

Grace Words: SALVATION

by Steve Walker

THE MOST IMPORTANT SUBJECT

This could be the most important article you have ever read in your life. Not because of who we are or what we have to say, but because of who God is and what He says about one especially important subject—SALVATION. Maybe you just woke up and think it is too deep to go into this early in the day. Or maybe you are lying awake late at night, tossing and turning in your sleep, thinking about getting your next job or increasing your savings or feeding your children or getting back your health. As important as all of these issues are, they pale in significance to the surpassing importance of SALVATION. What could be more important than where you, and those around you, will spend not just the next few years on earth but all eternity? And there is no better time to consider it than right now.

Jesus Christ put the question in this penetrating way: “For what shall it profit a man, if he shall gain the whole world, and lose his own soul” (Mk. 8:36)? Be advised from an infallible source: The things of this world are mere distractions from the far more important issue of our lost souls. Fortunately, Jesus Christ came “to seek and to save that which was lost” (Lk. 19:10). “Christ Jesus came into the world to save sinners” (I Tim. 1:15).

As lost sinners who need salvation, the most important questions we can ask are ones like: Where will I spend eternity? And what must I do to be saved? Yet these seem to be the very ones we are so prone to ignore. At the world’s social gatherings, you can talk about sports and politics and sex, but

we must never mention the most important topic of all—SALVATION.

Some people go their whole lives ignoring or, even worse, denying that these questions not only need to be asked but need to be answered. A pastor once said that our lives can change in the ‘twinkling’ of an eye. In other words, time isn’t on our side. Each one of us will one day reach for a heartbeat that is not there or grab for a breath that does not come, and in that moment, all our priorities will instantly change. All those temporal things of this world we thought were so important will vanish into the fog of insignificance, while all those eternal things we ignored will come into focus and burn like a laser beam into the next.

When Christ said He came “to seek and to save that which was lost,” He delineated the two extremes of the human condition—being lost and being saved. What does it mean to be lost or to be saved?

JUST HOW LOST ARE WE?

What does it mean to say that man is lost? Eph. 2:1-5 (italics mine) says:

And you...who were dead in trespasses and sins;² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience:³ Among whom also we all had our conversation in times past in the lusts (*strong desires*) of our flesh, fulfilling the desires of the flesh and of the mind (*whether noble or ignoble*); and were by nature the children of wrath, even as others.

Before we can appreciate what it means to be saved, we first need to understand what it means to be lost. This Bible passage explains that being lost most importantly means being spiritually dead. And being spiritually dead means we are enslaved to sin and are now conducting our lives under the

authority of Satan and the world as the ‘children of disobedience’.

This ‘disobedience’ harkens back to the Garden of Eden and the Fall of man in Gen. 1. There God explains that He created Adam as a volitional creature with the power of choice. Adam could choose righteousness by obeying God, or he could choose unrighteousness (sin) by disobeying God. Gen. 2:17 says, “**In the day you shall eat, you shall surely die.**” In the day Adam ate the forbidden fruit (choosing sin) he died spiritually. Several hundred years later he died physically.

Eating a little piece of fruit seems such a small sin by man’s standard. In fact, it was abject rebellion against the authority of God. In eating it, Adam thrust his fist in the face of God and declared his independence from Him, choosing to be his own ‘god’, thereby becoming enslaved to sin and being caught in the claws of death. This is the true measure of the enormity of Adam’s disobedience. And we are his children.

To some, this may sound a little like a fairy tale. But we do not need to look far to see its truth. All we need to do is open today’s newspaper or turn on tonight’s news to see that something is radically wrong with mankind. 6000 years of human history shows little more than a panoramic view of war, violence, hatred, and suffering inflicted by humanity upon itself.

But we do not need to go so far from our time and home. Just look at our friends and coworkers. Enough said. But why stop there? Let’s get even closer. Look at our families. Those with teenagers, nay, toddlers, will understand this immediately. And what about our spouses? Better not go there. But why stop? Let’s look at ourselves. We know our thoughts; we know the intents of our hearts. No, the Bible’s claim that mankind has become characterized by sin resulting in death is confirmed everywhere.

