

# GOD'S WAY OF SALVATION

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# 1. Introduction

## Only One Way

LET'S turn to the book of *Hebrews* to begin our consideration of "God's Way of Salvation." The mighty apostle Paul laid out some principles which remain as guidelines for His people till the end of time. We'll start by reading some verses from chapter 4:

### Hebrews 4

<sup>9</sup> There remains therefore a rest to the people of God.

<sup>10</sup> For he that is entered into His rest, he also has ceased from his own works, as God did from His.

<sup>11</sup> Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

Every man, woman, and child upon this Earth longs for rest from trouble of every kind: from disappointment, from frustration, from wants, from conflict, from uncertainty, and from insecurity. There's only one way in which that rest can be found, and that is God's way. Let's turn back now to the 3<sup>rd</sup> chapter, where Paul makes reference to some sad failures experienced by God's professed people during previous ages.

### Hebrews 3

<sup>7</sup> Wherefore (as the Holy Ghost says, Today if you will hear His voice,

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

<sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years.

<sup>10</sup> Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways.

<sup>11</sup> So I swore in my wrath, they shall not enter into my rest.)

There is a connection between knowing God's way and entering into rest or peace. Today in the world there are offered to us many different religions, many different churches, each and every one of which claims to have the one and only way of salvation. It is left with the average man on the street to decide, if he can,

which of these is the way which will lead to peace and rest and eternal life. Among them all, there can be only one way, which is God's way: only one. And that is the way of salvation, which we plan to explore in the scriptures, which we will look at throughout the length and breadth of the Bible, as we consider the way that God has mapped out for man's salvation.

## **The Problem of Sin**

In *Matthew* chapter 1, a prophecy was made in regard to the birth of Jesus Christ, and instruction was given by the Angel to Joseph, the husband of Mary.

### **Matthew 1**

<sup>21</sup> And she shall bring forth a son, and you shall call His name JESUS: for He shall save His people from their sins.

Without question, sin is the basic cause of human unrest. Whether it be our own sins or somebody else's sins, it matters not; sin is the basic cause. If it is somebody else's sins, then we are not in control of what they are doing and can't eliminate that particular problem entirely. We do have the assurance that God, for His part, does provide power, strength, fortitude, all the necessary qualities, whereby we can even escape from the unrest caused by other people's sins.

But the greatest problem which confronts us is the presence of sin within the believer himself, or in the person himself. I'd like to turn now to *Romans* where there is given to us the best definition of God's solution to the sin problem which the Bible contains.

### **Romans 1**

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek.

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Paul was the author of the book of *Romans*, and he very well might have said, the gospel is a theory, or a piece of history, or the revelation of Christ's life; he might have called it an argument, a dogma, or a religion. But Paul did not use any one of those things to define what the gospel of Jesus Christ is. He said, rather, that the gospel is *the power of God*. It is the power of God, not just *a* power of God, but *the* power of God. And it is the power of God *unto salvation to everyone that believes*.

The natural question is, salvation from what? It could mean salvation from suffering, or from this old world; it could mean salvation from our enemies. It could mean all those things, and it does mean all those things in a secondary sense, but not in the primary sense. Let your mind go back to the verse which we just read in *Matthew*, and there the Angel said to Joseph,

**Matthew 1**

<sup>21</sup> ...you shall call His name Jesus, for He shall save His people *from their sins*;

–not *in* them, but *from* them. And therefore implicit, although not openly expressed in *Romans* 1:16, the mighty Apostle is saying that:

“The gospel is the power of God unto salvation *from sin* to everyone that believes, to the Jew first and also to the Greek.”

It is a fact, it is a truth, that if we are saved from sin, first and foremost, then we shall find ourselves being saved and turned from everything which emanates from sin, because sin is the root, and all other sorrows are the fruit of that root.

Let's turn to *Romans* the 5<sup>th</sup> chapter to notice this principle laid down by the same writer. The great gospel writer says,

**Romans 5**

<sup>12</sup> 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.

Which came first: sin or death? Sin came first, and death came in by sin. If there was no sin for death to come in by, there would have been no death to follow, with all the misery and suffering that attends it. Pass on down to verse 17, and we find the same thought is repeated:

### **Romans 5**

<sup>17</sup> For if by one man's offense [or transgression, or sin] death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ.

Again, the apostle Paul establishes the point that by one man's offense death reigned. Again, in verse 19:

<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

He is contrasting the mistake of Adam with the wonderful success of Jesus Christ. Let's recognize then that sin or sinfulness is the basic problem which the human family must be delivered from, if they would enter and escape from all the other sorrows and woes which are the fruit of that terrible root of sin, or transgression.

### **What Is Sin?**

I have found in my short experience that in order to obtain salvation *from sin*, one must understand what sin really is. Solutions cannot be applied unless the problem itself is understood. And therefore, our first study session will be devoted to determining the nature of sin as a part of the great human problem. If we ask the average person what is sin, they will come back with the reply,

“Sin is wrongdoing. It's an action of evil. It is the disobedience of God's commandments.”

This definition is quite scriptural. Turn to the first Epistle, written by the apostle John. This man, under the inspiration of the Spirit, gave us this very fine definition of what sin actually is:

**1 John 3**

<sup>4</sup> Whosoever commits sin transgresses [or breaks] the law, for sin is the transgression of the law.

The word *transgression* is a word which means “an action,” or “a committal.” John is saying that anybody who commits sin, transgresses the law, or breaks the law of God, for sin is the transgression of the law. The word “commits” is the important word which indicates a very definite action: something done by the person. This is called sin.

This definition of sin is quite important, so far as it goes. Let’s think of its importance for a moment. Sin is an action, because of which we stand in a condition of being guilty before God, and God’s solution for guilt is pardon or forgiveness.

**Psalm 103**

<sup>3</sup> [He] forgives all our iniquities.

We read this in the Scriptures again and again, throughout the word of God. Now, nobody is going to get forgiveness unless he specifically asks for it. The Bible says,

**John 16**

<sup>24</sup> Ask, and you shall receive,

**Matthew 7**

<sup>7</sup> Seek, and you shall find.

If you don’t ask for forgiveness, will you get it? No, you will not get it. Nobody in turn is going to specifically ask for forgiveness unless he has a conviction of his guilt. This, at the same time, brings a realization of impending destruction, and a sense of separation from God, which fills the man with a fear of his life, and leads him to reach out and ask for God’s forgiveness. But, if he had no sense of guilt, he wouldn’t seek for forgiveness.



Now, if we don't know what actions are sinful,—what actions are the transgressions of God's law,—are we going to have a sense of guilt? Again, the answer is very obviously not. So therefore, the question,

“What is sin?”

—must be answered by the person seeking salvation before he will seek for that salvation, and therefore the question is extremely important.

As accurate as the definition of sin being an action is concerned, it is not deep enough to really satisfy the human need. So, we turn back now to *John* the 8<sup>th</sup> chapter. And in this chapter, we have a statement made by Jesus Christ to the Scribes and Pharisees who were standing by. And Jesus said,

**John 8**

<sup>32</sup> And you shall know the truth, and the truth shall make you free.

Free from what? Free from ignorance? Yes, certainly. But more than that. The Jews at that time were quite perplexed by Christ's statement and...

<sup>33</sup> They answered Him, We be Abraham's seed and were never in bondage to any man: how then do you say, You shall be made free?

In other words, those Jews said to Jesus Christ,

“What are you talking about? What are you trying to tell us? We're not in bondage, we are free.”

This was a strange statement for them to make, even in the physical realm, because at that time they were very much enslaved by the Roman power. They were not a free people; they could not live as they wished to live; they could not go where they wished to go. They had to pay tribute to their Roman overlords and in no sense of the word could they say,

## John 8

<sup>33</sup> We be Abraham's seed and were never in bondage to any man: how then do you say, You shall be made free?

Jesus Christ was not talking about physical freedom anyway. He was talking about spiritual freedom, and He makes this very plain:

<sup>34</sup> Jesus answered them, Verily, verily, I say unto you, whosoever commits sin is the servant of sin.

Here is a relationship brought to view, between the action of committing sin and the cause or source of that particular problem. Jesus was telling them that anybody who commits sin, or to put it in modern language, who sins, is the servant of sin. If the sinner is the servant of sin, then what must sin be to him? It must be his master, his overlord, his ruler. He is the bond servant or the slave, and sin is his master.

In the original Greek language, the word "servant" literally means a slave, and not the kind of servant we think of in modern terms. A modern day servant serves you for so many hours a day in return for so much money, and he goes away a free man for the rest of the day and night to live as he pleases.

This brings to view a new element or aspect of sin, which is a very important one and must not be overlooked. As sin is my master, my condition now is not only one of guilt, my problem now becomes one of bondage, because this is bond service or slavery. Sin is the master. Therefore, sin dictates what I shall do, and I do what I'm called upon to do. Even though I don't want to do what sin tells me, I have to do it. Being the slave, I have no choice in the matter. This deeper definition reveals that sin is a slave-master, which puts us in the condition of bondage. For this problem, forgiveness for the actions of sin is not enough.

To make this point quite clear, let's suppose we take a wolf. A wolf is in bondage to his own nature. He is a savage, rapacious, brute, whose common natural instinct is to eat lambs and calves

and even larger domestic animals, if he can get at them. Wolves feed upon the deer and the rabbits and any other game they can catch: reindeer and caribou, and so on.

Suppose that a wolf rampages through a farmer's flock of sheep and kills a half a dozen beautiful lambs, and one or two ewes, and a ram or two, and the farmer catches this wolf and chains him up in a cage, and then completely forgives the wolf for what he's done. Would that solve the farmer's problem as far as the wolf was concerned? Obviously not because if the wolf escaped, he would promptly go and do it all over again, even though he'd been forgiven for those acts. Therefore, pardon does not answer the problem of bondage. What does? Deliverance, or being set free from the power of sin. Is anybody going to obtain deliverance if they don't ask for it in faith? The answer is definitely not. Again, I ask the question,

“Will anybody ask for the solution if he doesn't know what the problem is? Will he ask for deliverance if he doesn't know he's in bondage?”

And again, the answer is definitely not. And,

“Will the person know he is in bondage if he doesn't understand that sin is a master or an overlord, that rules over him?”

Again, the answer is no. Therefore, the question,

“What is sin?”

—must be answered and understood by those who are seeking the solution to the sin problem. When people don't understand the true nature of the sin problem, they end up with a sinning and confessing, sinning and confessing, sinning and confessing experience, day after day after day. They see sin only as an action. They're looking at the fruit and not at the root of the problem. And they go to God, and say,

“Lord, I'm sorry I did this evil thing. Please forgive me!”

And they believe they are forgiven. But because they have not confessed their real problem, which is the existence of the old sinful nature, deep down within, the root of their strife, when temptation comes again, it finds the same response from within. They do the same things again and they go back to confess again, to sin and confess, and sin and confess, and sin and confess.



### **Salvation From Sin**

If we ask the average religious person on the street the question,

“Tell me, do you commit sin?”

What do we expect to hear by way of an answer? They’ll say,

“Well, certainly I commit sin. Sure, I do, I’m a poor, sinful mortal human being. What else can you expect?”

That is a very candid and acceptable answer to our question. Then we ask the next question,

“Well, when you sin, what do you do about it?”

And if he is a professed Christian, the person will probably say,

“Well, naturally, I confess it; I ask God’s forgiveness; I plead for His help, so I won’t do it again, and I go my way.”

Then we ask a third question,

“And then what? do you commit that sin again?”

And he will look at you then, as if to say,

“(Well, you must be very inexperienced about the sin problem!) Of course, I commit that sin again, and I find that today the very same sin which was my problem, 10 or 15 or 20 years ago, is still my problem at the present time. I’ve been sinning and confessing, sinning and confessing over the same thing all along, and I expect to go on doing that.”

I ask you the question today, is *that* salvation *from* sin? or is it supposed salvation *in* sin? The answer is self-evident. It is obviously not salvation *from* sin, it is only supposed salvation *in* sin. Jesus said,

### **John 8**

<sup>36</sup> If the Son therefore shall make you free, you shall be free indeed.

This means that there’s a great difference between an unconverted person and a converted person. The unconverted person is not free, he is a slave to sin’s power, whereas the converted person is free. Sin’s slavery has been broken so far as his experience is concerned, and he has a new life altogether, from that which he previously had, because he’s no longer the same person as he used to be. We’ll talk in great detail not only about how to become a different person, but what being a different person actually means.

Right now, I’d like to read to you a further scripture or two to confirm the fact that a newborn child, is very much a different person. We’ve just read the wonderful statement by Jesus Christ himself:

## **John 8**

<sup>36</sup> If the son therefore shall make you free, you shall be free indeed.

Let's turn now to *Romans* the 6<sup>th</sup> chapter. I want to close this first study period with a very encouraging picture for those of us who have been bound by the bondage of sin.

## **Romans 6**

<sup>14</sup> For sin shall not have dominion over you, for you are not under the law, but under grace.

What does the word "dominion" mean? It means mastery, overlordship, power. And you can put any of those words in there if you wish,

"Sin shall not have the mastery over you..."

"Sin shall not have power over you..."

"Sin shall not have overlordship over you, you shall be a free man indeed."

Those words are written by the Almighty God through His prophets who received their messages by the ministration of the Holy Spirit, and those words mean precisely and exactly what they say, just as they are written there, in the word of God.

Let's turn now to *1 Corinthians* 15, and this is one of my favorite scriptures regarding the very beautiful assurance that God gives to us:

## **1 Corinthians 15**

<sup>34</sup> Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame.

When the word "awake" is used, what does this insinuate? It suggests that we have been asleep, and a sleeping person is completely ignorant of what is going on around him; he doesn't know. So, the Lord says,

"Awake to righteousness, come alive and learn what's available to you."

And when you wake up to the righteousness which God offers to you, then you will not sin. Paul goes on to say,

“Some of you don’t have the knowledge of God: I speak this to your shame.”

Will a true child of God have a knowledge of God? Obviously. It is that very knowledge which makes him to be a true child of God. As Jesus said,

### **John 8**

<sup>32</sup> You shall know the truth, and the truth shall make you free.

### **The Gospel Is Power**

With this thought of knowing God, let’s go back to *Romans* chapter 1, where the mighty apostle Paul, inspired by the Holy Spirit said:

### **Romans 1**

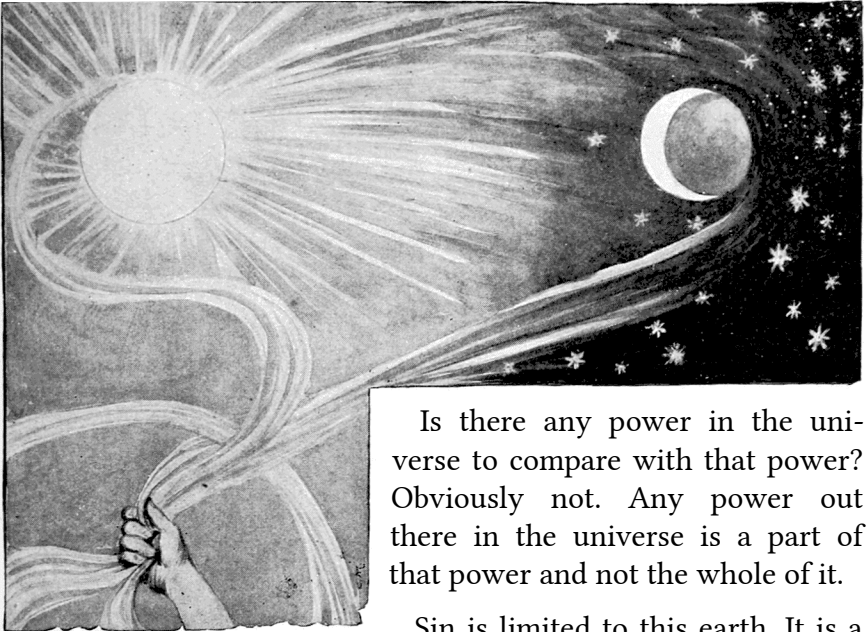
<sup>16</sup> For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation [*from sin*].

I’m adding in those two words “from sin” on the authority of *Matthew* 1:21, which says,

### **Matthew 1**

<sup>21</sup> And you shall call His name JESUS: for He shall *save* His people *from their sins*.

Let’s now consider for a moment the awesome, almighty, power of God. It is impossible for us to even begin to have a true concept of God’s almighty power. The best illustration of it is found out in the world of nature, the world that God made. God has the power to speak and create. That is how this world came into existence, and every sun, every star, every planet, every solar system, every galaxy out there in space, some of which are so huge in comparison to ours that it’s just indescribable. Every one of those was spoken into existence by the almighty power of God.



Is there any power in the universe to compare with that power? Obviously not. Any power out there in the universe is a part of that power and not the whole of it.

Sin is limited to this earth. It is a mighty power. It's mighty because it is the power of God perverted into a wrong channel or direction, and therefore it too is the power of God, but entirely mismanaged or misused. But because it is only a small part of God's power, not the power which is in God himself, then there's no comparison between the power of God and the power of sin. Sin is a power, let's not mistake that fact. In comparison to us, it is a very great power. But in comparison to God's power, it is a very small power indeed.

My mind goes back at this point to the story of David and Goliath. Goliath symbolized the awesome power of sin, because he belonged to a sinful nation,—the Philistines,—challenging the people of God,—Israel. King Saul and his army had lost their vision of God's power. So when they came up against Goliath, they measured themselves and their power against Goliath and his power. And which of the two was the greater? The power of Goliath.

When David came, he didn't measure Goliath against himself, he measured the power of Goliath against the power of God. And



then in David's eyes, who was the greater? Goliath or God? The answer is obvious, and in the might of that realization, he went down there to do battle against that giant and was completely successful.

Religious people often say,

"I have the gospel of Jesus Christ."

Is it possible to have the gospel of Jesus Christ? Definitely. In *Revelation 14:6* the mighty Angel, who symbolizes God's movement of people at a certain time, is said to have the everlasting gospel:

**Revelation 14**

<sup>6</sup> And I saw another angel fly in the midst of heaven, *having the everlasting gospel...*

Let's see if a person's claim to having the gospel is a valid one, because if he has the gospel, then he has what the gospel is, and what is the gospel?

**Romans 1**

<sup>16</sup> ...it is the power of God unto salvation.

