

New Covenant Theology . . The Blood of Christ



**The purpose of this manual is to help equip believers with a clear understanding of
the New Covenant Theology of The Blood of Christ.**

Nine doctrines of the Blood of Christ connected to the Cup of the Eucharist

New Covenant Theology of The Blood of Christ (GRACE RECONCILIATION)

We are currently studying the nine doctrines of the Blood of Christ connected to the Eucharist Cup.

(1 Cor.11:25) “In the same way He took **the cup** also after supper, saying, ‘**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.”

New Covenant theology of the Blood of Christ: (Click each subject to view Study Notes)

Reconciliation	(Eph.2:13-16)	Redemption	(Eph.1:7-8)
Propitiation	(Rom.3:25-26)	Purification	(1 John 1:7-9)
Justification	(Rom.5:8-9)	Peace with God	(Col.1:20)
Forgiveness	(Eph.1:7)	New covenant	(1 Cor.11:25)
Victory in the Angelic Conflict (#1)	(Rev.12:10-11)	Victory in the Angelic Conflict (#2)	

This lesson deals with an important New Covenant doctrine of a Healthy Church – Grace Reconciliation (katallage) [noun: to exchange things of equal value].

The Greek word used for reconciliation in our lesson text is intensified by adding the preposition to the root Greek verb (apokatallasso) [Radical exchange].

This lesson will study four aspects of Grace Reconciliation.

1. **In our lesson text, Paul explains that the gospel of grace salvation radically exchanges the [13 judicial charges of Adam’s original sin](#) by removing this Sin-Barrier. (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9.**

(Eph.2:14-15a) “For **He Himself is our peace**, who made both groups into one and broke down the barrier of the dividing wall, by abolishing (katargeo/ a.a.ptc.nsm) [to render inoperative] **in His flesh the enmity.**”

Notice Paul explained how the barrier was broken down by the blood and flesh of Christ by means of the cross. This was done so that a radical exchange called **Grace Reconciliation** could be made from enmity with God to peace with God (Eph.2:13-16).

2. **The radical exchange of Grace Reconciliation is from the unbeliever’s position in Adam to the believer’s position in Jesus Christ.**

This is a very important New Covenant doctrine.

The unbeliever’s position of [enmity with God](#), in Adam, goes back to (Gen.3:15) and is a key doctrine in world evangelism in the angelic conflict.

The Lord’s judgment of the Serpent (satan) in the fall of Adam:

(Gen.3:15) “And **I will put enmity** between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel.” (Rom.16:20; Rev.12:17: 1 Cor.15:22, 45)

3. God is the reconciler, not man, through the Gospel of Jesus Christ (John 14:6; Rom.5:8).

(Eph.2:8-9) Therefore salvation is on basis of God's grace and on man's works

The unbeliever is in need of reconciliation, not God.

(Rom.5:10-11) "For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by the His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

Grace Reconciliation is the gospel message of Christ's ambassadors to the world (2 Cor 5:19-21). "Namely that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the **ministry of reconciliation.**" (5:19)

(2 Cor.5:20b) "**We beg you on behalf of Christ, be reconciled to God.**"

New Covenant Theology of The Blood of Christ (GRACE PROPITIATION)

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Six aspects of Grace Propitiation from Romans 3:21-26.

This lesson will require personal study next week to get the full doctrinal message.

1. Propitiation is a New Covenant doctrinal concept that has theological roots in the Shadow Christology of the Old Covenant.

The Hebrew word is kapporeth. In Shadow Christology, it refers to the atoning cover called the Mercy Seat on top of the Ark of the Covenant (Ex.25:10-22; 37:1-9).

A special day was set aside for national messianic atonement during the Jewish Age. It occurred on 10th day of the 7th month called **Yom Kippur** (Day of Atonement) (Lev.16:2, 29-34; 17:7-14; 1 Cor.10:20; Heb.9:5, 11-28; 10:1-18; Acts 15:20, 29).

Yom Kippur taught that one day Christ would be sent to be the atoning sacrifice to remove the sin barrier between sinful man and a Holy God (mediatorship of Jesus Christ) (Heb.8:6; 9:14-15; 1 Tim.2:4-6; John 14:6).

2. The 21st century (AD) Jews misinterpreted Yom Kippur.

They do so by abstaining from certain foods and drinks, wearing perfume, abstaining from sex, and not washing or wearing leather shoes; rather than understanding that Jesus Christ came to fulfill the Shadow Christology of Yom Kippur through His blood of the cross. (Matt.5:17-18; Luke 2:25, 38; Heb.9:26; Col.1:20; Gal.3:24-25)

3. New Covenant Propitiation (hilasmos).

Declares that the Justice of God judged all the sins of the entire world when placing them on Jesus Christ on the cross in order to appease the wrath of God (Rom.3:19-26) (read).

