

CHAPLAINCY TRAINING PROGRAM



Ambassadorship

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Ambassadorship

A believer in the Lord Jesus Christ becomes an active ambassador when he (or she) takes responsibility for presenting the gospel of Jesus Christ to the community of the world in which he lives.

These studies are to help prepare you for the conflict. Preparation means flexibility and the ability to use God's word in witnessing.

Knowledge of the basic doctrines of salvation is necessary for witnessing. You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and the Barrier as a starter.

The ambassador's adversary is not the Unbeliever but Satan who holds him captive.

CONTENTS

Ambassadorship
Armor of God
The Gospel
Grace Salvation
The Barrier
Reconciliation
Regeneration
Imputation
Redemption
Propitiation
Eucharist
Witnessing

Ambassadorship

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation”. 2 Corinthians 5:14-19

Listed below are six characteristics of an ambassador for Christ.

1. An ambassador is a distinguished and privileged messenger who represents sovereignty. The Roman Emperor used the ambassador to represent his provinces. He was directly commissioned by the emperor to represent him in foreign lands. He spoke for the emperor in his absence and conveyed his sovereign word. This is illustrated in two parables of Jesus (Luke 14:31-32, and 19:12-14).
2. Every believer has ambassador status in Christ based on position truth. This is one of twenty status privileges of royal family received at the moment of salvation which can never be lost in time nor eternity. Every believer is the official representative of Jesus Christ to the world. (Eph. 2:19; Col. 4:5-6; 1Thess. 4:11; Phil. 3:20)
3. The believer becomes an active ambassador when he takes responsibility for presenting the gospel of Jesus Christ to the community of the world in which he lives (Eph. 6:15; 2 Cor. 5:15; Acts 1:8; Col. 4:3-4). The ambassador has been given the message of reconciliation (2Cor. 5:15-20)
4. The ministry of reconciliation is called evangelism because the message is the gospel (*euangelion*). Every person needs to be reconciled because of Adamic sin (Rom.3:10-12, 22-25; 5:12-21). The message of the ambassador for Christ is the gospel of grace salvation (Rom. 1:16; Eph. 2:8-9; 1Cor. 15:3-4; 1Thess. 1:5).

***“that Christ died for our sins according to the scriptures,
that He was buried,
that He was raised on the third day according to the scriptures”.***
5. The effectiveness of the service of an ambassador for Christ will depend on three key mental attitudes listed in Romans 1:14-16: I am a debtor; I am ready; I am not ashamed. Debtor shows an attitude toward the mission field which is people who need to hear the gospel. Ready shows an attitude toward the mechanics of the gospel of Christ. Not ashamed shows an attitude towards the message of grace salvation to these people.
6. The ambassador’s adversary is Satan and not the unbeliever (Eph.6:10-17; 2Cor. 4:3-4, 10:3-4; 1Pet. 5:8). The problem that the ambassador for Christ faces in the world is not the light of the gospel but the eyes of understanding of the unbeliever in the angelic conflict (Matt. 13:18-23; 1Cor. 1:18).

Listen to what the Parable of the sower means. The seed is the word of God. (Luke 8:5-15 KJV)

Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

But that on the good ground is they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”

Armor of God

The Christian is commanded to “put on the whole armor of God, that you may be able to stand against the wiles of the devil.” (Eph. 6:11). The pieces of armor represent the techniques of the Christian way of life, or the means by which the believer overcomes his enemies and lives a victorious life in the devils world. Just as a good soldier must go through a period of training before he can use his equipment expertly, so a good soldier of Jesus Christ must learn to use what God has provided.

Ephesians 6:14 *“Stand, therefore, having about your waist the equipment belt of truth, and having put on the breastplate of divine righteousness;”* The belt of truth is the Word of God on which anchors the breastplate of righteousness. The belt must be put on first, then the breastplate. The righteousness of God is the basic protection of the believer.

Ephesians 6:15 *“Having shod your feet by means of full preparedness on the good news of God’s peace.”* Preparation means flexibility and the ability to use God’s Word in witnessing. Knowledge of the basis doctrines of salvation is necessary for witnessing. You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and the Barrier, as a starter.