If we have the power of God unto salvation, then what does that power in us do, so far as sin in us is concerned? Can we have both the power of sin and the power of God at the same time? Impossible: it's one or the other. The presence of God's power in a person, bespeaks the absence of the power of sin. One or the other. A person who says, "I have the gospel," and yet spends all his time sinning and confessing, sinning and confessing, obviously does not have the gospel of Jesus Christ.

Today, as a solution to our sin problem, the God of heaven offers to you and me the gospel of Jesus Christ, which is the power of God unto salvation from sin. When that gospel takes hold of a person, that person is no longer the person he was. He becomes a different person altogether. Let's read that wonderful promise now:

## 2 Corinthians 5

<sup>17</sup> Therefore, if any man be in Christ, he is a new creature...

I like some of the more modern translations, which say,

<sup>17</sup> ...he is a *new creation*: old things have passed away...

His old self, the person he used to be, that mean spiteful, hateful unloving person is gone.

<sup>17</sup> ...behold, all things are become new.

Love, joy, peace and gentleness have taken the place of hatred, pride and malice, and the person is indeed a new creation. This is the divine purpose of God for every person upon the face of the earth. And I know that those who listen to this presentation, long to be in themselves the kind of people that God desires them to be: loving, gentle, patient, kind and restful.

As we progress through this study, we will learn the exact steps that we are individually to take in order to gain deliverance from the power of sin, and enter into God's sacred rest.



## 2. Romans 7

**W**E WANT to look more deeply into the subject of bondage to sin, which we introduced in the previous chapter. The main area of consideration will be the 7<sup>th</sup> chapter of the book of *Romans*, which deals with the very real problem of sin as a slave master over a very unwilling prisoner. We'll omit for the moment the first few verses, which deal with the two husbands, and we'll come back to that later on in this series.

### **The Law Brings Conviction**

We begin with the ninth verse, which begins a series of arguments on Paul's part of illustrations demonstrating the problem, which is faced by a person who finds himself in bondage to the power of sin.

#### **Romans 7**

<sup>9</sup> For I was alive without the law once: but when the commandment came, sin revived, and I died.

<sup>10</sup> And the commandment, which was ordained to life, I found to be unto death.

<sup>11</sup> For sin, taking occasion by the commandment, deceived me and by it slew me.

<sup>12</sup> Wherefore the law is holy, and the commandment holy, and just, and good.

<sup>13</sup> Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Paul is contrasting two different eras in his life experience. First of all he says,

<sup>9</sup> For I was alive without the law once.

Then, he says:

<sup>9</sup> ...but when the commandment came...

So we can talk in terms of Paul's life before the commandment came, and Paul's life after the commandment came. And there is a very definite difference between those two experiences. Prior to the entrance of the law into Paul's experience, he was literally a willing sinner: a man without conviction; a man who day by day went about his sinful life without thinking very much about the kind of life he was living. This doesn't mean he was a wild, abandoned sinner, because Paul did lead a rather religious life all his days. E. J. Waggoner writes:

**Romans 7**

<sup>9</sup> For I was alive without the law once; but when the commandment came, sin revived, and I died.

The first clause of this verse presents to us a picture of carnal security. It is the confidence of the man who is insensible to danger. "Without the law" means that the law had not been driven by the Spirit into his heart. Many a man who has read the ten commandments scores of times, has never felt them searching his heart. Therefore his way is right in his own eyes, and he feels secure. An easy mind is by no means a sure test of acceptance with God. It was forgetfulness or ignorance of this fact that caused David so much trouble. *Psalm 73*. He saw the wicked wholly at ease, and that there were no bands<sup>1</sup> even in their death. But when he learned their end, he found that such a condition is not an enviable one.<sup>2</sup>

It's not difficult to look out on the outside world today, and recognize that the average person out there is very much a willing sinner. They have no particular regard for church obligations, or obligations to God, their eternal Father. But they live their lives according to the interests of their selfish desires, day by day. And so, it was with the apostle Paul.

But there came a time when his eyes were opened to behold the sacred law of God, commonly called the ten commandments. As

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<sup>1</sup> "bands" = fetters, pains, pangs.

<sup>2</sup> E. J. Waggoner, "Brief Comments on Romans 7 (Concluded)," *Signs of the Times*, June 24, 1886.

ancient Israel came to the base of mount Sinai, so Paul came to a revelation of God's law. And as he gained the knowledge of God's requirements, he found that his own life was in sharp and very unfavorable contrast to what those principles laid out before him. And very real conviction fastened upon his mind.

## **A Life Preserver**

Now notice the statement which Paul makes in verse 10:

### **Romans 7**

<sup>10</sup> And the commandment, which was ordained to life, I found to be under death.

In what sense does Paul say that the law was ordained to life? We can define the broken law of God, which in other words is sin or transgression and unrighteousness, as a *Life-taker*. The breaking of the commandments kills those who break those commandments. But now, if the breaking of the law is a *Life-taker*, then what is the keeping of the law? It is a *Life-\_\_\_\_\_*?

At this point people always come back and say it's a *Life-giver*. Then let's ask another question:

"What is God?"

He is the *Life-giver*. We know God is the *Life-giver*, there's no question about that, that's a fundamental truth. Everybody who has any respect for the Bible whatsoever should recognize that God is the *Life-giver*, the Creator, the Source of all life and existence.

### **Acts 17**

<sup>28</sup> In Him [as Paul said on Mars Hill,] we live, and move and have our being.

If God is the *Life-giver*, then the law cannot be the life giver. But Paul says it was "ordained to life." And if the broken law is a *Life-taker* and God is the *Life-giver*,

### **Galatians 3**

<sup>19</sup> Wherefore then serves the law?

It is a *Life-preserver* or a *Life-sustainer*. Life must be there first of all, and then the existence of law is provided by God to sustain or preserve that life from being destroyed. It is in that sense, that Paul says the law was ordained to life, or to the *preservation of life*. It becomes a *Life-destroyer* only when its holy requirements and standards are disregarded. In this role of the law, Paul has some very wonderful words to say about the law,

### **Romans 7**

<sup>12</sup> Wherefore the law is holy and the commandment holy and just and good.

<sup>13</sup> Was then that which is good made death and to me? God forbid.

These words show that the law itself is not the *Life-taker*: it is the breaking of that law or the removing of that law, which becomes the life taker.

### **Sold Under Sin**

Paul now, in verse 14 and onward, begins to examine very carefully and closely the natural outworking of these great discoveries in his life experience. He came to understand his problem or situation better than he had previously understood it.

<sup>14</sup> We know that the law is spiritual: but I am carnal sold under sin.

“I am carnal, sold under sin.” In this verse, what is Paul confessing? Is he confessing *what he has done*, or is he confessing *what he is*? “I am,” he says. And those two words indicate *what he is*.

<sup>14</sup> ...I am carnal.

Therefore, he was carnal. The word *carnal* means *fleshly*, and as we shall see in a moment, this applies to the presence in him of an indwelling power of sin. This is particularly shown in the last three words:

<sup>14</sup> ...sold under sin.

Paul was drawing on the imagery of slavery, which was a very common practice back in his day. Today there are still slaves in certain parts of the world, but so far as the Western world is concerned, the actual practice of buying and selling humanity, to work on a basis of total control, has been abolished, but not for long. Only 100 years or less ago in North America, for instance, slavery was very prevalent, and it remained there until the civil war broke its power in the country. There are still slaves in certain less civilized and less Christian countries. But it's no longer the practice as it was back in Paul's day.

As Paul stood in the marketplace and watched the slaves being sold as we sell cattle and sheep today, he saw a perfect picture of the condition and situation of a person who is a slave to sin. He said, "I'm sold under sin," and the word "under" means to pass under sins' dominion; under sins' control. Having made this statement, he now supports it with evidence, and the proof that he was a slave sold under sin is given in the kind of behavior which he exhibits. In other words, he's saying,

"The fact that I'm a slave is the reason why I do what I am doing."

In other words,

"My slavery is the root of my problem. My actions are the fruit of that root."

Jesus expressed the same principle. As Christ was teaching the people he said,

**Luke 6**

<sup>43</sup> For a good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit.

<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush do they gather grapes.

Jesus is making reference to a well-known law in the world of nature; even children understand this principle. For this reason, you don't find anybody going out to a thornbush to gather figs,

grapes, apples, peaches, pears, plums, oranges. You don't go to the bramble bush for those good fruits. You know perfectly well there's no possibility in the world of that kind of bush or tree producing good fruit.



Imagine today, if such a strange phenomenon should occur, supposing that somewhere in the world that a bramble bush was to suddenly produce just one single fig, just one. This news would spread around the world, and would be on every newscast around the world, and thousands upon thousands of botanists and scientists would flock to this place to behold this wonder, this amazing thing, that a thornbush had produced a single fig.

Is this ever going to happen? It certainly is not, because the inviolable law of nature says that every tree produces after its own kind. That law, which is so fixed and reliable in nature, is equally fixed and reliable so far as the human family is concerned.



## **Luke 6**

<sup>45</sup> A good man, out of the good treasure of his heart brings forth that which is good; and an evil man out of the evil treasure of his heart brings forth that which is evil: for out of the abundance of the heart his mouth speaks.

Just as a good tree brings forth good fruit, and an evil tree brings forth evil fruit, so a good man brings forth good deeds and an evil man brings forth evil deeds.

*Before we can do good, we must become good.*

It's a very simple but reliable principle in the search for salvation and victory over sin.

## **An Unwilling Sinner**

Let's come back now to *Romans 7*. This explains why, first of all, Paul makes a statement telling what kind of person he is, then proves his statement to be true by advancing the evidence of the life which he leads.

### **Romans 7**

<sup>14</sup> ...I am carnal, sold under sin.

<sup>15</sup> For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

<sup>16</sup> If then I do that which I would not, I consent unto the law that it is good.

<sup>17</sup> Now then, it is no more I that do it, but sin that dwells in me.

<sup>18</sup> For I know that in me, that is in my flesh, dwells no good thing: for to will is present with me; but how to perform that which is good I find not.

<sup>19</sup> For the good that I would, I do not: but the evil which I would not, that I do.

<sup>20</sup> Now if I do that I would not, it is no more I that do it, but sin that dwells in me.

<sup>21</sup> I find then a law, that when I would do good, evil is present with me.

There is a striking difference between the man that Paul was before the law entered his life experience, and the man he was

after the law entered his life experience. There is also a remaining similarity. First of all, let's determine the difference. The difference is that before the law entered, he was a *willing sinner*. But what is he now? An *unwilling sinner*. The similarity is that he is a *sinner* still. In himself, there has been no change. In him dwells just as much the thorn bush, before he read the law of God, as after he read the law of God. There's been no actual change in him because after he read the law of God, he still said, "I am carnal."

So, did the reading of the law make any change in him? No, it hadn't. Certainly, in his thinking, yes, and in his desires, yes. but not in his inner nature, because the law, as we said earlier, is not a life giver, and until there was a new life in him, put there by the miracle working power of God, then he certainly could not change his outward behavior under any circumstances.

All the way through these verses he reiterates the point. So far as his will is concerned, he is determined to do the right thing. But when it comes to performing that which is good, he finds himself a slave to a power greater than his own power. And this point, is very clearly confirmed in the closing verses:

### **Romans 7**

<sup>22</sup> For I delight in the law of God after the inward man.

We have two inward men, in two different areas, inwardly in a person. One is the spiritual nature and the other is the intellectual nature or the mental nature. We have to decide which of those two inward men is being referred to.

There's also a third person involved in our makeup, and that's the physical nature. We have a body which is the physical nature, with an intellectual mind, which is the mental nature, and we have in ourselves either the seed of Satan, which is the evil spiritual nature, or if we have been born again, the seed of Christ, which is the good spiritual nature.

Let's go back a moment to the earlier verses to make the point clear and plain:

## **Romans 7**

<sup>15</sup> For that which I do...

Now what does the doing? Naturally the instrument of the flesh and blood body, the members. Back in *Romans 6*, Paul makes reference to these unruly members in the following words:

## **Romans 6**

<sup>13</sup> Neither yield your members as instruments of unrighteousness, under sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.

What is the body? It is an instrument. We're not overlooking the fact that in the body, there are desires, passions, appetites, affections, which can have a very powerful effect upon the mind, but basically what is our body? It is an instrument to carry out the desires of the mind, if the mind is free; and if the mind is not free, it carries out the dictates of the carnal mind, which is the offspring of Satan.

## **Romans 7**

<sup>18</sup> For I know that in me, that is, in my flesh, dwells no good thing.

What part of him knows this? The intellectual nature, the mental powers.

<sup>18</sup> ...for to will is present with me...

Or, "to choose is present with me." Again, what part of him is being referred to here? The mental nature or the intellectual nature.

<sup>22</sup> I delight in the law of God after the inward man.

Which inward man is he referring to: the spiritual, or the mental? Very obviously, the mental nature, or, in other words, the intellectual nature. Verse 23 brings to view the relationship between these different warring elements.

## **Romans 7**

<sup>23</sup> But [he says,] I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

I want you to think of the word *law* in terms of *power*. A law is never a law unless the power is there to enforce it. For instance, suppose tonight that we were to sit down and after some debate and discussion, we were to formulate a law, which required every man, woman, and child upon the face of this earth to worship God on Wednesday. And we very solemnly wrote this law down. We very solemnly passed it and declared it. Would that law be a law? No, it wouldn't. Why? Because we have no power to enforce it, no power whatsoever.

Therefore, when Paul says, "I see another law in my members," and this law is so powerful, that it wars against the law of his mind and actually brings him into captivity to this law of sin in his members, then very obviously the law referred to is a very definite power which is able to overcome the will of the man involved in this little drama.

### **Under the Power of Sin**

Let's now look and see what this power is.

<sup>23</sup> But I see another law [or *power*] in my members.

Is he speaking about his members or something in the members? The answer again is very obvious: another entity within his actual members. This law is one of the inward powers within the person. It cannot be the intellectual power, because it wars against the law of his mind or against his intellect, or against his will. And it brings them into captivity to the law (power) of sin, which is in the members.

Paul is then speaking of three different departments or elements of our natures:

1. The Physical,

2. The Mental, and
3. The Spiritual.

The spiritual nature is in fact the inward presence of the power of sin, so that the mental and the physical natures are brought into bondage to that power of evil, so that the person cannot do the thing which he knows he ought to do, and the thing which he very much desires to do. This then is the problem which confronts this particular person. He then cries out,

**Romans 7**

<sup>24</sup> Oh wretched man that I am! who shall deliver me from the body of this death?

I've had the experience of talking to quite a number of religious people around the world from time to time: church people, professed Christians. We have discussed the 7<sup>th</sup> chapter of the *Romans*. It is the commonly held view on the part of the majority of God's professed children, that *Roman 7* describes a Christian's normal experience. And folks have confessed and said,

"*Romans 7* is the perfect description of my own personal experience. That's exactly what I'm going through from day-to-day. I don't want to do these things; I am resolved not to do them; but I find that there's a power in me which I cannot override, and at its dictation, I do what I don't want to do."

"I confess the problem, I plead with God for forgiveness; I believe He forgives me, and I rise to try again. But inevitably, after an hour or two, a day or two, the old temptations reappear, and I do that sin again, so I find myself sinning and repenting, sinning and repenting, sinning and repenting."

And then they say,

"I'm so glad Paul had the same experience, because after all, he was a child of God, he'll be in heaven. With that experience, he will be in heaven. And so I will too."

I want now to examine the validity of this argument to see whether, in fact, Paul was speaking about his ultimate Christian

experience or an intermediate experience between when he was a willing sinner, and when he finally became a true child of God, keeping God's commandments in the spirit and in the truth.

Let's then examine some of the facts in regard to *Romans 7* to see whether this is in reality a true Christian experience. In verse 24, we find that the apostle cries out in great anguish of spirit, and sheer desperation, and says:

**Romans 7**

<sup>24</sup> Oh, wretched man that I am! who shall deliver me from the body of this death?

In other words, he's asking to be delivered from the experience of *Romans 7*. He wants deliverance from this captivity. E. J. Waggoner makes the following comments on these verses:

How many people have in their own experience proved the truth of these scriptures. How many have resolved and resolved again and yet their sincerest resolutions have proved in the face of temptation as weak as water. They had no might, and they did not know what to do, and, unfortunately, their eyes were not upon God so much as upon themselves and the enemy. Their experience was one of constant struggle against sin, it is true, but of constant defeat as well.

Call you this a true Christian experience? There are some who imagine that it is. Why, then, did the apostle, in the anguish of his soul, cry out, "O wretched man that I am! who shall deliver me from the body of this death?" *Romans 7:24*. Is a true Christian experiencing a body of death so terrible that the soul is constrained to cry for deliverance? Nay, verily.<sup>3</sup>

If *Romans 7* is a true Christian experience, then Paul, by praying to be saved from the *Romans 7* experience, was praying to be saved from a true Christian experience. If he is praying to be saved from a true Christian experience, then what was he praying to go into? Well, what alternative is left? There is none, is there?

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<sup>3</sup> E. J. Waggoner, *Christ and His Righteousness*, "Bond Servants and Freemen."

because if you're saved out of a true Christian experience and out of the worldly experience, there's no other place left to go!

### **1 John 5**

<sup>4</sup> For whatsoever is born of God, overcomes the world, and this is the victory that overcomes the world, even our faith.

John said,

“Whatsoever is born of God, overcomes the world.”

Let's turn this around the other way:

“Whoever is being overcome by the world is not born again.”

Right? It's one way or the other. Either we're overcomers and born again, or we're not overcomers, and we're not born again. Is the man of *Romans 7* overcoming, or is he being overcome? The answer is obvious, all the way through he talks about defeat, defeat, defeat, there is not one note of victory anywhere in the 7<sup>th</sup> chapter of *Romans*, nowhere whatsoever. It is a story of captivity, of bondage and being forced against his will, to do that which he knew he ought not to do. Therefore, he is not overcoming the world. The world is overcoming him, and if he is not overcoming the world, then he was not born again.

### **John 3**

<sup>3</sup> Except a man be born again, he cannot see the kingdom of God.

Therefore, as surely as the man of *Romans 7* is not a born again Christian, he is not in a saved condition, and should he die at any time during this experience, he most certainly would not come up in the resurrection of the just. Many people are rather shocked by this kind of argument, because they have rested in a position of false security for many, many years. They have been saying to themselves,

“True, I sin and confess and sin and confess. I don't have living personal victory over sin. But then who does have this kind of experience around me? I am trying my very best. I am very sincere in my determination to serve the God of heaven. I believe

that every time I confess my sin, God forgives me and should I die, in the great resurrection morning, He will say I did my best, and He will give me a place in the kingdom.”