(Heb.2:17) “Therefore, **He** had to be made like His brethren in all things, **that He** might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people.**” The NIV translates propitiation as an “atoning sacrifice for our sins.” (1 John 2:1)

4. New Covenant Propitiation can be defined as “the act of appeasing God’s wrath by sending His Son to be the atonement for the sins of the whole world.”

God’s Wrath is one of 13 judicial charges of Adam’s Original Sin.

(John3:36) “**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.**”

(Rom.5:9) “Much more then, having now been justified by His blood, **we shall be saved from the wrath of God through Him.**”

(1Thess.1:10) “And to wait for His Son from heaven, whom He raised from the dead, that is **Jesus, who rescues us from the wrath of God.**” (1 Thess.5:9-10)

5. The propitious blood of Jesus Christ appeases ALL 13 judicial charges of Adam’s Original Sin

(1 John 4:10) “In this is love, not that we loved God, but that He loved us and sent His Son to be the **propitiation for our sins.**”

(Rom.3:25-26) “Whom God displayed publicly as a **propitiation in His blood through faith.** This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has **faith in Jesus.**” (Rom.5:8-9)

(1 John 2:1-2) “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.**”

6. Propitiation is one of nine blood Factors of Communion with God in the Eucharist Cup.

(1 Cor.11:25) “In the same way He took the cup also after supper, **’This cup is the new covenant in My blood;** do this, as often as you drink it, in remembrance of Me.”

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Reconciliation	(Eph.2:13-16)	Peace with God	(Col.1:20)
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Justification	(Rom.5:8-9)	Victory in Angelic Conflict	(Rev.12:10-11)
Purification	(1 John 1:7-9)		

New Covenant Theology of The Blood of Christ (GRACE JUSTIFICATION)

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We will study the fourth of the nine Factors of Communion with God, Grace Justification.

1. There are three different forms of the Greek word for Grace Justification.

The Greek verb form is dikaiōo (root from dike) [custom, rule, or justice]. dikaiōo refers to being acquitted or vindicated; to be deemed right, or to be made righteous.

(Rom.5:9) ”**Much more then, having now been justified** (dikaiōo/ a.p.ptc.nplm) **by His blood**, we shall be saved (sozo/ f.p.ind.1pl) from the wrath of God through Him.”

There are two forms of Greek nouns.

- Dikaiōma refers to a judicial declaration of acquittal from judicial guilt.
- Dikaiōsis refers to the person acquitted of judicial guilt as just or righteous.

These two Greek words are found in Rom.5:18:

“**So then** as through one transgression (Adam’s Original Sin) (Rom.5:12, 17) **there resulted** condemnation to all men, even so through one act of righteousness (dikaiōma) [declared acquitted] **there resulted** justification (dikaiōsis) [the acquitted person is now just or righteous] of life to all men.”

Justification changes the legal status of guilt under the [13 charges of Adam’s Original Sin](#) to acquittal and to a righteous status before God the Judge, by way of the **blood of the cross** of Jesus Christ.

(Rom.8:1-2) “There is therefore **now no condemnation for those who are in Christ Jesus**. For the law of the Spirit of life in Christ Jesus has **set you free** from the law of sin and death.”

2. Justification does not make one righteous, but rather declares the one believing the grace gospel of Jesus Christ to be acquitted and made righteous in Christ (Rom.5:8-11) (Rom.5:6-21).

The Greek word for righteousness is **dikaiōsune**.

(2 Cor.5:21) “He made (poieo/ a.a.ind 3ps) Him who knew no sin to be sin on our behalf, that we might become (ginomai/ a.p.subj 1pl) the righteousness of God in Him.”

The righteousness of God is imputed to every person at the moment that person believes the grace gospel of Jesus Christ (1 Cor15:3-4; Rom.1:16; Eph.2:8-9).

3. God’s package of salvation (**50 Things FREE**) is given based on faith-grace and not on Law-works.

(Rom3:28) “For we maintain that a man is justified (dikaioo/ p.p.infin) by faith apart from works of the Law.”

(Rom.4:5) “But to the one who does not work but **believes in Him who justifies (dikaioo/ p.a.ptc asm) the ungodly, his faith is credited as righteousness.**” (Titus 3:3)

Read point #2 again!

Justification (dikaiosis) and **righteousness** (dikaiosune) are inseparably united in salvation. They are the same coin in the Greek; one is heads and the other tails (Titus 3:5-7).

