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# SALVATION AND YOU

What It Really Means  
to Be Saved





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### **Salvation and You: What It Really Means to Be Saved**

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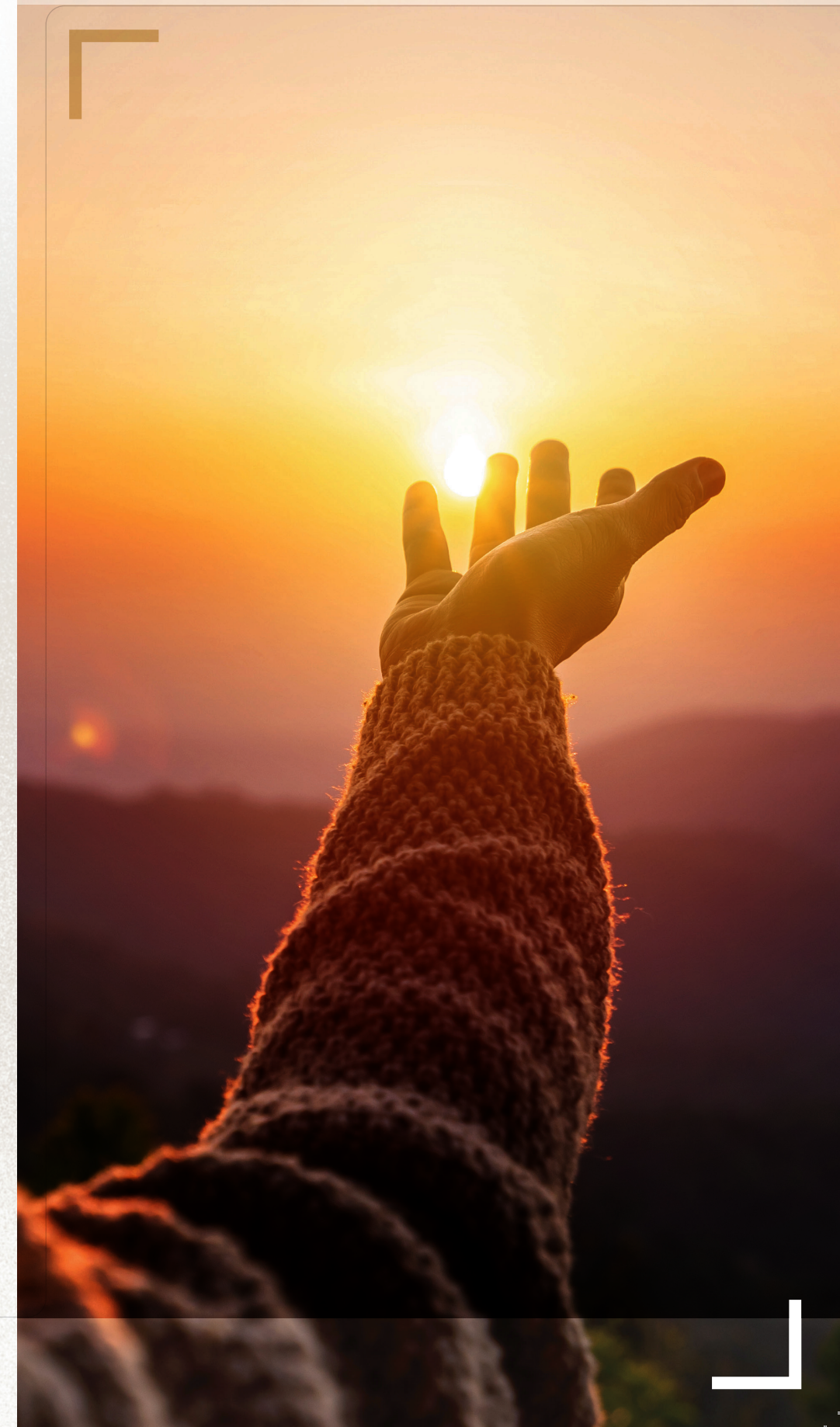
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“If you have struggled to find this lasting peace that Jesus offers, the abundant life that He has promised, then perhaps the reality of God’s healing plan has been obscured by various human theories, symbols, metaphors, or systems.”

# INTRODUCTION

Around the world, Christianity is commonly understood to be a religion primarily about being saved from the consequences of sin. But if you asked most Christians, they’d say that salvation is found in having a personal relationship with Jesus.

And you would likely agree with that—so would I. But in my clinical practice and throughout my international speaking, most Christians I have spoken to, in reality, don’t really mean a good friendship with Jesus (John 15:15). They actually mean having a good legal relationship with Jesus, who acts as their advocate to protect them from God’s punishment, arguing the merits of His blood to pay their sin debt. However, in this scenario, Jesus’ primary purpose is to serve as a means to our ends: avoiding hell. They may even have been told that on Judgment Day, they’ll be able to hide behind Jesus as God judges them for their sins; the Father simply won’t see their sin and will declare them holy and clean, even though their character is anything but. People cling to

Jesus out of terror and distrust of what God will do to them if they don’t. If that explanation of salvation has left you feeling confused or dissatisfied, you’re not alone. Perhaps you feel a little cognitive dissonance about this God who the Bible declares is love. Well, if He is love, why would you want to hide from Him? But did you know there is another way to understand salvation, one that is real—not legal or theoretical? It is the salvation that Jesus taught, one of healing hearts and minds to remove fear, guilt, shame, and selfishness and to restore love, peace, joy, righteousness, and happiness within. If you have struggled to find this lasting peace that Jesus offers, the abundant life that He has promised, then perhaps the reality of God’s healing plan has been obscured by various human theories, symbols, metaphors, or systems. That’s why this short magazine is about the reality, about our real Creator God and His real plan to heal, fix, cleanse, restore, and regenerate your heart and mind, here and now, with an infinite love that will transform your entire world. If that’s something that stirs your heart, you’re going to love what you’re about to read!



# PART 1

## SALVATION AND THE CLEANSING OF YOUR SPIRIT



In one of the apostle Paul’s earliest letters to the growing Christian church, he wrote,

May God himself, the God of peace, sanctify you through and through. May your whole **spirit, soul and body** be kept blameless at the coming of our Lord Jesus Christ (1 Thessalonians 5:23 NIV84, emphasis mine).

Is it just a coincidence that Paul listed these three domains—spirit, soul, and body—in the order that he does, or was the order inspired by the Holy Spirit? Could it be that it reveals that the healing of our sin-sickness starts with our spirit, moves to our soul, and ends with our body?

The Greek word translated as “body” is *soma* and refers to the physical structure of our being, which is the easiest for us to identify and differentiate from soul and spirit. The Bible is filled with many instructions for the health of the body—guidance on hygiene, diet, exercise, and rest. If we use the metaphor of a computer, the *soma* would correspond to the hardware, the physical components of the machine that one can touch.

The Greek word for “soul” is *psyche*, from which we get words like “*psychiatry*” and “*psychology*,” and refers to our individuality, thinking patterns, learned preferences, biases, methods of living, and unique personhood; the *psyche* would correspond to the software on a computer, encompassing all the things we learn, such as our language, and what we hold to be true, our values, morals, and beliefs—thus, it is our mind.

The Greek word for “spirit” is *pneuma* and is translated into a variety of English words, such as wind, spirit, ghost, and breath—as in the “breath of life.” This spirit, the breath of life, corresponds to the energy of our being and, first and foremost, is the life-giving energy from God.



The LORD God formed the man from the dust of the ground [body] and breathed into his nostrils the breath of life [spirit], and the man became a living being (Genesis 2:7 NIV84).

When a person dies, the three parts of a person separate; the body goes back to dirt and the breath of life, the life energy from God, the “spirit,” returns to God:

The dust returns to the ground it came from, and the spirit returns to God who gave it (Ecclesiastes 12:7 NIV84).