This is a very fatal delusion, which will cost that person his eternal life, and therefore it’s quite essential for them to be shocked out of their false sense of security, so far as the *Romans 7* experience is concerned. We need to realize our desperate need and thus be led to reach out and lay hold upon the glorious promises of God, who will give to us a living deliverance from sin’s over-ruling power, who will break the wicked pattern of sinning and confessing, sinning and confessing, and give to us a new experience altogether.

When Paul in *Romans 7* cried out,

**Romans 7**

<sup>24</sup> Oh wretched man that I am! who shall deliver me from the body of this death?

–what did he then find? He found deliverance. He said,

<sup>25</sup> I thank God through Jesus Christ our Lord.

He thanked God for deliverance, for freedom and for victory over sin. We have time just to read the first verses of Chapter 8:

**Romans 8**

<sup>1</sup> There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>2</sup> For the law of the Spirit of life in Christ, Jesus has made me free from the law of sin and death.

Let’s look up then with hope and courage and confidence, knowing that there is a way out of this vicious circle of sinning and confessing, sinning and confessing, sinning and confessing. God through Jesus Christ will give us the complete and total victory over the sin problem. We’ll leave our presentation here for now, and in the next lesson we will continue this study until we learn exactly how that victory can be gained, and a new life lived altogether.



### 3. The Passover

LET'S continue the study on the way of salvation as planned by God for the human family. We looked in our last presentation at the man of *Romans 7*, and saw that his predicament was due to his being possessed of a power within, which governs him against his will, namely the power of sin. And the idea of bondage to sin is very strongly portrayed in the 7<sup>th</sup> chapter of the book of *Romans*.

#### Slavery in Egypt

In this lesson, we'll look at the Old Testament account of the Jews in Egypt, in bondage, and we'll take it point by point to illustrate the way in which the Christian likewise is in bondage to sin. Then, if time permits, we'll look at the step-by-step procedure God outlined for their deliverance, which in turn is an object lesson of the way in which we too can be saved from the dominion of sin.

I'm opening the study with a book called, *The Desire of Ages*. It is a book on the life of Jesus Christ. And in making comments upon Christ's first Passover visit, we read these words:

**The Desire of Ages, p. 77:**

The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.

The Passover then, was an object lesson of redemption, which was designed by God to teach both the Jews and ourselves, the way in which God will likewise deliver us from the grinding slavery to the power of sin. So we turn back to the story of the deliverance of Israel from Egypt.

Israel had gone to Egypt to escape the fearful famine, which was back in Joseph's day. They were given a portion of the country to dwell in, called the land of Goshen. As the centuries went

by, they multiplied tremendously into a great nation. Eventually, the Egyptian Pharaoh or king became concerned, lest the Israelites should join with their enemies, the Hittites, and further up north with the Amalekites, and they be used for spying, and other such activities, and eventually overthrow the Egyptian government, and oust them from their country, and take possession of it.

To circumvent this possibility, the King of Egypt planned to bring the people into abject slavery, giving them no time for military preparations or training, and no time to equip themselves with weapons of war. They sealed the borders, to make certain that there was no communication with the outside tribes and Israel entered into a period of very terrible bondage to the power of the Egyptians.

Let's turn back to the book of *Exodus* and read a little about this, so we have the picture very clearly in our minds:

### **Exodus 1**

<sup>7</sup> And the children of Israel were fruitful, and increased abundantly and multiplied and waxed exceeding mighty; and the land was filled with them.

<sup>8</sup> Now there arose up a new king over Egypt which knew not Joseph.

<sup>9</sup> And he said unto the people, behold the people of the children of Israel are more and mightier than we:

<sup>10</sup> Come on, let us deal wisely with them lest they multiply, and it come to pass, that, when there falls out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

<sup>11</sup> Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

This course of action only served to make the Israelites even more abundant, more fruitful in their childbearing, and so the king of Egypt then decided to kill the men children, in order to restrict the growth of the population, and when this failed then

the king became extremely concerned. Let's come once again to the end of chapter 2, to find the situation which existed among the Israelites themselves:

### **Exodus 2**

<sup>23</sup> And it came to pass in the process of time, that the king of Egypt died: and the children of Israel, sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

<sup>24</sup> And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob.

<sup>25</sup> And God looked upon the children of Israel, and God had respect unto them.

Let's now examine the situation in which the Israelites found themselves. It is a very accurate and comprehensive object lesson of the situation that a person finds himself in, when he is under the servitude or bondage of sin.

The Old Testament is primarily a book of pictures, and the New Testament is a book of words. Both the Old and the New Testament contain both pictures and words; but the New tends to be more in terms of words and the Old more in terms of pictures. The bondage in Egypt is certainly a picture of the plight of those people. In *Romans* 6 and 7 we'll find the words spoken which described this experience of slavery in spiritual terms.

Let's imagine we're looking upon the desert today. And here's a large block of stone such as were put in those huge pyramids and those huge cities and temples at that time. And here is an Israelite, bending over that great block of stone chipping away with a primitive hammer and chisel to shape it into the size necessary for the building into which it is to be incorporated. The question now arises,

“Why did this Israelite do what he was doing?”

Consider who he was. First of all, he was a child of Abraham, Isaac, and Jacob, who became known as Israel. And therefore, he

was a part of that church organization movement, which God especially set aside or called out to build up His kingdom. But instead of building God's kingdom, we find this Israelite, despite the divine appointment, expending his time, his energy, his skills in building up Satan's kingdom, because was not the kingdom of Pharaoh or Egypt, the kingdom of Satan? Most certainly it was.

Later in the book of *Ezekiel*, for instance, when that prophet addressed the King of Tyre in the 28<sup>th</sup> chapter of *Ezekiel*, he was actually referring to Satan as the real king of Tyre. So therefore, when an ancient king served Satan, his kingdom was actually Satan's kingdom, and not God's kingdom. The same applies the other way: David ruled over God's kingdom in the land of Israel. It wasn't David's kingdom, it was God's kingdom.

So, we find the Israelite then bowed down and spending his time, his strength, his energy, his talents in building up Satan's kingdom. Well, why did he do it?

- Because the pay was good? It certainly wasn't. All they got for long, hard hours of toil under the burning sun was a mere existence so far as food was concerned.
- Were the conditions pleasant? They certainly were not.
- Did they love the Egyptians? They did not.

All of these reasons given so far are reasons for *not* working for the Egyptians, and not reasons to work for them. So, I ask again,

“Why did the Israelite do what he did?”

And the answer is, because of what he was. And what was he? He was a slave. And because he was a slave, he was bound to obey the will of the taskmaster, who was bending over him moment by moment. If you allow your mind to go back to the last study from *Romans 7*, what did Paul say? He said,

**Romans 7**

<sup>18</sup> ...for to will is present with me; but how to perform that which is good, I find not.

<sup>17</sup> It is no more I that do it, but sin that dwells in me.

<sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

The man in Egypt did what he did because of what he was. He was a slave. And the man of *Romans 7* likewise does what he does because of what he is: also, a slave. One was a slave to the Egyptians, the other a slave to the overwhelming power of sin. And the picture in both places is absolutely identical. One in the physical realm and the other in the spiritual realm.

### **What Was the Solution?**

What, then, was the solution for the man back in the land of Egypt? Certainly, it was not the exertion of his will. Because his will was much less powerful than the will of the taskmaster who ruled over him. Any attempt upon his part to escape the power of the Egyptians was met by the tremendous force of the Egyptians, and he couldn't possibly get away from that.



He could pray about it, and he did pray about it, no doubt. We're told in *Exodus 2* that they did pray about it, because their cry came up before God in heaven above, and God had respect

unto their prayers, and sought to save them from their sad plight, their very bad situation.

Let's now follow this man home from work. The sun has gone down. It's too dark to work anymore, so he is allowed to go home. Fortunately, they did not have flood lights back in those days, else I suppose they would have kept them working till midnight. So, the man goes home and sits down to his supper and then he's ready for bed. And before he goes to bed, he kneels down to pray before God, and as he kneels down there, he does so with very deep contrition of soul, and a spirit of very sincere repentance. A man might well pray a prayer like this and say,

“Lord, today I have to confess, I spent my time building up, not yours, but Satan's kingdom.”

When he made that confession, does he speak the truth? Obviously. That was the truth. He had spent that day building up, not God's, but Satan's kingdom. And then with the deepest of heart sorrow, he would say,

“Lord, I didn't want to do that. I hated myself for doing it. I'm sorry. I did do it, please forgive me.”

And this man would be very sincere in praying that kind of prayer. He really meant he was sorry, he really desired to quit doing that evil thing, just as much as many professed Christians long to be free from their evil tempers, their evil dispositions, their hatred, their pride, and to possess the inward graces of the Holy Spirit.

And when the man said, “Lord, please forgive me,” he certainly believed God had forgiven him for what he had done that day. But how much change did that prayer make in that man? When he began to pray, he was a slave. When he finished his prayer, what was he still? A slave. So he would go to sleep unchanged, he would rise in the morning unchanged, and the next day he was a slave still. What must a slave do on that coming day? the same things all over again. So, his life was a miserable existence of sin-

ning and repenting, sinning and repenting, sinning and repenting, day after weary day, month after weary month, year after miserable year.

That kind of player did not solve the man's problem. And yet, that's just the kind of prayer that the average professed child of God prays at the end of each sinning day. And he wonders why that prayer, spoken so sincerely, with such intense desire for righteousness, and doesn't solve the problem. It doesn't solve the problem because it doesn't change the person. Not until the Israelite was changed from being a slave into a free man did his service to the Egyptians come to its end. Not until that point of time.

### **The Spiritual Parallel**

And likewise, in the Christian experience, not until that point of time when we cease to be slaves to sin and become instead free men in Christ Jesus, can we stop sinning.

Let's turn to *John* the 8<sup>th</sup> chapter for a moment. We might keep our finger in *Exodus*, because we are coming right back there in a few seconds again. In *John* 8, we find these very wonderful words from Jesus Christ, which we read in our first presentation, where Jesus Christ said,

#### **John 8**

<sup>32</sup> And you shall know the truth, and the truth shall make you free.

The Pharisees denied being in bondage, and asked Christ to explain himself, which He did:

<sup>34</sup> Whosoever commits sin is the servant of sin,

–or better still, “the slave of sin.”

<sup>36</sup> If the son therefore shall make you free, you shall be free indeed.

We can be made free, just as certainly as the Israelites back there were made free from Egyptian bondage. But we will not

cease to serve sin and begin to serve the God of righteousness until we are made free. Likewise, not until the Israelites were set free from their Egyptian bondage could they stop serving the Egyptians. A slave will not be free until he becomes a different person altogether, namely a free man. Only then will the actions of his life change. This underlines the great truth:

*We do what we do  
because of what we are.*

Even though God was not able to save the Israelites through the prayer which I have just described, God was not unmindful or unhearing of that prayer, and He began to work to provide them with a solution which would effectively terminate their bondage to the Egyptians and set them forever free from its ruling power. And that solution is found in the Passover service. They began that service as slaves; they ended it as free men. This proves that this service did effect their freedom from bondage.

### **The Passover Service**

Return now to the 12<sup>th</sup> chapter of *Exodus*, which introduces the Passover service and also the last of the ten terrible plagues which befell the Egyptians.

Moses was the man whom God chose to be His instrument to bring the Israelites out of Egypt, and toward the promised land. Moses had been, first of all, educated from his mother's knee at the direction of the Princess of Egypt. And then in due time, he went to the court of Egypt, to learn its Arts and Sciences, and be prepared to be the next pharaoh.

Moses certainly had very wonderful earthly prospects to become the mightiest ruler upon the Earth, and to be a very wealthy man indeed. If he had chosen that route, gone that way, when God delivered His people through some other instrument, then Moses would have been the pharaoh who lost his life in the Red Sea, and all the treasures of this life as well. So, he made a very fortunate decision.



Moses attempted at first to deliver Israel by the use of force, and God said,

“No, not that way.”

And God sent him away for forty long years to be reeducated in the land of Midian. Finally, he was sent back, after the burning bush experience, to call upon the Pharaoh of Egypt to let Israel go, else there would descend upon the Egyptians ten fearful, destructive plagues. Pharaoh refused to let the people go, and so these plagues came upon them.

We shall not take time today to itemize the ten plagues, but will move on to the story of the Passover:

### **Exodus 12**

<sup>1</sup> And the Lord spoke unto Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> This month shall be unto you the beginning of months: it shall be the first month of the year to you.

<sup>3</sup> Speak unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house.

<sup>4</sup> And if the household be too little for the lamb, let him and his neighbor next under his house take it according to the number of the souls; every man, according to his eating, shall make your count for the lamb.

This Lamb, without question, is a symbol of Jesus Christ. Because Jesus Christ is...

### **Revelation 13**

<sup>8</sup> ...the lamb slain from the foundation of the world.

And Paul makes this point very clearly, showing that the Passover is an object lesson of redemption.

### **1 Corinthians 5**

<sup>7</sup> Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us:

<sup>8</sup> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The statement plainly says, “Christ our Passover is sacrificed for us.” Jesus Christ died on the actual Passover day. He was hung upon the cross at the time of the morning sacrifice and died at the time of the evening sacrifice on the day of the Passover, thus fulfilling the type or picture given in the Old Testament.

As Jesus Christ is without spot and blemish, so this lamb had to be, and was chosen on the tenth day of the first month, and set aside until the fourteenth day of the first month when, at the going down of the sun, it was sacrificed. The blood was caught and sprinkled upon the door post and the upper lintel of every door, of every Jewish house wherein the folk believed in the divine provisions.

Then, having sprinkled the blood, they carefully roasted the lamb. It had to be roasted in one piece with no broken bones. Once again, this was a picture of Jesus Christ as the great antitypical Lamb of God. Remember too, what John the Baptist said as Jesus Christ approached the Jordan River,

### **John 1**

<sup>29</sup> Behold the Lamb of God, which takes away the sin of the world.

Then in the late evening they ate the Passover lamb and, about the same time, the firstborn of Egypt died. Pharaoh then called the leaders of the Israelites in, Moses and Aaron, and bade them depart at once from the country and not to come back again, which they were very happy and glad to do.

Let’s now itemize in their order the six steps that were involved in the deliverance, because the same six steps must be taken by those of us who wish to escape from spiritual bondage.

### **1. CIRCUMCISION**

*The first step* they made is found in:

## **Exodus 12**

<sup>48</sup> And when a stranger shall sojourn with you, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for *no uncircumcised person shall eat thereof*.

Note that last sentence, “no uncircumcised person shall eat” of the Passover lamb or join in the Passover feast. Before anyone could partake of the Passover, if he was a male, he had to be circumcised.

### **2. CHOOSING THE LAMB**

*The second step* was that they had to select the lamb, and this was done on the tenth day of the first month. The lamb had to be without blemish, no spots, no injuries, no broken bones, no scars. It had to be a perfect specimen because this typifies the perfection of Jesus Christ as our great sacrifice.

### **3. KILLING THE LAMB**

*The third step* was that they had to kill the lamb at the going down of the sun on the fourteenth day of the first month. Each of these specifications was met exactly on time and exactly as spelled out by the God of heaven.

### **4. SPRINKLING THE BLOOD**

*The fourth step* involved the sprinkling of blood. The lamb was killed by cutting its throat, and the blood was allowed to flow into a basin. It was carefully caught and then the householder took that blood and sprinkled it upon the top lintel and the two side posts of the entrance door to his house. God promised them that if they did this, when the death Angel went by, he would not enter in through that blood stain, and every person inside the house would stand secure under the blood sprinkled upon the door.

If you were to draw a door or a doorway, and mark the top and the two side posts with blood, the blood would also fall upon the doorstep below and join those points. This would make the image of a cross: very symbolic, very meaningful. The meaning was, that in that house, the inmates were protected from death by the pres-

ence of the cross, standing between them and the death angel. In like manner today, every one of us enjoys continued living because of the protection granted to us through the sacrifice made by Jesus upon Calvary's cross.

Also, every person who left the house that night, and began to make their journey toward the promised land, left by that doorway, or left by the way of the cross. Just as, in fact, every one of us who finds salvation does so by the way made possible through Christ's death upon Calvary.

### **5. EATING THE LAMB**

*The fifth step* was that they had to eat the Passover lamb; after having baked it, and prepared it with bitter herbs and unleavened bread. Leaven in the Bible symbolizes the presence of sin, so unleavened bread symbolized life where sin was not present. The eating of the lamb began before the firstborn of Egypt died, was still going on when he died, and was completed after he died.

### **6. DEATH OF THE FIRSTBORN**

*The sixth step* was the death of the firstborn of Egypt. The Israelites did not obtain deliverance when they were circumcised, nor when they chose the lamb, nor when the lamb died, nor when they sprinkled the blood, nor when they ate the lamb. It was not until the last of those steps had happened,—not until the firstborn of Egypt died,—that the power of Egypt to hold the Israelites was broken, and they finally had their freedom.

Suppose the Israelites had with great care and exactitude, fulfilled all those first four steps: they've been circumcised, they chose the lamb, they killed the lamb, they sprinkled the blood, they ate the lamb exactly as specified: but the firstborn of Egypt did not die. Would they have gone free? No, they certainly would not have gone free. They would have remained in bondage just as much as if they had done nothing at all. Every point had to be fulfilled in its order before they obtained their freedom.

**In Egypt  
There Were Six Steps  
BETWEEN BONDAGE**

1. *They* had to be circumcised
2. *They* had to choose the lamb
3. *They* had to kill the lamb
4. *They* had to sprinkle the blood
5. *They* had to eat the lamb
6. The first-born of Egypt died

**AND FREEDOM**

If they had carried out 1-5 to perfection without the first-born dying they would have remained in bondage as if they had *done nothing at all.*

**TWO DEATHS  
ARE NECESSARY**

**Each Must Be As Real As The Other**

THE LAMB	THE FIRST-BORN
The Innocent	The Guilty
The Saviour	The Destroyer
The Pure	The Impure
The Righteous	The Unrighteous

**So  
There Are Six Steps  
BETWEEN SPIRITUAL BONDAGE**

1. *We* must give up our own works
2. *We* must choose Christ
3. *We* must trust in Calvary
4. *We* must stand beneath His blood
5. *We* must feed on His Word
6. Our first-born—the carnal mind—must die

**AND FREEDOM**

If we carry out 1-5 without experiencing the second death, we remain in bondage as fully as if we had *done nothing at all.*

**TWO DEATHS  
ARE NECESSARY**

**Each Must Be As Real As The Other**

CHRIST	THE CARNAL MIND
The Innocent	The Guilty
The Saviour	The Destroyer
The Pure	The Impure
The Righteous	The Sinful

This is a very important point so far as the gospel is concerned. The way of salvation is divinely designed to save perishing mankind. Only God has the ability to work out a solution to the sin problem. And in His word, God has spelled out for us in very plain terms, the step-by-step procedure we have to follow if we are going to obtain this salvation. We can do it God's way or we can try and do it some other way.

