

Sunday, September 23, 2012
The Who, What, When, Where, Why and How of Salvation
Part II of III — The Who and the How

In last week's message we looked at the WHY of salvation. This week we are going to look at the WHO and HOW. In last week's message, we realized that *if* we are going to understand the need and purpose for salvation, we would have to understand what the purpose for man was in the first place. We know that man was *created* for the purpose of *ruling over the earth*. God stated His purpose as He was creating the man and the woman in **Gen 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."**

We saw that man was to replace the incumbent ruler over the earth, Lucifer, who had previously disqualified himself through his ancient rebellion against the sovereignty of God. We looked at a passage in Isaiah chapter fourteen, in which Lucifer was described as seeking to raise his throne above his equals in the heavens, seeking to sit on the mount of assemblies in the recesses of the north, even seeking to make himself like the Most High God. This rebellion brought about not only the discretion of his sanctuaries, but also his disqualification to continue in his position of ruling over the earth for eternity future. As a result, God restored the desecration and created man to take Lucifer's position of rulership.

Last week we also came to realize that in creating man (both male and female), God created them in His Own image and likeness. God is a Trinity — Father, Son and Holy Spirit, and He is covered in light and clothed with royal robes of splendor and majesty, a description which portends His Sovereign Rule over the Universe. We know that man being made in God's image and likeness is also a three-part being — spirit, soul and body. We'll remember that when God formed the man out of the dust of the earth, He breathed His life into the man: **Genesis 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.** Man was very unique in this, as it is not stated that God breathed His breath into any other created being— not the birds of the air, nor of the fish of the seas, nor of the beasts of the earth. Apparently, God's breath is one of the ways that separates man from the

other created beings on the earth, in that it was God's breath that imparted God's Spirit into the man.

We also know why God "made them male and female": **Genesis 2:18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."** We specifically know that God made a helper suitable for the man by causing a deep sleep to fall upon the man, and while he slept, God opened up the man's side, took a part of his body, and from that part of the man's body, God fashioned (Lit., *built*) a helper suitable — an individual who was made up of the very flesh and bones which had been taken out of the man's body. Then God's Word says: **Genesis 2:25 And the man and his wife were both naked and were not ashamed.** We know that this nakedness refers to a partial nakedness in that their bodies were covered with light (glory) in the expectation that one day they would don the clothing of the royal garments of splendor and majesty so that they could rule. But before they would be clothed with royal garments and rule, they were to be tested for obedience. The point of testing was the *tree of the knowledge of good and evil*. **Genesis 2:16 And the LORD God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."**

Life, as it is initially presented in these early chapters in Scripture would speak to the way in which we should view life.

- ***Life is having God's Spirit within.***
- ***Life is being covered with God's glory, while awaiting the reception of royal robes (garments of splendor and majesty), reflecting the image and likeness of God!***
- ***Life is being able to fulfill the purpose for which man was created, that to rule over the earth.***

This life is juxtaposed to *death* as it is initially presented in Scripture (also speaking of a death which is unique to man). And this is the way in which we should see death as it is presented in Scripture, being the opposite of life (the life as it is presented in Scripture).

- ***Death takes God's Spirit away.***
- ***Death removes the covering of glory (thereby making it impossible to receive the royal robes, (garments of***

splendor and majesty), thereby *not* reflecting God's image and likeness.

- ***Death* is not being able to fulfill our created purpose, that to rule over the earth.**

As revealed in God's command to the man, *sure death* would be brought about by disobedience to this command. Death, then, is the opposite of life. And if we are to understand the full scope of salvation as it is presented in the Scriptures, we would have to remember how life and death are presented, for herein lies the basis for understanding salvation in its fullest sense. We must study salvation in the way God lays it out at the beginning of His Word. If salvation is the answer or reversal of death, then in order to understand salvation correctly, we would need to understand death correctly. And if we are to understand death correctly, we would have to understand life correctly! And it all starts at the beginning.