The word “spirit” here is used to indicate the breath of life, the life energy. But the word has additional meanings that Paul applies when writing to the Corinthians:

Even though I am not physically present, I am with you in spirit ... when you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present (1 Corinthians 5:3, 4 NIV84).

Our spirit, as Paul uses the term here, refers to our affections, attitudes of the heart, and true motives of action, and it is where God works via His Spirit to cause us to

be dissatisfied with sin, to give us a longing for something more, to create a conviction, an uneasy restlessness, when we are departing from Him and His path for our lives. The spirit is our innermost heart’s desires, preferences, and alignments—what we resonate with and also the attitudinal atmosphere we both create and prefer. Do we have a spirit of love or hate, of kindness or cruelty, of humility or arrogance, of gentleness or brutality, of cowardice or courage?


Think about your closest loved one, perhaps a child or spouse, going on a dangerous trip, perhaps to a war zone, and, with tears, you say to them, “I will be with you in spirit.” What do you mean? Are you saying you will go along with them bodily, in person? No, you will not be with them physically when you are with them in spirit. Are you saying that you are going to have an out-of-body experience and float alongside them as some ghost-like apparition? Of course not.

You are saying that you will be with them in heart, sympathy, compassion, attitude, desiring for their good, sharing in their struggles and hurts, rejoicing in their triumphs, celebrating their success, keeping their health, welfare, and good foremost in your affections and prayers. You have your heart’s

energies oriented toward them for their good. To be with your child in spirit is to be in harmony with them in your inmost being, resonating and connecting with them along unseen energy bonds of the quantum universe that God has created. It is the alignment of one’s heart, affection, goodwill, and intentions for another’s health and happiness.

The way God created human beings, after Adam received the “spirit,” the breath of life, from his Creator, he had the ability to impact and shape, change, alter, and influence the tenor, vibration, character, condition, quality, and purity of that energy. Just as we can contaminate pure water and make it foul, so also we can contaminate the pure energy we receive from God. In fact, through Adam’s sin, he contaminated the pure motivation and animating energy of love with fear and selfishness, and we are all born with a life, a spirit, that we received from Adam, one that is already contaminated with fear and selfishness and that needs spiritual cleansing (Psalm 51:5).

This is what Paul is telling us when he informs us that our entire being needs sanctifying—our motivational energies (spirits, *pneuma*) need to be sanctified.



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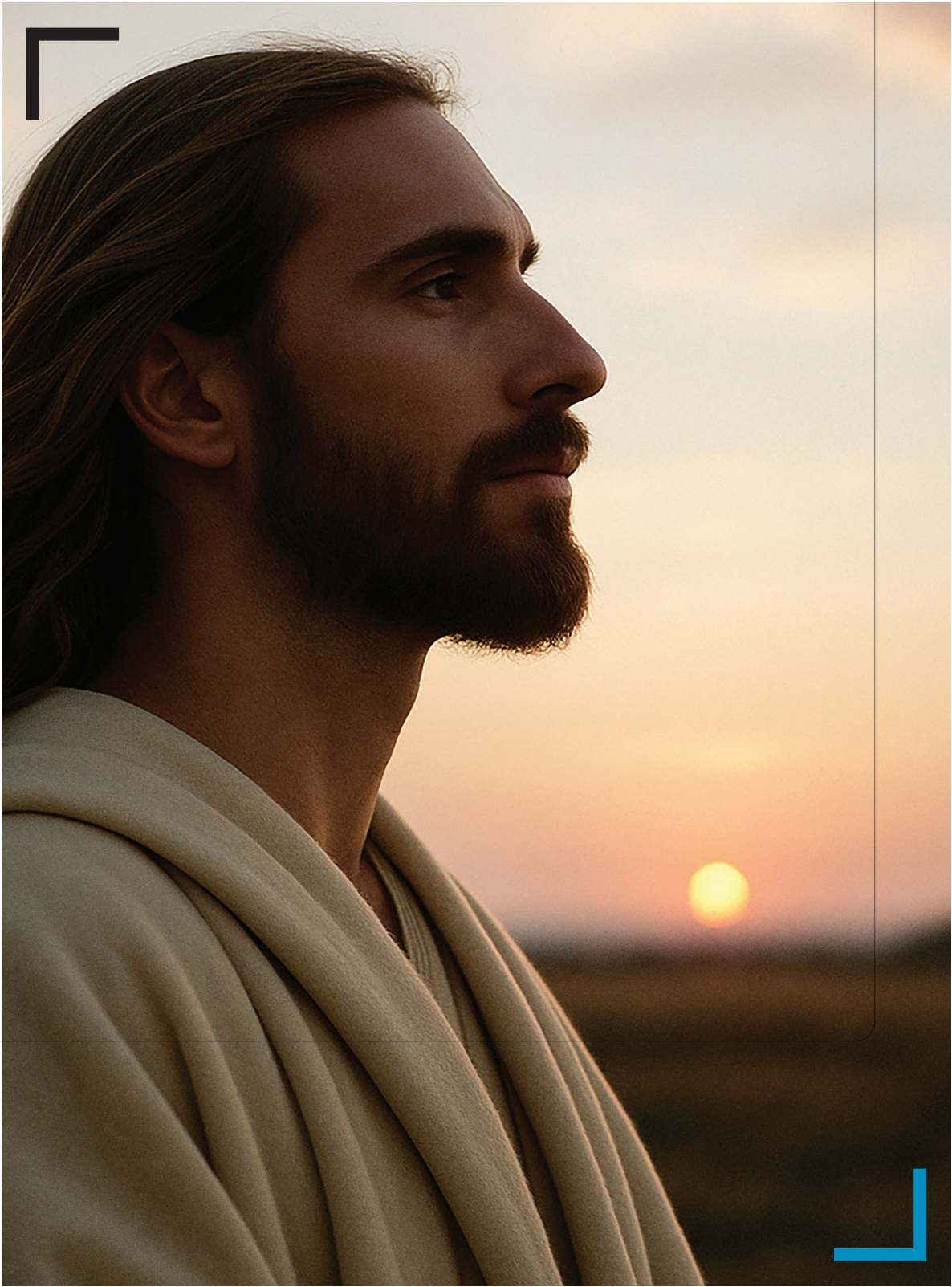
# How Salvation Actually Works

But what does this mean in practical terms?  
It means that salvation requires cleansing of the spirit from the contamination of sin (fear and selfishness). Salvation—cleansing, the removal of sin—starts with our spirits (*pneuma*), moves into our souls/minds (*psyche*), and concludes with our bodies (*soma*) at the Second Coming.

In order to intelligently cooperate most effectively with God for the cleansing of our spirits, we must understand what our spirit is. The spirit is the part of our being that connects with the Spirit of God and is the means whereby God inspires, energizes, encourages, motivates, and convicts us. Our spirit is where the healing energy of God interacts with our energy (inmost desires and motivations) to influence us. The Spirit is the vitalizing power of God that brings life.

Jesus said, “The Spirit gives life; the flesh counts for nothing” (John 6:63 NIV84).

The spirit is the wellspring, the energy source, the life-giving power that fuels our being—it is the breath of life given to us by God, but the Holy Spirit is the sustaining, healing, purifying, invigorating, inspiring, transforming, renewing, regenerating power of God that cleanses our spirits, enlightens our minds, inspires our songs, motivates our hearts, cleanses our consciences, ennobles our minds, and seals us to God’s kingdom of love.



And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory (Ephesians 1:13, 14 NIV84).

It is the Holy Spirit that brings us the new healthy desires, motives, and presence of Jesus. It is via the Holy Spirit that we become partakers of the divine nature (2 Peter 1:4). But when the Spirit moves upon our hearts, our inmost beings, we must choose to say “yes” to the leading of the Spirit—to forgive, to reject the old carnal ways of dishonesty, selfishness, evil surmising, gossiping, jealousy, revenge—and, instead, align our hearts with the “Spirit,” the attitude of Jesus Himself—to love our enemies and bless those who persecute us.

