission.” (Hebrews 9:22)

The Bible further states, in scores of places, whose blood it is that redeems.

**“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”
(Ephesians 1:7)**

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.” (I Peter 1:18,19)

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” (I John 1:7)

“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood.” (Revelation 1:5)

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the

Lamb.” (Revelation 7:14)

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” (Revelation 12:11)

These are but a few of the verses, spelling it out in plain language that we are bought with a price; the infinite price of the blood of Jesus Christ, God’s only begotten Son. This truth can never be overemphasized, or preached too often. I can understand how a person can reject the record; but for the life of me I cannot understand how one can say the Bible does not teach these facts.

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.” (I John 5:10)

A person is lost because of the blood of Adam; and a person is saved by the blood of the second Adam, the Lord Jesus Christ.

“For as in Adam all die, even so in Christ shall all be made alive.” (I Corinthians 15:22)

The facts are clear. You were born “in Adam,” and Adam must die. In Adam there is a terminal illness from which no one shall escape. Sooner or later the “wages of sin” will be exacted, and unless you have found life from the only source of life, the Lord Jesus Christ, you will be forever separated from God, in Hell, (the Lake of Fire) created for the Devil and his angels; (Matthew 25:41b) with absolutely no hope of ever being reconciled to God.

There is a source of life that extends throughout eternity; that shall never perish. “From whence cometh this everlasting life,” should be the paramount concern of every living person. The greatest tragedy that could ever befall a person is for “the wages of sin” to overtake them, without having life eternal from the only One who has this life to give.

The Lord Jesus met every demand of the Law by living a perfect life. He fulfilled every demand of the Holiness of God by shedding His blood on Calvary. The proof of this is in His being raised from the dead the third day. Every person being found “in Him” has eternal life---“even so, in Christ shall all be made alive.”

Eternal life is being “in Christ.” It is not by good works. It is not church membership or baptism.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (II Corinthians 5:17)

**“And this is the record, that God hath given to us eternal life, and this life is in his Son.
He that hath the Son hath life; and he that hath not the Son**

of God hath not life.” (I John 5: 11,12)

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Corinthians 5:21)

“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” (Philippians 3:9)

To be “in Christ” is to “receive” Him as Saviour.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

To be “in Christ” does not mean that we are “out of Adam.” No! No! We still have Adam’s blood, the old sinful nature. The only way we will ever be rid of this corrupt nature is at death, when sin exacts its wages. We can, however, through submission, prayer, Bible study and fellowship feed the new nature, and “crucify” or “subdue” the old nature. By letting the Lord Jesus Christ live through us we can show forth the glory of God to a lost world.

Chapter Five

Receiving The Gift

No series of lessons on God’s Gift to mankind would be complete without consideration to the importance of receiving the Gift. No one with an open Bible can deny the clear revelation of this fact:

“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 3:16)

No gift is of value to a person unless the gift is received. However, refusing to accept a gift in no way takes away from its value. God will not force you to receive the gift of His Son. The responsibility of receiving God’s Gift of salvation is entirely up to you.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” (John 1:12)

To illustrate the truth that the gift must be received, the Word of God records in detail, in a number of places, just how this is accomplished. In this lesson we will look at just one of the many examples, shown in the Word of God, the necessity and simplicity

of receiving the greatest Gift of all, eternal life. Nowhere is this truth made more plain than in the Gospel of Luke.

“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” (Luke 23:39-43)

The similarity between these two men is most striking. In this narrative we have the record of two men, under identical circumstances, tried by the same court, convicted for the same crime, and given identical sentences, death by crucifixion. If ever two men were in the same boat, it would be these men. However, before their death their lives were worlds apart. One died saved; the other lost. To fully understand the lesson of how one was saved and the other lost, we must carefully examine the record of both men; for what transpired in those last moments of their lives sealed their destiny forever.

Let us first look at the man who went into eternity lost, without hope of redemption.

“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.” (Luke 23:39)

There are a number of things recorded in this verse that reveals the character of this man. The Bible says that the attitude of this man was the same as the ungodly, wicked crowd that crucified the Lord Jesus.

“He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.” (Matthew 27:42-44)

No further proof is needed to show the depravity of mankind. Then, too, we see that a person can reject the Gift of God on the day that he dies. Contrary to all logical reasoning, an unsaved person does not become more God-conscience as they grow older and face death. It seems a person that knew they had only a few days, or hours, to live would be concerned about what was beyond the grave. However, only a relatively few are effected by the knowledge of imminent death. It is sad, but true, that the longer a person lives without receiving Christ, God’s Gift of salvation, the more indifferent and

hardened they become towards the things of God. And in many instances, like this man, they rail on Christ, the One who gave His life for them.

Now, notice the difference between these two men.

“But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.” (Luke 23:40,41)

There are five things recorded that was acknowledged and believed by this man that is true of every person who has received the Gift of God. (1) He feared God. “Dost not thou fear God...” The Bible declares “the fear of the Lord is the beginning of wisdom.”

“And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” (Luke 12:4,5)

This “fear” means more than reverence, or just being in awe of God. This is a warning to all, of the seriousness of rejecting the things of God. Hebrews 10:31 also records a most sobering thought, “It is a fearful thing to fall into the hands of the living God.” Amos sounds the same warning, “PREPARE TO MEET THY GOD.” (Amos 4:12b)

This man recognized the awful consequences of going out of this life without preparation. I believe that if you could see yourself in the same condition, it would have the same effect. It was his awareness of the holiness of God that made him see his own need. “And we indeed justly; for we receive the due reward of our deeds...”

(2) This brings us to an important acknowledgement; he did not deserve the grace of God. He acknowledged his need.

“For the Son of man is come to seek and to save that which was lost.” (Luke 19:10)

(3) He acknowledged a truth that many who profess to know Christ have not learned. He acknowledged the sinless, perfect Son of God. “...but this man hath done nothing amiss.”

(4) The fourth thing recorded of this man is the very heart of salvation. He confessed Him as Lord.

“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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10: 9,10)

Nowhere in the Bible is God's condition for salvation made more plain or simple.
(5) This man not only confessed Him as Lord, he also believed in His resurrection, "remember me when thou comest into thy kingdom." There could be no "kingdom" without a "resurrection."

After we come God's way – (1) We See our need of a Saviour. (2) Jesus is the Saviour. (3) Receiving Him as Saviour and confessing Him as Lord; then comes assurance.

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:43)

What better assurance that one has eternal life than the word of the Lord Jesus Christ.

"All that the Father giveth me shall come me; and him that cometh to me I will in no wise cast out." (John 6:37)

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20)