It is important to see that Adam’s plight subjected the whole human race to sin and death because when he fell he was all the humanity there was. The whole human race was seminally present in his loins. So when he fell, the whole human race fell. When he sinned, we sinned. When he died,

we died. This means that we are *NOT* sinners because we sin! Rather we sin because we are sinners!

As Adam’s children, we are born fallen sinners, lost and spiritually dead. By very nature we are children of God’s wrath, belonging to a rebellious world system under the authority and energizing power of sin and Satan. In that position, Rom. 1 tells us, we are enslaved to sin, unable to do anything that pleases God, and are worthy of His wrath and deserving of death.

If our verses in Eph. 2 ended at v.5, everything would be dismally dark and utterly hopeless. If we are trapped in a lost, sinful position, and we cannot do anything to remedy it, then we must be hopelessly lost forever. But Good News! What we could not accomplish for ourselves, God came and accomplished for us. He took it upon Himself to provide SALVATION for us.

WHAT DOES IT MEAN TO BE SAVED?

⁴ But God, who is rich in mercy, for his great love wherewith he loved us, ⁵ Even when we were dead in sins, hath quickened us (*made us alive*) together with Christ, (by grace ye are saved)... ⁸ For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:* ⁹ Not of works, lest any man should boast.

What a contrast! These verses present three basic salvation facts:

1. Salvation is possible!
2. Salvation is exactly what we need—Life From the Dead!
3. God gives salvation to disobedient, dead sinners as a free gift!

What does it mean to be saved by grace? What is grace? Rom. 11:6 defines grace this way:

And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

In other words: If salvation is by (God's) grace, it cannot be by (our) works otherwise grace would lose its character as grace. And if salvation is by works (our human merit), it cannot be by grace otherwise works would lose its character as works. Now, if this sounds a little convoluted, it is not because it is saying something difficult and hard to understand. Rather, it sounds convoluted because it is trying to say something very simple and easy to understand. Think about it. If you have a cup of pure baby's milk and then you add one drop of cyanide to it, it would cease being baby's milk and would instantly become poison. Likewise, if you have pure grace and add one work to it, it ceases to be *God's* grace and instantly becomes *our* works.

Salvation is given on the basis of God's grace not our works. Many theologians talk about grace being God's favor apart from our merit. That is good as far as it goes, but there is far more. Grace is not just God's favor apart from our merit. It is God's favor *in spite* of our demerit. Grace is not just God's favor without regard for our good works. It is God's favor in spite of our bad works. This is the hardest thing for us to understand and accept. God saves fallen sinners by grace without any consideration of our merit or our demerit.

Romans 5:6-10 puts it this way:

For when we were yet *without strength*, in due time Christ died for the *ungodly*...But God commends His love toward us. In that, while we were yet *sinners*, Christ died for us...For if, when we were *enemies*, we were reconciled to God by the death of His Son...

(Rom. 5:6-10)

Could God have stated anything more plainly? In five short verses God tells us in four different ways that in grace He

saves us when we have no strength of our own! When we were ungodly! When we were sinners! When we were God's enemies! Why, then, do so many world religions, ancient denominations and large churches make the mistake of telling us that grace is unmerited on the one hand, and then continue by telling us how to merit it on the other? What a contradiction in terms. How can you merit UNmerited favor? Grace is God's loving kindness to sinners apart from their merit and in spite of their demerit.

Having established the foundation of grace, our passage in Eph. 2 goes on to say that salvation is not only *by grace* but *through faith* (2:8). What does it mean to be saved through faith? Rom. 4:16 shows that faith always goes along with grace: **Therefore *it is* of faith, that *it might be* by grace.** In human language, God searched the universe for a way to save totally ruined mankind, and the only way He could find was the way of grace. In the way of grace, He does all the work; we do all the relying on and believing in Christ and His work. He does all the saving; we do all the being saved. Someone has said, "Faith (or believing) is the only thing we can do without doing anything. It is the setting aside of our own doing so that we can rely solely upon the doing of someone else."

Rom. 4:4-5 explains how faith operates: **Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believes on him that justifies the ungodly, his faith is counted for righteousness.** In spite of centuries of theologians saying the contrary, God says faith or believing is a non-meritorious act. In faith, we set aside all our own work/merit/effort and believe/trust in/rely upon the work/merit/effort of someone else. Where salvation is concerned, faith means we set aside our own works and merit and rely solely upon the merit of the Lord Jesus Christ, and the work He accomplished on the cross for us. In short, God freely gives (this is grace) eternal life based on His work (this is not our work) when we believe in and rely upon the Person and Work of Christ (this is faith).