When His disciples asked if they should call fire down on the Samaritans, Jesus said:

“You do not know what **manner of spirit you are of**. For the Son of Man did not come to destroy men’s lives but to save them” (Luke 9:55, 56 NKJV, emphasis mine).

The disciples were fostering a spirit of God’s enemy, of revenge rather than a spirit of love and grace. They needed spiritual cleansing!

While the Holy Spirit brings us the truth, love, and conviction, it is up to us to accept or reject the cleansing energies of God’s Spirit; if, instead of having our spirits cleansed, we cling to resentment, bitterness, unforgiveness, unkindness, jealousy, a desire for revenge, etc., we grieve the Spirit (Ephesians 4:30).

But as we respond to the movements of the Holy Spirit upon our spirit, we move from merely being kept physically alive and sought after by the Holy Spirit, like the shepherd seeking the lost sheep, to actual thriving! When we choose to stay connected to God in a living faith/trust relationship, we experience the vitalizing power of God purifying our spirits. When we surrender our hearts and minds to Jesus in faith, it is then that we receive the indwelling presence of the Holy Spirit, who renews our spirits, transforms our motives,

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desires, hearts, and attitudes, and purifies our inmost being with love, joy, hope, and truth by taking what Jesus achieved and reproducing His spirit in us. As Paul wrote, “I have been crucified with Christ and I no longer live, but Christ lives in me” (Galatians 2:20 NIV84).





## Choosing Death

However, if we do not remain in a living faith/trust relationship with God—if, instead, we go our own way and do our own thing after our conversion—that would be like tying a plastic bag over our heads and cutting ourselves off from life-giving air.

When we cut ourselves off from the Holy Spirit, we breathe back into our souls the spiritual waste, fears, uncertainties, guilt, shame, doubts, mistakes, misunderstandings, shortcomings, denials, rationalizations, heartaches, hurts, disappointments, and wrongs. Our spirits will then slowly lose the heavenly atmosphere of joy, peace, patience, love, and hope.

Just like the air inside the plastic bag becomes stale, so our spirits become stale, stagnant—and just like what happens when we breathe in the stale air, our spirits eventually lose energy and drive, and we become discouraged and are tempted to give up.

But when we retain our life-giving faith connection with God, our daily communion with Him, then we daily breathe in His Spirit and are filled with the presence of God, His life, His energy, His love, His affection, kindness, goodness, grace, truth, and power.

Our spirit is our life energy. God's Spirit is the full energy of the divine third Person of the Godhead who

unites with us with the full power of the Godhead, bringing us the “Spirit” of the Lord—the new attitude of love rather than hate. As Paul wrote to Timothy,

For God has not given us a spirit of fear, but of power and of love and of a sound mind (2 Timothy 1:7 NKJV).

That's why even longtime Christians must remain purposeful in our daily routines, to start every day in personal communion with God, meditating upon His Word, His creation, and His providences, and talking with Him. We must invite the Holy Spirit into our heart to cleanse, renew, refresh, and invigorate our spirit so that we will experience “the fruit of the Spirit [which] is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Galatians 5:22, 23 NIV84).

As Paul wrote to the Philippians:


If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose (Philippians 2:1, 2 NIV84).





## PART 2

# HOW JESUS CLEANSES OUR SPIRIT AS OUR SUBSTITUTE



In the last section, we explored how we are sanctified in spirit, mind, and body (1 Thessalonians 5:23). We discussed how our spirit is our life energy, received from God, that invigorates and motivates us to action, and that our spirit can be either purified by the indwelling Holy Spirit or remain corrupted and defiled by our rejection of God and choosing that which is evil.

We also looked at how the Holy Spirit cleanses our spirit by taking what Christ achieved and reproducing it in us. When we surrender our hearts to Jesus, our spirits are united with His, His love casts out our fear, and we receive a new spiritual temperament invigorating us and motivating our lives. From Jesus, we receive a spirit of love, trust, loyalty, self-sacrifice, kindness, mercy, gentleness, and self-control.

Now, in this section, we will examine how Jesus' vicarious, self-sacrificial, substitutionary death provides for our salvation, for our redemption, rebirth, and cleansing from sin.

First, we must be explicitly clear on this point: No human being could be saved from sin without the substitutionary sinless life and sacrificial death of Jesus. He became a real human and voluntarily put Himself into a position that was not naturally His own for the purpose of delivering us from the position that was naturally our own; that is, He took our place. He substituted Himself.

The question is: Why was His death required to save us?





## Becoming the Righteousness of God

In 2 Corinthians 5:21, Paul states what Christ’s death was to accomplish:

God made him who had no sin to be sin for us, so that in him we might **become** the righteousness of God (NIV84, emphasis mine).

According to this passage, the reason for Christ’s substitutionary sacrificial death was not a legal one; it was not for a penal reason. It was not a payment. It was also not to assuage God’s wrath or propitiate His anger, for God was never our problem!

God has always been for us (Romans 8:31); God was in Jesus reconciling the world to Himself (2 Corinthians 5:19). God was not changed by Adam’s sin, nor did His law change. Rather, it was the condition of Adam that changed from sinless, loyal, faithful, and trustworthy to sinful, disloyal, unfaithful, and untrustworthy; he became a fear-ridden and selfish being. Adam no longer had a pure heart and right spirit!

Thus, Jesus became our human substitute, taking up the humanity that had been damaged by Adam, so that we might become the righteousness of God, so that humanity might be cleansed from sin and restored to His perfect ideal.

But why is it that Christ’s substitutionary death was required for us to become righteous? Why was Christ’s death necessary to save humans from sin? How did Christ’s voluntary and substitutionary sacrifice achieve the righteousness of God in humanity?

After all, if God is love and He loves the world so much that He sent His Son (John 3:16), if God is merciful—full of mercy (Deuteronomy 4:31), pardons freely (Isaiah 55:7), and does not keep a record of our wrongs (1 Corinthians 13:5)—then why couldn’t He just forgive us outright without Jesus’ death?

First, God *did* forgive us outright! It was His love and forgiveness that sent His Son to do what was necessary to save us.

But God’s forgiveness, extended freely from His loving heart, *does not* remove sinfulness

from us! And salvation is something more than forgiveness—it is healing! Salvation requires that sinfulness, which is fear and selfishness, in us be replaced with sinlessness, love and trust, resulting in righteousness, purity, and holiness.

Thus, as John the Baptist said, Jesus is “the Lamb of God **who takes away the sin of the world**” (John 1:29 NIV84, emphasis mine). Jesus came to take away sin, to destroy death (2 Timothy 1:10) and the cause of death (Hebrews 2:14), thereby healing this creation. And the fear and selfishness, which is the corrupting, elemental aspect of sin infecting, tainting, polluting, and decaying our spirits (hearts) and souls (minds), must be purged, removed, destroyed, eliminated, cleansed from humanity.

Jesus had to provide the truth to free our minds from the lies of Satan—in order to win us (morally influence) to trust in Him—but He also needed to provide, in order to save *the human species created in Eden*, a cleansed, purified, renewed, and perfected human spirit (life, heart, motivational energy) that we receive through our trust in Him.

When Adam sinned, he corrupted himself, infecting his life with sin. His spirit (life, heart, motivational energy) became contaminated with fear and selfishness; his energizing motives to action were no longer love-driven selflessness but fear-driven selfishness, the survival-of-the-fittest instinct.

And every human being is an offspring, outgrowth, extension *of that same life (spirit)*!

We are all born infected with sinfulness, with fear and selfishness, with unholiness (Psalm 51:5). In order to save us from this terminal sinful condition, Jesus had to not only restore our trust in God by a revelation of truth, but He also had to purge, cleanse, remove, eliminate, eradicate, destroy the sinfulness (fear and selfishness) from humanity. In order to do that, Jesus had to partake of the humanity, of the very life (spirit) given to Adam in Eden, that Adam had corrupted and to purify that life.





## Humanity as a Family

God is able to create new species any time He wants.

