

Chapter 6

TYPES AND SHADOWS OF ETERNAL SALVATION

60 *THE STORY OF NOAH TEACHES THAT SALVATION CANNOT BE LOST!*
Rom. 15:4

“The things which were written aforetime were written for our learning.”

The story of Noah is one of the most fascinating and beloved accounts in Scripture. When you ask Christians why God destroyed all but eight souls on earth, most will give an incorrect answer. You can read the story to people verbatim and afterwards ask them why God destroyed so many people in the flood and most of them will say it was because mankind became so wicked and sinful. (Gen. 8:21) As a Christian radio announcer in Kansas City, I challenged my audience with that question. No listener provided the correct answer. My brother, Darren, called in and by mistake I asked him the question before recognizing who he was, and he answered:

“From what I understand about the story of Noah, the people drowned in the flood because they didn’t get on the boat!”

Correct! How easily we overlook the simplicity of Christ. People in Noah’s day perished because they did not get in the boat, just as people today will perish because they are not in Christ. Sometimes we forget that salvation is for sinners. Even if the people in Noah’s day had climbed on his ark singing “*Just as I am* so wicked and vile, just thought I’d come in and ride for a while...” they would have been saved – not as a result of being good. (Matt. 19:17) Jesus said, “There is none good....” These people would have achieved salvation only because they believed the message that sounded like “foolishness to them that perish.” (1 Cor. 1:18)

Noah’s is another testimony that salvation is not dependent on human character, integrity, or humanitarian effort, but “by the hearing of faith.” (Gal. 3:2) For:

“Noah being warned of God of things not yet seen,
moved with fear, prepared an ark to the saving of his
house.” (Heb. 11:7)

Noah’s Ark shows us the fallacy of believing salvation is by works, for there were no rudders, oars, or life preservers provided for any of the ark’s occupants. Had Noah’s salvation been by works, God would have arranged for special gear such as sails, propellers, or steering mechanisms to be installed in the ark, so its mariners would have had the power to steer their salvation clear of any danger. In the flood of Noah, no

one's flesh walked on water those forty days and nights. Besides, the earth was covered with water for over 150 days. (Gen. 7:24) If salvation was by works, then God would have allowed at least one person to tread water forty days and nights, for He had Elijah run as long and fed him by a raven longer. (1 King 19:8, 17:6) In God's salvation plan, the paddles of our good works cannot keep us afloat, and neither can the mighty oars of our righteous acts save us. As the sufficiency of Noah's salvation lay in the might of the wood, the sufficiency of our salvation lies in the old rugged cross, our New Testament tree of life. (1 Cor. 1:18)

Although judgment fell on the Ark, itself, not one drop of liquid judgment dripped on any of its passengers. If you have "eyes to see," you can discern that in our salvation, judgment fell on Christ and not on anyone "found in him." (Phil 3:9) In the story of Noah, God subtly sketched a picture forecasting the sufferings of Christ on the cross, with the ark bearing the judgment belonging to Noah, you, and me. The Genesis account states that the ark of wood was:

"lifted up above the earth,"

being buffeted for the sins of the world. In John 5:39 Jesus proclaimed that this portrait in the Old Testament testified of Him, and in parallel to Noah's Ark, Christ quoted part of this passage when he stated, "if I be **lifted up from the earth**, I will draw all men unto me." (John 12:32)

Furthermore, those who come unto Him, He will "in no wise cast out." Did we find Noah or anyone else "cast into the sea," like Jonah? No! Why not? Because: "the Lord shut him in." (Gen. 7:16) The same Lord who proclaims what he shuts no man can open. (Rev. 3:7) This meant Noah and his family couldn't leave that ark until God let them out, otherwise, His claim that what He shuts no man can open would be false! As God shut Noah's family inside the ark so none of them could escape, the Holy Spirit seals each soul He redeems inside the body of Christ and none of us shall escape "till the day of redemption." (Eph. 4:30)

Note: Though Noah's family was saved, the Bible warns us to "remember Lot's wife." (Luke 17:32) Some believers ask, "Isn't Lot's wife a picture of a born again Christian who lost her salvation?" The answer is no. Lot's wife typifies Christians who after being "saved from wrath," yet "die before their time" because they refuse to obey the "instructions in righteousness." (Prov. 4:13, Eccl. 7:17, 2 Tim. 3:16) For not a flicker of fire or brimstone lighted on Lot's wife. Although this Canaanite woman was "saved from wrath," she died before her time because she "refused instruction," and so do many born again believers. (Gen. 19:17,26, Eccl. 7:17, Prov. 8:33-36) "See that ye refuse not that speaketh."

“Father, give me the portion of goods that falleth to me.”