Ephesians 6:16 *“In addition to all this, having taken up the shield of the believer’s faith, wherewith you shall be able to extinguish or cut off the fire arrows of the wicked one.”* The shield stands for the faith of the believer in the promises of God. Faith must have an object and the object of the believer’s faith is the Word of God. For the unbeliever it is the Lord Jesus Christ (Acts 16:31).

Ephesians 6:17 *“And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God.”* It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, self-consciousness, emotion, sin nature). So it is appropriate that the helmet is used to represent salvation.

Belt of truth: Knowing the Word of God is the basics of everything in the Christian life. Through the Word we learn how to use all that God has provided for our Christian life.

Breastplate of righteousness: The filling of the Spirit allows the Holy Spirit to produce the fruit of the Spirit in our life (Gal. 5:22-23) producing the character of Christ.

Shield of faith: It is knowing and using the promises of God’s Word to keep us from sin. This allows us to ward off the temptations to sin. (Faith-rest, is trusting the promises of God.)

Shoes of preparation: To carry the gospel of Jesus Christ requires knowing the basic salvation doctrines. You don’t have your shoes on without this preparation.

Helmet of salvation: Protects our minds against any doubts concerning our salvation. If you think you can lose your salvation, you cannot advance, grow, or serve the Lord.

Sword of the Spirit: All of God’s Word is effective in our life-battle, but we must study and meditate on it every day, then practice what we have learned.

It is up to you to learn to use your armor! Know God’s Word, its doctrines, promises and techniques; believe it, and He will make it powerful and victorious in your life.

The Gospel

“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures,” (1 Corinthians 15:3-4)

The word gospel is translated from the Greek euaggelos, which means "good news." Bad news, therefore, such as doctrines pertaining to evil or to personal sins, do not properly belong under the category of the gospel. The Gospel includes all of the doctrines pertaining to salvation, including: Redemption, Expiation, Reconciliation, Propitiation, Imputation, Justification, Positional Truth, and Sanctification. It also includes the doctrines pertaining to the Lord Jesus Christ, including: the Hypostatic Union, Impeccability, the Deity of Christ, etc.

There are six uses of the term "gospel" in the New Testament:

1. The gospel of Christ; Romans 1:16, 17, "I am not ashamed of the gospel of Christ..." This is an emphasis on the Person of the gospel.
2. "My gospel", Romans 2:16. This means that the gospel belongs to every believer.
3. "Our gospel", 2 Corinthians 4:3, 4. This verse speaks of the believer's possession of the gospel and the importance of communicating it as God gives opportunity in witnessing.
4. "The gospel of peace", Ephesians 6:15. This emphasizes the doctrine of Reconciliation in the gospel.
5. "The everlasting gospel", Revelation 14:6. This emphasizes the proximity of eternity for unbelievers during the Tribulation.
6. "The gospel of the kingdom", Matthew 24:14. This emphasizes the fulfillment of the unconditional covenant to the born-again of Israel.

The fundamentals of the gospel are given in 1 Corinthians 15:1-4.

- Christ died as a substitute for our sins (His spiritual death - "It is finished!")
- Christ died physically, and was buried
- Christ rose from the dead

The enemy of the gospel is Satan (as the ruler of this world, 2 Cor. 4:3, 4).

The believer's attitude toward the gospel is expressed in these verses:

Rom. 1:16; Rom. 1:20; 1 Cor. 1:17; 1 Cor. 9:16

Grace Salvation

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.” Ephesians 2:8-9

“But if it is by grace, it is no longer on the basis of works, otherwise grace no longer grace.” Romans 11:6 “but the free gift of God is eternal life in Christ Jesus our Lord.” Romans 6:23

Grace means that you do not earn or deserve anything from God but that you receive salvation through the person of Jesus Christ by faith.

For you are all sons of God through faith in Christ Jesus. Galatians 3:26

“...and after he brought them out, he said, “Sirs, what must I do to be saved?” And they said, “Believe in the Lord Jesus Christ and you shall be saved.” Acts 16:31

Jesus Christ is the issue in salvation.