After Adam sinned, God was free to gather up some dirt, form a new body, breathe the breath of life into that body, and create a new sinless human being—but such a being would not be part of the creation He had made in Eden. It would not have been related to Adam and Eve but would have been a new and distinct creation. Creating a brand-new human would not save Adam, Eve, and their descendants from their terminal sin condition; it would not save the creation God had made in Eden. It would not purify the life given to Adam.

When God made Adam, He breathed into him the breath of life—or life energy—and every other human being has received life from that same breath of life given to Adam. Eve was not formed out of dirt, and she did not receive her own breath of life. Instead, she was formed from the living tissue of Adam's body, tissue that was already alive—an extension of that same breath of life (life energy) that God breathed into Adam.

The Greek (*pneuma*) and Hebrew (*ruwach*) words for “breath” are the same words translated as “spirit.” The life-giving energy from God was given to Adam pure, holy, undefiled, with the resonance, aura,

quality, character, and motivation to love. The breath, the spirit, is the internal motivational energy that both animates and invigorates all of us. Adam came to life in Eden with a spirit of purity, holiness, and love. His natural desires and motives were perfectly in harmony with God and heaven.

Moreover, Adam was capable, in his own God-given human strength and ability, of saying no to temptation and, in his unfallen state, developing a mature, holy, and righteous character, thus settling his spirit into eternal purity and loyalty to God.

Adam and Eve *were supposed* to develop a mature and holy character at the Tree of Knowledge of Good and Evil. It was at that tree that they were to exercise their God-given abilities to think, reason, and choose for themselves. At that tree, they were to choose either to know, by experience, love, trust, loyalty, faithfulness, righteousness—thus solidifying themselves in holiness and retaining

a pure spirit, a sinless life—or they would choose to believe Satan's lies and break trust with God and thereby know, in experience, in their being, fear, selfishness, distrust, guilt, shame, and evil—thus, corrupting their spirits, their lives, the breath of life that God animated them with and gave to them.

Because God gave Adam and Eve procreative abilities, that same “life” breathed into Adam is shared with every single human being. We are extensions of Adam, and the sad reality is that Adam altered the quality of that life energy. His sin changed the motivational energy from pure love to a life contaminated with fear and selfishness, and we are all born with this motivational drive of fear and selfishness, with the *spirit* of fear. And such a spirit (life) is out of harmony with God and heaven. Fear causes selfishness, which is the opposite of love; it is out of harmony with God and His design for life and results in ruin and death (Romans 6:23; James 1:15; Galatians 6:8).

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# Jesus and the Human Family

So, what was needed to save humanity from this terminal sin condition? A human being who is part of Adam, part of *this* creation, a human being who partakes of that same life, that same spirit or life-energy, that was breathed into Adam in Eden, that life which is now infected with fear and selfishness, and who then overcomes and eradicates the contamination and purifies that life, thereby destroying the terminal condition, purging the fear and selfishness, and restoring God’s perfect, pure, undefiled love back into this human creation, by perfecting/ cleansing the spirit—the life given to Adam and shared by all of us.

Thus, Jesus came as the second Adam, partaking of the very same life that was given to Adam and passed down through David (Romans 1:3; Hebrews 2:14). He received His human life through His mother Mary—a humanity, life, that has been damaged by sin, infected with fear and selfishness, and terminal because of Adam’s fall (Galatians 4:4). Jesus’ human lineage through Mary is how He was able to be tempted in every way that we are (Hebrews 4:15), and we are tempted by our own evil desires (James 1:14). Jesus’ humanity, life, received from Adam was capable of tempting Him with fear and selfishness, which was revealed in Gethsemane when He suffered terrible human emotions and anguish, tempting Him to act in self-interest and not go to the cross.

But because the Father of Jesus’



humanity is the Holy Spirit (Matthew 1:18–20), Jesus was also born with, invigorated with, a pure, undefiled spiritual life energy. As a real human being, partaking of the life passed down from Adam *and* the life given by the Holy Spirit, Jesus was able to face temptation and use only His human abilities to say no to every temptation coming from the infection in the human spirit (life) He received from Adam—and say yes to God and live a holy, pure life (Hebrews 4:15) in harmony with the Holy Spirit.

On the cross, Jesus chose only the pure life, the pure energy of love, that He received from the Holy Spirit and, thereby, destroyed the death-causing infection, the impure corrupting quality, character, inclination, motivation of fear and selfishness contaminating the life energy breathed into Adam (2 Timothy 1:10). At the cross, Jesus destroyed the carnal terminal sin nature and arose



“Now through faith, each one of us can receive that same pure, divine life-giving energy via the indwelling Holy Spirit, who takes what Christ achieved and reproduces it in us, invigorating us with a reborn new spirit.”

in a purified humanity and became the new head of humanity (Hebrews 5:9), and He now stands in God’s presence, not only in His pre-incarnate position as the Son of God but also as the Son of Man, the representative head of humanity—Jesus, a real human being, sinless and perfect. He stands in the heavenly council as Adam’s substitute, fulfilling the role that God had originally designed for Adam.

Now through faith, each one of us can receive that same pure, divine life-giving energy (spirit—life) via the indwelling Holy Spirit, who takes what Christ achieved and reproduces it in us, invigorating us with a reborn new spirit. Christ is the vine, and we are the branches (John 15:5), who, being grafted into Christ by faith, receive the new invigorating spirit (life) from Him through the indwelling Holy Spirit. We die to the old spirit of fear and selfishness and live a new life with a new spirit of love and trust. As Paul wrote,

For **Christ’s love compels us**, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should **no longer live for themselves** [no longer live the life of selfishness] but for him who died for them and was raised again (2 Corinthians 5:14, 15 NIV84, emphasis mine).

We, with our new life, our new spirit, our new purified spiritual energy are motivated, animated, compelled with new desires, attitudes, and priorities so that we become literal partakers of the divine nature (2 Peter 1:4). As our spirits, our internal life-energy, our motives, drives, desires now come from Jesus and no longer come from what we inherited from Adam, we grow daily in godliness and, despite ongoing temptations from our old habits and conditioned responses, our renewed reborn spirits are no longer captive to fear and selfishness.

For God has not given us a spirit of fear [that we inherited from Adam], but of power and of love and of a sound mind [that we receive by faith/trust from Jesus] (2 Timothy 1:7 NKJV).

We are literally changing from a *life, spirit*, of fear and selfishness to a *life, spirit*, of love and trust via the indwelling Holy Spirit. And this is possible only because Jesus, as our human substitute, took up humanity infected with fear and selfishness by Adam and purified that life. Jesus revealed the truth to win us to trust, and He provides us with a new spirit, a new life, sinless and pure.





## Christian Character

Our character is the combination of our mind and heart, also known as our soul and spirit—or, simply put, our thoughts and feelings. In order to have a mature Christian character, to be like Jesus in character, we must have the truth internalized into our minds *and* the new animating spirit of love and trust living in our hearts.

God works through the Holy Spirit to bring healing to our character, and this is why the Holy Spirit is known as the Spirit of truth *and* love. The truth heals our minds, removing the lies and restoring trust, and the love animates our heart, transforms our desires, and cleanses our spirit.

Various metaphors in the Bible teach this reality:

Jesus said to them, “I tell you the truth, unless you **eat the flesh of the Son of Man and drink his blood, you have no life in you**. Whoever **eats my flesh and drinks my blood has eternal life**, and I will raise him up at the last day. For **my flesh is real food and my blood is real drink**. Whoever **eats my flesh and drinks my blood** remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who **feeds on me** will live because of me. This is the **bread** that came down from heaven. Your forefathers ate manna and died, but he who **feeds on this bread** will live forever” (John 6:53–58 NIV84, emphasis mine).

Jesus is not suggesting cannibalism here; these are figures of speech (symbols) representing what our soul and spirit need in order to have life. These symbols Jesus later updated with new symbols at the Last Supper—bread and wine, which teach the same lesson. But all such language is symbolic. What does it mean for us in reality?