The parable of the Prodigal Son is one bone the legalists love to chew. Legalists use this parable as the prime example of a born again Christian losing his salvation. However, such teachers have not “rightly divided the Word of truth.” Many teach that the two sons in the parable represent two born again Christians – one godly and the other a backslider. This isn’t the case, because no one can slide out of son-ship. In this parable the father does represent God, but the two sons do not represent born again believers, because while Jesus was on earth there weren’t any. Jesus declared that the Scriptures testify of Him, and the Bible specifically cites two men and refers to them as “the son of God,” long before the first born again believer came into being. God proclaimed Jesus was His beloved Son in whom He was well pleased. (Matt. 13:17) Later, Jesus announced that “before Abraham was I am,” making him God’s eldest son, since “he was before all things.” (Col. 1:17) Since Jesus was the “first begotten,” He received a double portion of His Father’s inheritance “all power in heaven and in earth.” (Matt. 28:18, Rom. 1:4) Ironically, in the same book of Luke that contains the Prodigal Son parable, we find the statement “Adam was the son of God,” thus accounting for God’s second son in the parable. (Luke 3:38)

Like the first son, God gave his second son Adam his due portion, which was “dominion” over the whole earth. As in the parable, Adam took his portion, left the Father, and joined himself unto “*a citizen of a far country,*” symbolic of Satan “the god of this world.” (Luke 15:14-15) Like the prodigal, Adam squandered his portion in “riotous living” through disobedience to his Father’s will. The citizen Adam joined himself unto had authority over a pigpen, and our heavenly Father, who:

“humbles himself to behold the things in heaven and in earth”

views this earth as a pigsty, for “behold even the heavens are not clean in his sight.” (Ps. 113:6, Job 15:15) The Adamic nature is nothing more than human nature, which is hog-wild to “serve the law of sin” and hungers (fains) after the unclean things of the world in its vain attempt to satisfy the void that only the Father’s love can fill. (Rom. 7:25)

It is not until the sinner (that’s you and me in Adam, the second son) “comes to himself” realizing his unworthiness to be God’s son because of his “sin against heaven” that the Father can accept his plea of “be merciful unto me a sinner.” (1 John 1:9) As the father in this parable ordered a sacrifice at the receiving of His son, our Father in heaven commanded blood to be shed so we too could be received as His sons on the basis of sacrifice. (Heb. 9:22) In the parable, the Father put the best robe on his son. For you and I this is called the garment of salvation, the robe of righteousness. Then, as in the parable, our Father commands the angels of heaven to “Be merry: For this my son was dead, is alive again; he was lost, and is found.” (Luke 15:54)

The younger son typifies you and me “concluded” by the Father as “dead” in trespasses and sins due to Adam’s transgression. (1 Cor. 15:22) When we returned in faith like the prodigal son, our heavenly Father rejoiced to receive us “alive again” on the basis of the sacrificial death, blood, and resurrection of Jesus Christ, God’s proverbial fatted calf, for our souls’ restoration. (2 Cor. 5:19-20) In this parable, being made “alive again” unto the father foreshadows the “born again” experience Jesus spoke of to the Pharisee Nicodemus. (John 3:3) We have been made free from sin

on the basis of Christ's sacrifice and reckoned "alive again," as the second son, by being "born again!" (Luke 15:24, John 3:3) So, we see the parable of the prodigal son isn't the story of a born again Christian losing his salvation. For God has no dead sons, because all God's sons "have eternal life." (1 John 5:13) As written in this parable, the Father received his son "alive again" as "children of the resurrection which dieth no more, death hath no more dominion over them." (Luke 20:36, Rom. 6:9) This parable foreshadows how we were sinners *in Adam* but have been reconciled to the Father on the basis of *sacrifice*. Please note that the younger son wanted his restoration based on works, but the father totally ignored that plan of reconciliation. When the son returned by faith, the grace of his father provided the works, the shedding of blood for their reconciliation. (Heb. 9:22) This parable is *not* about a born again believer who lost his salvation, and became born again, again.

Now, for those who still believe this parable depicts a born again Christian losing his salvation, allow me to explain further. When the younger son left home, he took his inheritance with him, and eternal life is the inheritance of the born again believer! Recall the rich young ruler who ran to Jesus asking what he must do to inherit eternal life. (Mark 10:17) Jesus told the man he would have to do the impossible – keep the Commandments. (Gal. 2:21) Can you do the impossible? No. Therefore, "believe on the Lord Jesus Christ, and thou shall be saved." (Acts 16:31) The Father will adorn you in a robe of righteousness, and give you an "eternal inheritance which fadeth not away reserved in heaven for you." Pay particular attention to the fact that the prodigal son had his inheritance in his possession as he left his father's house. This depicts a believer who parts company with "the household faith." Though a believer may depart from the household of faith, he still takes his inheritance with him. Eternal life is the born again believer's inheritance! (Mark 10:17) The inheritance of eternal life "is reserved (kept in trust) *in heaven* for you," so your old man, cannot squander it on his own lust. (Heb. 9:15) Your new man shall receive his inheritance "that falleth unto" him, and eternal life is his inheritance. (1 Pet. 1:4) Born again believers can never lose their eternal inheritance that is reserved in heaven for them. It never fades away.