(Rom.3:21-26). “But now apart from the Law the **righteousness of God** has been manifested, being witnessed by the Law and the prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, 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. **This was to demonstrate His righteousness**, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that **He would be just and the justifier of the one who has faith in Jesus.**”

4. There are three phases of Justification:

- Justification of Salvation
- Justification of the Christian way of life
- Justification of the Believer in eternity.

Phases ONE and THREE are inseparably connected.

- **Phase One:**
Justification of salvation is the subject of this lesson (Rom.3:24; 1 Cor.6:11; Gal.3:24-26).
- **Phase three:**
Justification of the believer in eternity is based on salvation justification – “He was delivered over because of our transgressions and was raised because of justification.” (Rom.4:25; 5:18/ Titus 3:7)

(1 Cor.15:21-22) “For since by a man came death, by a man also came the resurrection of the dead. **For as** in Adam all die, **so also** in Christ all will be made alive.” (1 Cor.15:45; 2 Cor.5:6-8; Rom.8:30)

Phase two is the Christian way of life.

One day we will do another study on how these Factors of Communion with God work in the Christian way of life. “You see that a man is justified by works and not by faith alone.” (James 2:24) (The Faith Cycle) (Gal.3:11-14)

New Covenant Theology of The Blood of Christ
(GRACE FORGIVENESS)

We are currently studying the nine doctrines of the Blood of Christ connected to the Eucharist Cup.

(1 Cor.11:25) "In the same way He took **the cup** also after supper, saying, '**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.'"

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This lesson will study four aspects of God's Grace Forgiveness.

1. **(Eph.1:7-8) teaches us that every person believing the gospel of Jesus Christ receives God's judicial forgiveness at the moment of grace salvation.**

God's Judicial Grace Forgiveness is given to every person who believes that Jesus Christ died for his sins, was buried and raised from the dead on the third day (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).

(Eph.1:7-8) "**In Him** (en+locative of place) [whom] (hos relative pronoun/ lsm) **we have** (echo/ p.a.ind.3ps) (eternal) **(the) redemption through His (the) blood, the forgiveness** (tes aphesis/ asf) **of our (the) trespasses** (tou paraptoma) [judicial] [Adam's Original Sin] (Gen.2:17; Eph.2:1) **according to the riches of His (the) grace, which He lavished** (perisseuo/ a.a.ind.3ps) [to the maximum] **upon us.**"

2. **Under the New Covenant, God's judicial forgiveness is given to every believer at the moment of grace salvation and can never be lost in time nor in eternity.**

It is based on the New Covenant theology of the blood of Jesus Christ. He died one spiritual death and (shed) poured out His blood one time forever (Heb.8-10).

(Heb.7:27) "**Who does not need daily**, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, **because this He did once for all when He offered up Himself.**"
(Heb.9:12)

(Heb.9:14) "**How much more will the blood of Christ**, who through the eternal Spirit **offered Himself** without blemish to God, cleanse your conscience from dead works to serve the living God?"

(Heb.10:18) "**Now where there is forgiveness of these things, there is no longer any offering for sin.**"

3. **The Justice of God forgives and releases the one believing the grace gospel from the judicial guilt of Adam's Original Sin ([13 judicial charges](#)) on the basis of the theology of the blood of Jesus Christ.**

The Greek word for forgiveness used by Paul in (Eph.1:7-8) was aphesis (noun) [to remit or to forgive].

It is used to forgive a debt (Matt.6:12; 18: 27).

Aphesis is used also as a dismissal, release, or forgiveness of sin in (Eph.1:7)

- (Col.1:14) for the unbeliever and in
- (1 John 1:9) for the believer.

4. Because Jesus Christ shed (ekchuno) [poured out] His blood once for the judicial guilt of Adam's Original Sin, sin is no longer the issue in one's grace salvation, but rather "will you receive God's grace gift of forgiveness".

At the Last Supper: "For this is My blood of the covenant, which is **poured out** (ekchuno) for many **for forgiveness of sins.**" (Matt.26:28).

New Covenant theology of Blood: Jesus Christ poured out His blood for the sins of the world while He was alive.

(1 John 2:2) and He Himself is the ^[a]propitiation for our sins; and not for ours only, but also for *those of* the whole world.

When it was the finish, He died.

(Matt.27:45) "Now from the sixth hour (noon) darkness fell upon all the land until the ninth (3pm) Christ is finished suffering for the sins of the world or pouring out His blood.

(Mt.27:46) About the ninth (3pm) Jesus cried out with a loud voice, (Ps.22:1).