“But as many as received Him, to them He gave the right to become the children of God, even to those who believe in HIS NAME.” John 1:12

Jesus said to him, “I am the way, the truth and the life; no one comes to the Father, but through ME.” John 14:16

Salvation is possible only through Jesus Christ’s death & resurrection.

“He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.” 2 Cor. 5:21

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes,” Romans 1:16

Christ’s suffering solved the problem of sin and his resurrection solved the problem of death.

You have only two alternatives: either to live with God in eternity or to die separated from Him forever. Everyone who believes in Jesus Christ will be resurrected, just as He was.

Salvation is by faith in Jesus Christ; faith alone and only.

“That whoever believes may in Him have eternal life. that whoever believes may in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” John 3:15-16

“He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.” John 3:18

“He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him.” John 3:36

The Barrier

The word "barrier" refers to those characteristics of man and of God which cause man to be alienated from God. The Barrier, as described in six parts below, represents mankind's need to be reconciled to God by God's grace provision.

1. Every person has a retroactive "position" in Adam. Because Adam died spiritually, every person is born spiritually dead. Read 1 Cor. 15:22 and Eph. 2:5, 6. This problem is solved by God's offering to us a "position" in Christ, a condition which forms the basis for the doctrines related to Positional Truth. Read 1 John 5:11, 12; 1 Cor. 15:22; Eph. 1:7.

2. Man's physical birth places him in a condemned human race: 1 Cor. 15:22; Eph. 2:5, 6. This problem is solved by God's allowing us to become members of His family through regeneration: John 1:11, 12; 3:3; Gal. 3:26; Titus 3:5.

3. God's perfect character, His Glory, His perfect Essence, disallows imperfection of any kind. Example: The Ten Commandments. Read Rom. 3:23; Gal. 3:22, 23; Ps. 145:17. But the death of Christ on the cross paid the penalty for our sin. He was our propitiation. Propitiation is "the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin." Read 1 Jn 2:2; Rom. 3:25.

4. Man's personal righteousness falls short of God's perfect Righteousness: Isa. 64:6; Rom. 3:10-p12; Rom. 5:6-11. This problem is solved in two ways. First, by justification, "God's act of grace by which He pardons the sinner and accepts him as righteous on account of the atonement of Christ." Read Rom. 3:24; 5:1. Then, by imputation, "the act of God by which He credits human sin to Christ in order that He may in turn credit righteousness to men." Read Rom. 3:22; 2 Cor. 5:21.

5. Man's personal sin causes him to fall short on a day by day basis: Rom. 3:23. This problem is solved by redemption, by which man is purchased from the slave market of sin and set free as a citizen of the heavenly Kingdom: John 8:31-16; Eph. 1:7.

6. Man stands under the penalty of sin: Rom. 6:23; Rom. 5:12.

- The penalty for sin was paid by Jesus Christ on the Cross. This is known as expiation, a blotting out of sin: Col. 2:14.
- With The Barrier removed, man is free to approach God. And God is free to treat man in Grace. God's righteousness and justice are satisfied. The complete penalty has been paid.
- There is no double jeopardy for sins committed. ***"As far as the east is from the west, so far hath He removed our transgressions from us."*** Therefore, the only issue to be faced by any person is whether he believes in Jesus Christ and His work on the Cross. Read Acts 16:30; John 3:15-17, 36; 5:24.

The removal of the barrier is called RECONCILIATION.

A Purpose in Life

Once you believe in Christ, you have a new purpose in life: you have a message, a ministry, and a title - ambassador for Jesus Christ. God has given us a message worth telling: Christ has solved the sin problem (1 Cor. 15:3-4) and made peace between man and God.

Remember that you cannot love Jesus nor live your life unto Him apart from Bible doctrine resident in your soul; nor can you make salvation clear without understanding the issue. That is the purpose of these lessons - to clarify the doctrines pertinent to salvation so that you can fulfill accurately your ambassadorship.