Note: Notice that the younger son's wayward actions were never condoned, approved, or sanctioned on the home front. Therefore, let every born again believer depart from iniquity for "now are we the sons of God." (1 Jn. 3:2) In the latter portion of this parable the elder son typifies Israel who is being provoked to jealousy as God receives their riotous gentile brothers as sons of God on the basis of sacrifice.

60b *WHEN A JEWISH FAMILY MEMBER DIES HIS OR HER FATHER TEARS HIS GARMENT, AND OUR FATHER'S CLOTHES ARE NOT IN TATTERS. 1 John 3:2*

"Now are we the Sons of God...."

In Jewish custom, when a family member dies, the head of the household stands and tears his clothing. This Jewish custom is called "keria," and its practice is deeply rooted in Scripture. When Jacob was given his son's bloodied "coat of many colors" and told that a wild beast devoured his son, "Jacob rent [tore] his clothes, and put on sackcloth and mourned." (Gen. 37:34) Job also performed keria, when he learned all his sons and daughters were killed at a banquet, when a strong wind caused his eldest son's home to collapse on them.

"Job arose, and rent [tore] his mantle, and shaved his head, and fell on the ground, and worshipped." (Job 1:20)

Likewise, when David learned of his father-in-law, King Saul's, death:

"David took hold of his clothes, and rent [tore] them."

According to The Jewish Book of Why, when death occurs in an orthodox Jewish family, they tear (rend) their garments on the left side for the loss of a father or mother or on the right side for a son or daughter. The tear is handmade. Likewise, when God's "only begotten Son" died on the cross for our sins, what did the hands of God tear, but the veil of His temple.

"And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain (torn in two) from top to bottom." (Mark 15:37-38)

God did not tear the veil on the left side or on the right side, but straight down the middle, because Jesus was both Father and Son. (John 10:30, Isa. 9:6)

At his crucifixion, Jesus Christ was stripped of his seamless vestment "woven from top to bottom throughout." The soldiers did not want to "rend" (tear) this seamless garment, so they gambled for it. (Matt. 27:35) Today, Jesus clothes us with "the garment of salvation," and like His earthly garment, our garment of eternal salvation is seamless, being without beginning and without end. (Isa. 61:10, Heb. 7:3) If born again believers could perish by the second death, the Father would have to strip his children of their garments of salvation, plus tear His own vestments. With legalists estimating that over the centuries, countless millions of the redeemed have lost their salvation, our God who is "arrayed in splendor" would have a wardrobe in ribbons. (Heb. 5:9, Ps. 93:1)

60c *IN HIS GREATEST MIRACLE IN THE OLD TESTAMENT, GOD SHOWED HIS SALVATION IS A ONE WAY TICKET WITH NO ROUND TRIP OPTIONS.*

Ex. 13:17-18

"When Pharaoh had let the people go, God led them NOT through the way of the land of the Philistines, although that was near; for God said, Lest, peradventure the people repent when they see war and return to Egypt. But God led the people through the way of the Red sea."

When Moses shouted, "Stand still and see the salvation of the Lord," he was also addressing billions not yet born. God used this Old Testament event to show us that His New Testament plan of salvation has no round trip options. (1 Cor. 10:11, Rom. 15:4) God chose to deliver His people through the Red sea so there would be no opportunity for them to return to Egypt, as they yearned to do many times. (Num. 14:2) God could have chosen another route to deliver His people, but in doing so:

"they might have had opportunity to have returned from whence they came out." (Heb. 11:15)

However, passing through the Red Sea eliminated any opportunity for them to turn back.

Presently, God employs another Red Sea in our deliverance: He chose not to save us by our works; otherwise, we could reverse those works and return to the world (Egypt). Instead, God routed our soul's salvation through the true Red Sea, the blood of Jesus. In our salvation, Jesus washed away our sins. (1 Tim. 5:24) God judged every born again believer's lifetime sins beforehand, drowning them in the depths of this Red Sea. (1 Tim. 5:24, Micah 7:19) Now, unless, your sins can walk on this sea and infiltrate the body of Christ to re-stain your soul, there is no chance you will lose your salvation.

In Scripture, "Egypt" symbolizes *the world*, and our "old man" is truly an Egyptian because he is a "friend of the world" and thereby an enemy of God. (James 4:4) And as the bodies of the Egyptians lay dead on the banks of the Red Sea, on the banks of the cross lies the carcass of every born again believer's old man. (Rom. 6:6) Our old man and all his sins drowned in the Red Sea of Jesus blood when he was crucified with Christ. (Rom. 6:6, 11, Gal. 2:20) Paul wrote that the born again have "been crucified to the world (Egypt), and the world unto" them, so there is no chance for re-entry. (Gal. 6:14, Rev. 11:8) As the Old Testament Red Sea provided no opportunity for those delivered to return back to Egypt, the blood of Christ made it impossible for us, the redeemed, to be reunited with the world (Egypt) and placed back under the Pharaoh of this world, Satan. (2 Cor. 4:4) At the source of our Red Sea, the cross, we were "crucified to the world" and the world unto us. (Gal. 6:14)

God knew He would risk losing members of the body of Christ if He chose any other way to save us. Therefore, He routed our deliverance through the blood of Jesus, so we have no opportunity to return to what Revelation 11:8 calls "spiritual Egypt," the world. The blood of Christ is a one way ticket that "translated us into the kingdom of God's dear Son." God's plan of salvation left no opportunity for round trips, then or now.

