

God's Redemption Plan

I. Jesus' Crucifixion

[What do we know?]

- A. Jesus death was required: Matthew 26:39 "O my Father, *if it be possible*, let this cup pass from me: nevertheless not as I will, but as thou wilt."
- B. If Jesus had not died and rose again for us we would be yet in our sins.
 - i. Mark 10:45 He became a ransom *for* us. [in our stead, to free us from sin]
 - ii. I Corinthians 15:17 "And if Christ be not raised, your faith is vain; ye are *yet in your sins*."
- C. Heart knowledge [faith] not theological knowledge confirms salvation: Romans 10:9-10 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *For with the heart man believes unto righteousness*; and with the mouth confession is made unto salvation."

II. The Plan of God

[How reasonable is this plan of God?]

- A. Rita Nakashima Brock, an American feminist scholar and Protestant theologian, fulminated, "We ought to be outraged that the Roman empire crucified Jesus, not grateful, not happy that he died for us, but outraged at this travesty of justice."
- B. Feminist Rosemary Radford Ruether once fumed, "'the Fall' and original sin 'turns women into scapegoats.'" [assuming Eve was blamed for the "apple"] They ask, "What is the salvific point of the cross?"
- C. Daniel Dennett, one of the Four Horsemen of the new atheism, wrote about "*Breaking The Spell*" of religion, he needs only convince us that "the presumed relation between spirituality and moral goodness is an illusion."
- D. Bernard Williams, in "*Ethics and the Limits of Philosophy*," called an awareness of sin, "the remorse of self-reproach or guilt." He argues for a relative morality without God.
- E. Sharon Baker, Assistant Professor of Theology and Religion, Messiah College in Grantham, Pennsylvania, in her book, *Executing God*, [subtitled]: *Rethinking Everything You've Been Taught about Salvation and the Cross*, confessed that her "whole belief system came crashing down around" her. She "wandered around in the rubble, kicking at the broken pieces of (her) absolute certainty" when she revisited all she had been taught to believe about the atoning work of our Savior on Calvary. For Dr. Baker "one foundation survived...that Jesus Christ is Lord and Savior. And upon that foundation", she wrote encouragingly, "I began to rebuild."
 - i. When we attempt to understand God's reason for sending His Son, Jesus, to Calvary we bury ourselves in a quagmire of faulty and contradictory reasoning. When we get to heaven and "know as we are known" [1 Corinthians 13:12] we'll "get it." But until then the "why" of our Lord's death is a "secret thing" [Deuteronomy 29:29] belonging to God. He has shared the "what" with us.

F. "I have often reflected on the strangeness of the task to which Paul devoted his life: telling pagans that there was a single creator God rather than a multiplicity of gods was bad enough, but adding that this God had made himself known in a crucified Jew, who had then been raised from the dead, was bound to cause hoots of derision, and, if Acts is to be believed, sometimes did. Yet Paul found that when he told his story, when he proclaimed that this Jesus was indeed the world's true Lord, people (to their great surprise, no doubt) found this announcement making itself at home in their minds and hearts, generating the belief that it was true, and transforming their lives with a strange new presence and power." N. T. Wright

III. Scholars in explaining Jesus' death, begin with Him.

[Who was Jesus?]

- A. The first mystery was Jesus, Himself. Was He God or human or both?
 - i. Answer: Both.