Reconciliation

“We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.” (2 Cor 5:20 NIV)

The word reconciliation refers to the process of changing something thoroughly and adjusting it to something else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.

In the Bible, reconciliation is the word used to refer to the process by which God changes human beings and adjusts them to the standard of His perfect character. Rom. 11:15 refers to the "reconciling of the world". The Greek word used here is the noun *katallagei*. This word is also used in Rom. 5:11, "...but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation."

Reconciliation is an important consideration in the study of the doctrine of The Barrier. By the death of Christ on the Cross, the world is thoroughly changed in its relationship to God, Eph. 2:14-18 and Col. 1:20-22. That is, through the Cross of Christ the world is so altered in its position respecting the character and judgment of God that God does not now impute sin to human beings. The world is therefore rendered savable!

Notice that God is never said to be reconciled to man. God is immutable, so He does not change. Reconciliation is only possible in one direction. What sometimes seems to be a change in God is actually an unchanged attitude of God viewing a reconciled man. God, having now accepted Christ's work, is able to continue to be just toward man. He can now offer salvation.

A person profits from reconciliation by faith in the Gospel. Once he becomes a believer, a person can partake in all of the blessings which accompany his position in Christ, including the privileges accruing from reconciliation.

The believer, in turn, has the responsibility of becoming a minister of reconciliation, ***“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation” (2 Cor. 5:18-19).*** The truth of reconciliation is one of the key salvation doctrines to be used in witnessing to those without Christ.

Related doctrines to study: Propitiation, The Barrier, Furniture of the Tabernacle

“You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation”. (Rom. 5:6-11 NIV)

Regeneration

“But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ.” (Ephesians 2:4-6)

Regeneration is the theological term for the Christian's "new" or "second" birth in Christ. By definition, regeneration is the act of God by which He imparts divine life to man upon the single condition of faith in Jesus Christ as personal Savior.

Several words and phrases in the Bible express the concept of regeneration.

- * In John 3:7 the words "born again" express regeneration.
- * In Eph. 2:5, the words "made alive" refer to regeneration, the new life
- * In 2 Cor. 5:17, the words "new creation" speak of the new birth
- * In 1 John 3:1,2, the expression "children of God" refers to regeneration.

All People Need Regeneration

Our condition demands it. Eph. 2:1 declares us to be "dead" in sins. Death is a condition for which "life" (regeneration) is the only solution. Our family connection demands it. Rom. 5:12 indicates that we are dead because of a family relationship. Therefore, we need a new birth, a new family, a new Father, all of which are provided by regeneration.

The Author of Regeneration: GOD

John 1:12 informs us that we must be "born of God." The word "of" points to the source and origin of the new life - God is the origin and source of regeneration. John 1:13 eliminates all human aspects of regeneration. The phrase "not of blood" shows that regeneration cannot be inherited.

The Means of Regeneration - The Word

1 Pet. 1:23 makes it clear that the written word of God is the means of the new birth, because the written word is actually the living Word (see also Heb. 4:12; John 6:63; Acts 7:38) In practice, this means knowledge must precede the new birth. The miracle of the new birth cannot occur where the Word of God is not taught in some form.

The Power of Regeneration - The Resurrection

We are "born again...by the resurrection of Jesus Christ", 1 Pet. 1:3. This shows us the kind of power needed for regeneration. According to Eph. 1:19,20 the power that raised Christ from the dead is the greatest power ever displayed. This same power is applied in bringing regeneration to us.

The Instrument of Regeneration - Faith

Gal. 3:26 explains that faith is the hand by which we receive the gift of eternal life.

The Basis of Regeneration - Blood

Those who call on the Father, 1 Pet. 1:17-19, the family concept of regeneration. It is the blood of Christ that makes this possible (v. 19).

The Agent of Regeneration - The Holy Spirit

John 3:5,6, the necessity of birth through the agency of the Holy Spirit. "Flesh" begets "flesh", "spirit" begets "spirit". Divine life requires divine parents. John 1:12 "...to them gave He power to become the children of God"

Imputation

But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; (Rom.4:24)

To impute means "to set something to one's account."