61 *THE SABBATH DAY, IN THE OLD TESTAMENT, FORESHADOWED THE DAY OF SALVATION, IN THE NEW, IN WHICH WORKS MEANT DEATH. BELIEVERS ARE NOT LABORING AT STAYING SAVED, BUT ARE AT REST IN THE LORD. Heb. 4:1*

"Let us therefore fear lest a promise being left to us of entering into his rest, any of you should seem to come short of it."

Through the law, God showed us we are forbidden to work for our salvation. In the Old Testament, the Sabbath was the Lord's day and not one work you could do on His day could please Him. (Matt. 12:5) Works were forbidden on this holy day, because God demanded everyone rest. Once "a man was found gathering sticks on the Sabbath," and Moses asked the Lord what should be done with him. (Num. 15:32-35)

"And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones."

The Sabbath Day, in the Old Testament, foreshadowed the day of salvation in the New – when the penalty of works was death, and it is still!

Those skeptical of God's plan of salvation attempt to work to make sure they are saved, but their efforts profit them nothing. (Gal. 5:2, Rom. 11:6) These people refuse to confidently rest in the belief that God's provision of Christ's death, blood, and resurrection are sufficient to save the soul. Instead, they have decided to rely on their works of righteousness to get them into His kingdom. These souls live by the old hymn, "Let the works I've done speak for me." By doing so they hold God's rest in contempt, despising it as *too easy*.

"So we see that they could not enter (his rest) because of their unbelief." (Heb. 3:19)

In lieu of faith in Christ alone, they feed the hungry, clothe the naked, and house the homeless, stop abortions, care for the sick, close porn houses, cast out devils, and love God, family, and fellowman, all in the name of Jesus for their salvation. (Matt. 7:22) Yet not one of these works, in *the day* of salvation, shall spare them from "the flame." By despising God's rest as too easy, in hell shall they lift up their eyes being in torment:

"forever and ever, and they shall have *no rest* day or night." (Rev. 14:11)

"Therefore let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. **For we which have believed do enter into rest, and he that has entered into his rest, also ceased from his own labors,** as God did from his." (Heb. 4:1,3,10)

If you are working to "save your life," stop before you lose it. (Mark 8:35) Jesus says, "Come unto me ye who are weary and heavy laden, and I will give you *rest*." (Matt. 11:28)

"For we which have believed do enter into rest, as he said, the works were finished from the foundation of the world..." (Heb. 4:3)

Our rest was made possible by the works accomplished by "the Lamb slain from the foundation of the world." Born again believers are not laboring to stay saved, but are at rest in the Lord. Born again believers rest in peace. (Eph. 2:14)

Note: Those who search for and yet miss the promised rest are those who work for instead of "believe unto the saving of the soul." (Heb. 10:39) The natural mind cannot endure this sound doctrine, and labels it as "Easy Believism." Nevertheless, the Scripture is clear that salvation is "to him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5) For those of you who despise "the gospel of the grace of God" as easy believism, did not Jesus say his yoke is "easy." Was it not Jesus who stated, "Only believe." Sounds like "easy believism" to me. Repent or perish!

62 JOSEPH'S TREATMENT OF HIS BRETHREN SHOWS US HOW CHRIST SHALL TREAT HIS BRETHREN WHO DO NOT FOLLOW HIS INSTRUCTIONS IN RIGHTEOUSNESS. Gen. 50:15

"When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and certainly requite us all the evil which we did"

The story of Joseph and his brethren is a miniature picture of Christ's redemption of the ungodly. (Rom. 4:5) Joseph was the favored son of his father, and his brothers envied him so much that they conspired to slay him. (Gen. 37:20, 1 John 3:15) They betrayed Joseph, threw him into a pit, and planned to kill him. They changed their minds and sold him to passing merchants. (Gen. 37:27) His deceitful brothers then willfully grieved their father's heart with a well-maintained lie that a wild beast had devoured his favorite son, leaving only a bloodied garment.

The story has a happy ending, with Joseph ruling second to Pharaoh in the land of Egypt. His brothers ended up bowing before his feet, pleading for life's sustenance. They did not recognize him as the brother they betrayed until Joseph revealed himself, saying:

"I am Joseph doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. Joseph said, I am your brother, whom ye sold into Egypt. Now be not grieved, nor angry with yourselves, that ye sold me hither: for God sent me before you to preserve life **it was not** you that sent me hither, **but God.**" (Gen. 45:3-4)

Though Joseph's brothers were filled with lies and deceit and still involved in the cover up of his alleged death, Joseph was not ashamed to call them his brethren.