In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. ... The **Word became flesh** and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of **grace and truth** (John 1:1, 14 NIV84, emphasis mine).

Jesus is the Word of God who became a real and full human. Thus, the Word, the truth of God who came to dwell with us, became flesh. This was symbolically taught through the sacrificial system in which the lamb represented Jesus. And just as the flesh of the sacrificial animal and the unleavened bread became building blocks for the bodies of those who ingested them physically, supplying physical energy and structure to give them life and health, so also Jesus is the Word of God, the embodiment of truth, that we are to ingest

into our minds. As we partake of the truth that Jesus has revealed, the truth becomes building blocks in our mind, reforming our understanding, the structure of our individuality, the framework of our perspective. The truth of Jesus sets us free from the lies of the devil and restores us to trust in God. In that trust, we open our heart to God and invite in the Holy Spirit, who brings us the “blood/wine,” the “life/spirit,” of Christ. We experience His love, power, presence, and a new heart and right spirit—we receive the life of Christ and become a partaker of the divine nature (2 Peter 1:4). This is symbolized by the wine/blood, for the life “is in the blood” (Leviticus 17:11 NIV84). We are reborn to a new life, with a new energizing, animating, and purifying power that comes from Jesus.

Thus, as we partake of the truth as it is in Jesus, thereby cleansing our mind from falsehood, and in trust partake of His life/spirit, thereby cleansing our spirit, our character is cleansed and we are transformed. As we mature in our understanding and our experience with God, we come to a point where we are so settled into the truth—intellectually (in our mind/soul) and spiritually (in our heart/animating energy of love and trust)—that we cannot be moved by any lie or temptation. This is what it means to be sealed to God.

“**Thus, as we partake of the truth as it is in Jesus, thereby cleansing our mind from falsehood, and in trust partake of His life/spirit, thereby cleansing our spirit, our character is cleansed and we are transformed.**”



# PART 3

## IMPUTED AND IMPARTED RIGHTEOUSNESS: DESIGN VS. IMPOSED LAW

**T**he way we understand the Bible and its themes, such as imputed and imparted righteousness, is determined by the law lens through which we view them.

If we believe that God's law functions no differently than human law—imposed rules requiring imposed punishments—then we interpret Scripture legally and penally, which is a fantasy because God's universe is not built upon imposed law and, therefore, it is not how reality actually functions.

But if we worship God as Creator and understand that His laws are the design laws upon which all reality exists and operates—both the physical laws (gravity, physics, etc.) and the moral laws—then we interpret Scripture objectively and truthfully, in the way that reality actually works.

When we understand that God's laws are design laws, we know that breaking them is directly damaging to the one who breaks them and results in suffering and death unless the Creator of reality fixes the problem, restoring the one damaged (the sinner) back into harmony with God and His designs for life. This is why the Bible teaches that the law must be written upon our hearts and minds (Hebrews 8:10) and that those who sow to the carnal nature “from that nature [that is, not externally by God] will reap destruction” (Galatians 6:8 NIV84).

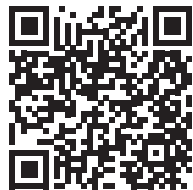




But if we substitute man's law in place of God's law, denying that His laws are design laws, we believe the lie that God's law functions no differently than the kinds of laws sinners make up—rules that do not govern reality but which, instead, require a ruling authority to use external power to inflict punishment upon the wrongdoer—then we draw a completely different conclusion about the sin problem and the plan of salvation, including what the terms **imputed righteousness** and **imparted righteousness** mean.

All effective treatments start with a proper diagnosis. If the diagnosis is wrong, then the treatment is wrong. Imputed and imparted righteousness are words, technical terms, that are intended to communicate some aspect of God's treatment for the sin problem.

To learn more about God's design laws, scan this code with your phone.



## The Legalization of Righteousness

If we believe that sin causes a legal problem (because we believe God's law functions like human law), then we will ascribe legal meanings to these terms, such things as adjusting our legal standing in the legal books in heaven—or giving us some kind of legal credit that somehow improves our righteousness credit score from an “unrighteous” legal status to a “righteous” legal status.

The following are typical descriptions given by those who view Scripture through the lens of human law:

- “Jesus lived a perfect, sinless life, and when you put your trust in him, he takes his righteousness and **credits it to your account**. You gain access to righteousness not because of anything you have done but because Christ **applied it to your account**. This **imputed** righteousness puts you in right standing before the Father **as if** you had done the right thing all along” (emphasis mine).<sup>i</sup>
- [Imputed righteousness] is “**charging to an account**, used in the Bible with **legal reference** to sin and salvation being recorded by God. ... When Scripture speaks of the imputation of good or evil, **it does not suggest that any change of moral character is involved**. Scripture does affirm that, from God's perspective, righteousness or sin is **charged to an individual's account** (emphasis mine).<sup>ii</sup>

Notice that in both of these statements, the sin problem is defined in legal terms—seeing it through

a human-law lens, made-up rules requiring legal oversight, legal accounting, inflicted punishment as penalties, awarding credits, canceling debts, and changing records.

This entire legal theological construct is false because it is all based on the lie that God's law functions like human law. It is a fiction, a fantasy, because it is not based in what happens in reality.

What is the reality?

As mentioned, God did not get changed when Adam sinned, nor did His law get changed. Instead, the actual condition of Adam changed. Adam did not get into *legal* trouble with God; he experienced *lethal* trouble. He was changed from a being who lived and operated upon God's living law of love to a being who was infected with fear and selfishness. Instead of Adam *remaining*

“**Notice that in both of these statements, the sin problem is defined in legal terms—seeing it through a human-law lens, made-up rules requiring legal oversight, legal accounting, inflicted punishment as penalties, awarding credits, canceling debts, and changing records.**”

in a state of loving unity with his never-changing Creator, living in harmony with His never-changing design laws, he entered a state of being “dead in trespass and sin,” a terminal sin condition that, without remedy from the Creator, would result in death.



# The Infection of Death Spreads

And since God gave Adam and Eve the ability to create beings in their image, once they infected themselves with sin, when they reproduced, they would give birth only to children infected with their terminal sin condition. Thus, as Scripture teaches, we are born in sin, conceived in iniquity (Psalm 51:5).

We are not born legally guilty (fantasy); we are born terminal (reality)—born dead in trespass and sin. Consider an HIV-infected man and woman getting together and having a baby who is born HIV-infected—what did the baby do wrong? Nothing! The baby has no guilt for their condition. But the baby still has a condition that, without remedy, will cause symptoms and death. That is the situation of every human since Adam sinned!

We are born with a terminal sin condition; we are not born legally guilty. Therefore, the solution to the sin problem is not a legal one—it is an actual one. It is the actual removal of the sin condition from our hearts and minds, replacing it with a condition that is *right*, a condition that is *right* with God, a heart that *rightly* harmonizes with God’s design laws for life—in other words, with a *righteous* condition.

The real solution for us as individual sinners is that we must be reborn, recreated, renewed, cleansed, washed, purified, have our hearts circumcised by the Spirit, have the heart of stone removed and a tender heart instilled, have the mind of Christ, all of which is symbolically taught through various biblical metaphors and object lessons, including the wearing of the robe of Christ’s righteousness—we become righteous (2 Corinthians 5:21). Reality requires that we be actually made righteous, not that record books be adjusted to declare we are righteous while we remain unrighteous.

In the legal model, righteousness does not mean that we are made righteous; it means God legally declares us righteous based on Jesus being righteous, and God adjusts our records in heaven to



legally account us as being considered, reconned, or credited as righteous even though we are unrighteous in reality. It is a fraud, a con game, a shell game, a farce!

The functional impact of this false theology is to trick good-hearted people into believing things are well and good with God while they remain unrighteous in their heart and slowly dying of their sin condition.