At the present time, there are in this world many different gospels, every one of which purports to bring to us complete deliverance from this old sinful world and to give the believer a place in heaven. But not all these gospels can be right. That's impossible.

There is only one true gospel. And all of God's people will speak the same language and believe the same thing,<sup>4</sup> and there will be perfect unity and harmony among them. That gospel which alone is efficacious to deliver mankind is the gospel in which there is not one thread of human devising. God has spelled it out, and the Israelites back there had to obey every one of those specifications exactly as God gave them, and in the order in which He gave them. So, we have to find out what God's specifications are today and to obey them exactly as God gave them, in the order in which God has given them. Otherwise, there is no possibility of our being saved.

One of the first verses we started this whole study with, was from *Hebrews*, the 3<sup>rd</sup> chapter, where Paul quoted the Holy Spirit as saying,

### **Hebrews 3**

<sup>10</sup> ...they have not known my ways,

<sup>11</sup> So I swore in my wrath, They shall not enter into my rest.

Salvation is rest: it is rest from guilt, and from the destructive power of sin. It is rest in Jesus, it is rest in the knowledge that we are under God's care and direction day by day. And it is a fore-

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<sup>4</sup> *Zephaniah* 3:9; *Acts* 2:1; *Ephesians* 4:5.

taste of the wonderful rest we shall have when we enter the city of God and walk upon the streets of gold.

Our next lesson will continue by taking each of those steps, one by one, examining what they individually mean and relating them in turn to our present Christian experience today. Only those who find out the way of salvation, as God has designed it, and in that way obey every specification, exactly as God has directed, will enter into God's rest, because they alone know and follow God's way of salvation. This is the most important point. It's also important to recognize that only he who has been changed from a slave to a free man, can obey the law of God. The unregenerate can't do this, and this message is repeated throughout the Bible, from cover to cover.



## 4. Circumcision

LET'S now examine, point by point, the various steps involved in the Israelites departure from Egypt. Each of those steps is an object lesson of the similar steps we have to take in the spiritual realm, if we're going to obtain deliverance from the bondage of sin. The six steps in their order were, by way of review from our last presentation,

1. Every male person had to be circumcised before he could partake of the Passover service.
2. The lamb had to be chosen on the tenth day of the first month, and held until the fourteenth day of the same first month.
3. The lamb had to be killed at the going down of the sun, and the blood very carefully caught.
4. The blood then had to be sprinkled upon the top of the door frame and upon the two side posts of the door.
5. The lamb, after having been carefully roasted whole, had to be eaten, around the midnight hour.
6. The firstborn of Egypt had to die.

All these steps had to take place before they could obtain their deliverance from the land of bondage. If any one of those steps had been omitted, or if they had performed the first five, but the sixth step had failed to happen, then they would have stayed in bondage, just as much as if they had done nothing at all.

### **Abraham's Good Start**

Let's now examine the first of those six steps, namely circumcision. Circumcision was first introduced as a religious symbol back in the days of Abraham. Abraham had a confrontation with the great issues of his life, but when his faith reached out and finally laid hold upon the promises of God, the promised son was born.



## **Genesis 17**

<sup>1</sup> And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be perfect.

<sup>2</sup> And I will make my covenant between me and you, and will multiply you exceedingly.

At this point of time, Abram was almost 100 years of age. Quite a number of years before, at the age of 75, he had left his native homeland called Ur of the Chaldeans.

## **Hebrews 11**

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

## **Genesis 12**

<sup>4</sup> So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

He went out by faith, not knowing where he was going, but simply obeying the word of God and going where God sent him. Abram was a man of faith, right from the start. But upon a few occasions, his faith did not reach as far as it needed to, to bring him real deliverance from his problems. As the years went by, Abram and Sarai found themselves continuing as a childless couple. And yet the Lord God had promised to them:

<sup>2</sup> And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing:

<sup>3</sup> And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed.

## **A Crisis**

And so God's personal promise to Abram was he would be the father of a great nation of people, not just a small tribe but a great nation numbering hundreds of thousands of people. And yet in apparent defiance of this promise on God's part, the years rolled by, and not even one child appeared, let alone a nation number-

less as the stars in the heavens above. Abram naturally became very deeply concerned about this, especially because he understood that the promised Messiah, the Saviour of the world, would be born through his line, and therefore it was extremely important that he have a son, who would in turn have more sons, who in turn would finally bear the son Jesus Christ.

### **Genesis 15**

<sup>2</sup> And Abram said, Lord God, what will You give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

<sup>3</sup> And Abram said, Behold, to me You have given no seed: and, lo, one born in my house is my heir.

This is a very interesting approach, on Abram's part, one which unfortunately is very common to sinful humanity. God had personally made a promise to Abram, saying,

“I will bless you and multiply you.”<sup>5</sup>

God said,

“I will do it.”

But as the years went by, it appeared that God had forgotten His promise, or proved himself incapable of doing what He said He would do. So Abram then proposed a solution. He said,

“Lord, you've given me no children, no offspring. So I propose that to solve this problem, or in other words to fulfill the promise that You have given to me, I adopt my faithful servant Eliezer of Damascus, and let him be my heir.”

Note now the answer which God gave:

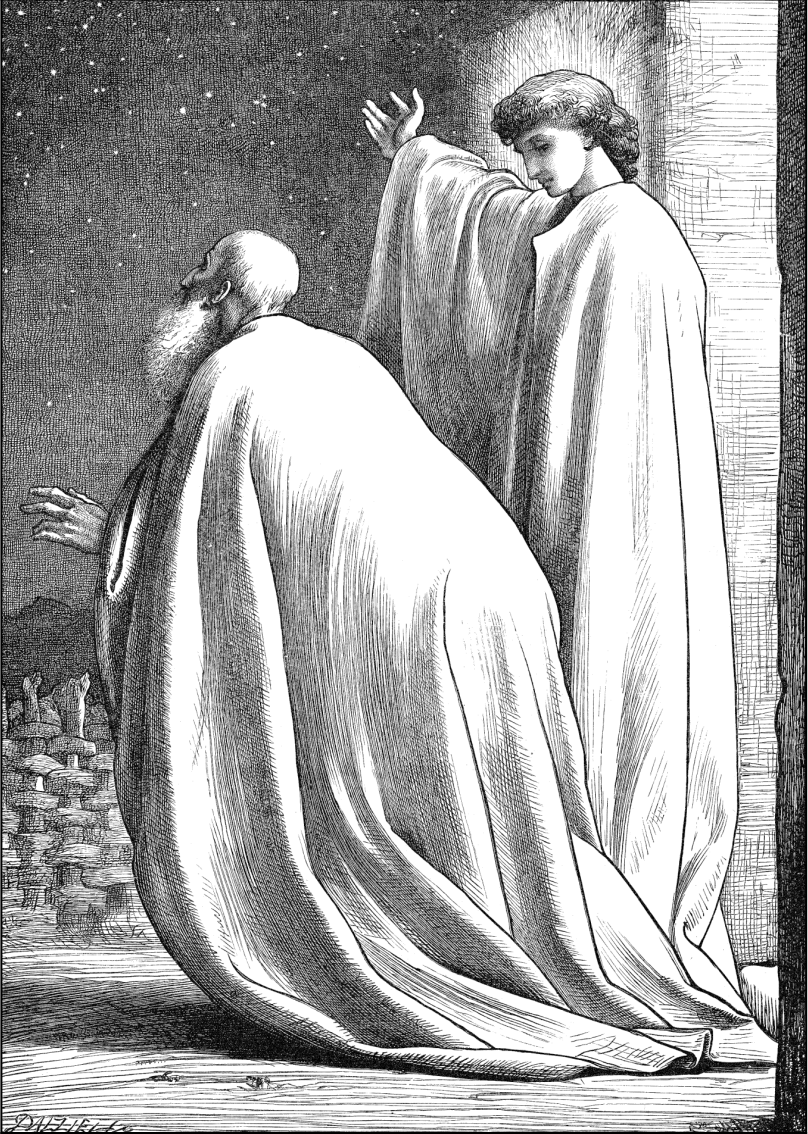
<sup>4</sup> And, behold, the word of the Lord came unto him, saying, This shall not be your heir; but he that shall come forth out of your own bowels shall be your heir.

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<sup>5</sup> Genesis 12:2.

<sup>5</sup> And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them: and He said unto him, So shall your seed be.

<sup>6</sup> And he believed in the Lord; and He counted it to him for righteousness.



God now repeated the promise with the very specific statement that the child would be one of Abram's personal flesh and blood offspring. And He promised to multiply that offspring exceedingly, so that it would outnumber, or at least be equal in number to, the stars up in heaven, which cannot be counted. Even with the best of telescopes, there are too many stars for the human mind to calculate. Despite this renewed promise, time went on and still no child appeared. About 10 years had passed since Abram left Ur.

## A Human Solution

### Genesis 16

<sup>1</sup> Now Sarai Abram's wife bore him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

<sup>2</sup> And Sarai said unto Abram, Behold now, the Lord has restrained me from bearing: I pray you, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

<sup>3</sup> And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.



It's very important that we do not miss the direction which Abram and Sarai were taking at this particular point of time. First of all, let's look at their characters for a moment to see what fine and noble and dedicated people they really were. When Abram and Sarai left the land of Ur of the Chaldees, they made a tremendous personal sacrifice, because Ur at that time was the most prosperous commercial center in the entire world. Archaeological excavations of the area have demonstrated that the culture and education in that area led the world, at that time.

Had Abram stayed in that great and mighty city of Ur of the Chaldees, back in the land of Babylon, he would certainly have been assured of a very stable and secure future, so far as earthly prospects are concerned. He would have become a very wealthy man, a very powerful man. But at great personal sacrifice, he had obeyed the call of God and left all that behind to become a wandering nomad in a land that he couldn't even call his own, namely the land of Canaan. He went from what appeared to be a very certain future, to a very uncertain future. And therefore Abram was an obedient man. He was self-sacrificing and very dedicated. He was also a man of faith, as the Bible says,

### **Hebrews 11**

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

He was a man of faith, no question about that. And he was a man of very good living standards, morally sound, honest, a man of integrity, a man who erected the sacrificial altar, and worshiped at it every single day. He was a successful missionary in winning people from surrounding tribes to the gospel of Jesus Christ. On top of all these things, Abram loved the cause of God, and its prosperity. The fulfillment of God's promise was the most important thing in his whole life experience. That is what he lived for, prayed for, and worked for, and it was to advance the cause of God that he and Sarai developed this plan for him to have a child by another woman, namely Sarai's handmade Hagar.

## Genesis 16

<sup>1</sup> Now Sarai Abram's wife bore him no children: and she had a handmaid, an Egyptian, whose name was Hagar.

<sup>2</sup> And Sarai said unto Abram, Behold now, the Lord has restrained me from bearing: I pray you, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

<sup>3</sup> And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

<sup>4</sup> And he went in unto Hagar, and she conceived.

This was an attempt to build the kingdom of God by earnest, sincere and dedicated people: but in man's way. Abram and Sarai sought by human plans and procedures to carry out the work of God in this world, and their plan utterly and completely failed. And this is where the rite of circumcision came into the picture, as we shall shortly see in *Genesis 17*. But first of all, let's notice that as a result of their effort to solve God's problem and to fulfill God's promise to them,—their effort to build God's kingdom in man's way, to take over God's work on His behalf;—a son was born, and his name was Ishmael.

<sup>16</sup> And Abram was fourscore and six years old, when Hagar bore Ishmael to Abram.

In modern terms, we would say he was 86 years of age. Even for those days, which were after the flood, he was getting on in age. Abram lived 175 years. He was about half way through his life at this time, but some years later, at the age of 99, he doubted that he had the ability to still produce children:

## Genesis 17

<sup>17</sup> Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

## Hebrews 11

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Prior to the flood men lived to enormous ages, many of them very close to 1000 years. But in Abram's time, this lifespan was rapidly declining.

## God Reiterates the Promise

After the birth of Ishmael, God permitted 13 years to go by without saying a single word to Abram about this son. And then in chapter 17, when Abram was 99 years of age, the Lord appeared to him and said,

### Genesis 17

<sup>1</sup> I am the Almighty God; walk before me, and be perfect.

What is the inference when God says, "be perfect"? What's the inference? That he had not been perfect. And when we consider the procedure he adopted by which to fulfill God's promise, we recognize that his way had not been perfect before God. Reformation was definitely required. But this does not mean he was an abandoned sinner! Then God spoke to Abram about making the covenant with him, and how he would become a great nation.

<sup>2</sup> And I will make my covenant between me and you, and will multiply you exceedingly.

<sup>3</sup> And Abram fell on his face: and God talked with him, saying,

<sup>4</sup> As for me, behold, my covenant is with you, and you shall be a father of many nations.

<sup>5</sup> Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you.

<sup>6</sup> And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

<sup>7</sup> And I will establish my covenant between me and you and your seed after you in their generations for an everlasting covenant, to be a God unto you, and to your seed after you.

<sup>8</sup> And I will give unto you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Abraham naturally thought that God was talking in terms of his beloved son Ishmael, because Abraham certainly loved Ishmael, as he was the only and very beautiful child of his old age. And furthermore, he loved him because he thought Ishmael was the fulfillment of God's promise, produced by his own works.

### **Genesis 17**

<sup>9</sup> And God said unto Abraham, You shall keep my covenant therefore, you, and your seed after you in their generations.

<sup>10</sup> This is my covenant, which you shall keep, between me and you and your seed after you; Every man child among you shall be circumcised.

<sup>11</sup> And you shall circumcise the flesh of your foreskin; and it shall be a *token* of the covenant betwixt me and you.

What is another word for token? The answer is "a sign." For instance, today we use tokens virtually every day in the form of banknotes and coins. They are tokens, aren't they? And when you pay over a certain number of coins or notes, as the case may be, or a combination of both, that is your token that you have committed that much value, to purchase that much value in goods. The word *sign* is short for the word *signature*. Circumcision therefore is the token, the sign, or the signature, that man had to make to the covenant between him and God.

Then God made another very specific promise to Abraham and Sarai:

### **Genesis 17**

<sup>15</sup> And God said unto Abraham, as for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

<sup>16</sup> And I will bless her, and give you a son also of her: yes, I will bless her, and she shall be a mother of nations; kings of people shall be of her.



<sup>17</sup> Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, who is ninety years old, bear?

<sup>18</sup> And Abraham said unto God, O that Ishmael might live before You!

With Abraham at the age of 99 years, or almost 100 years of age at this time, and Sarah being 90 years of age, Abraham said,

“It’s absolutely a physical impossibility for my wife and myself to bear children at this time of life. The power is gone. We can’t do it. It’s impossible.”

And when God specifically said that Abraham himself and Sarah, his wife, would bear that child, Abraham laughed at the proposition. Does it sound as if Abraham believed in that promise? It certainly does not. Here is unbelief, here is doubt, here is a very negative response to the statement which God made.

### **The Sign of Circumcision**

Let’s go back a moment to Abraham, Hagar and Ishmael. Ishmael was the product of Abraham’s attempt to carry out the work of God by his own works. He used his body, and his various organs and functions to produce a child. But that child absolutely was not recognized by God as being the child of promise. As we read on, we find that God stipulates that Isaac, the child who would be born as the result of the application of God’s power and God’s ways, would be the one who would be a part of the covenants.

#### **Genesis 17**

<sup>19</sup> And God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

<sup>20</sup> And as for Ismael, I have heard you: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Even though God assured Abraham that Ishmael should receive considerable blessings, He made it very clear,

**Genesis 17**

<sup>21</sup> But my covenant will I establish with Isaac, which Sarah shall bear unto you at this set time in the next year.

And as it turned out, God's word was fulfilled, and to a mother over 90 years of age, and a father 100 years of age, the child of the promise was born in God's own way. God's power made the impossible to be possible.

What then is the relationship between the *signature* or *token* of circumcision, and the fulfillment of the promise? What is the covenant made between God and man back then? A covenant is an agreement between two parties: in this case, Abraham and God, or in short, man and God, because Abraham was a representative man and symbolized the rest of humanity. A covenant is an agreement in which each party says,

“I will do so and so, and you will do so and so.”

God said,

“I will do certain things, and you must do certain things.”

Abraham and Sarah had set up a different covenant. They had said to God,

“Alright, we still believe in You. We are still your children. We still love You and want to serve You. We're going to do your work this way...”

—and that way God could not accept. Then God came to Abraham and said to him,

“Now look Abraham, the time has come when the child Isaac, is to be born.”

Now, Isaac should have been born long before, and would have been, if Abraham had understood the principles correctly, as they

were demonstrated in the birth of Isaac. But before Isaac could be born, by the manifestation of God's power, Abraham had to do his part exactly as God laid it out. Exactly. And in order to clarify in Abraham's mind the part that he had to play, he had to do something by way of signing the covenant, and the signature was circumcision. Circumcision was a cutting away of part of the flesh, whereby the seed would come to produce children. By this act, God was telling Abraham that the seed would be produced by the power of God, and not by the power of human flesh. Formerly, when Ishmael was produced, Sarah had looked at her flesh as being too weak to perform the promise, and therefore had suggested her servant, Hagar.

But God's power is not limited by the weakness of the flesh. Faith in God requires us to look to His power to fulfill His promise, and not our weakness. Circumcision represented the inner determination to put aside all human considerations, plans, and provisions, to try and do God's part of the promise. It was a relinquishing of human works, and a distrust in human power; combined with a full dependence on God's power to do His part of the promise.

### **Circumcision Related to the Passover**

Now let's look at the departure of Israel from Egypt, since this also involved the rite of circumcision as the first in a series of steps, which were an object lesson of the steps in redemption. In the Passover service, they had to do certain things which God had specified:

1. Every male had to be circumcised.
2. They had to select the lamb.
3. They had to kill that lamb.
4. They had to sprinkle the blood.
5. They had to prepare the meat, and eat it, exactly as God specified.
6. And they had to wait until the firstborn of Egypt died.