(Matt.27:50) "And Jesus cried out again with a loud voice and yielded up His spirit (died)."

(John 19:30) "Therefore, when Jesus received the sour wine, He said, '**It is finished!**' And he bowed His head and gave up His spirit."

What was finished (teleo/ perfect .p.ind.3ps/ tetelestai) was the debt of sin so that Judicial Forgiveness could be given on the basis of God's amazing Grace by faith (Eph.2:8-9).

(1 Tim.2:6) "**Who gave Himself as a ransom for all.**"

His invitation is to become part of the ALL, by **believing** that He died for your sins, was buried and raised on the third day to give you eternal life.

(John 5:24) "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment but has passed out of death into life."

**The Theology of the blood of the New Covenant Cup of the Eucharist
(1 Cor.11:25)**

**In the same way He took the cup also after supper, saying,
"This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."**

FORGIVENESS (aphesis)

**God's forgiveness of the 13 judicial charges of Adam's original sin
is based on the sacrificial blood of Christ.
(Eph.1:7-8; Gen.2:5).**

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Four aspects of the second Factor of Communion with God – Grace Redemption.

The context (Eph.1:3-14) and our lesson text (Eph.1:7-8)

1. (Eph.1:3-14) is one Greek sentence.

It has one marker that is important in today’s lesson.

The marker is the phrase, **in Christ** It is used in some form of Christ with the preposition (en) in the locative case 11 times: 1:3 (in Christ); 1:4 (in Him); 1:6 (in the Beloved); 1:7 (in Him); 1:9 (in Him); 1:10 (in Christ); 1:10 (in Him); 1:11 (in Him); 1:12 (in Christ); and 1:13 (in Him); 1:13 (in Him).

The Greek structure of this the phrase, in Christ, teaches Positional Truth doctrines associated with Positional Sanctification.

(2 Thess.2:13-14) “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Holy Spirit and faith in the truth. It was for this He called you **through** the gospel, that you may gain the glory of our Lord Jesus Christ.”

2. The second Factor of Communion with God is Grace Redemption.

(Eph.1:7-8) “**In Him** we have (echo/ p.a.ind.1pl) **redemption (ten apolutrosis) through His blood**, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us in all wisdom and insight.”

This Greek word for redemption, apolutrosis, consists of three parts.

- Apo (prefix) preposition (away from)
- Lutron (noun) ransom price for releasing to freedom
- Sis (suffix) action of grace (riches of His grace)

Lutrosis refers to release upon receipt of payment.

(Heb.9:12) “And not through the blood of goats and calves, **but through His own blood**, He entered the holy place **once for all**, having obtained eternal redemption.”

Antilutron is used to emphasize a substitution ransom (1 Tim.2:3-7).

(1 Tim.2:6) “Who gave Himself as a **ransom** for all, the testimony given at the proper time.”

3. God set the ransom price for redemption from the slave market of Adam’s Original Sin. (John 3:16; Rom.5:12-21)

(Rom.5:6) “For while we were helpless, at the right time Christ died **for the ungodly.**” (Heb.9:26)

(Rom.5:8) “But God demonstrates His love towards us, in that while we were yet **sinner**s, Christ died for us.”

(Rom.5:12) “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because **all sinned.**”

(Rom.5:21) “So that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ.”

4. The blood of Jesus Christ is the required ransom price for our redemption from the slave market of Adam’s Original Sin.

(1 Pet.1:18-19) “Knowing that you were **not redeemed** with perishable things like silver or gold from your futile way of life inherited from forefathers, **but with the precious blood, as a lamb unblemished and spotless, the blood of Christ.** (John 1:29; Heb.9:12)

As the substitutional ransom, Jesus Christ is the only mediator between sinful man and a Holy God (1 Tim.2:5; John 14:6).

Every member of the human race that believes the Grace Gospel of Jesus Christ becomes the benefactor of redemption from the slave market of Adam’s Original Sin and is set free from it forever!

(1 Cor.15:3-4) (Rom.1:16) (Eph.2:8-9) (1 Tim.2:6) (Titus 2:14).

(Gal.5:1) “It was for freedom that Christ set us free; therefore, keep standing firm and do not be subject again to a yoke of slavery.” (Gal.5:13)

(1 Cor.15:22)

For as in Adam all die, so also in Christ all will be made alive.

Sinner
Slave market of
Adam’s Original Sin

BOUGHT
(Col.1:13-14)

Saint
Freedom in Christ

REDEMPTION

(Eph.1:7-8)

In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight

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Four aspects of the doctrine of Grace Cleansing (Purification)

1. The Greek verb used for cleansing is **kathaizo**.

It refers to making clean from the defilement of sin, based on the word of God.

