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**A0947 – November 22, 2009 – Galatians 1:3-5 – The Centrality Of  
God In Christ**

Question: Why don't miracles happen anymore?

Answer: They do. I'm not saying they don't. I've had a number of people confused over what I'm saying over the years. Maybe I'm not saying it clear enough so let me clarify. I'm not saying, nor have I ever said that miracles don't happen anymore. What I'm saying is that God doesn't do sign miracles anymore. A sign miracle is what authenticates a human being as God's messenger. That's what I'm saying God's not doing. As per miracles in general God does miracles. It's just that He does them directly independent of some human being. So no more sign miracles, that's all I'm saying is not happening anymore. There are 4 periods of high frequency miracles in history. This isn't debatable, this is just an observation. Notice I didn't say there weren't a low frequency of miracles at other times. It's just that miracles at other times are very rare. I'm trying to point out that this is a pattern God is laying down in history so don't expect every generation to have lots of signs and wonders. Historically that isn't true. Historically you will have 1-2 generations of high frequency miracles and then they will fade out, then centuries later there will be a resurgence. You should also observe that the high frequency periods of miracles are all related to the Jewish kingdom. Now why is this? 1 Cor says Jews seek for a sign, Greeks seek wisdom. So miracles, signs and wonders have special significance to Jews not Greeks. They convince Jews, they don't convince Greeks. Greeks re-interpret. Greeks are rationalists, you can do whatever kind of miracle you want but they will re-interpret it according to the idol of natural law. That's the tendency of the Greek mentality. So what the Greek mentality is interested in is logic. What the Hebrew mentality is interested in is a sign from God, a miracle. However, even if a sign or wonder comes true that does not automatically mean that the person is a prophet or apostle. Remember, you have tests for these kinds

of people, they not only have to have 100% consistency in their predictions but they also have to have 100% orthodox theology. So if their theology is unorthodox don't listen to them no matter what they do, no matter how great they appear to be; they're not a true apostle or prophet. The Antichrist and False Prophets will appear to be great guys and they'll do signs and wonders that are so great that billions and billions of people will follow after them. Don't pay attention to all the smoke and mirrors, listen to what their saying, listen to their theology and test it. Lastly, medical cures are not miracles. That should be obvious but some people assign medical cures as miracles. Biblically they're not miracles, they are innovations in technology and for that we can be thankful.

Alright, last week we dealt with Paul's apostleship, Gal 1:1. He's got to establish his apostleship as having authority beyond more than mere human authority because the gospel is at stake. And so he says it is not sourced in men or indirectly through a man but he received it directly from God the Father and the Lord Jesus Christ. Now that gives you an extra dimension as to what happened on the road to Damascus in Acts 9. So let's review what happened on the road to Damascus. Paul was commissioned on the actual road to Damascus. Through archaeology we know where that road is today, we don't know precisely where Paul was on the road but tradition locates it about two miles outside the gate of Damascus. He was on his way to persecute Christians in Damascus; he walked into Damascus a Christian. So we have this tremendous shift in this man's life as the eternal election of God was actualized in time on that road. That's where he received direct revelation of the gospel, he believed the gospel, he was justified and he was commissioned for his apostolic mission. This is several years after the twelve became a unit, what Paul later calls the "super-apostles." So he's not one of that category, he's of the second category of "true apostles" and there were a number of men in this category. Paul's prominence as a preacher of the kingdom and a teacher of the Lord Jesus Christ was so great that it brought a number of attacks against his apostleship. The Judaizers who are trying to get these Gentile believers to submit to circumcision and the works of the Law of Moses attacked Paul's apostleship to undermine the gospel of grace alone through faith alone in Christ alone. So to combat this he has to defend it. We saw last time that basically his defense amounts to this: I do not consider myself worthy to be an apostle but I am an apostle though not of the twelve but my authority is equal to that of the twelve. So his authority is not

diminished, God the Father and the Lord Jesus Christ, are the source of Paul's authority and Paul's gospel. And therefore everything Paul says in Galatians is the very word of God.