Before there could be any positive assurance that they would escape from the land of Egypt, or that God's plan would work, they had to take a stand. They had to come to a certain point, and that point was to have it settled in their minds that they would do *what* God said, just *as* God said to do it, and *when* God said to do it. Human plans and schemes were to be discarded, just as a part of the flesh was discarded in circumcision.

Let's make a quick survey of the Passover service. Did the Israelites carry out the word of God exactly as God gave it? The answer is yes. They chose the lamb on the tenth day of the first month. They kept it until the fourteenth day, and they slew it on the fourteenth day of the first month, and caught the blood. They then sprinkled the blood upon the door posts, as God specified. They prepared the flesh of the lamb whole, without breaking any bones, and they roasted the lamb with unleavened bread. Then they stood and ate of the lamb. They were ready to travel, with their baggage in their hands, and their traveling clothes on. And they waited patiently until the firstborn of Egypt died.

Why did they do the work exactly as God said? Because it was in their mind to do it that way. They were people in a rather desperate situation. They had experienced a lifetime of bondage in the land of Egypt, and they knew perfectly well they were totally helpless to save themselves from their predicament. They knew that only God could get them out of that difficulty; only God could solve their problem and set them on their way to the land of Canaan. They were so desperate for a solution that they gave up any ideas of inventing or injecting their own devisings or plannings into God's plan. They were prepared to do the work exactly as God specified.

And so, while they entered into the physical rite of circumcision as a visible promise or signature on their part to carry out the work of God in His way, simply signing the covenant by entering the into the physical rite of circumstance was not enough. That outward sign had to be a true expression of an inner mental

attitude, and if the inner mental attitude wasn't there, then the signature meant nothing at all. You can read later about this in the book of *Romans*, where Paul talks about the fact that circumcision means nothing at all if it's not circumcision of the heart. Circumcision of the heart means a genuine commitment on the person's part, to carry out the plan of God exactly as God has commanded it.

As we move into the study of the deliverance from Egypt and the corresponding typology which deals with our own personal deliverance from the power of sin, we can't over emphasize the principle that we have to get this settled in our minds that God has formed the plan of salvation. Man cannot invent a plan of salvation. Man doesn't have that capacity. God alone can do it. And God has done it.

We must get it completely settled in our minds, that we are to study until we understand the plan of salvation exactly as God has formed it, until we understand what God has promised to do, and what we have to do in order to cooperate with Him and follow His leadership. When we understand exactly what God has determined to do, we dedicate ourselves, no matter what the cost may be, to follow God's way as He leads us on, step by step. We must be determined to permit nothing to enter by way of human devising or human plans to distract us or divert us from the pathway which God has planned for us. If we will make that kind of dedication, then spiritually we are entering into the circumcision experience. We are placing our signature on the covenant. Just bear in mind that the covenant, or the signature on the covenant, and even the covenant itself, is not deliverance. It is just the first step.

Take, for example, the process of buying a new car. The salesman comes out, after you've agreed with him to pay a certain price, and to receive so much for your trade-in, and writes down all these agreed facts upon a piece of paper. And then says,

“Now sign it.”

Is that piece of paper the car? No, it's not. It's the agreement for you to buy the car, and for him to sell the car for a stated price. And once you both sign that contract, then what must he do? He must sell the car for the agreed price. And what must you do? You must pay the agreed price and then you receive the car. Clearly, very clearly, the signing of the covenant is not the receiving of the car. It only prepares or opens the way for the receiving of the car.

And so likewise, circumcision is not the blessing itself. Circumcision is not Isaac. Circumcision is our dedication, or our signature, that we will do the part exactly as God has stipulated, and no other way but that. We need to recognize this principle and make a very solemn dedication in our hearts to follow God's way, because that's the only way which works. All other inventions, like Ishmael, will lead those who follow them on to total and final destruction.

In the next study we will continue to examine the remaining five steps in the series on the deliverance from the land of Egypt.



## 5. The Sacrifice of the Lamb

**W**E WILL now continue to outline the steps to deliverance, as they are given to us in the Passover service.

*The first step* was the circumcision of each male.

*The second step* was to choose the lamb on the tenth day of the first month.

*The third step:* they had to kill the lamb at the going down of the sun.

*The fourth step:* on the fourteenth day of the same first month, the blood must be taken and sprinkled upon the doorposts.

*The fifth step:* the lamb was then roasted whole, with unbroken bones, and unleavened bread, and eaten by the people, who were to be prepared for immediate departure from the land of bondage, toward the promised land.

*The sixth step:* last of all, the firstborn of Egypt had to die.

So far we have discussed the first of these six steps, namely the signature to the covenant, which is symbolized by the act of circumcision. This act was introduced back in the days of Abraham, as a sign that he had changed from his own works in producing Ishmael, to God's works, in the birth of Isaac.

### Choosing the Lamb

We look now to the second point which is the choosing of the lamb on the tenth day of the first month. Jesus Christ is the anti-type, or the person symbolized by the lamb. When John the Baptist saw Jesus Christ coming to him at the Jordan River, he said:

#### **John 1**

<sup>29</sup> Behold the Lamb of God, which takes away the sin of the world.

The prophet John had a very clear understanding of the truth that Jesus Christ was the person to whom the lamb always

pointed. The apostle Paul also very specifically recognizes this same principle of type and antitype, or picture and fulfillment of that picture:

### **1 Corinthians 5**

<sup>7</sup> Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us.

<sup>8</sup> Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

In the Bible, leaven is a symbol of sin. Unleavened bread is a symbol of a human life which has been freed from the presence of sin. Paul identified the leaven as malice and wickedness, and one simple word which covers those two elements is *sinfulness*.

Having established the point that the lamb was a symbol of Jesus Christ, we now go back and look at this matter of choosing the lamb, which had to be without spot or blemish or defect or injury. The lamb could not be lame, blind, or half blind; it could not have an ear half bitten off by dogs; it could not be a malformed animal. It had to be a very fine and perfect specimen, which prefigured the coming of the perfect one, Jesus Christ, who in His spiritual and physical nature was perfect. This truth doesn't deny that He had sinful human flesh and blood. but nonetheless He maintained perfect health in that sinful fallen, mortal flesh and blood.

The choosing of the lamb symbolizes choosing of Christ to be our Saviour. Over and over again, throughout the word of God, we are admonished to choose Christ to be our Saviour. Let's take one such verse in *Revelation*. This is the closing book in the New Testament, where the appeal is sent forth to all to make the choice and come to the Lord of glory.

### **Revelation 22**

<sup>17</sup> And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will,



let him take the water of life freely.

God does not coerce anybody to come and make their commitment to the gospel. Jesus repeated this truth:

**John 10**

<sup>3</sup> ...and the sheep hear His voice: and He calls His own sheep by name, and leads them out.

<sup>16</sup> And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow me.

And as we just read in *Revelation*, the invitation goes out from the Divine One to everyone who will, to come and take the water life freely. There is no distinction made between races, between the rich and the poor, between the high and the low, between the noble and the ignoble. There is no favor shown to one class above the other. The scripture simply says,

“Whosoever will, let him take of the water of life freely.”

In other words, whosoever will, can come and choose Christ to be his Saviour. It does not matter how deeply one may have become entangled in the mire of sin, the promise is there and the power is there, and everyone can experience the deliverance from the pit of sin, onto the rock of God’s eternal salvation.

Today there are millions of people who have made the step of choosing Christ to be their Saviour. But this is not the final step in deliverance. Back in the land of Egypt, when the Israelites had chosen the lamb, did they immediately experience deliverance? No. There were still further steps to be taken before they could come to the place where the Egyptians would let them go, and they passed from the land of bondage, on their journey to the land of freedom. So likewise, while choosing Christ to be our Saviour is a very important step in the right direction, it is not yet freedom. There are still more things to be accomplished.

## **Killing the Lamb**

And the next one of those steps is the killing of the lamb at the going down the sun on the fourteenth day of the first month. The lamb had to be slain without the bones being broken. They cut the animal's throat and caught the blood in a receptacle which was then used to sprinkle the door lintel and posts to the house in which they were staying. The death of the lamb points to the death of Jesus Christ upon Calvary's cross in order to effect our salvation.

The slavery of the Israelites in the land of Egypt points to our being in bondage to the power of sin. Just as the slave back there had to personally kill the lamb, so likewise, it was our sin which crushed out the life of Jesus Christ upon the cross of Calvary. He was not slain by the spear thrust, He was not slain by the prosecuting hand of the Jews or the Romans, or both combined; but the sheer burden of sin,—your sin and my sin,—which was placed upon Him there, actually crushed out the life of the son of God.

To foreshadow that truth, for the instruction of the Israelites of old, and for our instruction us as well, God told them to take the lamb, place their hands upon its head, confessing over it their sinfulness, and then with their own hands they were to slay the victim.

Back in the days of Adam, after he was expelled from the Garden of Eden because of his transgression of God's law, by which he had placed himself in the camp of Satan, Adam slew the first lamb. Then God took the skins of the sacrifice, and clothed him with those skins to cover his nakedness. This nakedness had been caused by the loss of the garment of light with which God had originally clothed man. The symbolism there was perfect, because it is through the death of Christ, caused by our sin, that His robe of righteous is then placed upon us, not by our own hands but by the hands of our Saviour Jesus Christ himself.

But neither did the death of the lamb actually effect the deliverance of the sinner, or the slave. Not one of the Israelites, obtained

their freedom when the lamb was slain. There was still the sprinkling of the blood, the eating of the lamb, and the death of the firstborn, before they would find themselves free men and women.



To many people, this truth will be quite different to what they have been led to believe. But it is a very sound Bible principle. When Jesus died upon the cross, all men did not immediately obtain their freedom from sin. The price was paid, and the freedom was prepared for them. But the actual dispensing of that freedom takes place through Jesus Christ's ministry in the sanctuary up in heaven.

### **Romans 5**

<sup>8</sup> But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

<sup>9</sup> Much more then, being now justified by His blood, we shall be saved from wrath through Him.

<sup>10</sup> 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.

The death of Christ upon the cross reconciled us to God. It brought to us forgiveness, escape from condemnation; but that reconciliation does not become effective in our lives until it is ministered to us by a living Saviour who lives today at God's right hand to administer that salvation to us.

### **Hebrews 7**

<sup>23</sup> And they truly were many priests, because they were not suffered to continue by reason of death.

The reference is made back to the Old Testament Levitical priesthood, which in their operations give us a very accurate picture of Christ's ministration in the sanctuary above.

<sup>24</sup> But this man, because He continues forever has an unchangeable priesthood.

<sup>25</sup> Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.

This intercession is conducted as a minister or a priest in the Heavenly sanctuary.

<sup>26</sup> For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

<sup>27</sup> Who needs not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once when He offered up himself.

<sup>28</sup> For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.

### **Hebrews 8**

<sup>1</sup> Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

<sup>2</sup> A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

By virtue of the fact that Jesus Christ is alive today at His Father's right hand, a minister in the sanctuary up in heaven, He is able to administer to us the blessings of the salvation obtained when He died upon the cross;

### **Romans 5**

<sup>10</sup> ...being reconciled [by His death], we shall be saved by His life.

Therefore, when the prisoners, the slaves of Egyptian power back in Moses' day, had offered the lamb as a type of Jesus Christ, they did not at that point in time, go free because the administration of that death had not yet been made accessible to them. It was not made accessible to them until they actually partook of the flesh and blood of that Lamb.

### **Accomplishment and Application**

To make very clear the distinction between the accomplishment achieved by Christ upon the cross, and the actual application of this to the prisoner or the slave, let's look back to a story, which comes from the emancipation of the slaves in the days subsequent to the Civil War in the United States of America. The time came when the Civil War was over and the President of the Nation signed the emancipation papers, which set free every single slave in the Union. And on that day in which freedom was made legal, tens of thousands of slaves no longer served their overbearing masters. Freedom was theirs and they rejoiced in their freedom, although some of them found it rather difficult to handle. We have to admit they had not been prepared for it psychologically, nor were all the necessary things in place for a smooth transition to this new order.

But there were some people way back up in the hills of Kentucky and Tennessee, who worked for Masters that carefully kept the news away from these poor slaves. These men and women were in an area where news did not come through to them too

readily. They were way back in the hills, in the gullies over the tops of the mountains where passers-by never came; “end of the road” farms, as you might say. And so, month after month went by after the emancipation declaration, and these men worked on as if there had been no emancipation because they had not heard the good news of their deliverance. But eventually, the good news had to reach them, and I suppose in most cases it happened pretty much on this wise:

One of the slaves who had been employed on a plantation, but was now free, found himself competing in the labor market. And seeing that there was an abundance of slaves, because men now employed many less because they had to pay them, this man found himself unable to find employment. So, he traveled up the road from Farm to Farm, with the same miserable lack of success until finally he saw a road leading way back into the hills and he decided to investigate the possibilities back up there. So, he marched up the road and after quite a few miles he ran into a bend. And to his amazement, he saw a once familiar scene, namely a band of slaves, both men and women and children, working out in the cornfield under the blazing summer sun. He stopped in his tracks and in his mind said,

“Well, how can this be? What’s going on here? How is it that these folks are still out here in bondage? I can’t believe it! They are free men and women, why don’t they live as free men and women?”

And then suddenly, it dawned upon his mind, the great truth that they did not know they were free, because they had not been told that they were free. They were unaware of the good news that the papers had been signed, and no man had the legal power to hold them in bondage.

Naturally the man became instantly possessed with a sense of mission, a great desire to share with those poor slaves the good news of their deliverance. Spontaneously, he then rushed forward to announce the news to these men and women. The master, see-

ing him coming, recognized the threat to himself, that he's about to lose his slave labor, and naturally he rushed to interpose himself between the messenger and those about to receive the message.

After a bit of a struggle, the messenger got through and standing up before the slaves, he shouted to them the good news of their deliverance. He told the story of the civil war, the President who signed the papers, and called upon them to throw down their tools, and lay hold upon their freedom.

But do they believe? Not at first; they can't believe this good news. They were born slaves, have been slaves all their days, and it just doesn't sink into their consciousness, because they've never been anything else but slaves. But the man persisted. Finally, he stripped off his shirt and turned his back to them and showed them the whip marks, the marks of slavery, and said,

“Look, I was once a slave; I suffered the whip as you folks have done; I was beaten, I was forced to work. I hated my master, just like you hate your master. But I'm free! And if I wasn't free, how could I be here talking to you at this time?”

So the testimony of that freeman to those folks who were not free was the final convincing argument to persuade them that they were indeed free men and women. At the moment that they heard the news, and they believed that news, and they acted upon that news, what did they then enjoy? Freedom. How much power did the slave master have to hold them? Absolutely none; none whatsoever.

In like manner, when Jesus died upon the cross, He literally signed the emancipation papers of the entire human race. There's not one person who is not free in Jesus Christ, not one. But Satan says to himself,

“These poor folks don't know the good news, and even those who do know it, in many cases, don't even believe it.”

So Satan's dedicated purpose is to keep mankind in ignorance of their real status, namely freedom. If they do get to hear the good news, then he argues rather effectively, and all too effectively, although erroneously just the same, that it is not true anyway; that Christ didn't set the human race free, but mankind is still very much under the bondage and power of Satan.

But when any one of us today hears the good news that we have been set free by Christ's death upon the cross, and the blessings which are made available to us by His ministry up in heaven, and when we believe that good news, and act upon that good news, then how much power does Satan have to hold us in bondage? Absolutely none. No more power than the Egyptians back there had to hold the Israelites in bondage, when God had administered to them, through the eating of the flesh of the lamb, the blessings gained through the death of that lamb as a type of Jesus Christ.

Today there are again millions of people who believe in the death of Christ upon Calvary's cross. And every such person will testify that there is no other way of salvation than accepting Christ's atonement, through the sacrifice made on Calvary almost 2000 years ago. But is every such person free from sin? And the answer is most definitely not. Why are they not free? Because that is not the last step in deliverance from bondage. There are still three more steps to go, and we'll take them in their turn.

### **Sprinkling the Blood**

The Israelites were required to sprinkle upon the door posts and the lintel of their doorways, the blood of the lamb. And every household, upon which that blood was sprinkled was guaranteed protection from the tenth plague, which marched through the land of Egypt on that terrible night. The firstborn of their cattle, the firstborn of their sheep and horses, and whatever else they had, the firstborn of their family, which was most important of all, did not succumb to that plague that night if they had the blood upon their door.



But if they failed to have that blood, then the death of every one of their firstborn,—their sons and their animals,—was guaranteed. If we picture in our imagination the scene of an Israeli sprinkling blood upon the top lintel of the door and the two side posts, we will see blood dripping from the lintel in particular down to the doorstep. So, we have four points where blood begins to accumulate. The hyssop branch used was a very crude brush, and I suppose at least 50% of the blood that was directed at the door ended up on the ground. When we join those four points together, what do we have? The form of a cross. The top and bottom points joined together make the upright of the cross, and the side points make the horizontal, or cross piece, of the cross. So, that night, literally every Israelite stood under the protection (symbolically) of the cross, and every Israelite who left the land of Egypt, to go to the land of Canaan, went out by the way of the cross. This reminds me of that very beautiful hymn,

I must needs go home by the way of the cross,  
There's no other way but this;  
I shall ne'er get sight of the gates of light,  
If the way of the cross I miss.

*Chorus:*

The way of the cross leads home, (leads home.)  
The way of the cross leads home; (leads home;)  
It is sweet to know as I onward go,  
The way of cross leads home.<sup>6</sup>

In the great antitype, what does this blood upon the door symbolize? It symbolizes the fact that this Earth still enjoys the protection of God, without which protection it would have long since been obliterated from the universe: self-destroyed by the presence of sin and sinful men upon it. Even wicked men today, although they don't know it or appreciate it, do enjoy that protection. That protection is over their heads, and they survive because of the

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<sup>6</sup> Jessie Brown Pounds, Hymn: *The Way of the Cross Leads Home*, 1906.

presence of that blood which is placed there by virtue of Christ's death upon the upon the cross.

When the Israelites sprinkled that blood, they were still in the land of Egypt, and were still slaves to the power of Egypt; they were not yet free men. And as slaves, they were servants, not of God, but of Satan, and therefore servants of sin. And as such they deserved the full punishment of the law, which means entire and total destruction. The only reason why that sentence was not executed that very night was because of the protection afforded them by that blood upon the door.