(Heb.9:14) “How much more (Heb.9:13) will the **blood of Christ**, who through the eternal Spirit **offered Himself** (John 10:11-18) [I lay down My life] **without blemish to God** (1 Pet.1:19) [precious blood], **cleanse (katharizo/ f.a.ind3ps)** [New Covenant theology of the blood of Christ] your conscience from dead works to serve the living God?”

2. The Greek noun is used for purification is **katharismos**.

Purification is the doctrinal term for the entire process of cleansing from the defilement of sin by the blood of Jesus Christ.

(Heb.1:3) “And **He is** the radiance of **His** glory and the exact representation of **His nature** (John 10:30) and upholds all things by the word of **His power**. **When He had made purification of sins, He sat down** at the right hand of the **Majesty** on high.”

3. God has two different processes for cleansing from the defilement of sins under the New Covenant.

One is for the unbeliever’s cleansing from Adam’s Original Sin and Salvation. The other is for believer’s cleansing from personal sins and spirituality.

Unbeliever’s Cleansing from Adam’s Original Sin and Salvation

Believer’s Cleansing from Personal sins and Spirituality

4. In the Church Age, the believer-priest (1 Pet.2:5, 9) resolves personal sin through the extension of the cleansing blood of Christ from the cross (Col.1:20), by confession of personal sin to the Lord.

(1 John 1:5) “This is the message we have heard from Him and announce to you, that God is light and in Him there is no darkness at all.

(1 John 1:6-7) “If (3rd Class Condition “if” = maybe) we say (maybe LIE) **that** we have fellowship with Him and yet walk in darkness, we lie and do not practice the truth; (2 Tim.2:21-22)

(Practicing the truth)

“**But if** (3rd Class Condition “if” = maybe) we walk in the Light as He Himself is in the Light, **we have fellowship** with one another (children of God with Abba Father), and **the blood of Jesus His Son cleanses us from all sins.**” (Eph.5:8-14)

(1 John 1:8-9) “if (3rd Class Condition “if” = maybe) we say (deceiving) that we have no sin (Lust trends of our Old Sin Nature) (Jas.1:14-15), we are deceiving ourselves and the truth is not in us.

(Practicing the truth)

“If (3rd Class Condition “if” = maybe) **we confess our sins, He is** faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

(2 Pet.2:9) “For He who lacks these qualities is blind or short sighted, having forgotten his purification from his former sins.”

Home Study:

Read (1 Thess.4:1-8) then divide the passage into 3 parts for the study of **SANCTIFICATION**.

- (1 Thess.4:1-3)

- (1 Thess. 4:4-5)

- (1 Thess.4:6-8)

Note the word impurity, (akatharsia) [**uncleanness**].

New Covenant Theology of The Blood of Christ
(PEACE WITH GOD)

We are currently studying the nine doctrines of the Blood of Christ connected to the Eucharist Cup.

(1 Cor.11:25) “In the same way He took **the cup** also after supper, saying, ‘**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.”

New Covenant theology of the Blood of Christ: (Click each subject to view Study Notes)

Reconciliation	(Eph.2:13-16)	Redemption	(Eph.1:7-8)
Propitiation	(Rom.3:25-26)	Purification	(1 John 1:7-9)
Justification	(Rom.5:8-9)	Peace with God	(Col.1:20)
Forgiveness	(Eph.1:7)	New covenant	(1 Cor.11:25)
Victory in the Angelic Conflict (#1)	(Rev.12:10-11)	Victory in the Angelic Conflict (#2)	

This lesson will study four aspects of Peace with God.

1. We will examine our lesson text by dividing the lesson text into two parts of the theology of God’s peace: Unbeliever and Believer.

a. The first part of God’s peace deals with the unbeliever (Eph.2:13-17).

We call it Peace with God.

(Eph.2:17) “And He came and **preached peace to you** who were far away (Gentiles), and peace to those who were near (Jews).”

(Isa.57:19) Creating the praise of the lips. Peace, peace to him who is far and to him who is near,” Says the LORD, “and I will heal him.”

(Rom.5:1) “**Therefore, having been justified** (dikaioo/ a.p.ptc.nplm) **by faith** (ek+abl. of source of separation/ pistis/ abl.s.f), **we have** (echo/ p.a.ind.1pl) **peace with God** (pros+accusative; eirene/asf; ton theos/ asm) **through** (dia+abl.of agent of peace with God) **our Lord Jesus Christ.**” (Rom.5:9, 16, 18)

b. The second part of God’s peace deals with believers (Eph.2:18-22).