Rom. 6:23 puts it this way: **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.** We all know the difference between a wage and a gift. Wages are something we have deserved, have coming, have merited. Something owed to us because we earned it. If you work for a living, and you go to the paymaster to collect your pay, he is not giving you something that belongs to him, or even something that belongs to the company. He is giving you something that belongs to you. You are being paid for what you have done and given what you deserve.

If we approach God like we approached the paymaster, demanding our pay according to what we have earned and deserved, then we would be asking to receive our wages. And here is the great problem. If God gave us what we sinners deserve, what we have earned, then justice demands that He pay us our wages in the currency of death because the wages of sin is death.

Thank God that the verse does not end there. It goes on to say: **BUT** the free gift of God is eternal life through Jesus Christ our Lord. What a contrast! Thank God that He saves the powerless and the ungodly and the sinners and His enemies, people like me and people like you. Eternal life is not something we deserve or we merit or we have coming or we have earned. It is a free gift. It is something God gives because Christ deserves it, Christ merited it, Christ has it coming, and Christ earned it, and now Christ is offering the benefits of that work freely to all who believe.

WHAT MUST I DO TO BE SAVED?

In Acts 16:30-31 a man asked the Apostle Paul, “**What must I do to be saved?**” Paul responded “**Believe on the Lord Jesus Christ, and you shall be saved, and your house.**” This is God’s answer—Believe on the Lord Jesus Christ. Dear readers, if you have not yet set your deadly doing down and come to the cross empty handed, relying solely on Christ and

His work so that you might receive eternal life from God as a free gift, believe now, and what happened to the Philippian jailor will happen to you—SALVATION.

*For by grace are ye saved
through faith;
and that not of yourselves,
it is the gift of God—
Not of works,
Lest any man should boast.
We are His workmanship...
(Eph. 2:8-9)*

Confronted By Christ

The Gospel accounts record the details regarding the final days of Jesus Christ's life, which are some of the most momentous events in history. God the Creator came to mankind in the Person of Jesus Christ, and we killed Him. We should have worshipped Him and honored Him and instead we killed Him.

Passages in the Gospels like Luke 22 and Matthew 26 give an account of some of the things that occurred just before Christ was put to death. While too long to print here, please follow along in your Bibles. In these accounts, He confronted many different people. We are going to focus on just three—Judas, Pilate, and Peter--and see how they responded to Christ, one way or another, for better or for worse.

Snapshot 1--Judas

Judas Iscariot was the son of a man named Simon and was called by Christ to be one of His 12 apostles. Belonging to the 12, Judas was brought into close contact with Jesus Christ. They traveled together, they ate together, and they worked together. Soon, he was trusted enough to be made the group's treasurer. How did Judas respond to his encounter with Christ and the great privilege Christ extended to him to participate in His work?

First, he forsook his privileged position. Jn. 12:6 tells us that Judas **was a thief, and had the bag, and bear what was put therein.** The word 'bear' here has the idea of bearing away or carrying off. He was absconding with the funds! Judas was a thief. He stole the money that belonged to Christ and His work. But he did not stop there. Second, Judas, having forsaken the Lord's work, found it a no big step to forsake the Lord Himself. Lk. 22:3-6 says, "**He went his way, and communed with the chief priests and captains, how he might**

betray him (Jesus) unto them. And they were glad, and covenanted to give him money."

Not long after making this deal with the chief priests, Judas was bold enough to go to dinner with Jesus in the upper room. Judas reclined so close to Jesus that they dipped bread in the same dish. Jesus knew what was going on though. "**Verily, I say unto you that one of you shall betray me**" (Lk. 22:21). After dropping that bombshell, He added that the one "**that dippeth his hand with me in the dish, the same shall betray me.**" The other disciples answered quickly, "Lord, is it I?" They recognized something about the evil in their own hearts. It was not outside the realm of possibility that one of them could betray Christ. Judas, however, hesitated, but fearing the silence might cause suspicion, he said, "Master, is it I?" Jesus answered, "Thou hast said" or yes.