This legal fiction is like telling someone with leukemia, for which there is a real cure that will put the cancer into remission, that what they need is to claim their healthy brother as their legal substitute so when the doctor comes in to examine them, the doctor will instead examine their healthy brother and write into the sick person’s medical record the perfect health of their cancer-free brother. Then the doctor will declare that they are cancer-free as they continue to die of the leukemia.

Another way to describe this fraud would be that your child is dying of cancer and your doctor tells you there is nothing he can do, but you hear of a doctor whose every patient leaves his office with a clean bill of health. So you take your child to this doctor, bringing with you the thick medical record documenting all the disease, pathology, symptoms, and sickness. The doctor takes the record, opens it, begins removing all the documentation of the sickness and disease, and then stuffs the record with clean white sheets of paper. He then hands the *cleansed record* back to you and says, “You can go home now; no more record of disease.”

Paul warned Timothy about this powerless and fraudulent Christianity:

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive,

disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—**having a form of godliness but denying its power.** Have nothing to do with them (2 Timothy 3:1–5 NIV84, emphasis mine).

It is a sad fact that epidemiological data confirms that there is no difference between Christian homes and non-Christian homes in the rate of drug abuse, alcohol addiction, pornography use, spouse abuse, and child molestation.<sup>iii</sup> These struggling Christians have a form of godliness, a religiosity, but they have no power to live victoriously. Why? Because they believe the penal/legal fraud based on the lie that God’s law functions like human law—that imputed righteousness is God accounting someone to be righteous when, in fact, they remain unrighteous.

And, as demonstrated in part 2, the truth is that righteousness is being right with God in heart, mind, attitude, spirit, and character. Genuine righteousness is actual; it is not legal fiction. As Paul wrote, “God made him who had no sin to be sin for us, so that in him we might **become** the righteousness of God” (2 Corinthians 5:21 NIV84, emphasis mine).

The substitutionary sinless life and sacrificial death of Jesus were to fix the actual problem Adam’s sin caused in humans so that we might *become* the righteousness of God—not so that we will be declared righteous while remaining unrighteous.

So what then is imputed and imparted righteousness? And what role does each play in us actually becoming righteous people?



## Imputed Righteousness

Becoming human, Jesus took up humanity damaged by Adam, lived a sinless life, destroyed the sin infection at the cross and, thereby, restored the human species to rightness with God. But Jesus' perfect righteousness doesn't make us righteous as individuals unless we partake of that righteousness. And what obstructs us from partaking of it? Believing the lies about God that keep us from trusting Him. Thus, the imputed righteousness helps us overcome the distrusting spirit of fear so that we open our heart in trust to receive the imparted righteousness that actually transforms us.

As Paul wrote, the carnal mind has enmity toward God (Romans 8:7)—our natural state, the one we inherited from Adam, distrusts God, is hostile toward God, and doesn't align with or harmonize with God. We believe the lie that God is punishing, severe, and unforgiving and requires something be done to Him to appease His wrath, assuage His anger, propitiate His fury. Thus, in fear of what He will do to us, we do not open our hearts to God, we do not have a change in fear functioning toward God, but we remain afraid, desperately claiming legal protection provided by Jesus from this punishing God.



Thus, the first step in God fixing the sin problem in any individual is to win that person from fear and distrust to love and trust. This is done by *imputing* righteousness—God treating the sinner with the righteousness of Christ, treating the sinner with mercy, grace, kindness, love, understanding, compassion, acceptance, seeing them as a soul suffering from sin-sickness that they did not choose and from which He can heal if they let Him.

In other words, God does not impute sin to them and treat them as sin deserves (e.g., letting them die of their sin condition), but imputes to them, or treats them, with the love, mercy, grace, and goodness that belong to His Son Jesus, rather than abandoning them as Jesus was abandoned on the cross when He became sin for us.

It is this kind, compassionate, gracious, righteousness imputed to us that wins us to trust. And as Paul wrote, “God’s kindness leads you to repentance” (Romans 2:4 NET).

God, imputing to us the righteousness of His Son and treating us with kindness, love, mercy, grace, sees through the corridors of time to what we will be if we trust Him—we will become the righteousness of God. And it is this kindness

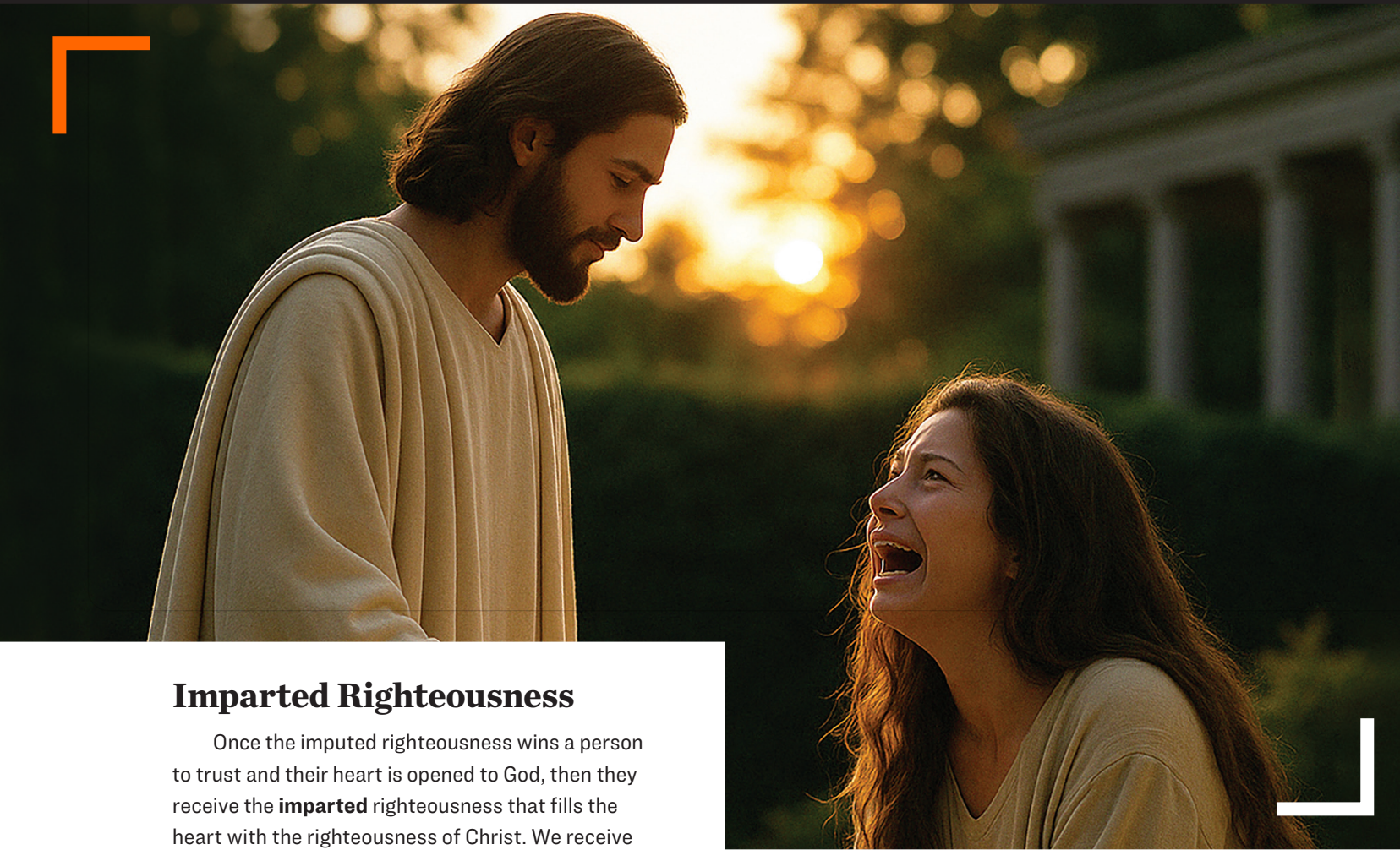
of God that leads us to repentance, and repentance is the conversion experience; it is when the distrusting heart that is at enmity with God chooses to trust God. In other words, conversion, repentance, is when the heart is set right with God, set from distrust to trust.