- ii. Anselm of Canterbury (1033/4–1109) reasoned
 - a) "Sin, as a failure to render to God what is his own, incurs a debt."
 - b) So he reasoned, "by the gravity of our offense, having dishonored God, the debt we have incurred is of infinite proportion. So no one but God could pay a debt of such magnitude, but no one but man is obliged to pay it. It follows that our salvation requires God become man." [The Incarnation]
- iii. On this truth about "**The God-Man**" Christian doctrine was built
 - a) The **Virgin Birth** - Isaiah 7:14 "Behold, a *virgin* shall conceive, and bear a son, and shall call his name Immanuel."
 - b) The **Deity of Christ** - John 3:16 "For God ...gave His only ... Son...."
 - c) The **Trinity** - 1 Corinthians 12:4-6 "There are diversities of gifts, but the same Spirit And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which works all in all."
 - d) The **inspiration of Scriptures** - 2 Timothy 3:16 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"
 - e) The **Vicarious Atonement** - Galatians 1:4 "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:"
- iv. Philippians 2:6 Jesus "being in **the form of God**"
 - a) Hebrews 1:3 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"
 - b) John 1:1, 3 "The **Word was God** [not: became]... All things were made by him;"
- v. Early Church Fathers saw His death a **satisfaction** of a debt.
 - a) Isaiah 53:11 "He shall see of the travail of his soul, and shall be **satisfied**: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."
 - b) Colossians 2:14 "Blotting out the **handwriting** of ordinances that was against us...."
 - Some say: "a **certificate of indebtedness**" [χειρόγραφον τοῖς δόγμασιν] The NLT (New Living Translation) reads it "the record of the charges."
 - c) John 19:30 "It is **finished**" [paid in full?]
- vi. To the reformers Jesus' death was a **punishment** for our sins. [a vicarious atonement, **penal substitution**].
 - a) Romans 8:1 "There is therefore now no **condemnation** to them which are in Christ Jesus"
 - b) Galatians 3:13 Christ hath redeemed us from the **curse** of the law, being made a curse for us:
 - c) The Wondrous **Exchange**: 2 Corinthians 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
 - Righteousness in Hebrew meant "innocent" "He took on our guilt, we, His innocence."
- vii. To many believers Calvary represents much more:
 - a) Colossians 2:15 Jesus "**spoiled principalities and powers**, he made a shew of them openly, triumphing over them in it."
 - b) He fulfilled the Old Covenant: Matthew 5:17 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to **fulfill**."
 - c) He instituted the New Covenant: Hebrews 7:22 [NLT] "Jesus is the one who guarantees this **better** covenant with God."
 - Jeremiah 31:33 "this shall be the covenant that I will make with [you], thru Christ; ... I will put my law in your inward parts, and **write it in your hearts**; and will be your God, and you shall be my people."
 - Ezekiel 36:26 "A **new heart** also will I give you, and a new spirit will I put within you:"
 - d) Hebrews 7:25 As our High Priest "He always lives to make intercession for them."
 - e) Romans 3:25 "Whom God hath set forth to be a propitiation [Urdu: "set free from sin;" Swahili: "to reconcile"] through faith in his blood, "

IV. Injustice or Reasonable

[How fair or just was it for Christ to be crucified?]