We will call it the Peace of God.

(Phil.4:7) “And **the peace of God** (he eirene/ nsf; ton theos/ abl.s.m/ source of separation) **which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.**”

(Eph.2:13) “**But now IN** (en+locative of person) [Positional Truth] **Christ Jesus you who formerly were far off** (Adam’s Original Sin) (Rom.5:12) **have been brought nearby** (en+instrumental) [means] **the blood of the Christ.**” (Note contrast before and after salvation)

2. Every **unbeliever** is physically born “far off” from God (Eph.2:13, 17) and is born under the **13 judicial charges of Adam’s Original Sin.**

“Far off” are those separated from God by the barrier of Adam’s Original Sin.

(Eph.2:14) “For He Himself is our peace, who made both groups into one and broke down (luo/ a.a.ptc.nsm) the barrier (to mesotoichon/ asn) of the dividing wall (tou phragmos/ gsm).”

The Barrier (8 of the 13 things listed in this verse):

- Formerly (Eph.2:11)
- Excluded (Eph.2:12)
- strangers (Eph.2:12)
- no hope (Eph.2:12)
- without God in the World (Eph.2:12)
- far off (Eph.2:13)
- enmity (Eph.2:14-15)
- aliens (Eph.2:19)

(John 4:2) **Gentiles vs Jews** (John 1:12-13)

3. **The moment a person believes the gospel of grace salvation:**

The barrier is broken down; and that person enters into eternal peace with God which he can never lose in time nor eternity (Gospel – (1 Cor.15:1-4) (Rom.1:16; Eph.2:8-9) [Grace Salvation].

(Eph.2:15) “**By abolishing** (katargeo/ a.a.ptc.nsm) in His flesh the enmity, which is the Law of commandment contained in ordinances (Gen.2:17; Rom.5:1-21), **so that in Himself He might make** (ktizo/ a.a.subj.3ps) [create] the two into one new man, **thus establishing** (poieo/ p.a.ptc.nsm) **peace.**”

BARRIER

(Eph.2:11-13) Therefore remember that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands - remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

BARRIER BROKEN DOWN

(Eph.2:14) For He Himself is our peace, who made both *groups into one* and broke down the barrier of the dividing wall,

BROUGHT INTO ONE

(Eph.2:15-19) by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. **AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;** for through Him we both have our access in one Spirit to the Father. So, then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household

BUILT TOGETHER

(Eph.2:20-22) having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy [□]temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.

4. While the message for the unbeliever is **Peace with God** (being far off) through the gospel of grace salvation, the message of **the Peace of God** (brought near) is the message for the spiritually advancing believer.

(Eph.2:13) “**But now** in Christ Jesus you who **formerly** were far off **have been brought near** by the blood of Christ.”

There are two doctrinal mechanics for the Peace of God in the Christian way of life:

- **Spirituality** Walk by means of Indwelling Holy Spirit (Gal.5:16)
- **The Faith Cycle** Walk by means of faith (2 Cor.5:7)

Spirituality:

The mechanics of “Spirituality” consistent walking by means of the Indwelling Holy Spirit.

(1 Cor.6:19-20) Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore, glorify God in your body.

(Gal.3:2) This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

(1 Cor.3:1-3) And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. I gave you milk to drink, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able, for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?

(1 John 1:9) If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Internal dialogue:

(John 14:26) But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

(John 16:13-15) But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose *it* to you. All things that the Father has are Mine; therefore, I said that He takes of Mine and will disclose *it* to you.

One of the nine fruit of the Indwelling Holy Spirit is Peace of God.

(Gal.5:22-23) “But the **fruit of the Spirit** is love, joy, **peace**, patience, kindness, goodness, faith, gentleness, self-control, against such things there is no law.”

NOTE: You can substitute **Peace** for fruit – **Peace of The Spirit** (3rd member of Godhead)

Faith Cycle:

The mechanics of the “Faith Cycle” is the consistent inhale and exhale of Categorical Bible Doctrine.

(2 Tim.3:16-17) All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

(Col.3:15-16) “**Let the peace of Christ rule in your hearts**, to which indeed you were called in one body; and be thankful. **Let the word of Christ richly dwell in you**, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts.”

New Covenant Theology of The Blood of Christ (THE NEW COVENANT)

We are currently studying the nine doctrines of the Blood of Christ connected to the Eucharist Cup.

(1 Cor.11:25) “In the same way He took **the cup** also after supper, saying, ‘**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.”