This is what happened to Abraham—he had faith, trusted God, and it was only *after* his heart had changed from distrust/enmity to trust that God recognized, accounted, or marked that Abraham was righteous, set right, justified. Why? Because Abraham’s heart *was set right* with God again! Abraham’s actual state of heart was changed! Being justified, made right with God, is actual, real, and occurs in the heart and mind of the sinner.

There is nothing penal or legal going on, for the problem is not penal or legal; it is an actual state of being that is out of harmony with God and His design for life. The heavenly records are like medical records; the reason Abraham’s heavenly record changed was because Abraham’s heart was set right with God. And what caused Abraham’s heart to be set right? God’s imputed righteousness, which won Abraham to trust.

“God does not impute sin to them and treat them as sin deserves, but imputes to them, or treats them, with the love, mercy, grace, and goodness that belong to His Son Jesus.”





Imparted Righteousness

Once the imputed righteousness wins a person to trust and their heart is opened to God, then they receive the **imparted** righteousness that fills the heart with the righteousness of Christ. We receive new desires, pure motives, new insights, inspiration, direction, and daily strength to succeed, which all come from the perfect life (spirit) of Jesus being infused into us by the indwelling Holy Spirit. We become partakers of the divine nature (2 Peter 1:4); it is no longer our old sinful, carnal selves living but Christ living in us (Galatians 2:20). Jesus is the vine, and we are the branches that live by daily receiving the infusion of His life (righteous loving spirit) imparted to us via the indwelling Holy Spirit (John 15:4–6).

We see this demonstrated powerfully in the story of the woman caught in adultery (John 8:4–11). When she was dragged before Christ, He did not impute her sin to her (He did not treat her as guilty nor abandon her to her fate) but, instead, He treated her with His imputed righteousness, the righteousness of what she could be if she would only trust Him. And His imputed righteousness—His grace, forgiveness, kindness, not counting her sin against her—won her to trust, and she opened her heart to receive a new heart and right spirit, the imparted righteousness of Jesus.

“His imputed righteousness—His grace, forgiveness, kindness, not counting her sin against her—won her to trust, and she opened her heart to receive a new heart and right spirit, the imparted righteousness of Jesus.”

The Spirit of Life: Examining Romans 8

With all of this in mind, let’s see how the apostle Paul describes, in Romans 8:1–15, this reality—that we are infected with a spirit of fear and selfishness and that Jesus came to destroy that spirit (power, energy, life) from humanity and restore in us His Spirit of love and trust. As we go through this passage, you will see how the legal lens has a form of godliness but obstructs the power, the animating presence, of God and keeps people trapped in a cycle of fear and selfishness, all the while claiming legal solutions to a lethal condition.

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death (vv. 1, 2).

Why is there no condemnation? If you believe that God’s law functions like human law does, then you read this to mean that Jesus paid a legal price to God (or God’s law) by dying in our place and, therefore, there is no legal condemnation—we are legally pardoned or set free from the punishment.

But through the design-law lens, we realize that we are actually dying of a terminal condition. The life we inherited from Adam is corrupt, and in this passage, Paul describes how

this life is enmity to God, in hostility and rebellion, and incapable of pleasing God, for the spirit of fear and selfishness causes us to flee from God and seek to protect ourselves. This fear-based animating power (energy, spirit) is the survival-of-the-fittest principle that every single human since Adam is born with, having received it from both their father and mother. Paul describes how all of nature groans under this law of sin and death, the survival drives that can only destroy and naturally result in death—unless replaced by the law of the Spirit of life.

Thus, in design law, we have no condemnation because our being, our hearts and minds, have been freed from the control of fear; we have a new animating energy, a new spirit of love and trust—and Paul describes this in the following verses. Remember, the penal lens teaches people to merely claim a legal pardon, the removal of legal condemnation through legal adjustment, which is fiction, while leaving them to suffer and die of this terminal sin condition.

For what the **law was powerless** to do in that it was **weakened by the sinful nature**, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that **the righteous requirements of the law might be fully met in us**, who do not **live** according to the sinful nature but **according to the Spirit (vv. 3, 4)**.

The written law is external; it is outside of our hearts and minds. It has no power (no animating energy, no capacity) to fix, restore, heal, recreate, or regenerate. It can only expose, diagnose, and reveal that we are dead in trespass and sin, that we are sick in heart and mind. Our sinful nature is the life of fear and selfishness, and it is incapable of animating (empowering, motivating) us to love and trust. This animating spirit of fear and selfishness cannot cause (inspire, motivate, empower) us to live God’s design law of love. It can only cause us to live in fear and selfishness. Thus, infected by the spirit of fear and selfishness, living out God’s law is impossible because our nature is weakened and damaged. This is why Jesus came to condemn all deviations from His design that cause pain, suffering, and death, and to restore the law of life back into the human species—and into the hearts of all who trust Him and are reborn to live by the animating power of the Holy Spirit.

Those who live according to the sinful nature have their **minds set** on what that nature desires; but those who live in accordance with the Spirit have their **minds set** on what the Spirit desires (v. 5).



Both the converted *and* unconverted have a sinful nature, a spirit of fear and selfishness. It is the only spirit (animating energy) with which we can be born. But the unconverted set their minds on gratifying and promoting self—responding only to it and, thus, ever growing in that spirit of fear and selfishness. They do not die to self. They do not surrender self to Jesus and do not receive the Holy Spirit. They are not reborn.

However, the converted, while they still have the animating spirit of fear and selfishness inherited from Adam, have been won to love and trust and have surrendered self to Jesus. They have been indwelt by the Holy Spirit and, through trust, receive a new animating power—they choose to set their minds on love, on living for God and others.

The mind of sinful man is death, but the mind controlled by the Spirit is life and peace (v. 6).

The mind of fear and selfishness is the mind empowered (controlled, driven, animated) by the spirit of fear and selfishness, and this is the law of sin and death. Fear and selfishness counter God’s design law of life, break the law of love and trust, and sever our connection with God, the source of life. The only outcome possible is ruin and death! But the mind who has surrendered self, who has died to the spirit of fear and selfishness, receives a new animating energy (spirit, life, power) from the Holy Spirit, who brings the life of Jesus, and their mind is now empowered (inspired, directed, controlled) by the Spirit of life.

... the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so (v. 7).

Our natural mind, animated and controlled by the spirit of fear and selfishness, is hostile to God and incapable of submitting to His law of truth, love, and freedom. Fear and selfishness drive (cause, manifest, inspire) only those actions that lead us away from God—just as when Adam and Eve ran from God as soon as they sinned. The only power they had at that point was the power of the spirit of fear and selfishness.

Therefore, without rebirth, without the indwelling Holy Spirit, the only animating power we have is fear and selfishness—and we are incapable, in our natural self, of surrendering to God. This is why even repentance is a gift of God. When we have a desire to leave the life of sin, that is the Holy Spirit working upon us to woo, call, and instill a desire for life. All we can do is choose the truth, surrender the infection of fear and selfishness, and receive the gift of a new life, a new spirit to indwell and empower us.

Those controlled by the sinful nature cannot please God (v. 8).

Why? Because they are living out the survival-of-the-fittest drives of fear and selfishness, which runs away from God, which is counter to how He built life to operate and the cause of all pain, suffering, and death.

You, however, **are controlled not by the sinful nature but by the Spirit**, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ (v. 9, emphasis mine).