The Greek verb for imputation is *logidzomai*. It is used more than 40 times in the New Testament, ten times in Romans 4 alone, the imputation chapter. In the KJV of Romans 4 it's translated "counted" in 4:3,5, "reckoned" in 4:4,10, and "imputed" in 4:6,8,11,22,23,24.

Three Imputations in the Bible

1. God imputes to us what actually belongs to us in the first place. Where Romans 5:12 says that ***"death passed upon all men, for that all have sinned"***, death is part of our spiritual heritage from Adam. Death has been reckoned to our account. Adam's sins were not his alone, but it was placed on every person's account, on the debit side, you might say.

2. God the Father imputes to the Lord Jesus Christ that which does not belong to him. 2 Cor. 5:21 says that ***"he (Christ) was made to be sin for us, even though he knew no sin..."*** This is the Bible concept of substitution; Christ died for our sins, not his own. Isaiah 53:4-6. The verse does not say that Christ became a sinner, but that sin was set to his account that was not his.

3. God imputes (credits) to the sinner what is not actually his. Again, 2 Cor. 5:21, ***"that we might be made the righteousness of God in him."*** Here, the actual perfect righteousness of God is credited to us. This righteousness, which is placed on the credit side of our ledger, is known as imputed righteousness or justification.

God declares men to be righteous on the basis of faith. Read Romans 4:3. ***"Abraham believed God and it was counted to him for righteousness"***. God makes men righteous on the basis of practice by the Word (John 17:17) and the filling of the Holy Spirit.

God's Grace Provision

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21

As the unique person of the universe, Jesus Christ is both true humanity and undiminished deity (John! 1-2). As God, He possesses eternal life and is therefore is not subject to death (Psa. 90:2); as Man, He died on the cross. Like all who have died, He too must now be buried; yet the grave had no power over Him.

The death of Jesus Christ (Matt. 27:27-50)

After He had been cruelly beaten, the God-Man-Savior was led away to a place called Golgotha, or Calvary. He wore a crown of thorns, and the sharp thorns dug painfully into His head and face. He was struggling up the hill, staggering under the heavy load of the cross. It was nine o'clock in the morning when the soldiers nailed Him to the cross. They lifted up the cross and set it into place between two other crosses.

Two Old Testament Saints wrote what they had been allowed to see about the death and burial of the Lord Jesus Christ.

David saw the Lord crucified and wrote in Psalm 22 how Christ was nailed to the cross and suffered the most painful and slow kind of death a person could die. He heard the very words The Lord Jesus would scream out on the cross: ***“My God, My God, why hast thou forsaken me”*** (vs. 1)? He saw the enemies of Jesus, shaking their heads and pointing to the cross, saying, ***“He trusted on the Lord ... let God deliver him!”*** (Vs. 8). He knew exactly how much pain the Lord Jesus would suffer in His body. He even saw the nail prints in His hands and feet and almost felt His terrible thirst (vs. 13-17). He also saw the Roman soldiers dividing Jesus’ clothing and rolling dice for His robe (vs. 18).

Isaiah had also seen the whole picture of how the Savior would be crucified and wrote it in Isaiah 53. He said Christ would die between two wicked men - thieves. He wrote how our He suffered pain and shame sakes and also death for sinful “us”.

It all came true. Even the crowds of curious people who stood about watching. And others walking past, shaking their heads and making fun of Jesus. ***“If you are the Son of God, come down from the cross.”*** They yelled. ***“He saved others, himself he cannot save. Let’s see if God will help him now!”***

Christ could have come down from that cross but the cross was why He came. He came as the Lamb of God to die on that cross to take away the sins of the world. For three long hours God the Father judged our sins in the Lord Jesus. God can have nothing to do with sin; that’s why the Father and the Holy Spirit turned away from the Son. Yes, David had heard right: the Lord did scream out, ***“My God, My God, why hast thou forsaken me”?***

The burial of Jesus Christ (Matt. 27:57-61)

Where would Jesus be buried? He had died on the cross like a criminal; He should really be buried in the “potter’s field” where the two thieves would be buried. But a rich man named Joseph wanted to bury Jesus properly so he asked Pilate for His body to place in a tomb that he had bought for his own burial. Nicodemus brought with him nearly one hundred pounds of sweet smelling spices for the burial. Together they took the body of Jesus and wrapped it carefully in strips of linen, sprinkling the spices between the many layers of cloth, for this is the way the Jews buried their loved ones in those days. (Little did they know that Jesus would only be there for the weekend.)