New Covenant theology of the Blood of Christ: ([Click each subject to view Study Notes](#))

Reconciliation	(Eph.2:13-16)	Redemption	(Eph.1:7-8)
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Forgiveness	(Eph.1:7)	New covenant	(1 Cor.11:25)
Victory in the Angelic Conflict (#1)	(Rev.12:10-11)	Victory in the Angelic Conflict (#2)	

Last week we studied five messianic covenants.

Two were messianic conditional covenants

- **Adamic and Mosaic**
 - The conditional messianic covenants lead the unsaved to Christ (Gal.3:24-25).

Three were messianic unconditional covenants

- Abrahamic and Davidic and the New Covenant.
 - Christ leads believers to the unconditional messianic covenants (2 Cor.3:1-18)

Three aspects of the importance of the Blood of Christ of the New Covenant Cup.

1. The new covenant is the last of the messianic covenants (Jer.31:31-34).

It is extended from the First Advent of Christ to the Second Advent of Christ (Book of Matthew to the Book of Revelation).

- **First Advent** includes the incarnation (Luke 1-3), earth messianic ministry (Luke 4:16-20; Isa.61:1-2), suffering servant (Isa.42:1-9; Acts 13:46-47; 26:22-23), death, burial and resurrection (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9), post-resurrection (John 20-21), and Jesus’ Ascension-Session (Acts1:1-11; Eph.1:20-23).
- **Second Advent** includes the rapture-resurrection of the church (1 Thess.4:13-18; 1 Cor.15:50-58), Judgment seat of Christ (Rom.14:10; 2 Cor.5:10), 7years of Jewish Tribulation (Rev.5-19), the millennium age (Rev.20), Devil and fallen angels cast into the Lake of Fire (Rev.20:7-10), and the Great White Throne Judgment of all unbelievers (Rev.20:11-15).

2. The New Covenant made the Old Covenant obsolete because Jesus Christ fulfilled it during His first advent (Matt.5:17; 27:51; Heb.8-10; 2 Cor.3:1-18).

(Heb.7:18-22) explains that the Old Covenant was set aside after the New Covenant, because the Old Covenant was weak and useless, the law made nothing perfect.

(Heb.8:6) “Jesus has become the guarantee of a better covenant with better promises”

(Heb.8:7) “For **if** (2cc) [contrary to fact] the first covenant had been **faultless**, there would have been no occasion sought for a second.” (the writer then quoted Jer.31:31-34) (Heb.8:8-12)

(Heb.8:13) “When He said, ‘**A new covenant,**’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.”

(Heb.10:9-10) “Then He said, ‘**Behold, I have come to do Your will.**’ He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

3. As well as the writer of Hebrews (chs. 8-10), Paul laid out the doctrinal view of the superiority of the New Covenant over the Old Covenant in (2 Cor.3:1-18).

(2 Cor.3:14) New Covenant Epistles for Christ by Spirit – confidence

(2 Cor.3:5-6) New Covenant servants by Spirit – adequacy

(2 Cor.3:7-11) New Covenant ministry of life verses Old Covenant ministry of death – surpassing glory

(2 Cor.3:12-15) New Covenant boldness verses Old Covenant veil and harden hearts – hope

(2 Cor.3:16) “But whenever a person turns to the Lord, the veil (Old Covenant) is taken away.”

(2 Cor.3:17) “Now the Lord is the Spirit, and where the Spirit of the Lord u=is, there is liberty.”

(2 Cor.3:18) “But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”

CONCLUSION:

- The Old Covenant leads the unsaved to the Gospel of Jesus Christ (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9) – **Gal.3:24-25**.
- Christ leads the saved into the New Covenant (**2 Cor.3:1-18**).
- The standard of Spirituality is superior to the moral standard of the Mosaic Law (**Rom.8:2-4**).
- New Covenant believers are released from the messianic covenants (Adamic and Mosaic) by the grace gospel of Jesus Christ.
 - “But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.” (**Rom.7:6**)

New Covenant Theology of The Blood of Christ
(VICTORY IN THE ANGELIC CONFLICT (Part #1))

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(1 Cor.11:25) “In the same way He took **the cup** also after supper, saying, ‘**This cup is the new covenant in My blood**; do this, as often as you drink it, in remembrance of Me.”

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Forgiveness	(Eph.1:7)	New covenant	(1 Cor.11:25)
Victory in the Angelic Conflict (#1)	(Rev.12:10-11)	Victory in the Angelic Conflict (#2)	

This lesson will study five aspects of Victory In the Angelic Conflict

1. We will begin our study of Victory in the Angelic Conflict by dividing our lesson text into five parts for study.

(Rev.12:7-9) **Angelic war in heaven** Michael verses dragon (serpent of old, devil, satan).

