

Gospel

Redemption

The central fact of the gospel is the sufferings of Messiah — more space is given in the gospels to his suffering than any other phase of His life. All gospels give considerable amount of attention to His death. It was, “the last of life for which the first was made.” The epistles are filled with references to His death and its purpose. It was the Sacrifice offering of the Sin Bearer, the Substitute. We have redemption through His Blood, now present (Eph 1:7), and also redemption is future (Eph 1:14). Col 1:14 — We have present redemption through forgiveness of sins, and there is a day of redemption, which is future (Eph 4:30, like 1:14).

Rom 8:18-25 — The redemption of the body, verse 23. The first redemption must be real for the last redemption to come true. The first redemption is through His Blood; the second redemption is through His Spirit — the work done for us and the work done in us. 2 Ths 2:14 is the product of the last redemption, the redemption of our body (Rom 8:23; 1 Ths 5:23). First spirit, second soul, third body — the saving of the spirit, soul, and body — all three found blameless in the day of redemption (Col 1:22-23).

Redemption is the freedom of a slave through the death of Messiah — forgiveness is through His Blood — redemption and forgiveness (Col 1:14; Eph 1:7).

Titus 2:14 — He gave Himself for us to redeem, forgive us, in order that He might redeem our soul from carrying out lawless deeds, and to purify for Himself a people for His very own possession, thereby being zealous for noble or good deeds. *Zealous* means enthusiastic.

Rev 3:19 — Ardent in the pursuit of repentance, or as in Titus 2:14, good deeds — passionate arder in the pursuit of good deeds — or repentance, or anything, eager for — having enthusiasm. *Enthusiasm* means to infuse a divine spirit, inspired by God in order to obey. Titus 2:14 — For all who are redeemed, here is a stipulation, as in Col 1:23 — being zealous for good deeds is a *stipulation*. If one does not have an imagination that is warmed and a mind that is excited with love for the brethren in doing good deeds, then he is not inspired by God, has not

been redeemed by the blood, so as to be filled with the Spirit. Heb 10:24 — Consider as a mind hot with imagination, how to stimulate one another to love and good deeds. Unless we have a mind hot with imagination on this, we are not holding fast to the confession of our hope (Heb 10:23; Col 1:23) of the gospel.

Consider — consider the word *consider*. What is it to obey this command so as not to fall into the same dissipation as our forefathers? (Heb 3:12-14; Lk 21:34). *Consider* means to fix the mind on with a view to careful examination, to ponder, study with serious deliberation. Let us consider how we may spur one another on to love and good deeds — this is the narrow way (Mt 7:13-14).

Titus 2:14 — This and Heb 10:24 is redemption through his Holy Spirit who has been imparted to us, and in obedience to Him then there will be no fear of judgment (1 Jn 4:17). Lk 18:1 is the answer.

The sinner accepts YHWH's acceptance of His offering for himself, although he is in himself unacceptable. He first consents to his sin, his offering — he is in perfect agreement with YHWH concerning his sin as worthy of death (Eze 18:4). We give our consent when we yield (give up) that which we have a right to withhold.

We cannot give our consent to something abstract or to an opinion, but only what we have come to know in reality or truth. *Assent* and *consent* are different — mental assent is not based upon conviction, but consent is.

Consent means literally to think with another. Your consent along with YHWH's — before forgiveness is accomplished in your conscience. Paul consented to Stephen's death. “Do not consent with sinners” (Pr 1:10). You deliberately know what you are doing.

Both remember the sin or offense — the broken law. Both must consent before both can forget and forgive. One forgives and one forgets. They remember together — in forgiveness between two people, both must come together and remember. Then forget together.

The grace that one must have to consent and accept also provides grace for new direction and new life — if not this, then there was no grace for the first — no salvation transacted.

One is forgiven, just or righteous, when he is brought under the will of YHWH — into His government in the Church, as a covering representing the covering which forgiveness provides. No one is upright before this transference — out from under one dominion and into another dominion (Col 1:13). No transaction of forgiveness or redemption has transpired until this transference has taken place.

One must be brought under the will of the Father (Mt 7:21) before justification is accomplished, into right relationship with the will of YHWH. The gospel accomplished this (Rom 1:16-17).

Mt 6:33 — Kingdom = His rulership over your life in a definite “place” and government, as in Col 1:13, if one exists. Righteousness = right relation to YHWH's will (Rom 1:17), by faith.

Event, Person, Community

Heb 13:8 — Yahshua is the same yesterday and today, yes, and forever, yet He cannot be understood apart from:

1. the Event which happened 2000 years ago in Palestine;
2. the living Person whom we experience here and now;
3. the Community — we experience Him as He comes to us through the community, whose preaching bears witness to that event in which the word became flesh and accomplished the work of YHWH on earth.

One cannot experience this same Yahshua unless he experiences Him through His Sacrifice 2000 years ago. Forgiveness and receiving the Holy Spirit must be based upon the gospel message of the historical Messiah who died on a cross as your Substitute for sin, in which you deserved to die, and being convicted by this good news by the Spirit of this Historical Savior. You can now experience this same Savior today and forever.

But who is adequate for such a message, to bring the historical Messiah to this day, to be experienced by those who hear your message?

The Word who became flesh must be embodied in us, the Body of Messiah.

Jn 6:48-59; 1 Cor 10:17; 12:12,27

He who died on the cross 2000 years ago in Palestine must so extend His death into us that we also die with Him (2 Cor 5:15; Gal 2:20). His resurrection from the dead must be so extended to us that we be raised into newness of life (Col 1:24). Only from this community will anyone know the presence here and know of Him who died and was raised for their justification. He confronts us and others now in preaching, teaching, and good deeds of the Saints — in preaching, forcing us into the agony of decision in which we must choose between remaining in our false existence of giving ourselves to the historical here and now, and for all eternity Messiah — thus entering into true relationship with YHWH and man.

Unless our forgiveness is based upon the sacrifice, there is no real forgiveness — as millions who profess this forgiveness will die in their sins with the “unchanged lives” they demonstrated. To save us it is necessary for Messiah to accomplish a radical change in us.

The Messiah who comes to us now through the community which preaches Messiah and Him crucified, sacrificed as the substitute **IN TERMS OF THAT EVENT**. There is no separation between Yahshua of history and the one in the community or assembly of YHWH today.

The hope of the gospel (Col 1:22-23) is the presentation of every man who heard and is sealed with the holy Spirit (Eph 1:15; Col 1:28), perfect and complete in Messiah, the purpose and effect of the reconciliation (Eph 5:27).

Rev 3:2-5 is an example of those not enduring in this hope. They were not presented blameless without spot or stain or wrinkle. They were disqualified to walk with Him in white.

The gospel, if obeyed within the Body, will present you before Him holy, blameless, and without reproach (Col 1:22). This is the hope of the gospel of the kingdom — **THE GOSPEL IS ALWAYS THE GOSPEL OF THE KINGDOM.**