- A. François Turretini (17 October 1623 – 28 September 1687; also known as Francis Turretin) was a Genevan-Italian Reformed scholastic theologian who looked at divine justice from the underside of the tapestry: **It was not unjust!**
- i. Not to Christ, for he **voluntarily** took the punishment upon himself, and had the right to decide concerning his own life and death, and also power to raise himself from the dead.
 - a) Hebrews 10:9 "**I** have come to do your will."
 - b) John 10:18 "No man taketh it from me, but I lay it down of **myself**."
 - ii. Not to God the judge, for **he willed** and commanded it.
 - a) 1 Peter 1:20 "Who verily was **foreordained** before the foundation of the world,"
 - b) John 3:16 "God so loved the world that He **gave** His Son..."
 - iii. Not to the Law which was **satisfied**. Mark 5:17 "I did not come to destroy but to **fulfill** [the Law]."
 - a) "The goal of the law was fulfilled in Christ to provide a justification for all those who believe"
 - Romans 10:4 "For Christ is the end of the law for righteousness to everyone who believes".
 - iv. Not to innocence [as if the word meant nothing] by depriving an innocent person of life, for Christ, freed from death, **lives forevermore**.
 - a) Matthew 20:19 "and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will **rise** again."
 - v. Not to us: **sinner**s;
 - a) 1 Corinthians 15:22 "For as in Adam all die, even so in Christ **all** shall be made **alive**."
 - b) Galatians 2:20 "I am crucified with Christ: nevertheless **I live**; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
- B. What is reasonable [appropriate and sensible] to [the logic of] God may remain for now a mystery to us.
- i. 1 Timothy 3:16 "great is the **mystery** of godliness: God was manifest in the flesh [**incarnate**], justified [**His death was the right thing to do**] in the Spirit, seen of angels [their focus was on the Savior of men: "which angels desire to look into" 1 Pt 1:12], preached unto the Gentiles [not just Jews- **grace**], believed on in the world [by **faith**], received up into glory [**resurrected**]."
 - ii. To ask if Jesus death was reasonable (that is, did Jesus **have to die**) is
 - a) not to ask if it was meaningful. We know our salvation through His death is real to us and of great spiritual benefit- eternal life..
 - b) not to ask if it was the only possible path to our salvation: We know it was the only way [John 14:6].
 - c) not to ask if it is reasonable to us, that is, understandable and logical to us. It is taken by faith. God asks no one to pass a test or how much they know about Justification. Not head but heart!
 - d) not to ask whether or not it was "just" because it was proven not unjust.
 - iii. But to ask, was it reasonable **to God**? God shares three interests with us that we, too, should find reasonable.
 - a) Let Him **remove our sin**. Isaiah 1:18 "Come now, and let us **reason** together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
 - b) Let Him use us in **service** 2 Corinthians 10:1 "I beseech you by the meekness and sweet **reasonableness** of Christ." [Paul refers to the calling the Lord gave him in regard to them]. Christ thought it reasonable, have His mind!
 - c) Let Him **lead**. Romans 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your **reasonable** service"
- C. **Reasonableness** is a conclusion based on accumulated experience, culture, a way of life, learning, and what is a natural or innately human.
- i. To a male lion, who wants to mate, killing the kittens of another male is reasonable—even to the female—but this doesn't sound reasonable to us.

- ii. This is why it seems "mean" [not reasonable] to a *preteen* who wants to stay out with friends and mom and dad say, "No."
- iii. Life is replete with examples of things we do that are *reasonable to us* but maybe not to everyone.
 - a) We fall in love with someone our friends think ill-advised.
 - b) We take risks that none of our friends will take with us.
 - c) We don't like apricots or Brussels sprouts. Some foods just shouldn't be eaten!
 - d) We don't want kids or we do want a hundred of them! We best talk it over to a perspective spouse.
 - e) To a woman a wedding has great significance to her.—more than to him.
 - f) Men and women, naturally, reason differently.
 - g) In a litigious society people sue for justice more than they find forgiveness reasonable.
 - h) In Old Testament times logic was unheard of. The Greeks contrived the idea around 5th century BC.
 - Isaac went to Mt. Moriah compliantly because Abraham was his father [Abraham was the Authority figure in Isaac's life].
 - Single women were answerable to their fathers until marriage, then to their husbands.
 - i) Community trumps individual rights in Eastern cultures unlike Europe and North America.
- D. We find something reasonable when it passes *three tests of reason*:
 - i. Romans 12:2 "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that *good, and acceptable, and perfect*, will of God."
 - a) If it can be given a value in comparison with something[s] to which we have already given value.
 - *good*, and [beneficial: compared with all other things. *Defines worth.*]
 - James 1:17 "Every good gift and every perfect gift is from above,"
 - b) If it can be understood or explained in terms we used in conversation- in words.
 - *acceptable*, and [enjoyable. *Defines happiness.*]
 - c) If it is relatable as a real life experience.
 - *perfect*. [we can live it as a natural expression of who we are. *Defines me* as a person]
 - 1 Corinthians 12:11 "the ... Spirit, dividing to every man *severally* as he will."
 - ii. We, therefore, understand Calvary more in terms of *what sounds reasonable* to us.."
 - a) *Punishment* for sin needed to be administered, though, the actual word, "punishment" is never used to explain Calvary.
 - b) An eternal *debt* needed to be paid, though, the word "debt" is never used in this sense. "Debt" in the New Testament spoke of personal obligation [Romans 1:14; Galatians 5:3].
 - c) A new *nature*? There is no Old Testament explanation. Even in speaking of Jesus being both God and man, 2 "persons" in one, this had to be explained in Latin. The New Testament use of the word "Nature" is never used in connection with Christ's work on the Cross.
 - Paul spoke of a "new man" and Jesus spoke of being "born again" but 2 natures being used to describe the life of a believer or carnality is not clearly explained.
 - iii. There are Biblical explanations that Israel could understand.
 - a) The *curse* needed to be satisfied, though, scholars point out that this was Israel's curse alone [Deuteronomy 27:13-26; 30:14-20].
 - b) A *sacrifice* had to be offered for sin. This is a true Biblical motif.
 - 1 Corinthians 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even *Christ our passover is sacrificed for us:*"
 - c) A *ransom* needed to be paid to free us from sin. This is also a true Biblical motif [Mark 10:4].
 - iv. We are recommending that we talk in terms of the new *heart* because
 - a) this is a *biblical term* that incorporates the complete person, thought, will, intent, and actions.
 - 2 Corinthians 3:3 "clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of ... the *heart*."
 - b) And it is *the language of the New Covenant*. [*Your own testimony!*]
 - Ezekiel 36:26 "A *new heart* also will I give you, and a new spirit will I put within you"
- E. God's reasons speak to who He is in relation to us. His nature is "holiness" What is reasonable [justice] to Him must answer to that Holiness.