Conversely, when some Christians see a brother overtaken in a fault, offense, or shortcoming, they are ashamed to call him a brother in the Lord. Many Christians shriek at the very thought that the offender claims to be part of the family of God, while simultaneously ignoring the beam in their own eyes. Many Christians give lip service to the fact that we are saved by grace through faith in Christ Jesus, but when we see "the works of the flesh manifest"

in one of the brethren, we are quick to disown them. (Gal. 5:19, Rom. 7:17) Unlike Joseph and Jesus, many born again believers disown their brothers and sisters in Christ whose grievous wrongdoing has been made known.

Whether we realize it or not, Jesus Christ has more reasons to disown us than we can possibly find for Him to disown the weakest or poorest example of any brother or sister in Christ. For the Word states “There is not a just man upon the earth that doeth good and sinneth not,” and you are not the exception. (Eccl. 7:20) For this reason, every believer should shout for joy when they read:

We are sanctified through the offering of the body
of Jesus Christ, once for all. For both he that sanctifieth
and they who are sanctified are one. For which cause
he is not ashamed to call us his brethren. (Heb. 10:10, 2:11)

If Jesus Christ linked your brotherhood to Him based on what you do, think, feel, or say, how long do you think you would last? Yet, Jesus: “is not ashamed to call us his brethren.” (Heb. 2:11) Joseph did not base his love for His brothers on their works, but on birth alone. In like manner, neither does the Lord Jesus base your brotherhood to Him on your works, but on the second birth. The birth of the spirit of God’s Son in you made you a son of God and thus His brother. (John 1:12, Heb. 2:11-12, Rom. 8:9) Joseph chastised, but spared, his ungodly brethren from destruction, and Jesus Christ shall do no less to and for us. (Rom. 4:5) It is by His mercy, and not our worthiness, that Jesus saves those who believe in Him. Joseph’s ungodly brethren were saved by Joseph’s undeserved favor, known as grace. Like so many believers, Joseph’s brothers feared for their salvation, but they were never in any danger, though they knew they deserved the worst of fates. (Rom. 4:5, Lam. 3:22, Ezra 9:13, Job 11:6)

63 ALMIGHTY GOD HAS INOCULATED THE BORN AGAIN AGAINST THE SECOND DEATH. Psalms 91:7

**“A thousand shall fall at thy right side, and ten thousand at thy right hand;
but it shall not come nigh thee.”**

(I was somewhat ambivalent in producing this proof because of the force of logic it carries. Many will no doubt, attempt to discredit this as their predecessors tried to malign Paul’s letters by slanderously reporting that he was advocating, “Let us do evil that good may come.” (Rom. 3:8) My answer to them is the same response “our beloved brother Paul” gave his opponents such as Alexander the coppersmith.)

Nevertheless, I submit to you that if a physician could vaccinate you against the deadly scourge of AIDS, once inoculated, you could not contract this cruel disease even if you tried. In like manner, once inoculated against polio, you could not succumb to that virus though you exposed yourself to it on a daily basis. Now, I boldly submit to you that the reason so many born again Christians are insecure about their “eternal salvation,” “eternal redemption,” and “eternal life” is because they are ignorant of the fact that the Great Physician has inoculated them against the second death.

In the Old Testament, God foreshadowed the inoculation of his New Testament saints against the second death. (Rom. 15:4) When we study the ancient acts of God, we find Him issuing various prescriptions and antidotes to His people so they could avoid imminent death. God commissioned Moses to warn the people that He was coming through Egypt, the land of Ham, with His destroyer. Moses told God's people that the only way they could escape the destroyer coming into their homes to kill their firstborn would be by applying the serum of a lamb on the doorpost of their houses. (Ps. 105:26-36) Households with lamb's blood on their doorways were inoculated against certain death. When God saw the blood, not the behavior, but the blood, death passed over them.

In God's second antidote, millions of Israelis provoked him to the point that he sent poisonous serpents among them. Snakes were everywhere; in beds, under pillows, in shoes, garments, and foodstuffs. Many people died from snakebite. The record in Numbers 21:8-9 states that Moses interceded on Israel's behalf.

“And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”

Undoubtedly, Moses looked quite foolish preaching, “Forget about the snakes that are biting you and stop treating your snakebites, and look at this snake I just made and you will live.” The message of this gospel sounded foolish to those who perished. Those who tried to save themselves by treating their own snakebites (the equivalent of trying to get sin out of one's life for salvation) died. (1 Cor. 1:18, Matt. 16:25) The snake-bitten who obeyed this “look and live” gospel became immune to the death that was at work in them. One look is all it took, not repeated looks. Regardless of how many snakebites they suffered, one look eliminated death's power over them for whoever “beheld the serpent of brass, he lived.” If any man had saved his own life by treating his own snakebites, then he could have boasted, but all boasting was excluded, “neither was there salvation in any other” method. (Rom. 3:27, Acts 4:12) Those who simply looked lived.