The tomb is sealed. (Matt. 27:62-66)

The Lord’s enemies had not forgotten that He had said that He must stay in the grave three days and three nights before He would rise from the dead. So they went to Pilate to have the tomb sealed and guards put on watch until the third day, lest His disciples come by night and steal the body away, and say unto the people, He is risen from the dead. They thought that now they could relax; they were rid of Jesus once and for all. What a surprise they had coming.

There is no excuse for anyone to die in their sins

Jesus Christ died for all our sins. He took our place that we might live forever with Him. If you have not believed in Him, the Bible says you are dead - even while you are still living - dead in sins (Eph. 2:1-5) You are dead to God and can have no fellowship with Him, now or forever. But you can change that right now; you can be made alive in a second. 1 John 5:12 is God’s promise to you, ***“He that hath the Son hath life; and he that hath not the Son of God hath not life.”***

You can have new life simply by believing that Christ died for your sins, that He was buried and rose again - for you.

Redemption

"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14

The Principle of Redemption

This is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the Redeemer.

To be redeemed means to be "purchased from slavery".

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18, 19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption- ion that He brought represents both His own love and that of the Father for the whole world.

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

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13, 14.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption. Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

Slavery to Sin

1 Cor. 15:22, "As in Adam all die..." See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

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

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Propitiation

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

Propitiation is the work of the Lord Jesus Christ by which He appeases the wrath of God. Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross.

Because of Propitiation, God is free to love the believer without compromising either His Righteousness or Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin. Propitiation reconciles man to God. This means that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New Testament believers, is ***“believe on the Lord Jesus Christ and thou shalt be saved.”***

God’s Promise Fulfilled

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,” Galatians 4:4

Try to think of what it would be like to find your way across our great country or even our city, if there were no signposts along the roads. Most of us would soon get lost; and if you have ever been lost, you know that it is not much fun!

Since Adam and Eve sinned in the Garden of Eden, all mankind has been lost from God. We could never have found our way back to Him by ourselves; and so a loving God has put signposts in the bible, in order to show us the way of salvation.

The very first signpost was given to Adam and Eve in Genesis 3:15. There God promised them a Savior who would die for their sins, as well as for the sins of the world, and who would destroy the works of the devil.

The second signpost was put there by the prophet Isaiah, who said in Isaiah 7:14, ***“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (which means “God with us”)***

All who read this signpost would know three things about the promised Savior: (1) He would be virgin-born; (2) He would be truly Man; and (3) He would be truly God. No one before Him, no one after Him was like that! Think of it! Perfect God and perfect Man in one person forever! As the virgin-born Son of Mary, He had no sin nature and therefore He could be our Savior; as the eternal Son of God, He could provide for us the gift of eternal life. No wonder we can say with Paul, ***“Thanks be unto God for his unspeakable gift” (2 Cor. 9:15)!***

Another signpost tells us exactly where the Savior would come down to the earth: ***“But thou, Bethlehem . . . out of the shall come forth unto me that is to be ruler in Israel; whose goings forth have been from . . . everlasting” (Micah 4:2)***

About four thousand years from the time of the first signpost in Genesis 3:15, the Lord Jesus was born of the Virgin Mary (Gal. 4:4) in a stable in Bethlehem. The signposts pointing to His coming were all true, as are the signpost that point the way to heaven. The Lord Jesus Christ said, ***“I am the way, the truth, and the life: no man comes to the Father, but by me” (John 14:6)***

His death on the cross opened up the way to heaven for you. There stands the signpost you cannot afford to ignore: ***“For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16)***

Eucharist

There are five names associated with this church ordinance.