(Rev.12:10a) **Authority of a risen Christ** (Eph.1:20-23) – salvation, power, kingdom of God

(Rev.12:10b) **Accuser of brethren (Satan)** thrown down to earth (9-10); accused day and night

(Rev.12:11) **Affirmation of victory** in the Angelic Conflict – **they overcame (nikao/ a.a.ind 3pl/ victory) by the blood of Lamb** and by word of their testimony and they did not love their life even when faced with death.

(Rev.12:12) **Antithetical attitudes – rejoice** O heaven and those who dwell verses **woe** to earth and sea because of wrath of devil – “only short time”

2. The origin of the Angelic Conflict was in eternity past.

The archangel Lucifer led an angelic revolt with 1/3 of the angels (Rev.12:4) against the sovereign authority of God in the third heaven (Isa.14:12-15) [star of morning, son of dawn] (Lucifer) (Isa.14:12) (Latin) (Ezek.28:11-19; Rev.12:7-12; Eph.6:11-12).

We can see the confidence of the Devil in successfully leading a revolt against God in the Garden with Adam and Eve (Gen.2:17; 3:1-24). We see it again in his attack against Jesus in (Matt.4:1-11).

Many theologians believe that (Heb.2:2-3) and (Col.1:20) suggest that God offered Satan and the fallen angels grace salvation in Christ and that they rejected it resulting in divine judgment upon them (Matt.25:41).

Lucifer’s name was changed after the fall to **Satan** [adversary] (Job 1:6; 1 Pet.5:8), **Devil** (accuser), and **Evil one** [promoter of evil] (1 John 5:19).

3. **Satan and 1/3 of the angels were all sentenced by divine judgment to the lake of fire, to be executed at the end of human history (Matt.25:41; Rev.20:10).**

The demons (postdiluvian fallen angels/ disembodied spirits) that encountered the ministry of Jesus Christ were fearful of their decreed judgement. They didn't understand the mystery of the dispensation of the Church Age that separated the first from the second coming of Jesus Christ.

Demon: "Let us alone! What business do we have with each other, Jesus of Nazareth? Have you come to destroy us? I know who You are – the Holy One of God!" (Luke 4:34)

4. **Human and angelic volition (free will) is the target in the Angelic Conflict.**

Both have the power of choice to accept or reject the grace plan of God. The fall of angels and the fall of man prove this doctrinal principle.

Volition made both angels and humans free agents in the Angelic Conflict (Gen.1:26-27). God told **Adam and Eve** not to eat from the tree of knowledge of good and evil. **"For in the day that you eat from it, you will surely die"** (Gen.2:17). **They ate (volition)**. They chose to reject the word of God as truth in order to believe the Devil's lies. (John 8:44; 2 Cor.11:3)

As a result, their children and all of us were born spiritually dead and will die physically at end of our human lives (Rom.5:12-21). Spiritual death is removed from mankind through the gospel of grace salvation. (1 Cor.15:22, 45; John 5:24).

- **Volition:** "For God so loved the world, that He gave His only begotten Son, that **whosoever believes** in Him shall not perish but have eternal life." (John 3:16) (1 Cor.15:3-4)
- **Volition:** "For I am not ashamed of the gospel (1 Cor.15:3-4), for it is the power of God for salvation to everyone who believes, to the Jews first and also to the Greek." (Rom.1:16)

5. **All angels, whether fallen or elect, observe and acknowledge human volition freely choosing to believe God's plan of grace salvation (1 Cor.4:9; 6:3).**

What is called the parable of the Prodigal Son is a parable about the importance of volition, choosing God's grace plan over their own.

There are **three parts** to this one parable recorded in Luke 15. In fact, it takes up the entire chapter (15:1-32).

Three parts dealing with losses: Each part gives one doctrinal point that is related to our subject

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6. **As a result of the fall of Adam, Satan gained control of the world system of fallen mankind (John 12:31; 14:30; 16:11; 2 Cor.4:3-4).**

(1 John 5:19) "We know that we are of God, and that the whole world lies in the power of the evil one."

But one thing Satan cannot control in world is VOLITION (free will) of fallen mankind. This makes mankind a free agent in the angelic conflict. This doctrinal principle can be seen in the **prodigal son** inside the world system (Luke 15:11-32) and **Jonah** inside the sea monster at bottom of Med. Sea (Jonah (2:1-10) and **Nicodemus** inside apostate religion (John 3:1-21).