According to Paul, God staged this Old Testament event as an example for New Testament learning. The master teacher, Jesus Christ, took full advantage of this situation to illustrate that just as natural death had no power over those who obeyed Moses, in like manner anyone who believes the good news of Christ's death, blood, and resurrection for life eternal, “on such the second death hath no power.” (Rev. 20:6) In light of this, Jesus said:

“As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.” (John 3:14-15)

A thousand snakebites could not overpower one Jew who gazed on that brass serpent on Moses' pole, whereas one bite overpowered anyone who did not. By the Savior's use of this analogy, we know that no matter how many times the crooked serpent's fangs prick us by poisoning our thoughts, habits, or attitudes, “Christ in you” makes you immune to the second death, and on such

the second death cannot overpower. (Col. 1:27) This is because Christ, the hidden man of our heart, “keepeth himself and the wicked one toucheth him not.” (1 John 5:18)

God used the stage of the Old Testament to teach us, during the New, that after “looking unto Jesus the author and finisher of our faith” we will never need a second look for another dose of salvation. God only saves us one time. If God saved you and you lost your salvation due to more sin, then Jesus would have to manufacture more blood, put it in His veins, then “rend the heavens and come down” to die on the cross again for your recent sins, so you could be saved all over again. (Heb. 9:26) Beloved, Christ is not going to do this! This is why He is called the author of *eternal salvation* and “*obtained eternal redemption for us.*” (Heb. 9:12) “Christ in you” is your everlasting antidote, and as in Moses’ day, anyone who “looks unto Jesus” will live, period! If a man looked at the brazen serpent, then found he didn’t want to live without a loved one who died of snakebite, he could have jumped into a pit full of those “fiery serpents” and he would not have died. Those who looked once had no further need to worry about another snakebite erasing the salvation that their first look provided.

FYI: Christ Jesus made believers immune to sin’s wages, the second death, but not because we deserve it. We are saved from the second death because when the fiery serpent of sin bit us in Adam, we, like our snake-bitten partners of old, obeyed the gospel. We looked “unto Jesus” and were spared from the wages of sin (death), but not the natural consequences of our sins. Recall that although the thief on the cross was promised paradise by the Lord, he still received capital punishment for his crimes though he was forgiven by God himself. (Prov. 1:31) Therefore, be not deceived; God is not mocked, whatsoever your natural man soweth “that shall he also reap.” Order audio supplement: *The Issues of Death*.

64 GOD SHOWED US THAT SALVATION IS NOT DEPENDENT ON CONDUCT BUT ON ONE APPLICATION OF THE BLOOD OF THE LAMB. Ex. 12:13

"When I see the blood I will pass over you."

Imagine yourself as a firstborn Egyptian abolitionist in the days of Moses who relieved the suffering of Jewish slaves at every opportunity. Do you realize that if you had lived a life far more moral than every firstborn Jewish slave, they still would have been "saved alive" on that Passover night, while you would have been slain that same night on authority of God. Not because you were a bad person, but because you did not have the blood of the lamb on your dwelling. (Ex. 12:23) God would not have favored or pitied the slave more than you, the humanitarian, but he would have spared the slave’s life only because of the lamb’s blood on his doorpost, not for the kind of life he did or did not live. (Ex. 12:13) Even the story of Rahab being spared when Jericho’s walls fell should have taught us this. (Josh 2:18) This prostitute certainly was not saved by the life she lived. Her salvation was based solely on the grace granted by her faith in a scarlet thread, not on any vow or promise to change her life. And so was it with those slaves in Egypt.

If any firstborn Jewish slave had lived a life as righteous as the sweet Lord Jesus, but that night did not have the blood of the lamb on his dwelling, he would have been found dead the next morning. The death angel showed no respect for how anyone conducted his or her life. The only thing he respected was “the blood of the lamb.” When God saw the blood, His destroyer

passed over those in that dwelling that night. You could have been the most exemplary and upright Egyptian citizen ever to walk earth, yet you would have suffered the same fate as the firstborn Egyptian who loathed every breath the Jews drew. This is because benevolent humanitarianism protects no one from the wrath of God. Nothing but the blood of the lamb does this and you would not have had any. Many sinners live a life far more upright than many believers in Christ, yet it profits them nothing towards eternal life. Only faith in the blood of "the lamb of God" saves us, not our self-righteousness, as it is written, "It is the blood that makes atonement for the soul." (Lev. 17:11) Although many theologians have trouble with the word "atonement," allow me to explain it in the New Testament sense, *at-one-ment* as in we are now *one* with the Lord. (1 Cor. 6:17)

As a believer, your salvation's "safety is of the Lord" and not of yourself. (Prov. 21:31) Out of the millions of ignorant slaves, not one of them ran outside to reapply more blood in an effort to strengthen God's salvation plan. This is because multiple applications of the blood of the lamb are unnecessary. It takes only one application of the blood of the Lamb to eternally "save a soul from hell, and hide a multitude of sin." (Heb. 9:12, James 5:20) The anthem of the redeemed still rings true as it did for those slaves who trusted in the blood of the lamb that terrible night. "My hope is built on nothing less than Jesus' blood and righteousness." Any questions?