In like manner today, we need to appreciate the fact that God is still very much in control of the universe. His angels are holding back the four winds of strife that you read about in *Revelation 7*, and they will go on doing this until the servants of God have been sealed in their foreheads. And right at this moment, we are the subjects of Satan's wrath, the subjects of him who desires to obliterate God's creation, to kill every man, woman and child in existence. But we don't suffer that fate simply because the protection of God's angels is still over us day by day, and moment by moment. Without this, we would pass into eternal oblivion.

Many of the Egyptians that night, recognized in the previous nine plagues the fearful nature of God's destructive judgments which came upon the Egyptians, not because God personally sent them, but because of the withdrawal of His protection, made necessary because of the persistent rebellion against Him. As these Egyptians recognized the principles of God's love and mercy, many of them sought refuge with the Israelites in their houses. And every Egyptian, even though he was an Egyptian, who did that, found the same protection as the Jews themselves found as they gathered that night within their houses with the protection of blood over their doorways.

Today, many people believe only in the imputed righteousness of Jesus Christ, which is what this blood represents. They believe that they have a standing, but not a state, of righteousness. But

there has been no radical change within them whatsoever. These people are going no further than the blood upon the door, because that blood upon the door did not change the inmates of those houses from being slaves to being free men. They were still servants of the Egyptians; they were still servants of sin; and they were still the servants of Satan. So, remember this, the blood upon the door did not change them. Not until they had eaten the lamb, which symbolized the intake of Christ's life into them, and not until the firstborn of Egypt had died, did they become changed men and women, did they become different from what they had been, and becoming free, and therefore changed, no longer slaves but free men, they were able to leave behind them the service of Egypt forever.

It is a very serious mistake to suppose, because we stand beneath the sprinkled blood of Jesus Christ, which is generally referred to as being the imputed righteousness of Jesus Christ, that thereby we have obtained salvation, that we are on the way to heaven, that we are now free men and woman, free from condemnation, but certainly not free from sin. It is only when that protection of the blood upon the door has given us time to lay hold upon the other steps in the plan and to become changed men and women, that we are in fact delivered from sin's power, and walk in the ways of righteousness and truth.

In our next study, we will take a long, careful look at the principle of Christ's life within, as laid out for us in the eating of the flesh of the lamb, bearing in mind the principle that what you eat today, walks and talks tomorrow. When you eat the body of a lamb, the life of that lamb becomes your life, in actual fact. And this symbolizes that as we partake of the life of Jesus Christ, His life becomes ours; His righteousness becomes ours; and we become transformed men and women from within. But as I said, more on this in our next look at this very important theme of God's Way of Salvation, as distinct from any other way which might be offered. So, may God bless us each one to understand these principles.

## 6. Eating the Lamb

WE HAVE covered several of the successive points in the Passover service, which was given by God to teach us the fundamentals of the way of salvation. We looked at:

- the circumcision,
- the choosing of the lamb,
- the death of the lamb, and
- the sprinkling of the blood upon the door posts.

We will now move on to look at the eating of the lamb, and the death of the firstborn of Egypt, and the subsequent departure, at last, of Israel from the land of bondage, to begin their journey to the promised land, which was quite some time and distance away from the borders of the land of Egypt.

Before the Israelites could eat the lamb, they had to prepare it whole: no broken bones, no carved-up carcass. It had to be baked. And they had to eat this with unleavened bread. Furthermore, they had to eat it standing up with all their garments girt on them for travel, their bags and bundles ready for instant departure from the land of their captivity. And so they ate the lamb on that dark and fateful night, with the blood upon the doors outside, the death Angel passing by, and the great wail of sorrow bursting from the lips of thousands upon thousands of bereaved Egyptians.

The eating of the lamb must have been somewhere about the midnight hour. We can't tell exactly when they began to eat because we don't know how long it took to prepare the carcass for the Passover feast. It took quite some time, because first of all they had to kill the lamb at the going down the sun, carefully bleed it, catching the blood, and quite some minutes were occupied with sprinkling this blood on the door posts and the lintel of the house entrance.

And then they had to skin the lamb and go wash it. They had to prepare the fire for baking it, and then roast the whole lamb in

the primitive conditions that they had back in those days. It must have occupied several hours, and then approached midnight when the firstborn was due to die, when they began to eat the flesh of the lamb. They were eating of that flesh before the death of the firstborn, during the death of the firstborn, and after the death of the firstborn.



## Life in the Word

This is quite significant in the antitype of this event. What does it mean to feast upon the Lamb? Let's turn in the New Testament to *John 6* where Jesus Christ spoke on these very principles in His many addresses to the Jews of that day. The Saviour said,

### John 6

<sup>63</sup> It is the spirit that quickens, the flesh profits nothing. The words which I speak unto you, they are spirit, and they are life.

Jesus said His words are spirit, and His words are life. Earlier, Christ made the following statements about His being the bread of life:

<sup>47</sup> Verily, verily, I'll say unto you, he that believes on me has everlasting life.

<sup>48</sup> I am that bread of life.

<sup>49</sup> Your fathers did eat manna in the wilderness, and are dead.

<sup>50</sup> This is the bread which comes down from heaven, that a man may eat thereof, and not die.

<sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that will give is my flesh, which I will give for the life of the world.

<sup>52</sup> The Jews, therefore strove among themselves, saying, How can this man give us His flesh to eat?

<sup>53</sup> Then Jesus said to them, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.

<sup>54</sup> Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

<sup>55</sup> For my flesh is meat indeed, and my blood is drink indeed.

<sup>56</sup> He that eats my flesh, and drinks my blood, dwells in me, and I in him.

There is a really interesting shift of symbolism in this particular passage, because Christ, first of all, talks about the bread of life. Remember that on the previous day in Capernaum, Christ had, at the end of a long day of preaching and healing, fed 5000 people with several small loaves of bread and a few fishes. And at the

end of that momentous day, the multitude had become excited and enthusiastic with the idea of making Christ King, even though it meant taking Him by force and compelling Him to occupy this position. Christ had sent them away refusing this honor; or this disaster, as we should better regard it.

That night there had been a tremendous storm from the lake and the disciples' boat was almost engulfed, until they saw Jesus walking on the water, and Peter walked out to meet Him, and then sank in the water, halfway there. When Christ came to shore at Capernaum on the northern side of the Sea of Galilee, the storm was still. The vast multitude, though frustrated in their attempts to make Christ King the previous day, determined to seek Him out still, and impose their will upon Him in some way or the other. And when they met together, this conversation sprang up in regard to bread.

The multitude were concerned only with external safety and security, and did not care about the change of character which Christ had come to give. And so, with the background of the previous days' feeding of the 5000 with those little loaves of bread, Christ said to those people,

### **John 6**

<sup>48</sup> I am that bread of life.

The previous day, the people saw those loaves of bread as being the end in themselves. That's all they thought about, the satisfaction of their physical needs and desires. But Jesus wanted them to look upon those loaves merely as a symbol of himself, the great Provider of their spiritual needs, and therefore of their eternal life. But shortly, He moved away from discussing bread to talking about flesh and blood, and He says,

<sup>54</sup> Whoso eats my flesh, and drinks my blood, has eternal life.

The poor Jews lacking spiritual discernment, asked the question,

“How can He give us His flesh to eat and His blood to drink?  
Are we being invited to enter the ranks of the cannibals?”

Those are the kind of thoughts they had in their minds. Let’s move to *Colossians*, and read there the words of the Holy Spirit through the apostle Paul:

### **Colossians 1**

<sup>27</sup> To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.

Here Paul says that the hope of glory is Christ in you. The very simple principle is illustrated in the Passover ceremony. When the people ate the lamb, what did they have within them? They had the lamb in them. And when they had the lamb in them, by the process of ingestion, then most certainly the life of the lamb had become their lives. And just as the lamb was in them, so Jesus Christ himself was to be in them.

There are two ways in which Jesus Christ is to enter into an individual. One is by the implantation of His life, through His divine seed; and the other is by feeding upon the seed of the word of God. Let’s deal with the second one first. And I want to make the distinction between these two points very clear, because this distinction is quite important.

Let’s turn now to *Luke* the 8<sup>th</sup> chapter. In this chapter is the parable of the Sower who went forth to sow. I will just summarize it. You recall that there are four different kinds of soil upon which the seed fell: good ground, stony ground, among thorns and thistles, and by the wayside. Obviously, only one of those areas produced a good harvest. Then Jesus said,

### **Luke 8**

<sup>11</sup> Now the parable is this: The seed is the word of God.

Here He is making reference to the written and spoken word of God, and that is the seed of the word. It is in reference to this seed that Jesus spoke of in the verse we quoted:



## **John 6**

<sup>63</sup> It is the Spirit that quickens; the flesh profits nothing: *the words that I speak unto you, they are spirit, and they are life.*

People tend to look upon the Bible only as an inspired book of information. God desires we shall go beyond that and look upon the Bible as a book of food. As Jeremiah said,

## **Jeremiah 15**

<sup>16</sup> Your words were found, and I did eat them.

He actually digested the words of God, and as the life in the word entered into his body, it fed both his body and his spirit, and made him both physically and spiritually strong and healthy. It affected both natures.

Another effect of feeding upon the word is the development of faith. As Paul says,

## **Romans 10**

<sup>17</sup> So then faith comes by hearing, and hearing by the word of God.

The word of God is the foundation of our faith, and those who believe in the mighty promises of God will most certainly develop a strong and living faith.

## **Life in Jesus Christ**

Let's look now at the other way in which the life of Jesus Christ becomes the life of the individual:

### **John 5 [margin]**

<sup>39</sup> [And Jesus said,] You search the scriptures; for in them you think you have eternal life: and they are they which testify of me.

<sup>40</sup> And you will not come to me, that you might have life.

It's a good thing to search the scriptures, provided that when we search them we are looking for the right thing in the right way. Those Pharisees back during the days of Jesus Christ were searching the scripture with great diligence. Why? Because they

thought that in them was eternal life. But eternal life is found only in Jesus Christ himself. And that's why Christ said,

### **John 5**

<sup>40</sup> And you will not come to me, that you might have life.

In other words, Christ was saying that the life which you're looking for is not found in the written word of God; it's found only in the person Jesus Christ. There is life in the word, but not the life they were looking for.

### **1 John 5**

<sup>11</sup> And this is the record, that God has given to us eternal life, and this life is...

–where?

<sup>11</sup> ...in His Son.

<sup>12</sup> He that has the son has life; and he that has not the Son of God has not life.

The first great need of any person who is coming toward Jesus Christ, is to feed on the word of God. The person who is taking those steps outlined in the Passover symbolism, which involved circumcision, the selection of a spotless lamb, the slaying of the lamb, the sprinkling of the blood, eating of the lamb, and last of all, the death of the firstborn; anybody who is taking those steps can only do so in response to having fed upon the word of God; the written word of God.

And therefore, in the Passover service, we find the people of Israel eating the flesh of the lamb *before* the death of the firstborn, to symbolize the very necessary feeding upon the written word of God, which must be undertaken before we can develop the faith and the strength to be actually born again, or to receive the life which is in Jesus Christ.

And because Christ is a divine husband, as we read in *Romans* 7:1-4, and therefore the One who supplies the divine seed, as we read in *Galatians* 3:16, it follows then that the eternal life, the everlasting life, the holy and perfect life which every Christian must

have in order to obey and to escape the bondage of the land of Egypt, is found in Jesus Christ and in Jesus Christ alone.

The Pharisees of old made the sad mistake of trying to find that life, the life which is in Jesus Christ, in another place, namely in the written word of God. What they should have done, is what we have to do, namely, go to Jesus Christ to receive His life, which is eternal life, symbolized by eating the lamb after the death of the firstborn, and then go to the word of God to receive the food which will nourish and strengthen and fit that life for its place in the eternal kingdom.

Let's now quickly summarize the three phases of the eating of the flesh of the lamb:

1. They ate *before* and *during* the death of the firstborn, which symbolizes feeding upon the word of God to develop the faith, strength, and knowledge necessary to reach out and lay hold upon the gift of Christ's life.
2. Feeding on the lamb immediately *after* the death of the firstborn symbolized the receiving of Christ's life from Him personally into our bodies, in the place of the old life of sin which had been put to death.
3. Any *continued* eating of the lamb *thereafter*, symbolizes the fact that during the Christian life, having received the divine life of Jesus Christ we must feed upon the word to nourish and strengthen the life which has been thus received.

There's a real close relationship between the eating of the lamb and the death of the firstborn. Between bondage and freedom there were two deaths, and they were just as real and just as actual as each other:

- The first death was the death of the innocent, namely, the lamb.

- The second was the death of the firstborn, who was not innocent, but guilty: guilty of oppression, guilty of warfare against God, guilty of defiance and of disobedience.

The death of the lamb was the death of the willing; the death of the firstborn, was the death of the unwilling. The death of the lamb, was that of the pure; the death of the firstborn, was that of the impure.

If there were two deaths between physical bondage and physical freedom, in that Passover service, which is a type, or a picture, or a symbol of the escape from land of spiritual bondage, then how many deaths must we expect to find between spiritual bondage and spiritual freedom? Obviously, the answer is two deaths. To confirm this we will now turn to *Romans 6* where Paul, the mighty apostle to the Gentiles, spelled out the relationship of these two deaths to one another in the spiritual counterpart of the Old Testament picture, just as plainly as they are found back in the Old Testament picture.

### **Romans 6**

<sup>1</sup> What shall we say then? Shall we continue in sin that grace may abound?

<sup>2</sup> God forbid. How shall we that are dead to sin, live any longer therein?

When Paul says, “What shall we say then,” he is referring back to a previous verse, which he knew could be misunderstood. And that verse reads:

### **Romans 5**

<sup>20</sup> Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound.

We know that grace is the power, life, and love of God. It’s that mighty transforming agency which counteracts the effects of sin in the human life. When Paul said “where sin abounded, grace did much more abound,” some people tended to draw a very wrong conclusion, namely: the more you sin, the more grace there’s going to abound to you; so therefore, sin as hard as you possibly can

that grace may grow abundantly. Paul anticipated this misinterpretation. It seemed logical, but was not true, and so he said,

“Alright, then, what conclusion shall we draw from this statement: Where sin bounded, grace did much more abound? Is this the conclusion we should draw? Shall we continue in sin, that grace may much more abound?”

And what is his answer?

**Romans 6**

<sup>2</sup> God forbid.

Sin is not to continue. And so he asked the question,

<sup>2</sup> ...How shall we that are dead to sin, live any longer therein?

Note the use of the pronoun “we.” He doesn’t say,

“How shall *they* who are dead to sin, live any longer therein?”

When Paul used the pronoun, “we,” he included himself. And was Paul at that point in time, physically dead? No, he wasn’t. He was walking around, he was speaking, he was writing, he was doing all these things as a living entity, as a living human being, a person. And yet he says,

“I am dead.”

Obviously he could not mean physically, he meant in the spiritual realm. The old man, the stony heart, the evil nature which resides in the flesh and blood body of the individual, that is where the death occurred.

<sup>3</sup> Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?

<sup>4</sup> Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

<sup>5</sup> For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

<sup>6</sup> 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.

Paul is talking about death and resurrection; the passing of an old life and the instituting of a new life altogether. And now baptism becomes a symbol of this transaction, just as in the Old Testament, the Passover serves to illustrate the same point. In verse 6 we find that there were two deaths being spoken of as plainly as they are pictured in the Passover service. Note the words,

### **Romans 6**

<sup>6</sup> Knowing this, that our old man is crucified.

Is that a death? Obviously. Crucifixion was a means, not merely of torturing people, or punishing them, but of executing them. The purpose was to execute the criminal. And when Christ and those two thieves hung upon the cross, they all died. Christ's death was the result of sin being placed upon Him. But the intent of the Jews was to use the cross as the means for Christ's execution. He died before the cross could do that work.

When Paul says,

“Knowing this, that those of us who have been baptized into Jesus Christ, that our old man is crucified,”

–then the old man is dead. In fact, the next part of the verse makes this much plainer still:

<sup>6</sup> ...that the body of sin might be destroyed, that henceforth we should not serve sin.

The “body of sin” is to be destroyed; not wounded, not chained up, not imprisoned, but destroyed; done away with and brought to an end. So that is *one death*: our old man is crucified. It then says,

<sup>6</sup> ...that our old man is crucified *with Him*.

Was Jesus Christ crucified? He was. Did He die as a crucified Saviour? He certainly did. So here we find the *two deaths* plainly brought to view. The next part of the verse is prefaced with the word “that” which indicates purpose.

**Romans 6**

<sup>6</sup> ...our old man is crucified with Him, *that* the body of sin might be destroyed, that henceforth we should not serve sin.

Let’s now compare this verse with the scripture back in the Old Testament in regard to the Passover, and we can now rewrite this verse to fit the Passover story. We won’t do any injustice to the scriptures; we’re not adding to, or taking away from them. We’re simply relating it to an Old Testament situation, a physical object lesson.

“Knowing this that the firstborn of Egypt is destroyed or killed or dead along with the lamb. For what purpose? that henceforth, the Israelites should no longer serve the Egyptians.”

I think the parallel must be very obvious, and we can’t over-stress the point tonight that:

*“It is not by trying, but by dying, that the victory is gained.”*

Earlier we looked at the fact that sin is a slave master, and that sin, which is embedded in the very nature of man, is a parasite which has sprung up from the implantation of Satan’s seed. And while sin reigns in our mortal bodies, it will always be the master of us and will cause us to do things against our will and against our better desires.

Jesus Christ never comes and implants righteousness alongside of sin in our human bodies. It is not a contest between one strong power against another strong power within us. The only program that God knows is the putting to death, or the crucifixion, of the old man: the rooting of it right out of our very natures; followed by the placing of a new nature altogether in the place where the old nature was. The Passover teaches this lesson in the plainest of

terms. The power of Egypt over Israel was completely taken away, so much so, that the Egyptians simply stood aside and watched the Israelites depart unmolested from their land.

And when they tried to regain possession of those people at the Red Sea, all they got for their trouble was their own destruction as the surging waters returned over their heads. From that day on, the Israelites never ever saw the faces of the Egyptians again. Even after they reached the promised land, they still never saw them because no Egyptians were in that part of the world.

So likewise, it is God's plan that once we step out of the land of sin's bondage and overriding power, that power becomes a thing of the past so far as our experience is concerned, and nevermore does it become our concern. Instead, we go on living in Jesus Christ, possessing His life, and going on from strength to strength and power to power.