- i. Holiness is a condition of the "heart." Adam's disobedience welcomed evil to humanity
 - a) God confronted Adam when Adam bit into the "apple." Adam suddenly made an issue of his nakedness which, even for us, seems without reason. No one else was around except Eve.
 - b) The man and woman were *ashamed*—a feeling or sense very new to them! They interpreted to be a physical thing when it was a spiritual matter.
 - c) Adam blamed, first Eve, and then, God, ["the woman You gave me" Genesis 3:12].
 - God, who "knows the heart [Acts 15:8] knew Adam could no longer recognize or participate in a love relation with Him. God, knew they needed "*a new heart*."
 - Nothing God would ask or want in relation with them would be possible without it [Jeremiah 31:33; Romans 3:23].
- ii. If we spoke in terms of the Biblical message of "The Heart" there would be—there could be—only one Christian faith. It is because we have defined an intellectual or academic faith in theological terms, instead of a heart-understood faith in the language of Scripture, that Christianity is divided.
 - a) 2 Peter 1:1 "... to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:"

V. The Heart

["*The heart is the seat of... spiritual capacities.*"]

- A. Where our truest love resides.
 - i. Luke 12:34 "For where *your treasure* is, there will your heart be also."
 - ii. Deuteronomy 6:5 "And thou shalt *love* the LORD thy God with all thine heart, and with all thy soul, and with all thy might." [Deuteronomy 10:12; 11:13; 13:3; 30:6; Joshua 22:5; Matthew 22:37]
- B. In the Ancient Language, "the heart" represents "the inner man." hardly distinguishable from "the soul."
 - i. It is the seat of *conscience* [1 Samuel 25:31 Abigail pleased with David to forgive her foolish husband, saying may your *heart take no offense*. ESV "pangs of conscience"]
 - ii. It is the seat of *moral* character [Psalm 17:3 David prayed, "You, Lord, have '*proved* mine heart;"]
 - iii. It is the seat of *emotions* and passions. [Genesis 34:3 "he loved (her) and *spoke (to her heart) kindly* unto (her)."]
 - iv. Proverbs 18:15 "The understanding, *discerning* heart has acquired knowledge..."
 - v. It is the seat of *courage* [Psalm 27:14 "Wait on the LORD: ... and he shall *strengthen your heart*: wait, I say, on the LORD."]
 - vi. It is the seat of our *appetites* [Genesis 18:5 "I will fetch a morsel of bread, and *comfort your hearts*"]
- C. The heart is our mind, intelligence, memory, affections, and will. As such it can be broken, grieved, deceived, offended, proud, inclined, and stirred, etc.
 - i. Ecclesiastes 10:3 "He lives like a fool, lacking heart [*understanding*]."
 - ii. Proverbs 6:32 "without heart" [without understanding].
 - iii. Hosea 7:11 "Ephraim also is like a silly dove without heart [*knowledge*]: they call to Egypt, and to go to Assyria."
- D. The heart is equivalent in meaning to the "*spirit*" of a man
 - i. Psalm 51:10 "renew a right established] spirit within me.."
 - a) Psalm 57:8 "My heart is fixed [established], O God, my heart is fixed."
 - ii. Ezekiel 36:26 "new *heart* also will I give you, and a new *spirit* will I put within you:
- E. *In the New Testament* [The heart fellowships with God.]
 - i. Matthew 5:8 "Blessed are the *pure* in heart: for they shall see God."
 - ii. Luke 24:32 "Did not our heart *burn* within us, while he talked with us"
 - iii. John 14:1 "Let not your heart be *troubled*: ... believe ... in me."
 - iv. Acts 16:14 "whose heart the Lord *opened*"
- F. [The *Regenerate* New Heart]