Note: Skeptics and scoffers undoubtedly will challenge you with questions like "What if a slave washed off the applied blood? Would not this prove that one could lose his or her salvation?" The answer is: Of course not. That slave would have never possessed salvation in the first place to lose it. This scenario is akin to someone who is taught the plan of salvation, and, like King Agrippa, is almost persuaded to believe. But as Agrippa did, they dilly dally and die, waffling in their indecision. Almost persuaded, but lost! (Acts 26:28)

65 *BECAUSE EVERY BELIEVER'S SOUL HAS BEEN CIRCUMCISED FROM THE FLESH, AND NO CIRCUMCISION HAS EVER REATTACHED ITSELF! Matt. 5:30*

"And if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Have you ever heard of a man who had to beg his physician to circumcise him again, because he was misbehaving and it grew back? Also, it is highly unlikely that you will ever meet a man who was circumcised but woke up one morning and found it had somehow reattached itself. Men are circumcised only once, not again and again. Furthermore, flesh, once circumcised, does not grow back or reattach itself!

We learn from the Old Testament that being "uncircumcised" was offensive to God because it symbolized being in the flesh, and according to Scripture in our flesh dwells no good thing. (Rom. 7:18, 1 Sam. 17:26) Whether you are male or female, in God's sight you entered this world dead in trespasses and sins "in the uncircumcision of your flesh", which made you offensive to God. (Col. 2:13) Recall Jesus' statement that if one member of your body offends the Almighty, it would be profitable for you to cut off that one member, rather than remain

offensive and have your whole body cast into hell. Well, every human being has one member in their body that makes us offensive to God, and this member is *the flesh*, an immaterial body of sin inside us also known as the old man, human nature, or the nature of sin. (Rom. 8:8)

This is your Old Man's Anatomy in God's sight

- his spirit.....drinks iniquity like water. (Job 15:16)
- his works.....are “the works of the flesh” accursed before God. (Gal. 5:19-21)
- his heart.....is hardened, deceitful, and desperately wicked. (Jer. 17:9)
- his mind.....is God's enemy and cannot be made subject to God's Law. (Rom. 8:7)
- his soul.....is lost in the flesh, strangled in trespasses and sins. (Col. 2:13)
- his eyes.....are full of adultery that cannot cease from sin. (2 Pet. 2:14)
- his ears.....itch to hear salvation by self-improvement, works. (2 Tim. 4:3)
- his scent..... is a self-righteous stench in the nostrils of God. (Isa. 65:5)
- his throat.....is an open sepulcher (i.e., grave). (Rom. 3:13)
- his tongue.....is full of deadly poison that no man can tame. (James 3:8)
- his lips.....possess the poison of serpents within them. (Rom. 3:13)
- his neck.....is stiff, not willing to bow unto God. (Acts 7:51)
- his arm.....is the cursed arm of flesh. (Jer. 17:5)
- his belly.....is his god, for he is ruled by fleshly appetites. (Phil. 3:19)
- his trunk.....is full of dead men's bones (corruption). (Matt. 23:27)
- his hands.....are against other men and guilty of Christ's blood. (Pro. 6:17)
- his feet..... are swift to do evil, and cannot walk in the Spirit. (Pro. 6:18)
- his flesh.....serves the law of sin, and in it dwells no good thing. (Rom. 7:18)
- his vital signs declare him dead before God. (Matt. 23:27)

Being “in the flesh” made you *offensive* to God, and it was in this light Jesus said:

“if thy right eye *offend* thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand *offend* thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell.” (Matt. 5:29-30)

Since every member of your old man's anatomy offends God, in order to save you the Great Physician had to sever "this old man" the flesh, from your soul lest "thy whole body be cast into hell" as a result of this one offending member. The operation God performed on this offensive member is called "the circumcision made without hands in the putting off of the body of sins of the flesh by the circumcision of Christ." (Col. 2:11) This occurs when a sinner believes the gospel and God, in turn, severs that soul from its old man (flesh nature) and grafts it into the new man, better known as the body of Christ. (Rom. 11:17-23, Eph. 2:15)

Before you believed the gospel "you were dead in your sin and the uncircumcision of your flesh..." (Col. 2:13) However, after you believed, Paul wants you, "Knowing this, that your old man was crucified (cut off, circumcised) with him, that the body of sin might be destroyed" (Rom. 6:6) This operation of God was performed at the cross, where our flesh was cut off being "crucified with Christ." (Rom. 6:6, Gen. 6:3, Gal. 2:20) As with most serious operations, you weren't conscious of this surgery, which is why the Scripture had to inform you of it.