Eucharist - giving of thanks for grace salvation 1Cor 11:24-25

Lord's Table - grace provision and privilege 1Cor 10:21

Lord's Supper - Agape feast and fellowship 1Cor 11:20-22, 25

Breaking Bread - emphasis on unity in Christ 1Cor 10:16-17

Communion - sharing together through common interest of faith in Christ 1Cor 10:16

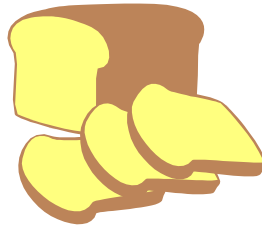
The historical origin of the Eucharist was the last supper of Jesus. Lk 22:14-23; 1Cor 11:23-32

The last supper was the observance of the Jewish Passover. The Passover looked back to deliverance from Egyptian bondage and forward to deliverance from sin/death bondage.

Ex 12:3-38; 1Cor 5:7

The Eucharist is a time for the church in assembly to proclaim the death, burial and resurrection of Jesus Christ until He returns for it. 1Cor 11:26

The Eucharist is a time for recalling pertinent doctrines associated with the bread and the cup.

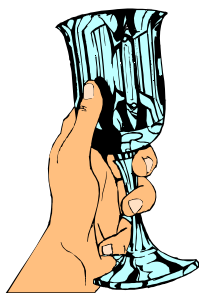


The Bread

“This is my body, which is given for you this do in remembrance of me.” (Luke 22:19)

1. Virgin Birth (Without Sin Nature) *“The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God.” (Luke 1:31-35)*
2. Impeccable (Without Personal Sin) *“He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.” (2 Cor. 5:21)*
3. Hypostatic Union (God/Man) *“Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil. 2:6-*)*
4. Celebrityship (Jesus Christ IS:)
 - Head of the church *“He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything.” (Col. 1:18)*
 - Savior of the body *“For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.” (Eph. 5:23)*
 - High Priest *“Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,” (Heb. 8:1)*
 - Advocate *“My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. (1 John 2:1-2)*
 - Chief Shepherd *“And when the Chief Shepherd appears, you will receive the unfading crown of glory. (1 Peter 5:4)*
 - Guardian of the Soul *“For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.” (1 Peter 2:25)*
 - Mediator *“For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time.” (1 Tim. 2:5-6)*

The Eucharist is a time for recalling pertinent doctrinal factors associated with the cup.



The Cup

“This cup is the new testament in my blood which is shed for you.” (Luke 22:20)

1. **Redemption** (Purchased from the slave market of sin) ***“In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,” (Eph. 1:7)***
2. **Reconciliation** (Made right with God) ***“and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him,” (Col. 1:20)***
3. **Justification** (The justice of God is satisfied) ***Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. “ (Rom. 5: 8-9)***
4. **Propitiation** (Christ took our place) ***“being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. (Rom. 3:24-26)***
5. **Forgiveness** (Our sins, imputed, inherited and sin nature) ***“And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” (Eph 4:32)***
6. **Cleansing** (From all sin, past, present, future) ***the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:7-9)***
7. **New Covenant** (Church Age) ***“And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.” (Luke 22:20)***
8. **Victory in the Angelic Conflict** (Overcome cosmos diabolicus) ***“And I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night and they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even to death.” (Rev. 12:10-11)***
9. **Peace with God** ***“Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,” (Rom. 5:1)***

Preparation for the Eucharist

Read 1 Cor. 11:23-31

Partaking of the Eucharist is for believers only. Believers are commanded to participate but warned to 'examine' themselves (1 Jn 1:9) prior to participating.

Unbelievers can join in if they believe in the Gospel of The Lord Jesus Christ; that He died for their sins, was buried and raised again on the third day. You can do this right now!

When the elements are past out, hold them until all are served and then partake together.

Pray over the Bread and recall what the Bread represents.

Pray over the Cup and recall what the cup represents.