Soon after this exchange, Jesus left the upper room and went outside Jerusalem into the Garden of Gethsemane with some of His disciples. He went off a little way to pray, agonizing over the events that lie before Him. He knew they would soon arrest Him. He knew He would soon suffer the worst of trials. He knew He would go to the cross. He knew that while the physical aspects He was about to suffer would be horrible, the spiritual aspects would be even worse. God the Father would look down at Christ and His cross, then He would place all the sin of humanity onto Christ there, then He would pour out all His righteous wrath against sin upon His Son, the Righteous One, and then...*He would turn away*, leaving Christ to endure the debt and penalty of our sin (for He had no sin of His Own)—which is DEATH—*all alone.*

Movies like the Passion of The Christ may be good at showing the physical aspects of Christ's suffering, but they cannot really convey the spiritual aspects of His suffering very well. The horror of the cross was not so much seen in the beatings and the mockings and the crown of thorns and the nails driven through the hands, as bad as those were, but in the spiritual aspects of suffering that occurred when God poured out

His just wrath on Christ as He bore the weight of our sins on the cross.

He was about to be immersed in the pit of sin and hell. He had all the sin of all mankind placed on Him, drawing onto Himself like a lightening rod all God's infinite judgment and wrath. He continued praying in the Garden, "**Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done**" (Lk. 22:42) Of course, He knew that there was no other way. This work He was about to do on the cross was the only way; it was God's way, and He submitted Himself to it willingly.

Now, Judas came back on the scene. Judas knew Christ's habits. He knew He would be there in the Garden praying. "**And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss**" (Lk. 22:47-48)? In Mat. 26:50 we see that Jesus never gave up on Judas. He kept reaching out to him, calling him not only by his name but by the title 'friend'. "**Friend, wherefore art thou come?**"

Would there have been forgiveness for Judas? Of course! Jesus continues trying to win him back. Judas, however, had already made up his mind. For 30 pieces of silver he decided to betray Jesus to the religious leaders of Israel. Jesus could have escaped. Matthew 26 tells us that with one word Jesus knocked over the whole crowd, and that He could have called forth a whole army of angels. Maybe Judas expected Him to do just that. But Christ went willingly because He knew that this was the work He was sent to do. The work of the cross would provide salvation for lost sinners, and He was the only One who could do it.

Mt. 27 tells us that Judas repented of what he had done. He regretted having betrayed Jesus Christ. He felt guilty about it. But it was not the kind of guilt that causes someone to change their mind, leading them to make a positive response about Christ. It was the kind of guilt that is just sorry for

having gotten caught. Judas was doing the "perp walk." You have seen it on TV. The 'perp' walk is when perpetrators of a crime are being escorted into court or taken to jail. They do not march in with their heads held high and smiles on their faces. They rush in as fast as they can past the cameras, bowed over with heads down and covered. They are not ashamed for what they did. They are ashamed because they got caught.

The religious leaders were unsympathetic to Judas' guilt over his betrayal of Christ, so Judas threw the money down, ran out and hanged himself in despair. Such is Judas' response and its consequences. The Lord Jesus Christ had brought Himself to Judas, had given him a place in His work, and had made him His friend, but Judas rebelled against Him, rejected Him and denied Him, resulting in his own destruction.

Snapshot 2--Pilate

Now, let's aim the camera in a different direction and look at Pontius Pilate, the governor of Judea at the time of Jesus' crucifixion. Luke 23 tells us that after Judas betrayed Christ and was captured by the mob, they took Him to the gates of Herod's palace before Pilate where they accused Him of inciting the people to rebel against Rome. Rome did not tolerate rebellion. They came down on it like a ton of bricks. Years later, the Jews did rebel against Rome. Rome came, sacked Jerusalem and destroyed the temple.

Jesus never incited rebellion. He never said do not pay your taxes. He said, Give unto God what is God's and unto Caesar's what is Caesar's. Their accusations were false, and Pilate recognized it. He questioned Jesus and found no fault in Him. What irony. Here you have Pilate, a corrupt politician, sitting in judgment on Jesus Christ who is absolute God. What a joke. But even Pilate recognized that Jesus was innocent of the things they accused Him of.