Like earthly circumcision, our spiritual circumcision is performed only once. The Christians' sin-loving flesh nature can never refasten itself to their soul that has been washed in the blood, raised in the newness of life eternal, and preserved perfect in Christ. (Jude 1:1) Though the old man (human nature) has been forever circumcised from his former "soul" mate, his immaterial "body of sin" has not been ousted from the physical bodies of born again believers. (Rom. 7:17) And like a jealous ex-husband, the old man wages war against the soul's new marriage partner, the indestructible new man, the divine nature of Christ in you. (Rom. 7:1-4, 1 Pet. 2:11) This is not a war he can win, hence, the believers' circumcision can never become uncircumcision" and therefore they cannot lose their salvation. (Rom. 2:29, Phil. 3:3) Order audio supplement: *If Your Hand Offends Cut it Off: Spiritual Circumcision Explained.*

Note: If we took Jesus' words literally concerning cutting off, or rather circumcising, offending members of our bodies, we would literally do a hatchet job on ourselves by nightfall. The first member to go would be our heads, for in it resides the wicked works of our mind that alienated us from God in the first place. (Col. 1:21) The second member missing would be our tongues, for "the tongue can no man tame." Isn't it ironic that though many Christians brag about observing God's Word to the letter, you haven't met a Christian yet who observes this Scripture literally. Hmm?

66 BORN AGAIN BELIEVERS HAVE BEEN ORDAINED INTO AN UNCHANGEABLE PRIESTHOOD. 2 Chron. 6:41, Rev. 1:6

Let thy priest O Lord God, be clothed with salvation, and Jesus Christ...hath made us kings and priests unto God and his Father.

Jesus Christ is heaven's high priest, but not heaven's only priest, because he made born again believers "kings and priests unto God." (Rev. 1:6) The priesthood of the redeemed is a royal priesthood because its founder is a king, "Melchisedec, King of Salem and priest of the most high God." (Heb. 7:1) The writer of Hebrews describes the differences between the only priesthoods the Scriptures recognize: the Levitical and the Melchisedecian orders.

Aaron the Levite was the first high priest of the Levitical order. Aaron only ordained Levites into his priesthood, but not one of them was allowed to continue by reason of death. (Heb. 7:23) Death prevented Aaron and his priests from continuing in his priesthood. According to Hebrews 7:11 and 8:8, perfection was not of those called after the order of Aaron, because

God found fault with them. The fault was that Aaron and his priests died. “They were not suffered [allowed] to continue by reason of death,” because death, sin’s wages, seized them. “It was, therefore, necessary for the priesthood to be changed,” along with the covenant that supported it. (Heb. 7:12) Aaron’s Levitical priesthood was replaced by the Melchisedecian order, the oldest priesthood known to man. (Heb. 7:3) A most peculiar characteristic of the Melchisedecian order is that its priests cannot die. They are “made priests forever by the power of an endless life.” (Heb. 7:16-17) After the new birth granted you “the power of an endless life,” Christ ordained you as a king and priest unto God into the same priesthood that he, himself is ordained into, a priesthood far superior to any present day order of priests on earth. For Melchisedec’s order is a priesthood where priests continue forever! The mortal flesh of “our outward man perisheth” and cannot officiate in this eternal priesthood. The spirit man (called the inner man of the heart of believers) known as “Christ in you” officiates in this holy priesthood, offering up spiritual sacrifices, acceptable to God. (1 Pet. 2:5) The Melchisedecian priesthood is “a royal priesthood, a holy nation, a peculiar people” because its priests continue forever, unlike the Levitical priests who “could not continue.” (1 Pet. 2:9, Heb. 7:23) Our new creation is the incorruptible member of this unchangeable priesthood. After being made a priest forever in Melchisedec’s unchangeable order, can you be changed back into a lost soul? No, or that would make this unchangeable priesthood changeable. (Heb. 7:24) Since “Thou art a priest forever after the order of Melchisedec,” can God ever put you out of this eternal order? No, because you have been “made a priest *forever*.” Can you leave this order on your own volition? No! Or that, too, would make this unchangeable priesthood changeable. (Col. 4:17) Jesus Christ made believers kings and priests unto God, and it is written: “Let thy priests, O Lord God, be clothed with salvation.” And just as the clothes of his stiff-necked priests and people of old did not wear out while they were wandering in the wilderness of Sin in the Old Testament, neither shall our garments of salvation wear out when we wander off course during the New. (Isa. 51:6, 2 Chron. 6:41, Neh. 9:21)

Note: Your new man is “perfected forever” and shall abide in you forever and is made “a priest forever after the order of Melchisedec.” (Heb. 10:14, 7:19) Now with all these *forevers* for you, it is evident that you cannot ever lose your salvation. The Apostle and High Priest of our profession, Jesus the Christ, ordained us as kings and priests unto God, as co-laborers with him to tell the world to be reconciled unto God, through faith in his death, blood, and resurrection in order to receive forgiveness of sins and life eternal. (2 Cor. 5:20) As a priest of the Most High God, “take heed to the ministry which thou hast received in the Lord, that thou fulfill it.” (Col. 4:17)