Now having said that we want to go into vv 3-5. Vv 3-5 are apparently an early confession of faith made among the Galatians so they were familiar with this confession. Paul begins with this familiar confession at the onset of his letter which is one of the most succinct summaries of the gospel that Paul is afraid they have departed from.

**Galatians 1:3-5** Charis umin kai eirenen apo theou patros emon kai kuriou Iesou Christou <sup>4</sup> tou dontos eauton uper ton amartion emon, opws exeletai emas ek tou aionos tou enestotos ponerou kata to thelema tou theou kai patros emon, <sup>5</sup> o e doxa eis tous aionaston aionon, Amen. (NA27)

**Galatians 1:3-5** Grace to you and peace from God our Father and the Lord Jesus Christ <sup>4</sup> who gave Himself for our sins, in order that He might deliver us out of the present evil age according to the will of our God and Father, <sup>5</sup> to whom be the glory forever and ever, amen. (Author's translation)

**Galatians 1:3-5** Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom *be* the glory forevermore. Amen. (NASB95)

Gal 1:3, **Grace and peace from God our Father and the Lord Jesus Christ.** Turn to the OT, Numb 6:24 for the background of this expression. Paul is a Jew, a Jew well-trained in the OT Scriptures so he's going to quote and allude to the OT throughout his letters and I just want to show you where Paul is getting this expression **grace and peace** from. It's not just a pretty saying. It has a lot of theology behind it. The idea usually presented here is that **grace** is a Gentile greeting and **peace** is the Jewish greeting, and Paul just uses these stock greetings in his letter. I think there's a lot more to it than just literary style. Now in Numb 6:24ff you have what is called the Priestly Blessing. Here's what happened. In the OT you had the Tabernacle and later the Temple and in both of these structures there were certain pieces of furniture. Out in the court you had the bronze altar where the sacrifices took place and that signifies the need for sacrifice. Next you had the bronze laver and this is where the priests cleaned all the blood and dirt of their feet and hands that signifies the need for daily cleansing or

fellowship. Then inside the Holy Place you had, on your right, the table of showbread, twelve loaves signifying that Messiah is the bread of life. On the left you have the golden lampstand or menorah signifying that the Messiah is the light of the world, and directly before you was the golden altar and this signifies the prayers of the saints going up before God. Now through the veil you pass into the Most Holy Place and in this room you had the ark of the covenant, it had two guardian angels on the lid of the ark with their wings outspread and above that was Shekinah Glory, the visible manifestation of God that was present among the nation Israel from the Exodus 1440BC down to the Exile in 586BC. And the Shekinah was enthroned upon the wings of the angels so to speak, they are symbolic of the guardian angels that encircle the throne of God. This was all shown to Moses so he could build an accurate model of it here on earth to mirror the one in heaven and it was to teach Israel certain truths. Now the lid of the Ark of the Covenant is what we call the *kiporet* or the atonement seat and every year the Jewish high priest would go, according to Lev 16, into the Most Holy Place and he would put the blood on the lid of that ark and that would make atonement for the nation Israel. He did this once a year for the whole nation; it was called Yom Kippur or the day of atonement. And when the priest had finished his task of putting blood on the lid he would come out and he would say this to the nation. Numb 6:24, “The LORD bless you, and keep you; <sup>25</sup>The LORD make His face shine on you, And be gracious to you; <sup>26</sup>The LORD lift up His countenance on you, And give you peace.” Now look at that, verse 25 “grace,” verse 26 “peace.” That’s where Paul is getting this, he’s pulling it right out of the Priestly Blessing. It’s not just because it sounds nice, “grace to you and peace,” it does sound nice but why does he say it? Why does he stretch back to this particular blessing that was pronounced on the day of atonement and apply it over to the Galatians? Because now the final atonement has been made. Jesus Christ has made the final atonement. And so Paul says **grace to you and peace**.

