

[illegible]

- Modern Misconceptions
 - Modern misunderstanding concerning works and faith, justification and sanctification, etc. all stem from a lack of knowledge about the full counsel of the Scriptures
 - Without question the Scriptures teach the importance of faith and faithfulness. In the flesh neither of these are possible but the Scriptures still speak conclusively about the Holy Spirit empowers believers to do both
- Israelite Typology
 - The greatest example of the combined nature of this salvation is the exodus from Egypt and conquest of Canaan. Though this typology shows up many times throughout the Scriptures, this is the clearest example of the fullness of salvation
 - Through Moses there is passive *deliverance*. Through Joshua there is active *striving*. Both are fulfillments of God's promise to Abraham and his offspring (Gen 17:8)
 - In conjunction with this conquest was the requirement of faithfulness to the law to retain the law (Lev 18:24-30). This law was given *after* the deliverance from the slavery of Egypt. The law was not a replacement for Egypt as a slave owner but was the direction of faithfulness
 - Though Christians may disagree on the degree of importance for the Mosaic law there is no disagreement that we are now under the "law of the Spirit" (Rom 8:2-4). This is signified in the history of the church by the Holy Spirit descending on Pentecost which was the day the law was given in the Old Testament (Acts 2:1-4)
- John the Baptist
 - The "gospel" (Luke 3:18) of John, consistent with the Old Testament, taught repentance and the kingdom. This flows out of the Old Testament prophets and their promise that David's kingdom would be restored upon the repentance of Israel
 - The controversy of John's message was that repentance was needed. The Jews didn't think they needed to be "justified". This theological struggle was the basis of Paul's letters to the Romans and Galatians
 - Jesus had this trouble convincing the more "Abrahamic" of the Jews that they were still dwelling in bondage to Egypt/sin (John 8:31-36)
 - The church's struggle today is with the kingdom element of John's teaching. The necessity of sanctification and "Lordship Salvation" has plagued the church as if
- Great Commission
 - Consistent with John's teaching is the conclusion of Jesus' teaching. As Jesus is teaching His final mission oriented lesson He commands baptism (associated with repentance) *and* disciples become obedient (associated with the kingdom)
 - In a deeper and more typological sense, Christ's words remind of God's words to Joshua (John 1:5-9). Christ will eventually tell the disciples that they are conquering the world (Acts 1:7-8) in fulfillment of God's promise to Abraham (Rom 4:13)

❖ Exodus: Christ's Deliverance

➤ Delivery from Slavery

- The primary function of God's spectacular work is the redemption of His people. It is freeing them from bondage to an unmerciful master. It frees them from working for vain and fruitless things. It frees them from wages that lead to death (Rom 6:20-23)
- This theme is found plainly in the songs of Zacharias (Luke 1:68-79) and Mary (Luke 1:46-55). The Messiah, from the Jewish perspective, is focused on removing bondage
 - The modern church finds itself a slave to many things. The truth of the gospel brings freedom from every oppression and every "Egypt". A complete study of the exodus typology should encourage the believer

➤ Justification

- The doctrine of justification is well documented in Protestant churches. Our sins were placed on Jesus Christ. His righteousness was counted as ours. This is a fine start to the doctrine of justification
- However irregularities such as being "justified from sin" (Rom 6:7) and Christ being "raised for our justification" (Rom 4:25) point to a larger perspective on the doctrine of justification
 - The full perspective of justification being a freedom to Christian living (Rom 6:12-19) is meant to encourage Christians. The freedom from sin in this life points to the complete freedom from sin that we will experience in heaven

❖ Conquest: Christ's Reign

➤ Reigning Warriors

- From a Biblical perspective Sanctification is begun in Justification. Believers are removed from bondage to become victorious. We become "slaves to righteousness" (Rom 6:18). Instead of being the Israelites who are in bondage in Egypt, the church becomes the church militant under a new Joshua, the Lord Jesus Christ
- The theological and practical ramifications of this alter the whole perspective of church life. Now believers who deny sanctification are the spies who despise the land for Egypt (Num 13:25-14:4)
 - This event in hindsight is easy for the believer to challenge. But it remains the ultimate description of the "Christian" who refuses to become militant against their sin
 - It is this group of people that God became "angry with" and came upon them in judgment (Psa 95:7-11; Isa 63:10; Heb 3:7-19)

➤ Sanctification --> Glorification

- The final stages of Salvation are the delivered rest after a *full and complete* conquest of the Promised Land (Jos 11:23; Heb 4:1-13). Thankfully this work will be faithfully completed by Jesus Christ (1 Cor 15:24-28)
- Not only is this a conquest of the church's external enemies but even of the internal sins they struggle with and against. This is the purpose of sanctification unto glorification (Rom 8:29-30)
 - Eventually a sufficient focus on this doctrine will remind us that *our* glorification is for *His* glorification (2 Thess 1:11-12)