



# THE PATH OF REDEMPTION

**What it Means to Be a Christian**

## ABSTRACT

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4

By Paul Wickliffe

The Plan of Salvation

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by Paul J. Wickliffe, Friday, April 20, 2018



Figure 10-Law versus Grace

What must be considered between Old Testament law and the New Testament grace in Jesus Christ, is the position of the saint in both dispensations. In both dispensations the saint was saved by faith. However, in both dispensations, the Holy Spirit's relationship with the believer would profoundly change. The Old Testament pictured a peculiar people among a sea of humanity that was influenced by the conformity of man's worldly wisdom. For his peculiar people, ceremonial observances, dietary restrictions, personal grooming and hygienic prohibitions, holy days, new moons, feasts, as well as other moral earmarks, divided the Hebrews from all others—the Jew from the Gentile. It was in these visible differences, fulfilled in Israel's outward efforts, in the Old Testament, that God himself would call out "an holy nation"<sup>1</sup> (1 Pet. 2:9). In the New Testament God would call out for himself a royal priesthood whose distinguishing qualities would be acknowledged by an inner faith—a faith now made available to whosoever will, NOT just to a select few within Israel. Because we have saints in all three dispensations, Old and New Testaments, as well as post-apostolically, what was the overarching trait that revealed faith in all? It was/is the fruit of the Holy Spirit. We see, therefore, the reason the Holy Spirit's relationship in the New Testament was to profoundly change. It was that many would come in Jesus' name saying he was a Christian. Jesus said the defining characteristic regarding the elect, in a world of counterfeit Christians and Christianity, would be fruit, "ye shall know them by their fruits" (Matt. 7:16, 20). It is only in Christ that the law has been fulfilled in us—the Holy Spirit within. Counterfeit Christianity says Christ's blood and Holy Spirit within are not sufficient. . . It must be accomplished by works, or outward observance to the law. This is the difference between law versus grace!

What salvation looks like from **Christ's perspective**:

- 1. Acknowledging Christ as the truth (known as man's responsibility before God)**—This is entirely different from choosing, or the "free-will" of man. To acknowledge means to agree and accept Christ as Creator and my sinful condition as radically corrupt before God. It does not mean I have an option, or choice. I do not get to debate, argue, or justify my sin before God. This reaction, or alternative, to the truth is what is called choice or man's free-will. . . And it will damn you every single time!

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<sup>1</sup> For they *are* not all Israel, which are of Israel (Rom. 9:6)

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**ACKNOWLEDGE=AGREE (THIS IS MAN'S RESPONSIBILITY)**  
**OR**  
**DENY=CHOOSE (MAN'S "FREE-WILL," OR MAN'S IRRESPONSIBILITY)**  
**(DEATH OF SELF OR DEATH WITH SELF)**

2. **Repentance<sup>2</sup> of sin**—Just prior to Jesus' ministry, John the Baptist's baptism of repentance produced this Holy Spirit fruit of contrition. When John's ministry ended and Jesus' ministry began, the water baptism performed by the apostles would eventually give way to the Holy Spirit's baptism. Repentance would no longer be a fruit that was separate and preceded regeneration, but a once-and-for-all event included in the process leading to spiritual redemption. Water baptism is a church ordinance that gradually disappeared<sup>3</sup> when the Holy Spirit descended in Acts 2. This is not taught in churches today, even though in Acts, its practice as an ordinance, would disappear. Why do you think it mentions, in Hebrews 6:2, "the doctrine of baptisms"? Because there was confusion regarding the importance and finality of the doctrine of baptism by the Holy Spirit. Paul confronting twelve disciples of John the Baptist, in route to Ephesus (Acts 19:1-7), said "Have ye received the Holy Ghost since ye believed?" They said they had not. They had been baptized in water, but they were lost. Water baptism does not save and is a dead ordinance resurrected by churches to control its members.

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<sup>2</sup> Repentance of sin—Is a fruit produced by the Holy Spirit as the sinner is grief stricken over the results of his sin. The sinner comes to know what sin is, its eternal consequences, and God's only begotten sacrifice. This grief produced within the sinner, is a consequence of the guilt (shame) and the heaviness resulting from my alienation from God.