We know that the woman was deceived by the very one whose place she and the man were to take in ruling over the earth. **Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.** This nakedness is a different type of nakedness than what we saw in Genesis chapter two. Here, nakedness would be *complete nakedness* with shame attached to it. They became utterly naked because they had lost their covering of glory through disobedience to the command, and sought to hide themselves from God, making loin coverings for themselves from the leaves of fig trees. This condition of shameful nakedness explains, at least in part, the death that resulted from the sin of disobedience. And as a result of that sin, every person ever born to a man and a woman would be born:

- dead spiritually,
- in an utterly naked condition,
- in a physical body that is susceptible to sickness and death.

God had set precedence in the reproduction of created beings **on the earth**. Created beings would only be able to reproduce *after their own kind*. We can

see this in **Genesis 1:24** Then God said, “Let the earth bring forth living creatures after their kind... **25** And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind... And the same would be true of Adam and the Eve as we can see in **Genesis 5:1** **This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image...**

Death through sin did not do away with any of the three parts of man, but death certainly altered God’s image and likeness in all three parts. Death affected man’s spirit and soul and body, hence man is no longer in God’s image and likeness. Procreation in Adam’s lineage would be according to his likeness and his image. Not only can we see this in the passage we just read in Genesis chapter five, but also in **I Corinthians 15:22a**, we read the simple statement — **For as in Adam all die...** So now, due to sin:

- **The SPIRIT of the man** *is dead*, being *separated from God* even at the moment of conception. It is the *spirit* of man which is the God-conscience part of man. **John 4:24** “**God is spirit, and those who worship Him must worship in spirit and truth.**” When God breathed His breath into man (and *he became a living being*), this formed a *spiritual* union with God which was done away with in Adam’s sin. In salvation, our *spiritual birth* addresses this part of death — the lack of communion with God, Who is Spirit. Salvation addresses our dead spirit, bringing us to spiritual life!
- **The SOUL of the man** is dead being *utterly* naked, that is having no covering of glory, and no ability to receive the garments of splendor and majesty portending rulership. It is the *soul* of man that is the man-conscience part of man. At the moment of sin (i.e., the moment of death) Adam and the woman recognized their utter nakedness and sought to hide themselves from God. In the death of the soul, man is separated from sharing the Glory of God, and thereby disqualified from being able to fulfill his created purpose! According to the Scriptural context of this first mention of death, we would have to see this as one of the three facets of death through sin (this one affecting the soul, our man-consciousness)! In salvation, it is the *salvation of the soul* which addresses the death of the soul — the lack of the covering of glory. The *salvation of the soul* (which we will look at in

depth next week) addresses our darkened soul, allowing us to be covered in glory, and eventually clothed with the royal garments of splendor and majesty thus giving us the ability to fulfill our created purpose. This is the salvation of the soul!

- **The BODY** — the death of the body is really easy to grasp. It is the physical body that houses both the spirit and the soul. When the **body** dies *the spirit and the soul become separated from it*. One thing we will see next week is that the resurrection of the body *should not be seen* as the “salvation” of the body, as so many of us might want to think. Every person who has died (or will yet die) will experience bodily resurrection, both saved individuals as well as unsaved. No, the *salvation of the body* is referred to in Scripture as *the redemption of the body* and is inextricably linked to the salvation of the soul. (Again, we’ll look at the death and salvation of the soul and the redemption of body next week.)

With *life* allowing man to be in the position to rule, and with *death* completely taking that possibility away, then we would have to see death as affecting all three parts of man. And if we would see that, then we would see that salvation *must affect* all three parts of man as well, if man is ever to step into the position for which he was created in the first place. Paul refers to the three parts of man in **I Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

Now, with the WHY of salvation clear, we can begin to look at

The Who and the How of Salvation

In writing to the Church at Ephesus, Paul reveals the initial condition of every person at birth saying, **Ephesians 2:1 And you were dead in your trespasses and sins...** Then a few verses down, he explains Who does what in order to bring us out of that state: **Ephesians 2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)...** And then a few verses past that, Paul repeats again HOW this “being made alive” takes place: **Eph 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.**

This *gift of God*, which is *not a result of works* (our own works), is something that can only be received by faith. Since the *spirit* is the God-conscience part of man, then we can see that it would be the spirit that needs to be redeemed/reconciled first, for apart from union with God's Spirit, nothing in the spiritual realm would be possible for an individual who is spiritually dead. It is this *salvation by grace through faith* is exactly what needs to be first addressed in the overall scope of salvation.