Let's close with *Galatians*, where Paul sums up this transition from a life of bondage to freedom through the death of the old man and the institution of a new life in the place of the old.

### **Galatians 2**

<sup>20</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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.

<sup>21</sup> I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Paul says, "I am crucified with Christ." Did Jesus Christ hang upon the cross physically side by side with Paul? No, He didn't. Paul's physical nature is not crucified with Jesus Christ. But his spiritual nature, acquired from the corruption introduced into humanity by Satan, most certainly was. So he said,

<sup>20</sup> I am crucified with Christ: nevertheless, I live.



What lives? The old physical body. What else lives? There lived in him the new life, which had come to him from Jesus Christ himself. So he says,

**Galatians 2**

<sup>20</sup> ...yet not I,...

It's not me, not the old me, that the old sinful self, which is living,

<sup>20</sup> ...but Christ lives 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.

In the plainest of terms the Old Testament Passover story demonstrates the fact that it is only when the firstborn of Egypt dies, and therefore when our old nature is put to death, do we step out of the land of bondage, and begin the march to freedom, and a new life altogether in Jesus Christ. Remember:

*"It is not by trying but by dying that the victory is gained."*



## 7. The Power of God

SO FAR, we have considered the actual problem which every person faces in their conflict with the power of sin. Namely:

*We do what we do, because of what we are;  
(and)  
The victory is gained, not by trying, but by dying.*

We move on now a little further to study more of the practical steps by which the victory is to be personally gained. Paul gives to us the clearest and most direct definition of the gospel to be found anywhere in written form. The Holy Spirit says through the great apostle,

### **Romans 1**

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

I want you now to notice what verse 16 does *not* say, even though I shall read only the actual words, or at least some of the words in the verse. Let's note what the verse does *not* say. It does *not* say,

“I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone.”

It doesn't say that. It says to everyone *that believes it*. And those two words classify a certain kind of person from a certain other kind of person: the believer from the unbeliever. Let's think for a moment about what this means then.

“The Gospel of Jesus Christ is the power of God unto salvation to everyone that believes.”

But it is not the power of God unto salvation to everyone who does not believe.

## Saved From Sin

The expression “the power of God unto salvation” is unto salvation *from sin*. Turn back to *Matthew* 1:21, where the Angel utters a statement to Joseph, the husband of Mary, just prior to the birth of Jesus.

### Matthew 1

<sup>21</sup> And she shall bring for a son, and you shall call His name Jesus, for He shall save His people *from their sins*.

Not “in their sins, but “from their sins.” There is a very large difference between being saved *from sin* and being saved *in sin*. Being saved in sin is rather pointless, because it is sin that separates us from God, and so it is impossible to be saved in sin and at the same time be saved at all. Salvation means being saved from sin and the effects it has produced in this old world, namely death, sorrow, pain and so forth. Therefore, salvation itself is obviously salvation from sin.

There are various theologies in existence today, which talk about being saved from sin, and at the same time teach the people that they do not have to obey the commandments of God, they do not have to live righteously, that they more or less can live as they did before, because:

“Christians are not perfect, they are only forgiven.”

That’s the catch word, or the slogan that you find these people using. Let’s state some very clear points of truth:

- If I am saved from sin I must be saved into righteousness;
- And inasmuch as sin is law-breaking, then to be saved from law-breaking is to saved into law-keeping;
- And if I’m saved from disobedience, I’m saved into obedience.

If I claim to be saved from sin, but I still live therein, then it is the same as if a man who’d fallen overboard and claims to be saved from the ocean, while still floundering in the ocean. Obvi-

ously, he's not saved from the ocean, nor from the danger of very speedy death by drowning in that ocean. Only when he sits upon the deck of the ship again, can he say,

“I am saved from the ocean.”

Let's now concentrate upon the following expression:

**Romans 1**

<sup>16</sup> ...the gospel...is the power of God unto salvation to everyone that believes.

If the gospel is the power of God to those who believe then that means the gospel is a working power in the life of those who believe to save them from the power of sin. Now notice the next verse:

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

This oft-quoted verse of Scripture comes from the book of *Habakkuk*. And Paul quotes this verse at least three times in the New Testament: once in *Romans*, once in *Galatians* and once in the book of *Hebrews*. Turn to *1 Corinthians* 15, where Paul talks again about the living victory that God gives to His people.

**1 Corinthians 15**

<sup>57</sup> But thanks be to God, which gives us the victory through our Lord Jesus Christ.

Our Lord Jesus Christ, is the power of God, as He stated just before His ascension:

**Matthew 28**

<sup>18</sup> All power is given unto me in heaven and in earth.

And therefore, victory through Jesus Christ is victory through He who is the power of God unto salvation.

**1 John 5**

<sup>4</sup> For whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith.

What then is the victory? *Our faith.*

## Exercising Faith

We now face the important question:

“How do we exercise faith?”

How do we reach out and lay hold upon this wonderful power by which we gain a living personal victory over sin and walk in the light of God’s leadership? Let’s turn first of all, to *Romans 10*, where we find these tremendous words of encouragement from the Holy Spirit once more through inspired apostle Paul:

### **Romans 10**

<sup>8</sup> But what does it [the righteousness which is of faith] say? The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach;

<sup>9</sup> That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved.

<sup>10</sup> For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

<sup>11</sup> For the scripture says, Whosoever believes on Him, shall not be ashamed.

<sup>12</sup> 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.

<sup>13</sup> For whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup> 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?

<sup>15</sup> 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!

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, Lord, who has believed our report?

<sup>17</sup> So then faith comes by hearing, and hearing by the word of God.

This last verse I need to emphasize very strongly because there is only one basis for faith and that is the word to God. That's the only basis. And because the word of God never changes, then a faith based upon that word likewise will never change. It will not be up in the sky one day and down in the depths the next, and somewhere in between the day after; it will be a level, steady connection with the God of our salvation.

Feelings are based usually upon what we see, of the circumstances that surround us. And inasmuch as circumstances always change, then what happens to the feelings? They likewise tend to change with those circumstances with what we see. But not so with that faith which rests upon the word of God. It is firm, it is unshakable, it is immovable. That person who gathers to himself the great and precious promises of God's word is the one in whom living faith shall spring up. It doesn't matter who around you believes in these promises or who around you does not believe in these promises.

I had the experience several years ago of being approached by a young married man with his wife and child and this gentleman said to me,

“These great promises in the word of God, they don't really mean what they say because I have never seen a person in whom these promises are truly working. I've never seen a perfect man. If you can introduce me to one perfect man who is the product of these great promises, then I shall believe in those promises.”

I think I had enough experience not to fall for this kind of trap. I made no attempt to introduce him to any man of this caliber. I didn't cast around in my mind, thinking about who I might present to him, because I know that to the unbeliever, even the most perfect man will not be recognized as such. Who was the most criticized person when Jesus Christ walked this earth? Christ himself, isn't that true? So, I said to him,

“Whether this promise is true or not, whether it's going to work for you or not, does not depend upon who else in the world

may believe it. In fact, every other living being upon the face of the earth, can be a total unbeliever, and yet you, if you are a believer, can experience exactly what these promises say. They are written for you individually, and why should you allow yourself to be deprived of the power in the word of God just because you can't find somebody else who believes them?"

The story is told about a very wealthy, overbearing landowner in England, or at least his tenants thought he was. This story comes from the days of the Manor, when the landowner had built himself a fancy house up on the hill, painted it white, put a picket fence around about it, and lived there in ease and luxury, while a number of tenant farmers farmed the land and paid rent to him, by which he lived.

When bad seasons came, as bad seasons do, the poor tenant farmers found themselves slipping very seriously into debt, until there wasn't one of them who didn't owe the landlord, quite a large sum of money. The time came when one day he was struck by a very philanthropic or merciful state of mind, and sent out word to all his tenants that on a certain day he and his wife would be inside a little counting house, just inside the Manor gates between the hours of 10 and 11, and if any tenant during that one hour of time, on that particular day, would come and present his debts to the landlord, that debt would be completely forgiven. Then the tenant could go home with a fresh start altogether.

When the day arrived, the tenant farmers gathered quite early and stood in a little group at the gate discussing this proposition. And one man said,

"It's a trick, there's no doubt about that. It's a trick. The old skinflint, he won't let us out of our debts. He's only going to check and make sure that our books tally with his books."

They argued back and forth, very suspicious of the landlord, while the precious minutes ticked by: 10:15, 10:30, 10:45, 10:55. Only 5 minutes left, and with the counting house in clear view of

all, sat the landlord and his wife. And then, rather breathlessly, at 5 minutes to 11, a little lady arrived. She was a tenant on a very small piece of land down in the far corner of the vast estate. Something had delayed her, and she hurried up to the men and said,

“Oh, do I still have time? Is the landlord still there?”

“Oh, yes, he is still there, but he won’t pay.”

She gave them one scathing look and hurried up to the little window. After about four minutes, she returned with a beaming face. Her debt had been completely canceled! They crowded around her and said,

“Did he forgive you?”

“Yes, totally!”

And then there was a mad rush to go to the landlord, but 11:00 o’clock had struck and they all went home debtors still. This story aptly illustrates the principle that it is to him who believes, that the gospel is the power of God unto salvation. Only one tenant believed in the landlord’s word. What did she reap? The blessing of forgiveness; debts canceled; a complete new beginning; a great load, a great burden rolled away from her life and from her resources. What happened to those who did not believe? They retained their debt. They went home as indebted as they came, as enslaved as they came, as badly off as they came.

Supposing that in all the 6000 years of human history, which so far have almost elapsed, only one person had believed in the promises of God. Then what did that one person experience? Deliverance. And if all the rest had not believed, then what would they have experienced? Continuing bondage. Today, any person who stands around waiting for somebody else to believe before they will believe, are working very much against themselves.



Let's turned to *Revelation 3*, to a statement made by Jesus Christ, the True Witness, wherein He gives a very glorious promise to those who are overcomers in the Laodicean church.

### **Revelation 3**

<sup>19</sup> As many as I love, I rebuke and chasten: be zealous therefore, and repent.

<sup>20</sup> 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.

<sup>21</sup> To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

<sup>22</sup> He that has an ear, let him hear what the Spirit says unto the churches.

Do we find Jesus Christ saying here in verse 20:

“Behold, I stand at the door knock, and if a multitude hear my voice and open the door, then I will come in to them and sup with them, and they with me, because I don't bother the individuals.”

Is that the word of Jesus Christ? Not at all. He said, “if *any man*,” and how many is that referring to? in the smallest unit? One person.

“If any one person hears my voice, and if that one person opens the door, then I will come in to that one person, and sup with that one person, and that one person with me.”

Is that the word of Jesus? And it's always been very much an individual matter. “To him that overcomes,” “to him that believes,” “to those who come unto me,” the promise is sure, and the glorious and wonderful promises will be assured to that person.

### **Promises of Power**

So, let's this evening, in the closing minutes of our study period, go back into the word of God and read together some of the radi-

ant, glowing and gloriously sure promises made by God to us as His people.

### **Romans 6**

<sup>6</sup> 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.

<sup>14</sup> For sin shall not have dominion over you: for you are not under the law, but under grace.

What is another word for “dominion”? The word “mastery.” Sin shall not have *mastery* or *lordship* over you.

<sup>17</sup> But God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you.

<sup>18</sup> Being then made free from sin, you became the servants of righteousness.

<sup>19</sup> I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity unto iniquity; even so, now yield your members servants to righteousness unto holiness.

<sup>20</sup> For when you were the servants of sin, you were free from righteousness.

<sup>21</sup> What fruit had you then in those things where you are now ashamed? for the end of those things is death.

<sup>22</sup> But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life.

<sup>23</sup> For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord.

In the 7<sup>th</sup> chapter of *Romans*, Paul describes the awful condition of bondage, which is the lot of those who have not yet experienced the mighty power of God. But in chapter 8 we find a contrasting account of glorious victory and assurance in the experience of God’s people.

## Romans 8

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

<sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

<sup>3</sup> 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:

<sup>4</sup> That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

*Romans 7* closes with a dismal note of defeat; *Romans 8* with a glorious cry of victory. Let us then read verses 33 to the end of the chapter:

<sup>33</sup> Who shall lay any thing to the charge of God's elect? It is God that justifies.

<sup>34</sup> Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

<sup>35</sup> Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

<sup>36</sup> As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter.

<sup>37</sup> Nay, in all these things we are more than conquerors through Him that loved us.

<sup>38</sup> For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

<sup>39</sup> Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

These words are a glorious revelation to us as to what the Christian experience is to actually be. Not one of defeat, not one of separation from Jesus Christ, because of the presence of sin; but a life wherein the believer is more than a conqueror through Him that loved us. And we are more than conquerors for the simple reason that Jesus Christ has already gained the victory for us.

Let's turn across to *Ephesians* now to learn that thrilling principle.

### **Ephesians 3**

<sup>14</sup> For He is our peace.

What is the enmity? The carnal mind, as you read in *Romans* 8:7, the presence in the individual of the offspring of Satan, the presence in the individual of the controlling power of sin. That is the enmity. When we have Jesus Christ's seed in us, His very life and His righteousness, then that presence in us is peace: peace with God.

### **Romans 5**

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

The Christian does not go out *to get the victory*. The Christian doesn't go out to war against the devil. The Christian doesn't go out to war against sin, because Jesus Christ gained that victory already in the great battle upon Calvary, and during the previous 33½ years of His life history upon the Earth. And having gained the victory, He came *to give us the victory*.

### **1 Corinthians 15**

<sup>57</sup> But thanks be to God, that *gives us the victory* through our Lord Jesus Christ.

Some people, I think, interpret that verse in the following way. They have a picture in their mind of the believer, the Christian, going out to fight against Satan, and God comes down and assists him by giving him additional power, and adds this power to his own power and effort, so that *with God's help*, that man actually fights against and gets the victory over the devil.

But this is not the true picture. The real picture is that upon Calvary's cross, Jesus Christ defeated Satan once and for all time. The battle does not have to be fought again. Instead, at the beginning of our Christian experience, the believer reaches out and lays hold upon the life of Christ to be placed within himself, and

that life in him is the life which gained the victory over Satan. If he has the life, he has the victory.

If we have the life in us, which gained the victory over Satan, then what have we got? We've got the victory; we've got the peace, already in our hearts. We have that life that Satan cannot conquer, because it is the life of Jesus Christ. And then each day we go out, and when we meet the devil and he wants to enter into controversy or battle with us, we simply tell him the simple truth that we are no longer the person that he once had the victory over; we are now new men and women in Christ Jesus; we are the possession of Jesus Christ, and if he has any controversy or argument, then go and talk to Jesus Christ about it.

If we shall meet the devil as already victorious Christians then what will he do? The Bible says he will flee from us; he will run away.<sup>7</sup> And then wait for another opportunity on another occasion to try and separate us from the Saviour. Jesus Christ, then, is our peace.

Let's read a scripture where the role of Jesus Christ as the Conqueror, as the weapon in our salvation, is very clearly brought to view:

### **1 Thessalonians 5**

<sup>23</sup> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Let's just look at the wonderful words of this particular verse.

<sup>23</sup> And the very God of peace sanctify you wholly.

What does the word *sanctify* mean? It means to make a person holy. Because we have the word holy: W-H-O-L-L-Y, which means, completely. So the first part is really saying,

“And the very God of peace make you completely whole.”

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<sup>7</sup> James 4:7.

Then he says,

### **1 Thessalonians 5**

<sup>23</sup> ...and I pray God your whole spirit and soul and body be preserved...[—how?]...blameless.

Preservation does not make something different from what it already is; preservation maintains what that thing already is. If we are to be *preserved* blameless, what must we already have been made? Blameless. Some folks say this is an impossible attainment beyond our power to achieve. And that's quite true. It is beyond OUR power to achieve it, as the very next verse says:

<sup>24</sup> Faithful is *He* that calls you, who also *will do it*.

Who makes you blameless? God does. Who preserves you blameless? God does. It's His work and that work which He has begun so effectively, He will carry on to its ultimate final conclusion and completion.

### **Jude**

<sup>24</sup> Now unto Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.

He is able to keep you from falling, to maintain you as a victor in the battle against sin every day. This is the experience of those who believe, because to them the gospel is the power of God unto salvation. To the unbeliever it is just simply words and theories that have no meaning and no power whatsoever.

Next we will look into the way in which we are to exercise faith, after having developed it very powerfully and effectively on the basis of the absorption of the great promises found in the living word of God, and His truth. As Paul says:

### **Romans 1**

<sup>17</sup> The just shall live by faith, [and]...

### **Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

## 8. The Example of Healing

WE continue our consideration of the gospel: God's power to save mankind from sin. In the last chapter, we studied the question of faith:

### Romans 1

<sup>16</sup> The gospel is the power of God unto everyone that believes,

—not to the unbeliever, but to the believer. Now we wish to explore the matter of faith a little further to understand, in very practical terms, how faith is to be exercised, and how it's exercise will bring saving redemptive power to those who exercise it. Let's then just read again the scripture which has meant so much to us in this respect, and then we'll move on to a study of a practical working demonstration of faith in the experience of Jesus Christ and the sick of His day:

<sup>16</sup> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.

<sup>17</sup> For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The original reference for that last statement by Paul is found in the book of *Habakkuk*. It's repeated again in the book of *Galatians* and again in the book of *Hebrews*, making these the most quoted words *in* scripture. They're not the most quoted *of* scripture, but the most quoted *in* scripture,

“The just shall live by faith.”

When Christ was upon this earth, He demonstrated His healing power again and again among the sick people of His time. And Christ's exercise of healing power to bring about deliverance from physical sickness is a very clear illustration of His power to bring about spiritual deliverance from spiritual maladies. To assist us to understand the way of faith in spiritual things, we'll turn to

the 5<sup>th</sup> chapter of the gospel of *John*, to read there the story of the man at the pool of Bethesda.

### **John 5**

<sup>1</sup> After this there was a feast of the Jews; and Jesus went up to Jerusalem.

<sup>2</sup> Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

<sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

<sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

<sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years.

<sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time in that case, He said unto him, Will you be made whole?

<sup>7</sup> The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.

<sup>8</sup> Jesus said unto him, Rise, take up your bed, and walk.

<sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

There's a very close relationship between the condition of the sick man and the spiritual condition of those who are still dominated by the power of sin. In God's great plan, that man was born into this world to carry out the normal activities of human life. His crippled legs and arms, fingers and toes, and various other body muscles, were intended originally for the purpose of working, earning a living, marrying a wife, having children, building a house, and carrying out the normal functions of everyday life. But now there was a total absence of these things from this man's life.