<sup>3</sup> Three examples of water baptism are given in Acts. Two are in Acts 8. The other is in Acts 10. In Acts 8 the Samaritans were baptized; however, there is no indication Philip did the baptizing. It was likely initiated by one of the Samaritans within the group responding to Philip's preaching. And besides, we find they were not saved UNTIL Peter and John, coming down from Jerusalem, had laid their hands upon the Samaritans. It was then they received the Holy Spirit and were born again. With the Ethiopian eunuch, in the same chapter, Philip makes sure the eunuch confesses Jesus Christ as the Son of God. After the eunuch's confession, Philip water baptizes this man; however, I am sure he tells the eunuch that the only baptism that matters is Holy Spirit baptism. Finally, in Acts 10, where Peter baptizes Cornelius and his kin, we see Peter initiated baptism by water. In Acts 11:16 Peter's confession before the brethren and Judean leadership reveals he understood the significance of Holy Spirit baptism. Peter does what he did in Acts 10:47, 48 because of Cornelius' religious upbringing. I am sure Peter, like Philip with the Ethiopian, tells Cornelius and his kin that water baptism could not save them. They were already saved as we see in Acts 10:44, 46. Interestingly, while the Samaritans were baptized before they were saved, with the eunuch and Cornelius and his family, they were saved first (spiritually baptized), then they were water baptized.



- 3. Confession<sup>4</sup> of sin**—Yes, God knows your heart, however he wants to hear you verbalize your sin. Verbalizing your sin reveals to God whether you fully understand sin, what it is, how it affects your relationship with him and others, and sin's consequences, as well as the payment that was made on your behalf through Christ at his crucifixion.

### CONFESS WITH THY MOUTH



- 4. Forsaking<sup>5</sup> your sin (repulsion of sin)**—Reveals, verbally, a break from the world thereby setting you apart from its influence and hold in your life. The Christian life is different and noticeable in every way, from one's worldview, to marriage, to relationships, to work, to politics,<sup>6</sup> to motivation. Forsaking your sin is also a signal

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<sup>4</sup> Confession of sin—Is the actual verbal, audible articulation of words that demonstrate to God the severity of my sinfulness before his holiness. Confession of sin says that I also understand sin along with its severity. The origin of confession is not from the intellect, or mind, but the heart, or spirit and soul of man. I.Q. has nothing to do with salvation! Man's I.Q. is produced by the exercise of man's mental and willful determined acquisition and recitation of the facts, evidence and testimony. God's knowledge comes from the biblical wisdom applied to my life, whose bank of wisdom is constantly being updated by the Holy Spirit. A mutual, give-and-take, is not the New Testament's perspective on redemption or knowledge acquisition. The flesh, including man's mind, is dead. It is man's spirit that has been born again.

<sup>5</sup> Forsaking my sin—This mental activity is motivated by thankfulness. It involves the reality that instead of eternal hell fire that I deserve under the law, which is God's eternal verdict of eternal condemnation, I am to receive through faith from Christ, by his grace, an eternity in heaven. My election by the Godhead produces a limitless supply of humility knowing I deserve what the vast majority of men will receive—hell.

<sup>6</sup> God is not the author of government or politics, man is. Human governments represent a denial of self-government through the Holy Spirit's indwelling influence, direction and purpose. Politics involves man's denial of God's need to engage the individual's character through self-government, restraint, and regulation. The wicked politician justifies their sinful behavior by denying man's accountability before a moral conscience placed within him by his Creator. This is why they have no respect for the law. They are atheists and lawless individuals—men lacking any moral principle whatsoever. God gave us his law in the Old Testament. It cannot be improved upon. It is just. It is

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the Holy Spirit begins his work of sanctification, i.e. the process of molding you into Christ's image.



The pardon from God's  
gavel verdict  
of eternally guilty

5. **Making Christ Lord in your life**—When this occurs, the Holy Spirit fully crucifies the flesh, nailing the individual, with their affections and lusts, to the cursedness of the cross. Self is dethroned, the Holy Spirit takes control of the life of the sinner turned saint.
6. **Baptism by the Holy Spirit**—When this event occurs, the sinner becomes a saint. The sinner-to-saint transformation does not occur because of anything accomplished by the flesh or will of man. It results from Christ in the believer. It reveals Christ's grace, mercy and patience (longsuffering). It also reveals and immutable counsel of the Godhead decreed from before the foundations of the world, i.e. the doctrine of election. It is not enough to believe in Christ. Belief<sup>7</sup> will not save you AND it cannot produce eternal fruit. Only Christ, dwelling within the believer, can fulfill the law's requirement and make the imputed (transferred) righteousness of Christ a reality.
7. **Love and recognition of God's word and which Bible is the Bible**—These fruits cannot be overemphasized. If there is no love for Jesus' words and discernment as to which Bible is the Bible, there can be no Holy Spirit present. I can personally testify to the reality of this statement.