Salvation – Our Spiritual Birth

The term *salvation* is used in several different ways in Scripture. Most generally, the word *salvation* not only refers to *being delivered out of something*, but also *delivered into something else*. For example: **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...**” If a person is to *pass out of death into life*, he must believe something that God has said/done. There is a place in the NT where the question concerning *what must be done in order to be saved* is so succinctly asked and answered. In Acts chapter sixteen, Paul and Silas were thrown into jail. It was here that the jailer asked *what he must do to be saved*. Paul's response was, “**Believe in the Lord Jesus, and you shall be saved...**” Of course, Paul was referring to believing in the death of Jesus on the cross for the forgiveness of sin. Once this simple truth is believed by an individual, that individual *passes out of eternal death (eternal separation) into eternal life*. The free gift of eternal life, which is otherwise seen as *spiritual birth* truly is as simple as that: **John 3:5** **Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, ‘You must be born again.’** In our *physical birth (that which is born of the flesh is flesh)* we were born *dead in our trespasses and sin*. We were born with a dead spirit—we were born separated from God. It is only through our *spiritual birth (that which is born of the Spirit is spirit)* that we are united with God. So we should *not marvel* that we must be *born again!* Remember the passage we just read: **Eph 2:4** **But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)...**

Therefore, it becomes easy to see that our *spiritual birth* (our salvation by grace through faith, bringing our spirit to life), is the portion of salvation that sets us apart from those who remain dead in trespasses and sin. But this part of salvation (the part dealing with spiritual birth) is only the beginning of a process that can bring an individual to being entirely sanctified— spirit, and soul, and body at the coming of the Lord. Next week we will look at the continuing process; but for now let's take an in-depth look at what is laid out in the Scriptures for us to understand concerning what it means to believe on the Lord Jesus Christ.

As simple as this truth is (the simple truth that Jesus died on the cross for our sins), there is a lot behind it! And these are things that should be understood at some point in our growth as a Christian— even if *subsequent* to believing the simple statement: *Believe on the Lord Jesus Christ, and thou shalt be saved*. So, we want to see how God laid out the complete Word picture in the Old Testament concerning Jesus' death on the cross. These things are laid out in what is called Old Testament *types*. Old Testament *types* are historical *people, places, events* and *things* which were recorded by men as they were inspired by the Holy Spirit to write what they wrote, for a God-given purpose. And the purpose for writing these things is far beyond the purpose of simply giving historical facts. The purpose was to lay out prophetic pictures — historical details of persons, places, events and things — which would tell what God wanted us to see in order to understand what His will is! These pictures then become prophecies that are fulfilled in their antitypes, so that the student of God's Word can see beyond the historical person, place, event or thing to the realization of what they each in fact point to

THE OLD TESTAMENT TYPES

Adam is a Type of Christ

Last week, when we looked at how God created the man and formed the woman, I mentioned that these things were instructive to us. The reason these things are instructive is that we can learn much about Christ as we study Adam. There are at least three Scriptural reasons for this:

- 1) Jesus is referred to in Scripture as *the Second Man, the Last Adam*: **I Corinthians 15: 45** So also it is written, "**The first MAN, Adam, BECAME A LIVING SOUL.**" The **last Adam** became a life-giving

spirit... ...47 The first man is from the earth, earthy; the second man is from heaven.

2) Adam was/is a type of Christ: **Romans 5:14b ... Adam, who is a type of Him who was to come.** Let's remember that a type lays out a WORD picture, which points to something beyond itself, a prophecy of that which will be fulfilled at a later point in time.