Now let me finish the point of Numb 6 and then we’ll come back to what are grace and peace. When the high priest made atonement and came out he made this proclamation to the nation in the jussive. Now the jussive doesn’t mean this is a prayer or a wish, it’s a declaration. He’s coming out with a declaration of what the LORD just imparted. And he’s saying on the basis of the atonement just made that the Lord imparts **grace** and **peace**. So this is not some nice little prayer in Gal 1:3. This is saying **grace** and **peace** now

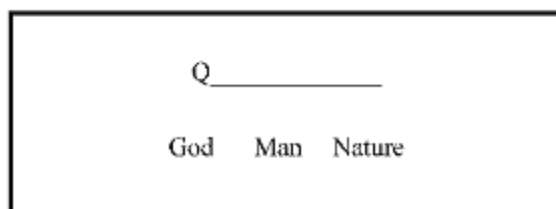
flow to you as a believer because Jesus Christ has atoned for our sin, now comes forth **grace and peace**.

Now **grace** is the word that means “unmerited favor.” That is, minus your merit, minus my merit, minus all human merit. That’s grace. Grace is the opposite of works. Paul says “if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace” (Rom 11:6). So grace and works are opposites and salvation can’t be by works or by grace plus works, it’s simply by grace alone. Then **peace and peace** is the result of the **grace**. Because of God’s grace toward us we have peace with God. So grace is the cause of our relationship, peace is the effect of our relationship.

Now what’s the source of the grace and peace? Paul tells us, **God our Father and the Lord Jesus Christ**. Alright, two persons, one source and we know it’s not two sources because both persons are brought under one preposition. So just like last week in verse 1 where “Jesus Christ and God our Father” came under the one preposition “through” so in verse 3 they both come under the preposition **from**. And what that means is when you have them controlled by the same preposition is that you can’t divide them into two different essences. Yes, two people, not two essences. In the Trinity we say there is one God in three persons. And then come the Mormons, the Unitarians, the Jehovah’s Witnesses, all these pseudo-biblical people and they say, we don’t buy the Trinity, you Christians have a contradiction with this Trinity business. Three doesn’t equal one. Let’s handle that briefly. Here’s the problem they say: you say one God, three persons. That can’t be, three doesn’t equal one. This is not a profound argument. Anyone with half a brain can understand the argument.

Let’s think through the argument. What they’re saying is that here we are and here is some quality, Q. It can be whatever: it can be truth, it can be justice, it can be space, it can be time, it can be number, whatever the quality. That’s why I just put “Q”. Here we’re dealing with numerics so we’ll put numerics as “Q”. And they’re saying here’s God, man, nature, they’re all underneath the same numerics, so numerics is absolute and universal. And since the numerics of three and one are contradictory then the Christian trinity is contradictory. What’s the problem with this argument? Anybody see the error Scripturally? We have just made an absolute universal statement that encompasses both God and man. Can we do that? Is God subject to our

abstract universals? That's an extremely arrogant thing to say. That we are so profound in our intellect, and we have so many degrees after our names, and we are so stunningly high in our IQ that we can come up with an abstract universal that encapsulates both God and everything else? That's arrogance not intelligence. Where do we get the authority to make a universal about anything; whether it's cause-effect, whether it's love, whether it's justice, whether it's right, whether it's wrong, whether it's numerics, whether it's space, or whether it's time? Whatever the Quality is we do not have the authority to state it as an abstract universal that applies to the Creator and creature in the same way.



That's what these pseudo-Biblical people are doing. They come with a definition of 'threeness' and 'oneness' as a (Q)uality that applies in the same way to God and man. After showing that something cannot be both 'three' and 'one' in the human realm, they merely apply it to God and thereby 'prove' the Trinity doctrine is self-contradictory. The answer is we disagree at the starting point of the argument. We don't agree that you can erect a universal above God and man. The Bible never sets it up that way. The Bible says you have the Creator and the creature and they're on two different levels. The Creator's (Q)ualities are never subject to any created (q)uality. Never. Did you catch that? The Creator's (Q)ualities are never subject to any created (q)uality. He's not subject to the same cause-effect we experience and He's not subject to the same numerics we experience. So Scripturally the Trinity is not a problem at all.