“DEVOTION TO ERROR CAN NEVER PRODUCE TRUE  
RIGHTEOUSNESS.”<sup>8</sup>

8. **Teachable spirit**—When confronted with the genuine word of God, what is your reaction? Two things will reveal what is evident on the outside. You are either in sin OR you will not be offended when confronted (reproved, rebuked, exhorted) with the truth. While the parable of the sower and the seed reveals four responses to the gospel seed of Jesus Christ, Proverbs talks about various types falling under the category of the unredeemed. They are:
  - a. **The simple**—People who refuse to corroborate the truth through, facts, evidence, and testimony. Refusing to engage the spirit, they activate the flesh instead, i.e.

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equitable. It is sure. It punishes the sinner and rewards the righteous. It is a code of behavior, resting in incontrovertible truth from Providence himself. . . Something man's law, with its lack of impartiality and absolute moral underpinning, cannot eclipse.

<sup>7</sup> This belief must be mixed with faith (Heb. 4:2)

<sup>8</sup> Fuller, Dr. David Otis, D.D. "Which Bible?" Institute for Biblical Textual Studies, Grand Rapids, MI 49503, Copyright © 1975, p. 180

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- their feelings. They become targets, for those who are willing and able, to exploit them at a moment's notice. It also says in Prov. 7:7, the simple are void of understanding. Many utopians (socialists) fall under this category
- b. **The froward**—This individual is perverse and attempts to undue all that is good (Prov. 17:20)
  - c. **The slothful or sluggard (Prov. 26:13-16)**—Will always be in servitude (Prov. 12:24). (Prov. 21:25) The slothful are lazy. The poor, however, are people who possess some kind of debilitating handicap that diminishes, hinders, or prevents their gainful employment. In most instances, those people who have come to be known as 'street people' and are of able body and mind, while refusing to work, are lazy. Possessing an entitlement mentality (that people, the rich, or government owes me something)<sup>9</sup> the sluggard has become a burden on society. If you do not provide for yourself or for your household, you have denied the [Christian] faith, and are worse than an infidel. (I Tim. 5:8)
  - d. **The brutish**—Hates correction or reproof (Prov. 12:1)
  - e. **The scorner**—Never addressing the facts or evidence, this individual engages in personal attack and character assassination, usually formulating a defense which relies heavily on the flesh (emotion, intention, experience, intuition). Never satisfied with life, they always find something wrong with someone or something.
  - f. **The foolish**—This group hates the knowledge and wisdom of God (Prov. 1:22) Wisdom is God's instruction, minus the practical application to the individual's life. Only when it is practically applied to one's life, is wisdom said to become knowledge. Because the fool disregards wisdom, the application to the fool's life where wisdom is transformed into knowledge, never happens. They are right in their own eyes (Prov. 12:15)
  - g. **The strange woman**—Flattering with her words, the strange woman is a seducer of men (Prov. 2:16) i.e. an adulteress or fornicator. Instead of understanding that her power lay in a godly and chaste life, she gives herself over to all uncleanness. Forsaking the guide of her youth, namely her father, and the covenant of her God (Prov. 2:17), this woman is ripe pickens for the *feminist movement*.
  - h. **The wicked**—One whose lifestyle is driven and characterized by thoughts and imaginations continually reprobate (in darkness, morally bankrupt). God's curse is in their house (Prov. 3:33) and their years will be shortened (Prov. 10:27).
  - i. **The Bible critic**—He will be destroyed (Prov. 13:13)
  - j. **The rich, worshipping their god of wealth**—They will have nothing (friends, acquaintances, security, wealth, etc.) (Prov. 11:26; Prov. 13:7)
  - k. **The rich, who are God's stewards**—They understand God's stewardship and that he is the source of all wealth. (Prov. 11:24, 25; Prov. 13:7) While not having much, materially (comparatively speaking), they are rich and will never lack anything.
9. **The believer will recognize that to walk in the Spirit means obedience to the moral calling within, NOT the flesh, psychology, subjective feeling, or experience**—Christ's Holy Spirit will always make its appeal to the individual