3) Adam's relationship with his wife is compared to Christ's relationship with His Wife-to-be in a passage in Ephesians where wives told to submit to their husbands and husbands told to love their wives — both for a specific reason: **Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her** [i.e. He died, and in His death His side was opened and out flowed blood] **26 that He might sanctify her, having cleansed her by the washing of water with the word** [the water which also flowed from His side in death], **27 that He might present to Himself the church in all her glory** [just as God presented the woman to Adam], **having no spot or wrinkle or any such thing; but that she should be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery is great; but I am speaking with reference to Christ and the church.**

So how is Jesus like Adam? And what can we learn about Jesus by studying Adam? In the first half of Genesis chapter three, when Adam found his wife in a fallen state, he *chose* to enter into her sin, knowing that this action would surely bring about his death, which it did. Jesus did the same thing: **II Cor. 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.** Actually this was the only way that Jesus could have died. He, being God, couldn't commit sin, and in a sin-free state, He could not have died. Sin is what brings about death. Yet death and shed blood was God's requirement for the forgiveness of sins. The death and shed blood of an Innocent had to take place! **Ro 8:3b ...God sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 in order that the requirement of the Law might be fulfilled...** So God the Father made

Jesus *become sin for us* (and Jesus willingly entered that place, just as Adam willingly ate the fruit) so that by His death, we might live. Yes, Adam was a type of Christ, and these things are instructive to us, as we learn more about Christ by studying Adam.

The Animal Slain in the Garden is a Type of Christ

Not only can we see that Adam is a type of Christ, but also we can see how God used the death and shed blood of an innocent animal in the Garden to cover their utter nakedness resulting in their wanting to hide from God (something that the works of their own hands—the covering of fig leaves — could never do). It had to be the work of God, and not the work of their own hands in this covering.

In the last half of Genesis chapter three, God slays an innocent animal(s) in order to cover the now utter (and shameful) nakedness of the man and woman. By killing this animal(s), we can see that the *death* of an innocent was brought about through its shed blood. This was set forth then as *God's requirement for the forgiveness of sin* — death and shed blood of an innocent — and this would always remain His requirement for the forgiveness and cleansing of sin! The fig leaf covering, which the man and woman made by the works of their own hands to cover this nakedness was not adequate. Only God could perform the work of an initial covering. (Remember, their sin had brought about their spiritual death so that they were no longer in union with God. And in being dead spiritually, they could **not** act in the spiritual realm. God had to act for them.) One thing to note here...even in covering themselves with the works of their own hands, they still sought to hide from God. They still realized that they could NOT come into union with God, all of which demonstrates that we can only be born spiritually through the work of Another. It would only be an act of the Creator Himself wherein an individual who is spiritually dead can be brought into union with Him through the in-breathing of the Breath of God—the indwelling Holy Spirit, thus becoming alive spiritually.

Abel is a Type of Christ — An Older Brother Kills a Younger Brother

Genesis chapter four gives the details of how an Innocent will be killed. In this chapter, Cain was a tiller of the ground and Abel was a keeper of the flock. Both brought offerings to God, but God was satisfied with one's offering and not with the other's. God was satisfied with Abel's offering, and dissatisfied with Cain's. The Book of Hebrews gives the reason for this: **Heb 11:4 By faith Abel offered to God a better sacrifice than Cain,**

through which he [Abel] obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. Abel offered to God a sacrifice *by faith*, whereas Cain did not offer his sacrifice by faith. Simply stated, the former was acceptable to God (because of the faith involved), the latter was not. Therefore, God did not have regard for Cain's offering as He had regard for Abel's offering. This caused Cain to become angry, and in his anger (Gen. 4:5) when in the field together with Abel, Cain killed his younger brother! Abel's blood, even though he was dead, cried up to God as a testimony of *faithfulness (through faith, Abel still speaks)*! Jesus' blood also speaks to the Father: **Heb 12:24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.** Abel's blood still speaks; but Jesus' blood "speaks better" because Jesus' blood fulfilled the type set down by Abel's blood.