When we surrender our natural life, the spirit of fear and selfishness that we inherited from Adam, to Jesus in trust, we receive a new animating energy, the Spirit of love and trust. The life we were born with is dead in trespass and sin. We must receive a new life from Jesus in order to have eternal life because our natural life inherited from Adam is a spirit of death. We must have a new spirit, which is the life of Christ. If we do not receive this new spirit, we are not saved. This is reality, not legality! We cannot receive the Spirit of Christ by claiming legal payments applied to “books in heaven.” This is why the penal/legal theologies are corrupt. They teach a form of godliness but shift the problem away from our terminal state—in need of healing through the animating power that recreates people into godliness—to either the anger and wrath in God needing assuaging or legal penalties of the heavenly government needing payment. But the reality is that

we must receive the Spirit of Christ so that we can say what Paul said, “It is no longer I that live but Christ lives in me” (Galatians 2:20 NIV84).

Now, returning to Romans 8:

But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the **Spirit of him who raised Jesus from the dead is living in you**, he who raised Christ from the dead **will also give life** to your mortal bodies through his **Spirit, who lives in you** (vv. 10, 11).

The sin problem is a real problem of being. Adam corrupted the spirit, the life, given to him in Eden with the spirit of fear and selfishness. This is a terminal condition. The only way to save humanity was for Jesus to partake of this life, become a real human being, face the temptations this condition

“**When we surrender self in trust and receive this new life, the indwelling Holy Spirit takes what Christ achieved and reproduces it in us; our heavenly records are cleansed because God’s records are records of reality!**”

brings, and destroy the infection of fear and selfishness and replace it with a spirit of love and trust. Jesus did this and now offers us the gift of His Spirit. We can partake of this new animating energy, the pure love of Christ, which we receive through trust and, thus, say no to the spirit of fear and yes to the Spirit of love.

Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; **but if by the Spirit you put to death the misdeeds of the body, you will live**, because those who are **led by the Spirit of God are sons of God**. For you did not **receive a spirit that makes you a slave again to fear**, but you received the Spirit of sonship (vv. 12–14).

This is reality—it is actual recreation, transformation, through receiving a new animating energy, a new life, a new spirit operating and functioning within us. The spirit of fear does not come from God; it came from Adam—and it must be replaced with the Spirit of love and trust that comes from Jesus. When we surrender self in trust and receive this new life, the indwelling Holy Spirit takes what Christ achieved and reproduces it in us; our heavenly records are cleansed because God’s records are records of reality! The reality is that we were all born in sin and conceived in iniquity, with the spirit of fear and selfishness, and that spirit causes us to act hostilely to God and out of harmony with Him and His design laws—in other words, to sin. Thus, we must be reborn and receive a new life, a new animating energy, a new spirit of love and trust, the Spirit of Christ. We are now children of God, and the heavenly records document that change. From that moment, we live to love God and others and grow in godliness.



### How Will You Respond?

When we experience the imputed righteousness of Christ—the love, affection, mercy, kindness, grace, patience, forgiveness, and longing to heal us—we open the heart and are reborn as we trust our Savior. The new heart and right spiritual attitude and desires within us are Christ’s that we receive through trust; the power to resist the old habits, fear, selfishness, lusts, and the carnal desires is from God through the indwelling Holy Spirit—but the *choice* is ours!

When tempted, we, by faith, can choose to say yes to Jesus, yes to the desires of the imparted righteousness, the new motives of love and trust, and say no to the fear and selfishness. And when we choose to say yes to the spirit of Christ, we *then* receive the divine power to succeed—but we don’t get the power until we make the choice. And it is this cooperative relationship of faith/trust in Jesus that develops a character like Christ’s within us.

There is nothing penal/legal going on in God’s remedying of the sin problem in our hearts; imputed and imparted righteousness are actual, reality-based events occurring within the heart and mind of the individual—just as Jesus said: “The kingdom of God is within you” (Luke 17:21).

So I encourage you, if you already haven’t done so, to open your heart and invite Jesus in and be truly saved, to ask for the cleansing and washing by the Holy Spirit to purify your spirit, to renew you with new desires and motives, to invigorate you with love for God and your fellow man, to partake of the divine nature, a new, purified, Christlike spirit of love and trust!

<sup>i</sup> <https://www.christianity.com/wiki/christian-terms/what-is-imputed-righteousness.html>

<sup>ii</sup> Elwell, W. A., & Comfort, P. W. (2001). In Tyndale Bible dictionary (pp. 630–631). Tyndale House Publishers.

<sup>iii</sup> R. D. Drumm et al., “Intimate partner violence in a conservative Christian denomination: Prevalence and types,” *Social Work & Christianity* 33, no. 3 (2006): 233–51;

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<sup>iii</sup> Centers for Disease Control and Prevention, “Youth Risk Behavior Surveillance—United States, 2007,” *Surveillance Summaries* 58, no. SS-4 (June 6, 2008).

<sup>iii</sup> *Drug and Alcohol Dependence* 74, no. 3 (June 11, 2004), 223–34.

<sup>iii</sup> “Christian Views on Alcohol,” Barna, December 22, 2013, <https://www.barna.com/research/christian-views-on-alcohol/>.

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<sup>iii</sup> New Research Explores the Changing Shape of Temptation,” Barna, January 25, 2013, <https://www.barna.com/research/new-research-explores-the-changing-shape-of-temptation/>.

<sup>iii</sup> Pornography Addiction Survey (conducted by Barna Group), Proven Men, 2014, available at [www.provenmen.org/2014pornsurvey/pornography-use-and-addiction](http://www.provenmen.org/2014pornsurvey/pornography-use-and-addiction).

<sup>iii</sup> Boz Tchividjian, “Startling Statistics: Child Sexual Abuse and What the Church Can Begin Doing about It,” Religion News Service, January 9, 2014, <http://boz.religionnews.com/2014/01/09/startling-statistics/>.





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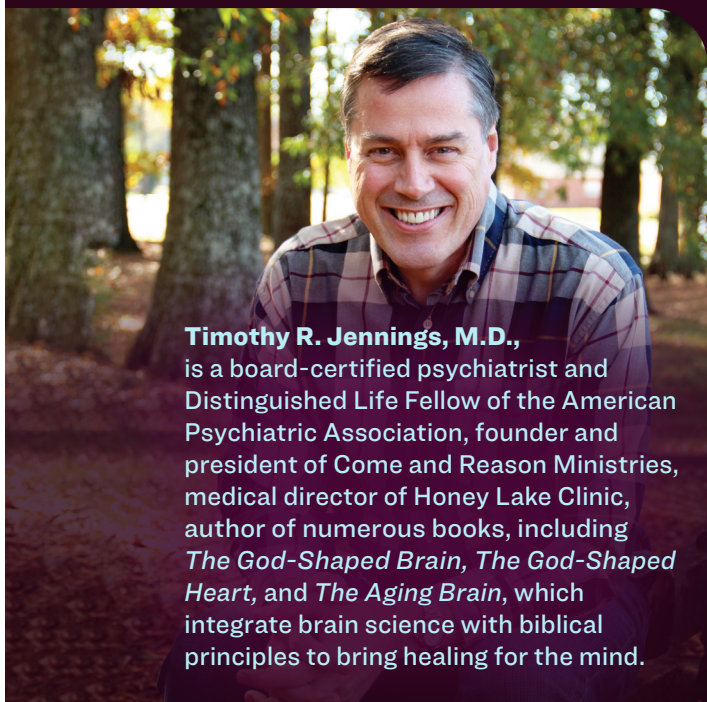
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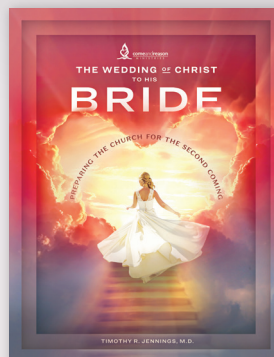
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**Timothy R. Jennings, M.D.,** is a board-certified psychiatrist and Distinguished Life Fellow of the American Psychiatric Association, founder and president of Come and Reason Ministries, medical director of Honey Lake Clinic, author of numerous books, including *The God-Shaped Brain*, *The God-Shaped Heart*, and *The Aging Brain*, which integrate brain science with biblical principles to bring healing for the mind.

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