Now, if Pilate was a person of integrity and not worried about the political ramifications, he should have seen to it that Jesus was released in safety. But Pilate was afraid that Jesus'

accusers would go over his head and report to Rome that he was messing things up. In short, he was afraid of losing his job. Rather than dealing justly with the situation, Pilate starts looking for a way out. He thinks he has found one in the fact that Jesus was from Galilee. Ah-ha, Galilee fell under Herod's jurisdiction. So...he would send Jesus to Herod and wash his hands (figuratively) of the whole affair. Pilate thought he was off the hook.

As it turned out, Herod actually wanted to see Jesus because he had heard of Him and wanted to see a miracle (Lk. 23:8). All Herod wants is a magic show. When Jesus not only refuses to perform a miracle but also refuses to answer his questions, Herod mocked Him and sent Him right back to Pilate.

Sorry Pilate...Jesus was back. Pilate was back on the hook. He had to come up with another way of getting out of the middle of this messy issue of Christ and His innocence. He told the crowd that since neither he nor Herod found any fault with Jesus, he would just beat Him up a little and then let Him go. But these people did not want him beaten up and released. They wanted Him killed.

Mt. 27 tells us Pilate's next desperate maneuver. It seems that every year the Governor releases a Jewish prisoner, usually someone thought to be undeserving of jail, to the people. They were usually political prisoners the Romans released to show good will on their part. This year, however, Pilate looked for the worst criminal he could find and came up with Barabbas, a murderer and a thief--a real creep, a low life, a lewd fellow of a baser sort. Pilate was certain that they would pick the innocent Jesus over guilty Barabbas to be released. Again, he misjudged the mood of the crowd. They demanded that *Barabbas* be freed! Having run out of options, Pilate asked, "What should I then do with Jesus?" The crowd yelled back, "Crucify Him!"

Pilate, trying hard to get out of having to deal with Christ while at the same time avoiding a riot, washed his hands (now literally) of the whole matter, releasing Jesus, not to His

freedom but into the hands of the angry mob. Such was Pilate's response to Jesus Christ.

Snapshot 3--Peter

Let's aim the camera in one last direction at the events of this historic night and the people who participated in them. Let's focus in on Peter. Peter was the impetuous one; the one who spoke without thinking. Starting in Mat. 26:31, the Bible says Jesus Christ told his followers that they would be offended and scattered because of what was about to happen to their Master, Jesus Christ. Peter wanted to set the record straight. Maybe all the others would be offended by Jesus, but he would never be offended by Him. He would even die for Christ. Peter is bragging.

In Peter's defense, he did try to protect Jesus in the Garden of Gethsemane, drawing his sword on the servant of the high priest who came to capture Him. He ended up cutting off the servant's ear, but it is pretty certain that that was not what he was aiming for. Peter did try to hold the crowd back and when all the other disciples had forsaken Him and fled, Peter did follow behind as they led Christ to the illegal court proceedings. No doubt, Peter was expecting Jesus to have a glorious battle, become King of Israel and then usher in the glorious reign of the long promised Kingdom on earth in which Peter had been promised a place of rulership.

But before the glory of Christ reigning could occur, first, Christ had to endure the sufferings. It was in regard to these sufferings that Jesus knew His followers would forsake Him. In fact, He knew Peter himself would deny Him three times before the night was out.

As the mob dragged Christ to the High Priest, Peter followed, hovering around on the fringes and hiding in the weeds, watching what would happen. It might have been better for Peter if he just left, like the other disciples. Maybe Peter

remembered what Jesus had said earlier about his denials and was trying to prove it was not so.

Along the way, Peter entered a gathering around a fire where a young housemaid started staring at him. She knew him. But from where? She had seen him somewhere before. Where was it? Then it suddenly dawned on her. She saw him with Jesus! “You were with Him!” she said. Peter replied, “No I wasn’t. I know Him not.” **Denial One.** Then he came upon a man who recognized him and said, “You were one of his (Jesus’) followers. I know it.” Peter declared adamantly, “I am not!” **Denial Two.** Then an hour later someone else recognized that Peter had a Galilean accent. So did Jesus. The obvious conclusion was that Peter was with Jesus. Peter persisted, “I don’t know what you are talking about! I do not know Him!” **Denial Three.**

And then...the rooster crowed, and everything Jesus said the night before came flooding back into Peter’s mind. Perhaps Peter had forgotten what Jesus told him or maybe he had not yet put the events together in his mind, but suddenly the cock crowed, and it all came back to overwhelm him. Jesus Christ said Peter would deny Him three times before the night was out, and that is exactly what Peter had done. Jesus turned and looked at Peter; Peter stood looking at the Lord. In that moment of eye contact, Peter realized what he had done, fled in despair and wept. No doubt, Jesus’ expression was one of compassion. No doubt, Peter’s was one of horror and anguish.