Abel being killed at the hand of Cain is a picture of Christ being killed at the hand of His Brother, Israel. **Matthew 23:35 ...that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.** Just as Cain was charged by God with Abel's death, so Israel is charged by God with Christ's death. Even the punishment for Cain is *typical* of the punishment for Israel — after killing his brother, Cain was banished from the land to become a vagrant wanderer upon the earth, yet not without God's protection and retribution if anyone should kill him. **Genesis 4:14 "Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me."** **15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold."** And the LORD appointed a sign for Cain, lest anyone finding him should slay him. The same holds true for Israel after killing Jesus. In 70 AD, the Jews were dispersed from the land, in order to wander upon the whole earth, yet they still have God's protection (as a nation) and His retribution for anyone attempting to kill them. Israel was/is scattered throughout the whole earth even to this day (though a remnant has returned to the land in a Zionistic movement). **I John 3:12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.** The same can be said about the Jews in Jesus' day. Their deeds were evil, and Jesus' deeds were righteous.

Isaac is Type of Christ— A Son Miraculously Born, then Offered as a Sacrifice

Again, in the Book of Beginnings, there is a picture revealing that the Innocent One, Who was to be slain, shall be a Son born through miraculous means! The type is laid out in Genesis 21 and 22, where God appeared to Abraham telling him that at a specified time he and Sarah would bear a son through miraculous means, and that this son would be the one through whom the promises given to Abraham would be fulfilled. At the ages of 100 and 90 respectively, Abraham and Sarah gave birth to Isaac, the son born through miraculous means at the specified time just as God had told them. Then some years beyond this son's birth, Abraham was instructed by God to offer his son— *his only son, the son whom he loved* — as a sacrifice on a mount which God would show him. Abraham, knowing what God had said about the promises being fulfilled through Isaac, obeyed immediately, believing that God was even able to raise him from the dead (Heb. 11:17-20). According to the specific God-given instructions, Abraham began his *three-day* journey to *a specific mount* where he would offer his son as a sacrifice upon a wooden altar, an altar made from the very wood which Isaac himself carried. When asked, Abraham explained to Isaac that God would *provide for Himself* the lamb (the lamb to be used as the sacrifice). And even as Abraham tied his son to the altar, his son — knowing what was about to take place— uttered not a word. Then, exactly at the point of Abraham lifting the knife to slay his son, God stayed Abraham's hand, telling him not to kill the boy. Abraham's faith had been demonstrated. Then God showed him a ram caught by the horns on his head (caught at the source of its own power) in a thicket of thorns. God told Abraham to offer the ram as a substitute in the stead of Isaac (Gen. 22).

This scene typifies, in minute detail, the Son of the Father (Who is The Ancient of Days) being miraculously born to a virgin at the specified time which had been previously prophesied. Then some years beyond this Son's birth, the Father offered His Son— *His only Son, the Son whom He loved* — as the Lamb to be sacrificed, the Substitute— on the very mount to which He had led Abraham and Isaac some 2,000 years prior. God, knowing that His promises would be fulfilled through Jesus, sacrificed His Son upon a wooden cross— a cross made by the very wood that He himself carried to the mount. And Jesus, knowing what was about to happen, uttered not a word! This time God would *not* stay His Own Hand; this time God would slay His Own Son, while He wore a crown of thorns, revealing that it was

His strength which ‘caught’ Him (if you will), bringing about His death—the strength of His position as the sinless Son of God, pointing to the day that, *because of His death*, He would wear the crown of glory upon the same Head that had previously worn the crown of thorns. *Three days later*, God raised His Son from the dead! The details of this OT Word picture are astounding!