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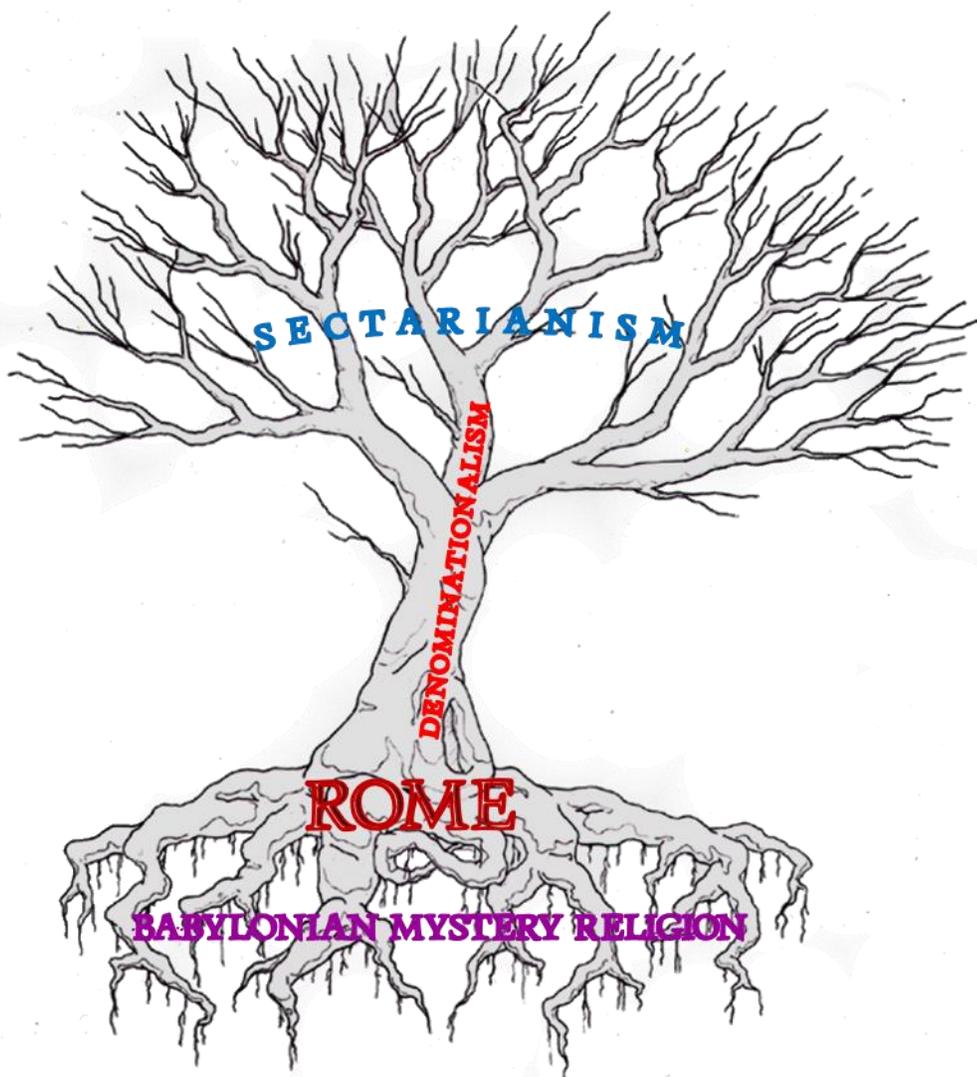
<sup>9</sup> Covetousness, greed or avarice can take many forms. Many of those in poverty (able bodied) are those who most rapidly exhibit materialism. This explains the spirit of thievery amongst many.

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through the candle of the LORD within, or man's moral conscience (Prov. 20:27), NOT our subjective feeling, or the flesh. The distinction between subjective feelings and feelings arising from objective truth, is the difference between self<sup>10</sup> and the Holy Spirit within. Subjective feelings are tethered on man's wisdom. Objective feelings are anchored in truth. Remember, the wise man that built his house upon the rock, instead of the sand?

The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Prov. 20:27

10. A simple internet search will reveal that denominationalism is rooted in Rome, NOT in New Testament Christianity— “And I heard another voice from heaven,



<sup>10</sup> There is a way which seemeth right unto a man, but the end thereof *are* the ways of death. Prov. 14:12; Prov. 16:25

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saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4)

- 11. Christ’s call of discipleship can be a lonely road**—When viewed through the prism of being a disciple for Christ, discipleship means putting all relationships in perspective. Christ is first, and all human relationships must be secondary. Even life itself must be put aside, if one is to follow him. This is what it means to follow Jesus.

## **Sola Christos (Only Christ)**

- 12. Remember, redemption, inerrancy and authority**—It is these three that the visible, denominational church is opposed. Remember, these three are the core and basis of the Christianity you read of in the New Testament. The Godhead, alone, saved us. We are the elect. That means I did not save myself. Either God’s word is inspired, or it isn’t. . . And if it isn’t, we have no firm foundation. Either God’s word is my authority or some man, a church, or a particular denomination is my authority. Remember, how you respond to redemption, inerrancy, and authority will determine your direction, happiness and purpose in your new Christian life.