Now let's move on to verse 4. We said that Paul is declaring that grace and peace are imparted by God the Father and the Lord Jesus Christ to the believers at Galatia. Why? For the same reason the high priest came out of the Temple on the Day of Atonement and made the declaration of grace and peace: atonement has been made. But this time the atonement is once for all, it's the atonement of the Lord Jesus Christ.

And here's the atonement in verse 4, **who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, to whom be the glory forevermore. Amen.**

Now verse 4 the expression **who gave Himself for our sins** is an allusion to the OT Isa 53, the fourth servant song. The Messiah is the suffering servant, He serves us salvation. Isaiah says, "He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed." And Paul is alluding to the suffering servant of Isa 53. So again there's not much new in the NT, this is an OT truth Paul declares accomplished in the Lord Jesus Christ.

Now the expression **who gave** is an expression "for the death of martyrs among the Jews and soldiers among the Greeks". When we speak of a soldier giving his life for our freedom that's what this participial phrase means. We have men in this country, men from this congregation that have done that. They gave their lives for our freedom. Now take that idea of what these men sacrificed and translate it over from the finite realm to the infinite realm in Christ. He **gave Himself for our sins**. Jesus Christ is a sacrificial soldier who **gave Himself for our sins**.

Now notice two things about this. First, His death for our sins is a gift. Here we are, we have sin, we sinned in Adam; Rom 5:12, we are all sinners in Adam. But Jesus Christ didn't have any sin so He can't die for His own sins. He didn't have any sin to die for. But He gave Himself for our sins. So it's a gift. Gifts come out of the heart of the giver so this is the love of God in Christ. For God loved the world in this way, He gave His unique Son that whosoever believes in Him shall not perish himself but shall have everlasting life. Salvation is a gift.

Second, the Lord Jesus didn't have to die. He could have just gone on living forever and ever. Why? Because all death is the result of sin and since He had no sin He was not under the penalty of sin which is death. So Jesus Christ never got sick, Jesus Christ never got cancer, never would have. Jesus Christ could never die unless He chose to die. See, Jesus Christ had eternal life resident in Himself and John goes so far as to say He is eternal life and so to give up His life for our sins makes His eternal life available to all who are dead in sin. We are getting very close to the concept of substitutionary blood

atonement. Everything that has been said so far is leading us up to that doctrine so hold onto that thought and we'll come back to it in a minute, we just want to say a few more things first.

Now why? Why did Jesus Christ do this for us? Purpose clause, **to deliver us from this present evil age**. Now obviously if we need deliverance we're in a jam, we have a problem, whatever this **present evil age** is it has dominion over us. So let's look at the jam. We're in a jam we can't get ourselves out of. And since we can't get ourselves out of it then it can't be by our works, so our works are excluded. Why can't we do it? Because we are minus two lives. Go back to the Fall. Last week we said when Adam ate of the tree of the knowledge of good and evil he died two deaths. The day he ate it he died spiritually, that is his human spirit was separated from God. That's called spiritual death. Then 930 years later he died physically, that is, his human spirit was separated from his human body. That's called physical death. So all men die two deaths, first we are born in the spiritual death of Adam, and the penalty of spiritual death is separation from God. Second, eventually we die a physical death as a consequence of our spiritual death. And so all men are minus two lives and we need these two lives which is why we said last week that at the end of verse 1 it says "God the Father who raised him out of the deaths," plural. It's plural because it's referring to the two death's Jesus Christ died on the cross, not just one. He died two deaths. The first death He died was spiritual death for three hours of darkness when the sin of humanity was imputed to His account. During those three hours the sin of the world past, present and future were laid to His account and He paid the penalty for man's spiritual death in Adam. The second death He died was the physical death, it came after the three hours of His spiritual death and then He died physically. Now both of His deaths, because He knew no sin and was a beholder of eternal life, supply the two lives that we need. We can't supply those lives, we don't have any lives to give, and we're dead on two counts so Christ provides life on those two counts. And therefore Christ's spiritual death on our behalf provides for our spiritual life and that is what we call regeneration. Christ's physical death on our behalf provides for our physical life and that is what we call resurrection. So the two r's you want to remember: Regeneration answers to our lack of spiritual life and resurrection answers to our lack of everlasting physical life.