Was this because he was too indolent, or too lazy to do anything else but to sleep in a bed all day? No, he was not. There was nothing that man desired so much as to be up and about and living a normal full life like all the other people around him. He de-



sired to be a worker, he desired to be a normal person, active and strong and fit. Then why was it that the man did not do what he wished to do? It was because there was in him a disease which was in command of his life. The disease was his master, and he was the slave.

It was not the desires of his mind, or of his will, that determined what that man would do day by day, it was his inner condition which dictated what he could and could not do day by day. Previously, we learned that:

*We do what we do because of what we are.*

We looked at the slave back in the land of Egypt and saw he continued those activities of building up Satan's kingdom day by day because of what he was: a slave to the Egyptians. The condition of the sick man and the absence of normal activities in his life is another illustration of the same problem, namely:

*We do what we do because of what we are.*

Just as the Israelite slave in Egypt could not cease service to the Egyptians until he became a changed man, so likewise the sick man could not have walked unless he was changed within himself into another person altogether. By "another person" I mean he had been a sick person, and now must become—what kind of person?—a healthy person, healed of the disease, freed from that sickness which mastered him day by day.

This man had heard of a way of healing. It was supposed that an angel came down to the pool of Bethesda on odd occasions, quite unannounced and unexpected. The angel troubled the water, and the legend was that the first person into the water would be healed of whatever disease they had. Obviously, the theory was never truly tested. The people who had reached the water first would have been the least sick, the most active, the ones who were able to take a sudden leap into the water at the very moment when the water was troubled. The really sick, on the other

hand, who could have proved whether this way of healing was true or not, never had a chance of making it into the water before the fit person did.

This was not a divinely appointed plan for human deliverance, because it generated nothing but the worst kind of selfishness, as each person struggled with all his might to get down to the pool first. God's plan of salvation is not a generator of selfish activities. Furthermore, it offered healing to the ones who needed it least, and this again, is not God's way.

But this man waited there on the edge of the pool, and when the water was troubled, he had his friends rush him down, only to fail to reach the water first, to go back and wait and try again, to fail, to go back and wait, and then try again. Here we have a very fine illustration of the *Roman 7* experience, where as we read before, Paul said,

**Romans 7 [NIV]**

<sup>15</sup> For what I want to do, I do not do; but what I hate, I do.

In other words, his life was one of sinning and repenting, or trying and failing, trying and failing, over and over again. So, it was with the man at the pool the Bethesda. There is no salvation in the procedure followed in *Romans 7* and there was no healing for this man by the procedures offered by the legend that anyone who was placed first in the pool when troubled, would be healed. There was no healing there at all.

Christ came to this man at that point of time when his faith in the troubling of the waters was gone. When the Saviour said to this man,

**John 5**

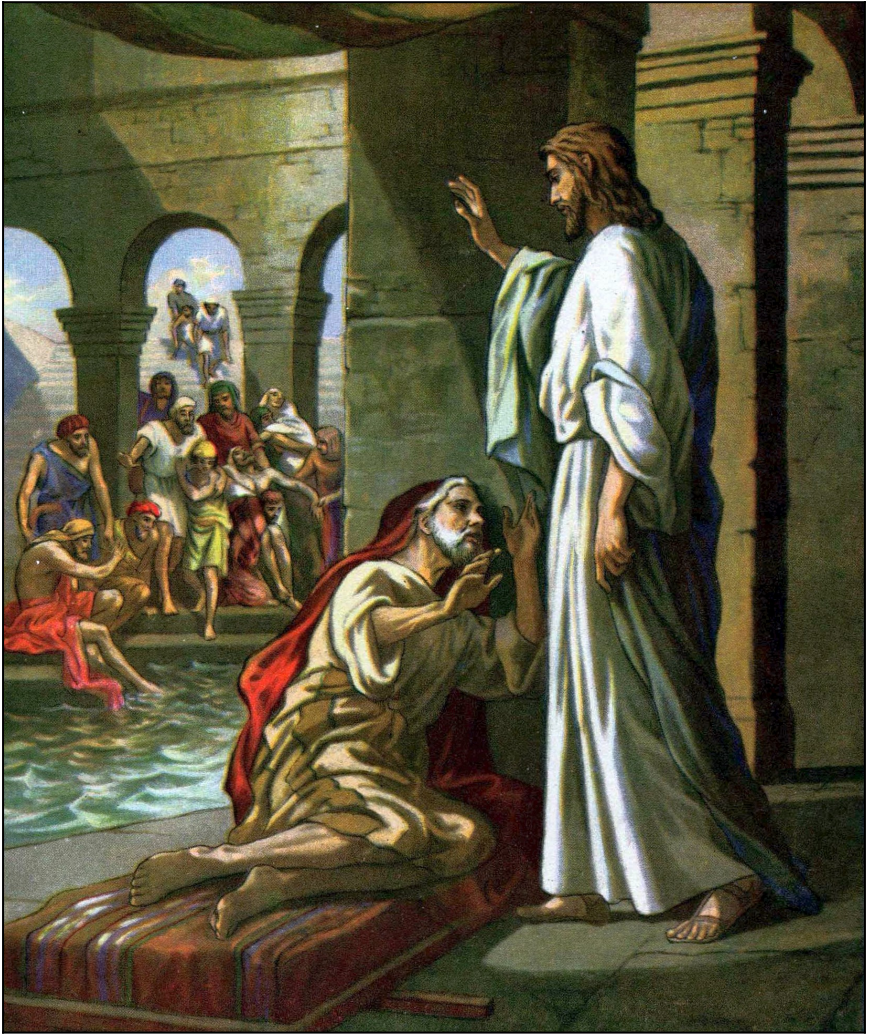
<sup>6</sup> Will you be made whole?

—what was his rather dismal response? He said,

<sup>7</sup> I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.

In short, the man was saying to Jesus Christ,

“Look, don’t offer the put me in the pool. I’ve been on that trip so many times now; I’ve tried that way again and again and again, and each time I have met with dismal failure. And I’m not going to attempt it that way anymore.”



That was the confession that this man made to Jesus Christ at this point of time. In *Romans 7*, we find the same confession being made by the apostle Paul, when he says:

**Romans 7**

<sup>24</sup> Oh, wretched man that I am! who shall deliver me from the body of this death?

He was saying,

“I have tried and failed, and tried and failed, and now I give up seeking salvation by that method.”

This is exactly the point where Christ can bring salvation to us. It was no accident that Jesus Christ arrived at the sick man’s side at that point in time. The sick man had come to the place where he had lost all faith in man’s way of achieving deliverance from sickness. Only then could the Holy Spirit send Christ to be the healing Saviour to that perishing man. Likewise, anyone today who is seeking salvation from the power of sin, will find that it is at the point of desperation, where you finally surrender all hope in human propositions for salvation, that deliverance finally comes. When you cast your helpless soul upon the Saviour, then He reaches out and brings you deliverance from the inward power of sin.

When Christ came to that sick man, He appeared before him for the first time in that man’s experience. No doubt the man had heard about the Saviour from people who came and reported the mighty miracles of Jesus Christ. But he’d never met the man before, and faith is not usually built upon the rumors of other people. Real faith can only be built by personal contact with the word of God.

**Romans 10**

<sup>17</sup> So then faith comes by hearing, and hearing by the word of God.

Jesus then seemingly asked this man to believe on Him on the very spot, and the amazing thing is that the man did. Why do you

suppose this man believed on Jesus Christ on the spot? Because he became conscious, he became totally aware of the fact that within Jesus Christ was the power to do whatever He said was to be done. It was a vision, a perception of that power in Jesus Christ that gave that man the faith and confidence which placed him back upon his feet once more. Let's note the words:

### **John 5**

<sup>8</sup> Jesus said unto him, Rise, take up your bed and walk.

When Christ gave the command, what did that man have to do? Obey it. It was not for him to say,

“Lord, now look here: I've been 38 solid years, sick and impotent. Look at my wasted limbs, my emaciated frame, my weak and powerless muscles: I just can't do it. After 38 years of this kind of experience and existence, I have evidence enough to prove that I cannot possibly rise up and obey your command. It just can't be done!”

If the man had said that, then his expression of unbelief would have cut him off from receiving the inflow of Christ's life and power into his body.

I'd like to read now a paragraph in the little book called, *Steps to Christ*.<sup>8</sup> And the paragraph is on page 50, in the chapter called, “Faith and Acceptance.” The paragraph says:

From the simple Bible account of how Jesus healed the sick, we may learn something about how to believe in Him for the forgiveness of sins. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet Jesus bade him, “Rise, take up your bed, and walk.” The sick man might have said, “Lord, if You will make me whole, I will obey your word.” But, no, he believed Christ's word, believed that he was made whole, and he made the effort at once; he *willed* to walk, and he did walk. He acted on the word of Christ, and God gave the power. He was made whole.

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<sup>8</sup> By Ellen G. White.

A very important point that must not be overlooked by any person who aims to be a child of God, is that when God in His word gives to you a specific command, as He gave this man when Christ said to him,

“Rise, take up your bed and walk,”

–when Christ gives that kind of command to you, as He gave to the impotent man back there, what is the only thing you have to worry about?

- Being able to do it? Not at all.
- Having the strength to do it? That’s not your concern.

Your only concern is the command of Christ. So what do you do? You obey it! If He says to do it, then whose responsibility is it for you to have the strength to do it? And the power to do it? That’s His responsibility. Your responsibility is to obey without questioning. Believing what Christ says to do, will allow Him to enable you to do it. The sick man back there did just that: he believed and acted on the command, and Christ enabled him to do it.

Let’s imagine ourselves as spectators of that scene. Right before us is the porch on which the impotent man lay. There’s the water just beyond, and there are all the people going around the water’s edge, tense and ready to plunge in the moment the water begins to be troubled. Over here is Christ and the sick man. And there is Jesus standing over this man, and the man looks up at Him from the floor. And the Lord says to him,

“Rise, take up your bed and walk.”

The sick man might have said,

“Lord, I know who You are. Yes, I know just who You are. I’ve heard about You from people passing by. You’re the great healer. You’ve cleansed lepers. You’ve given sight to the blind. You even raised the dead from their graves. And I know that You have the power to heal me today. And I’m just lying here in expectation of

that happy moment when I shall feel a surge of muscular power arriving in my arms, throughout my body, and filling out my legs again so I can stagger to my feet. And the moment I feel that You have done all this, then I will obey your word.”

That’s what he might have said. And if he had said that, would he ever have experienced Christ’s healing power? Never!—because faith does not work that way. Faith believes the word of God; and believing the word of God, obeys the word of God, and leaves God entirely with the responsibility of providing the power and the strength whereby His commands are to be executed.

Let’s see then what this sick man did. The moment Christ said to him in the word of power: “Rise, take up your bed and walk,” the man absolutely believed in the power in that word. And he said to himself,

“Very well. If Christ, the great healer says to rise and walk, I shall arise and walk.”

And his mind commanded every muscle in his body to obey the words of Jesus Christ, believing in Christ’s power to make it possible. And the moment he did that, what happened? The power of God flowed,—and let me say it again,—*flowed* into his body and changed him inside of himself, from being what he was,—a hopeless, impotent cripple.—into a vigorous, strong, muscular man. And let’s not miss the point: the power of Jesus Christ literally healed that



man of his disease; it literally filled his muscles with strength and power, and that man, by the power which was now in himself, was able to stand up and walk.

Did Christ have to lean down and drag that man to his feet? The man walked by the power *which was in himself*. I stress this point because there are some modern-day theologies which teach that there is no way that we can possibly carry out the commands of God, such as:

**Matthew 5**

<sup>48</sup> Be you therefore perfect, even as your Father which is in heaven is perfect;

—or,

**John 8**

<sup>11</sup> Go, and sin no more.

These theologies teach that we have to lean upon Christ as a man leans upon a crutch, and Christ kind of drags us along by His power. They teach that we have no righteousness or power in ourselves whatsoever, even after conversion. Let's read on now in the same book, *Steps to Christ*, moving across to the next page, page 51:

In like manner you are a sinner.

We mentioned this point before, but just as that man was physically sick, so we are spiritually sick; just as he was a slave to disease's dominating power, so in turn we are slaves to sin's dominating power. I read further:

You cannot atone for your past sins; you cannot change your heart and make yourself holy.

Let's just meditate upon this for a moment. Everybody understands that they cannot forgive themselves for their past sins: that is beyond their power. But not so many people realize you cannot change your heart and make yourself holy. Some people will admit that it is true. But there are others who feel that before they



present themselves to Jesus Christ, to even receive His forgiving power, that they have to demonstrate a changed life, or that they have to take themselves in hand, straighten themselves out, clean up their actions, and then come to Jesus Christ as a person fit to be received by Him. The great songwriter who wrote the song, “Just as I Am, Without One Plea,” recognized the fallacy of that kind of theology.

Just as I am, without one plea,  
But that your blood was shed for me,  
And that You bid me come to Thee,  
O Lamb of God, I come, I come.

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To You, whose blood can cleanse each spot,  
O Lamb of God, I come, I come.

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come, I come.

Just as I am, You will receive,  
Will welcome, pardon, cleanse, relieve;  
Because your promise I believe,  
O Lamb of God, I come, I come.<sup>9</sup>

When I was in California a number of years ago, a man came to me and said to me, after I preached this principle,

“That’s the first time I realized that. I’d always believed that I had to straighten my life out, and make myself good, and then come to Jesus Christ.”

But the word of God says you cannot change your heart and make yourself holy. Back in the book of *Jeremiah* the Lord God said to the great prophet,

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<sup>9</sup> Charlotte Elliott, Hymn: *Just as I Am*, 1836.

## Jeremiah 13

<sup>23</sup> Can the Ethiopian change his skin, or the leopard his spots?

And what's the answer? No, they can't. A black man is a black man forever; a white man, the same; a red man the same. They remain that color as long as they live. Can a leopard change himself from a spotted beast to a black or white beast? No, he can't. Then the Lord continues,

<sup>23</sup> ...then may you also do good, that are accustomed to do evil.

The word *accustomed* means "a person built for the purpose of doing evil." It's his custom, his way of life. You and I cannot change our own hearts and make ourselves holy. We can no more do it, then we can take a wolf and change them into a lamb, or take a thornbush and change it into an apple tree. It cannot be done. And the sooner we face that fact, the sooner we are prepared to receive salvation in God's way.

Turning back to *Steps to Christ*, let's read this again, and the next sentence after:

In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ.

God promises to atone for your past sins; God promises to change your heart and make you holy. Some folks say,

"That's too much; I can't believe it."

But this statement says it, and throughout the length and breadth of the Bible it is written again and again. Now when Christ healed the sick person, did He say the following?

"Go and sin a little bit less than you've been sinning in the past."

Never did He say that! He said,

## John 8

<sup>11</sup> Go, and *sin no more*.

## John 5

<sup>14</sup> *Sin no more*, lest a worse thing come unto you.

The only person that can sin no more is the person who is no longer sinful in himself. Therefore, Christ's statement, "Go, and sin no more," presupposes that the man has been delivered from his inner sinfulness, and changed into an inner righteousness. Remember, the sick man walked by the power that was now *in him*, and we shall sin no more by the power which is now *in us*.

This does not mean that we have no further need of Jesus Christ. It would be foolish to think that. Every day this new life that we have received from Him, must be renewed and refreshed, and Christ is the source of that renewal and of that refreshment. When a wife has married her husband, she needs him just as much after she's married to him as before, if not more so. So, we need Jesus Christ just as much after we have been converted as we ever did before that time.

Let's finish the paragraph in the book, *Steps to Christ*, p. 51:

You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it.

Do not wait to *feel* that you are made whole, but say, "I believe it; it *is* so, not because I feel it, but because God has promised."

This is the way in which faith truly works, and it's the only way in which faith works. And men can make no greater mistake than to suppose that they have to get a good feeling, that they have to have some kind of evidence or such thing before they can really believe that they have been saved. Those who wait for

physical, visible evidence before they believe will never ever get the gift of God.

I remember a story being told me one time about a woman who went to an evangelistic meeting and the preacher preached very strongly about faith and read some of God's great and glorious promises. The woman went home that night, just aglow with the glory of these words from the scriptures. She went to sleep and woke up in the morning feeling very different. She felt as if blackness enclosed her. She felt as if she was anything but a Christian. She felt as if God's word had failed.

So, she rushed off to the preacher again with tears streaming down her eyes and a look of consternation upon her face, and she said,

"Everything's changed this morning."

"Changed?" he said. "Don't tell me that. Quick, give me the Bible."

And picking up the Bible, he opened up to one promise and read it, and then to another and read that, and then he said,

"No, it hasn't changed! *Romans* 6:14 still says, 'Sin shall not have dominion over you.' It said that last night, and it says it again this morning. And in *2 Corinthians* 5:17 says, 'If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new.' No, [the preacher said,] nothing has changed, nothing whatsoever."

And the woman got the point. She began to realize that she had been paying attention to her feelings and not to the promises in the word of God. And God's word says to you,

### **John 8**

<sup>36</sup> If the son therefore shall make you free,...

—then what?

<sup>36</sup> ...you shall be free indeed.

And the word of God says,

**Romans 6**

<sup>14</sup> Sin shall not have dominion over you.

Let us then, in simple living faith, come before God and:

- Confess that we are sinful in ourselves;
- Give the sinfulness away to Him;
- Receive His life in its place;
- And believe it is so because He has promised.

God has said,

**Ezekiel 36**

<sup>26</sup> Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

<sup>27</sup> And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

Let our faith then lay hold upon the precious promises of God, —just like the man at the pool of Bethesda,—and step out in living faith and walk a righteous life, not because we feel the power of it first, but because Christ gives the command, and trusting in His power, we obey that command.

May God bless you each one to this end, is my prayer.

*God's Way of Salvation* is a simple, concise, and Biblical presentation of the Gospel which includes important steps that are often missing from modern teachings. These missing steps rob the Gospel of the power which the Bible promises to those who believe. 3500 years ago, God gave a clear object lesson of the Gospel in the Passover service. This book explains that step-by-step procedure. Just as the children of Israel were freed from Egyptian slavery by following these steps by faith, so can we today be freed from slavery to the power of sin by the same procedure. The power of God is stronger than the power of sin, and this power will be experienced by all who exercise faith in the divine plan.