"Your word I have hidden in my heart" [Psalm 119:11].

 - i. Cries out to God [Psalm 84:2].
 - ii. Seeks God [Psalm 119:2, 10].
 - iii. Responds to God [2 Kings 22:19].
 - iv. Trusts in the Lord [Proverbs 3:5].

- v. Loves the Lord [Deuteronomy 6:5; Matthew 22:37].
- vi. Grateful to God [Colossians 3:13].
- vii. Obeys God [Psalm 119:34].

G. God *reveals* truth to the heart not the head.

- i. 1 Corinthians 2:9-10 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the *heart* of man, the things which God hath prepared for them that love him. But God hath *revealed* them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God.

VI. The Analogy of Marriage

[*Why Christ's death was significant for Salvation.*]

- A. Romans 7:1-4 "Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? 2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. 3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. 4 Therefore, my brethren, ***you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.***"
- i. There are 2 points to consider with Paul's logic.
 - a) Because Paul wanted to speak of a monogamous-life long marriage relationship, he addressed the woman and not the man, since men were not culturally restricted to one women or denied promiscuity. But women were culturally restricted to one man [Romans 7:2-3].
 - b) Paul speaks of the woman dying—you and I. This would have freed the Law to remarry [Romans 7:4].
 - ii. This is an example of utilizing a realistic story or cultural situation to explain a Spiritual truth.
 - a) In a sense, the dead "person" is also free from the marriage contract with the Law.
 - b) Since we are dead in Christ or since we appropriate His death or He died on the Cross in our place, we can consider ourselves to be dead now to the Law and free to remarry—marry Christ [Romans 7:4].
 - c) The dominion that the Torah Law had over us [ceremonial and moral], its restrictions, sacrifices and rituals are no long binding on us [Romans 7:1].
 - d) Through resurrection, we can now free to be espoused to Christ as His bride [Romans 7:4].
 - iii. Paul went further to show that since the law is no longer binding, we are not under its restrictions and requirements [Romans 7:7-8].
 - iv. Paul eulogizes the Law as the Godly companion it was: the Law always pointing out our wrongs [Romans 7:12].
 - a) It was always right in its observations and corrections about the sin in us [Romans 7:11].
 - b) We blamed the Law when it was sin in us that was at fault [Romans 7:13].
 - v. The problem was that we never accepted its corrections since it was not natural for us to do so [Romans 7:19].
 - a) Our *inward* man, i.e. our moral conscience or more to the point: *in our heart* we affirmed the validity and sanctify of Torah Law. But we were not faithful to it! [Romans 7:22].
 - b) For Paul it became only a school master to educate him or prove to him that he as a sinner is in need of God's mercy: " the law was our *tutor* to bring us to Christ, that we might be justified by faith." [Galatians 3:24].
 - vi. But through Christ's death we are now free to serve Christ [Romans 7:4, 25].
- B. Ephesians 4:31-32 "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."
- i. God envisioned *marriage oneness* when He introduced Adam and Eve to one another [Genesis 2:24].
 - ii. The commentary says that this scripture "enunciates *a more profound truth* than was realized till Christ came to win His bride, the Church, by giving himself for her on the cross."
 - iii. So, the Expositor's Bible Commentary concludes that the analogy embodies ... Christ's love for the church expressed in His death and the church's love for Christ expressed in submission and obedience.