Now since He Himself knew no sin He wasn't dying for His sin, He was dying for ours as the verse says and so because He did this now His two lives are available to us. So this is a substitution. That's what it means where Paul says **he gave Himself for**, that preposition **for** is *uper* and it means on behalf of, in the place of. This is the concept of substitution, Christ is our substitute. He who knew no sin became sin on our behalf that we might become the righteousness of God in Him (2 Cor 5:21). So this is the doctrine of substitutionary blood atonement. Let's review the doctrine. You can see it in the Garden of Eden where God makes their clothing, you can see it at the Flood with the one ark but the big picture that gives you a foreview of the cross of Christ is the Exodus from Egypt. How did God say to avoid the tenth plague? Put blood over the door, just apply the blood, trust Me that I know what I'm doing here and I'll Passover, you'll be alright. That event is not just a little bump in history. That event is saying very clearly that God's way of salvation is through blood atonement. You say I don't like blood, blood is messy, it's gross. Yeah, it is gross. Why do you suspect it's gross? Because sin is gross. Ever pay attention to what's going on in the world? It's a mess, sin is messy. So a messy problem requires a messy solution.

Now when the NT comes to talk about the substitutionary blood atonement it expands it into three different angles. It gives us three words as to what happens. Each has its particular meaning. Each of these three terms have a particular kind of image, so what I'm trying to do is give you the imagery to associate with these three words. The three words that talk about salvation are **redemption, propitiation and reconciliation**.

The first word, **redemption**. We use that word in the English language just like it was used in Hebrew and Greek: when you redeem something. We use that economically. Immediately the word, redeem, has in the background an economic picture. The image, because it's an economic image, refers to going from debt to positive assets. Therefore, it means that somebody has given something of value to change a negative number into a positive number. It's not just going from minus one to zero, it's going from minus one to plus one. Just like justification.

If it's an economic term and God has designed the universe around the gospel, then it follows that being in debt or having this awful thing where creditors are calling you, your check bounced or something like that, the

feeling that goes along with that, that actually is an analogue to real spiritual debt. The creditors in this case are God's righteous demands. They're saying you're supposed to be this way, you're supposed to be that way, etc. Come on, I can't, I can't make the payment this month. That feeling of being in debt and being hounded by creditors is almost a one to one analogue to the feeling of needing to be redeemed. When you have chapter 13 syndrome, that's the feeling that God wants us to remember is to be associated with our spiritual state. We can declare bankruptcy in our human society, but it doesn't do any good to declare bankruptcy in the spiritual realm because He already tells us we're bankrupt. Big deal! The creditors don't stop coming to the door in this case. The righteousness and holiness of God keep on coming and there's no way to stop them. It's just constant harassment. In an unredeemed state our consciences tell us that we're unredeemed, that we don't measure up. It's a fantastic word because if you get redeemed financially, someone comes in and pays off all your debt, the accounts are settled, no more creditors hounding you, no more phone calls, nothing but blue skies. So obviously once you are redeemed spiritually your accounts are settled with God and the conscience can relax, you're free. That's the picture of redemption

The second word is a little more difficult to understand. It's **propitiation**. Propitiation is probably closest to what happened in the Passover. The word "propitiate" means to satisfy somebody who needs to be satisfied. In this case it's God's character of holiness that needs to be satisfied. In redemption the picture was I don't have the assets I need, I'm in debt and my conscience hounds me until someone comes and bails me out with the assets. In the case of propitiation I have to meet God's holiness. What's the human analogue in everyday life? We've all had this sometime or another. And that's when you're rejected by somebody. Typically it's a mother or father, maybe a teacher, but you just can't satisfy them, no matter what you do, no matter how hard you try it's just not good enough. You don't measure up and after awhile there's a wall between them and you. And you know you get the message; they don't want you in their life. You're just a failure. It can be very hostile, it can be friendly and we all just get along, but the signals are all there. You're not good enough and I'm living my life without you—you're on the outside, you're excluded. Now we've all had that feeling. We've all felt excluded or rejected by somebody. That's the analogue in human experience to the spiritual side that we simply do not measure up, apart from Jesus Christ, to God. He's not interested in our performance, how well we do at this or that, the clothes we