Sing Hymns of praise to The Father.

Witnessing

"Go home to your family and tell them how much the Lord has done for you and how he has had mercy on you." (Mark 5:19) NIV

We are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line. Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.

The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle of witnessing for Christ is that you do it in your own environment.

Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and the Barrier, as a starter. You don't have your shoes on your feet without this preparation.

"And your feet shod" ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamour and the highest casualties. "with the preparation of" -refers to full preparedness, being able to march great distances in order, and over a long period of time, to use weapons effectively. "the gospel of peace..."

Notes on personal witnessing

- Witnessing for Christ is the responsibility of every believer. Acts 1:8; 1 Pet. 3:15; Mk. 5:18, 19.
- The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime. John 3:18; 3:36. All sins have been judged at the Cross, and there is no double jeopardy. The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
- Witnessing is impossible apart from the filling of the Holy Spirit. John 16:8-11. And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation. The context for witnessing is that part of the Word of God called the Gospel. 1 Cor. 1:18; Eph. 6:17; Heb. 4:12.
- The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.
- There are two sources for a Christian's witness: (1) the testimony of his life, 2 Cor. 3:3, and (2) the testimony of his lips, 2 Cor. 5:14-21.
- There is a reward for witnessing. 1 Cor. 3:11-16; 2 Cor. 5:10. Rewards in heaven are an extension of edification; the only things that are rewarded in heaven are what are done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God.

Keep It Clear and Simple

Introduction

What does a person have to believe to be saved? I have heard everything from "Believe in God" and "Obey the Ten Commandments", "Confess your sins" (or "Obey the Sermon on the Mount") to "Just believe that Jesus loves you."

Defining the Content

Nowhere in the NT is the Gospel laid out more clearly than by Paul in 1 Corinthians 15. Paul reminds the Corinthians about the Gospel that he preached, that they received, and by which they were saved.

Christ died for our sins. The first proposition that He died for our sins implies that we are sinners in need of forgiveness. The word "for" (hyper) conveys the idea of "on account of," i.e., to deal with our sins.

According to the Scriptures. The OT Scriptures pictured or predicted the suffering of God's Messiah (e.g., Exodus 12; Leviticus 16; Psalm 22, 110; Isaiah 52-55, especially 53:4-6).

And was buried. This statement functions as Jesus' death certificate. It reminds the reader of the many eyewitnesses to His death. Only dead men are buried. Christ's death was witnessed by multitudes, including the soldier sent to break His legs. The grave and body were also attended by Joseph of Arimathea, Nicodemus, the women, and soldiers sent to guard the tomb.

He arose. The second proposition attests to Christ's resurrection from the dead, which implies that God accepted the sacrifice. A dead man cannot save anyone. A Savior has to be alive. Only then can His offer and effect salvation.

According to the Scriptures. It is harder to find the resurrection of Christ in the OT. However, it is there not only explicitly (e.g., Ps 16:8-11; 110:1), but also implicitly. The implication is clearly that He rose from the dead.

Communicating the Content

Saying too little

People can be told that God loves them, but certainly that is not enough to save them. They can be convinced they are terrible sinners, but still not know how to deal with that sin. A persuasive speaker can move people to some kind of response without them knowing exactly what they are responding to.

Saying too much

A witness is not the time to dump our "smartness" on a bewildered unbeliever. Too often we try to give too much biblical data. If we start in Genesis, there's a good chance we will lose our audience by Leviticus. How much Bible did Jesus use with the woman at the well (John 4), or Paul with the Philippian jailer (Acts 16)? We can tell people only what they need to know from the Bible to be saved.

Conclusion

We must tell the Gospel as clearly as possible. Not always will we succeed. But isn't it a wonderful fact of life that God can still use us in spite of the misplaced approaches and methods that we use? We know, however, that He can accomplish more through us according to how clear and biblical our message and our methods are. Given all that is at stake, we want to share the Good News as clearly as possible in a way that is pleasing to God, not just convenient to men.

We give the last word to the Bible:

"But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts." (1 Thessalonians 2:4)