- a) The mystery of Christ's love for us and our obedience to Him is a **relational** one—not just a **positional** or **provisional** salvation. It is about the marriage more than the wedding, the life in Christ more than the act of salvation. Once married, 2 persons are no longer thought of in terms of their individual interests but their joint concerns. They share dreams and desires and achieve them together; two persons are becoming one.
- b) It seems as if Paul was introducing to us another parable from life love and oneness in marriage—a great mystery, which again the commentary called "**of far-reaching importance**" having "**many implications**" and "**profound.**"
- What if marriage oneness is **analogous** to our oneness with Christ?
 - What if a marriage bond between an Adam and his Eve was intended to **illustrate** the bond between Christ and us.
 - What if the marriage **contract**—a lifelong agreement entered into—speaks of the New **Covenant** between Christ and us in a love relationship?
 - What if the sinner's prayer at **salvation** for any of us is comparable to a **wedding** vow and it is the **marriage** that is most important to Christ!
 - What if referencing our **marriage** to Christ is not about an eschatological event but an **enduring relationship** which begins at salvation.
 - And what if in some way Jesus said "**I do**" from the **Cross**!
- c) Marriage is a **heart relationship or oneness**—not a head oneness
- In terms of our **intelligence**, husband and wives are very **different** and their **contribution** to a marriage is as different as it is essential
 - The **heart is the voice of reasonableness**; thus when God so loved, this means **the Cross** was not only just, not only necessary, but **most reasonable** to provide this oneness, unity, with Christ. "Christ also loved the church, and **gave himself** [not: was given] for it" [Ephesians 5:25].
- d) When we discuss our salvation in "**heart**" terms or **relational** terms, there is a significant **paradigm shift** or change in our story to describe or explain the Cross.
- The mystery is the **human heart**.
 - **Jeremiah** asked, "Who can know it?" [Jeremiah 17:9]
 - God alone can and does. He is the "**heart-knower**" [Acts 15:8].
 - There is a shift in **theological emphasis**.
 - **Salvation** is not a moment but a life. "God hath given to us eternal life, and this **life is in his Son.**" [1 John 5:11].
 - "Though the gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system nor ethical code, but a **Person** and a **Life.**" B. F. Lightfoot
 - **Calvary** was a lot more than the payment of a debt or a punishment for sin. Christ "**abolished** in his flesh [in His death] the **enmity** [what denied our oneness] that he might **reconcile** both [Jew and Gentile; you and me] unto [with] God in **one** body **by the cross** [Ephesians 2:15-16].
 - **Calvary** according to the New Covenant, gave us a **new heart**. "A new heart also will I give you, and a new spirit will I put within you" [Ezekiel 36:26].
- b) When there is one new heart, there is:
- **A single witness**: "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" [John 17:21].
 - **A single theology**, profound in its simplicity: "I determined not to know any thing among you, save Jesus Christ, and him crucified." [1 Corinthians 2:2]
 - **A single Church**: "One body and one faith" [Ephesians 4:4-5].
 - **A single worship**: "the true worshipers will worship the Father in spirit and truth" [John 4:23].

c) A New Heart allows for:

- **Individual ministries:**
 - "For as we have many members in one body, and all members have not the same ministry." [Romans 12:4].
 - "But now are they many members, yet but one body" [1 Corinthians 12:20].
- **Separate Prescriptions of Truth,**
 - "Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves" [Romans 14:22].
 - There is no New Testament defined Christian ritual.
- **Different Stories** The Bible is written in narrative and poetic styles to illustrate the need to tell your story your way. Sometimes the best way to explain something is in a "novel" way.
 - "It is extra ordinary the way people will play the gospel back to you, if it is presented to them in an uninterpreted Way" [Vincent Donovan].
- **Individual Dynamic Testimonies** "measuring ourselves by others, and comparing ourselves with them, is not wise." [2 Corinthians 10:12].