wear. He's not interested in all the little things and the gimmicks that we try to put on to satisfy Him. He's not interested! He's not even interested in good things we do to be accepted by Him. We don't come to God bribing Him to accept us with all our wonderful good deeds. Now when we're not accepted by someone and we're officially rejected from their life, then the initiative has got to come from them. What can I do? They shut the door on my face, they locked the door and I don't have a key. They do. If I am ever going to measure up, if I am ever going to satisfy God, and in this case God is not satisfied with me, I can't ever do it, then someone has to do it for me, and that someone is Jesus Christ. He satisfied God's character of holiness. He was without sin but He wasn't only without sin, He was perfectly obedient, so He satisfies.

The third and last term is **reconciliation**. That's pretty familiar.

Reconciliation has in the background a relationship that has been badly fractured, a relationship that has been characterized by hostility. The classic reference for this is Rom 5:10. We all know the verse. Here's a way the apostle Paul took this third word to describe salvation. In that whole section of Romans 5 he expands on that word. The idea of reconciliation is that there has been a war and now the war has ended and there's peace. In propitiation I feel excluded from somebody in sort of a passive sense, in reconciliation I've been at war with the person, and now we need to come and have a peace treaty. Look at the nouns, just the nouns, in Rom 5:10, "For if while we were enemies" While we were what? While we were "enemies." The verb, "we were reconciled to God through the death of His Son, much more, having been reconciled," past tense "we shall be saved by his life," talking about the Christian life.

The reconciliation occurs at the point you trust in the Lord Jesus Christ for your salvation. Before that you're at war with Him, you're His enemy and when you trust in Christ the atonement is applied. Just as the doors in the Passover: blood, blood, blood, angel of death passes over, I'm no longer considered an enemy. But the angel of the Lord, as He went over the houses of the Egyptians and there was no blood on the door, the enemy was within and He attacked them, He destroyed them, He crushed them, He was at war with them because they were at war with Him. On the homes with blood, Jewish or Egyptian, all He was interested in was the blood; if it was there, there was peace. Again, not because of who and what they were, but because

they trusted and received the one way of salvation. They were no longer at war with Him so He was no longer at war with them.

Alright, that's a quick review of substitutionary blood atonement that Paul's talking about in Gal 1:4 when he says Christ **gave Himself for us**, now we want to talk about why He did it. Why did He die for us?

And there's our purpose clause, **to deliver us**. We talked about the deliverance. We're in a jam, we need two lives, and He gives those two lives. Now we ask **deliver us** from what? Paul answers, **from the present evil age**. That's what we're delivered from. Now the Jewish way of thinking was that you have the present age of evil and the future age of righteousness. God created the world and in the world He created everything very good. So there's a period at the front of history that has no evil, no suffering, no death, no pain, no tears - that's the original and the normal state of affairs. What we live in now is not original, it's a by-product of sin and it's not the normal state of affairs, it's abnormal. So if death and suffering bug you it's because it should bug you, it's not normal. Normal is back at creation and all you are sensing is that things aren't the way they should be. They're not and the reason they're not is because of the Fall. When Adam disobeyed God then evil and suffering got mixed in with the good. There was a fall in both man and nature, the consequences of sin damage both man and the environment but the damage is limited, God limited the effects of the fall out of His grace. But all during this period where you have this mixture of good and evil you have death and suffering and pain, that's what Paul calls **the present evil age**. It's a period of time during which the world, the flesh and the devil hold sway. Satan is said to be the god of this world and the prince of the power of the air and he is very busy at work in the present age. But it's also this age that the Lord Jesus Christ came into and died a substitutionary blood atonement to deliver us out of this evil mess. Now you may be saying, alright, now haven't we had enough of this mess, how much more of this can go on? And if you're saying that just know what you're asking for. You're asking for the judgment. Because the only way to get good and evil separated out is by a judgment. And the judgment isn't a very nice picture, it's blood and guts, it's war. Why? Because men remain at enmity with God and Christ. So there is no final negotiating table where men sit down and work out the details of a world treaty that ushers in an era of peace. Man is a sinner, man is a mess and no peaceful negotiations will ever usher in world peace. Man wants peace