Snapshot 4--YOU

Each of these three men--Judas, Pilate and Peter--were confronted by Jesus Christ. All 3 needed to be forgiven and Christ offered forgiveness to all. Each one needed to deal with who Christ is and what He has done. Some in the end responded positively, like Peter. Some responded negatively, like Judas and Pilate. Dear reader, how will you respond?

Maybe you have been responding like Judas. Maybe you belong to a ‘Christian’ denomination or church, claiming to

be Christ’s friend and making use of His things, when, in fact, you deny His Word (the Bible), deny what He accomplished on the cross (on your behalf) and deny who He claimed to be (absolute God). Judas denied Christ, bringing ruin and despair onto his own head. Are you doing the same? But all the while, Christ keeps reaching out His hands, inviting you to be with Him.

Maybe you have been responding like Pilate. Maybe you have used every trick in the book to escape having to deal with Christ at all. Maybe you have shoved Him away or have tried to make Him someone else’s problem, ruling Him out of your thinking. Maybe you will discuss any other topic like the latest movies, the latest politicians, the latest athletes, the richest and the most famous celebrities, but you will never ever discuss Christ. But Christ keeps coming back to you. He will never ever give up on you.

Maybe you are a believer who loves the Lord Jesus Christ but have failed Him. Isn’t it interesting that after Christ’s resurrection the Bible repeatedly makes the point that the Risen Christ appeared to Peter. The same Peter, who a few days before denied Christ, would, after seeing the resurrected Christ, enter the temple and boldly preach a message about Jesus Christ--the One they crucified! (Acts 2) The same Peter, who a few days before denied Christ because he feared a young housemaid, would, after seeing the resurrected Christ, proclaim to all that he is one of Jesus’ followers. The same Peter, who a few days before followed in the shadows and hid in the weeds, would, after seeing the resurrected Christ, stand before the men of Israel and declare Jesus to be the Christ and King of Israel.

God used Peter in many and mighty ways even though he had denied Christ. Christ kept a strong hold on Peter even if Peter let go of Christ. That is salvation. That is eternal security. And He will do the same for you and for me.

This gives all of us some hope. The unbeliever can be certain that Christ will never stop confronting him and reaching out to him. Simply believe on Him, trust in His work and rely on who He is, and be saved forevermore. The believer can be

certain that Christ will never let go of him even if he has disappointed his Lord and Savior (and who of us has not!). For all there is forgiveness, not according to our work or performance, but according to infinite riches of God's grace (Eph. 1:7).

Everyone needs to deal with Christ. The single most important issue on this earth in this life is: What will you do with the Lord Jesus Christ? Are you going to deal with Him in a way that leads to ruin and destruction? Or are you going to deal with Him in a way that leads to forgiveness and eternal life?



Reading Suggestions

One of the best Bible study books for your library is Things That Differ by Cornelius Stam. The lessons in this book explain the fundamentals of rightly dividing the Bible. II Timothy 2:15 identifies “rightly dividing” as the God-prescribed method of studying His Word. It says: “**Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**”

To rightly divide is to study God's Word the way He intended. If we are to understand our Bibles, appreciate what God is doing today and intelligently participate in it, we must make the same distinctions in the Word that God makes. The three most fundamental distinctions are these:

1. *The Distinction Between His Heavenly and Earthly Purposes.*
2. *The Distinction Between His Mystery and Prophecy Programs.*
3. *The Distinction Between The Church, The Body of Christ, and The nation Israel, His Two Peoples.*

Appreciate these basic distinctions found in God's Word, and the Bible will open up for you. Maybe for the first time the Bible will make sense and be a joy to read. Who knows? It may just revolutionize your life.

If you would like a copy of the book, Things That Differ, please contact us. We request a donation of \$10.00 to help defray costs.
Thank you.