Moses and the Spotless Lamb are Types of Christ

And finally we come to the culmination of the OT Word picture (at least concerning the death of Christ) in the Book of Exodus. Very specific promises had been given to Abraham concerning his physical descendants through Isaac and Jacob, with these promises being reiterated to Isaac and Jacob themselves. The twelve tribes of Israel were the physical descendants of Abraham through Isaac, then Jacob. Jacob had been given the name *Israel* by God (a name which means: *he will rule with God*), and it is Israel’s twelve sons and their descendants who make up the Nation of Israel. A portion of the promises given to Abraham concerned his descendants being sojourners, and eventually enslaved in a land not their own for a period of 400 years, and then being redeemed out of bondage by an individual whom God would raise up from among them (Gen. 15). In the fourth generation from the birth of Isaac, the 400-year period was coming to a close. Isaac’s great, great grandson, Moses was the one whom God would use to redeem Israel from the bondage of slavery through the sacrifice of a spotless and unblemished lamb the night of Passover. Through a series of circumstances seen in Exodus chapter two, Moses was raised in the Egyptian royal palace from which rulership throughout the then known world emanated. At the age of 40 (40 years being a number of years that would represent a complete period of time), Moses *forsook Pharaoh’s house in order to suffer the “reproach of Christ”* (Ex. 2; cf. Heb. 11:24-26). In his forsaking the riches and pleasures of royalty, Moses chose rather to suffer ill-treatment at the hands of his brethren, the Jews, rather than to remain enjoying the pleasures of royalty. The reason given for Moses’ decision and action found is in Hebrews 11:26 — *he looked forward to the reward!*

In the same way, at a predetermined time, Jesus laid aside His Glory in His Father’s House, and came to the field the world — in order to suffer reproach at the hands of His brethren, even enduring the shame of death upon a wooden cross as His body hung naked for all to see. And He endured this suffering *because of the JOY set before Him* (Heb. 12:2).

Jesus is not only typified through the actions of Moses in redeeming people from bondage, but He is also typified by the unblemished lamb that was offered as a sacrifice in each household the night of Passover. The blood of the sacrificed lamb was brushed onto the doorposts and lintels of their houses throughout the land of Egypt, signifying that a death had taken place within the house. When the Angel of God traversed the land killing the firstborn sons throughout Egypt, the applied blood revealed that a death— a vicarious death — had already taken place within that household, resulting in the Angel *passing over* that house. In essence, the firstborn son within that house *had passed from death to life*, due to the death of the substitute— an unblemished innocent animal. Here, in the Book of Exodus, the *culmination* of the OT Word picture is laid out.

It might be good to make note of the fact that even the Passover had to do with the eventual rulership which the Nation of Israel will one day exercise over the Gentile nations. We can see this in the fact that even Israel's first feast, The Feast of Passover had to do with *first-born sons* — the very ones in line to rule in the Coming Kingdom of Jesus Christ. Only sons rule in the kingdom of God. And within the scope of mankind, only first-born sons will rule in the Coming Kingdom of Christ.

This complete Word picture of OT types point to the means by which God would offer salvation through the death and shed blood of Jesus, as Jesus was represented in:

- The death of Adam when he entered into the sin of the woman (Jesus becoming sin for us).
- The death of the innocent animal(s) in the Garden at the hand of God.
- The death of one brother at the hand of another brother while in the field together.
- The death of a beloved son offered on an altar by the hand of the father.
- The death of a spotless lamb slain in the stead of the firstborn son in the houses in Egypt. (OH! And by the way, did you know that Jesus died on the day of the Feast of the Passover? While all the innocent and spotless lambs were being killed that very day throughout all Jerusalem, Jesus, our Passover was also being killed!) What a Word picture this makes! How could anyone miss it!

We could cry out with the voice of John the Baptist: BEHOLD THE LAMB OF GOD WHO COMES TO TAKE AWAY THE SINS OF THE WORLD!

So, how does one who is born dead in trespasses and sin receive his *spiritual birth*? In the words of the Apostle Paul: *Believe on the Lord Jesus Christ, and you shall be saved!*

Next week, Lord willing, we will take an in-depth look at the Salvation of the Soul and the Redemption of the Body.