but he can't get peace on his terms. Peace comes on God's terms and the only way to peace ultimately is for the judgment to take place and that separates the two out. So, if you want peace just know to get to peace you have to first have judgment. So be glad the Lord has extended this period because every second He delays judgment means He's still giving grace to the human race, more time to repent and get right with God. When He's had it and He does judge then there's no more grace, there's no more opportunity for men to repent, the time is over, and they had their chance. The products of His grace go on, we're not saying that goes away, but as far as opportunity to repent, no. His grace is cut off at that point and forever and ever you have good and evil separate. There's not going to be another fall after this, its two spheres completely separated forever, one good, one evil. Now this is what Paul says Christ's atonement is all about, it's about delivering us out of this present evil age.

Now it takes place in three phases. What we call the three phases of sanctification. Phase one is your position. The moment you place your faith in Christ, God gives you a position "in Christ." At that moment you are eternally secure, you are adopted into His family, you're His child and nothing can separate you, you are regenerated, you are indwelled by the Spirit, you are baptized by the Spirit into the body of Christ, you are imputed the perfect righteousness of Christ and in the sense of your position you are perfectly obedient. But you are still in the present evil age experientially. Positionally, you've been delivered out of the present evil age but you still live here, you still have to live in the mess and deal with the mess day in and day out, you still sin. So you have Phase one your position but then you have phase two: your experience. We are in the present evil age but we're not to be of it, we're not to keep thinking the way of the flesh, we're to live a separated life. So this is the struggle. In God's eyes, perfect, you've crucified the old man and put on the new man. But experientially you struggle to live the new life; it's a point of tension in your soul and my soul because we can never live out our position perfectly in our experience. One day this will be resolved by Phase three because Phase three is when God gives you a resurrection body, you're glorified and then you won't sin anymore. You'll live a perfectly obedient lifestyle before God and that's our hope, that's the final or ultimate phase of our sanctification.

But those three phases God takes you through are the whole point of Christ giving Himself for you on the cross. He takes you out of this present evil age instantly in terms of your position, he takes you out gradually in terms of your experience and then finally He's going to take you out altogether from this present evil age, that's how far the cross of Christ goes.

Now quickly let's finish vv 4-5. If Christ has done all this for us why has He done it? Why is all this happening? Note the end of verse 4, **according to the will of our God and Father**, that's *kata* with the accusative which always means the standard. What Paul is doing here is pushing things back to the ultimate question why? Ultimately it's because it's the will of God. This is pushing everything back not to man or man's will or man's choice or anything like that but God's sovereign will. This is what He wanted to accomplish. So you can argue about whether salvation is ultimately because of man's choice or God's choice but you're just wasting your time. Over and over and over it's pushed back ultimately to the will of God. It's not because of anything in us. Apart from His sovereign determination to deliver us every single person would ultimately end up in hell. We would all be under the penalty of sin and the power of sin forever and ever separated from Him. His will though was that Jesus Christ carry out His will in space and time, perfectly satisfying His holiness, paying your debt and making peace between God and man. And if it weren't for this being God's will, forget all of it. So that's why he closes this summary with verse 5, it's not 'to man be the glory forever and ever' it's to God **be the glory forever and ever**. He gets all the glory and praise because He delivered us through Christ's cross. **Amen** and that's what the hearers would say as this doxology came to a close, they would add their **amen** to the fact that their salvation, past, present and future all depends on God the Father's will taking place through the Lord Jesus Christ. It doesn't depend on them. It doesn't depend on you. It doesn't depend on me. And with that we finish the doxology, next week we'll get into the anathema section.

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