

The Plan of Salvation



*As soon as there was a sin, there was a
Saviour.*

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from the foundation of the world.** (Revelation 13:8)

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (Ephesians 1:3–5)

Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained **before the foundation of the world**, but was manifest in these last times for you, (1 Peter 1:18–20)

Even he shall build the temple of the Lord; And he shall bear the glory, And shall sit and rule upon his throne; And he shall be a priest upon his throne: And the counsel of peace shall be between them both. (Zechariah 6:13)

Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began**, (2 Timothy 1:9)

The Lord hath appeared of old unto me, *saying*,
Yea, I have loved thee with an everlasting love:
therefore with lovingkindness have I drawn thee.
(Jeremiah 31:3)

“Loving-kindness” in Jeremiah 31:3 is a word first used by the Bible translator Miles Coverdale in 1535, and comes from the Hebrew word *hesed*, a word often used to express the steadfast covenant love of God, and the steadfast love of God is also deeply implied in the concept of “grace” (*charis*).

When we study grace, we see that God has taken the initiative. He loves us not due to any merit on our part.

This is his character of love, and it is shown in the concept of grace. No other so-called god shows this grace. No other so-called god man worships professes to have this love. This kind of love and grace is not reasonable to man. To a secular mind it makes no sense; it defies understanding. We cannot generate grace; we can only receive it with an overwhelming sense of gratitude.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: But because the Lord **loved** you, and because he would **keep the oath** which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;
(Deuteronomy 7:7–9)

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. (Ezekiel 11:19–20)

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses:

(Ezekiel 36:26–29a)

Understand therefore, that the Lord thy God
giveth thee not this good land to possess it for thy
righteousness; for thou *art* a stiffnecked people.
(Deuteronomy 9:6)

Only the Lord had a delight in thy fathers to
love them, and he chose their seed after them,
even you above all people, as *it is* this day.
(Deuteronomy 10:15)

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1SP, SR, PP

- ❖ Revelation 13:8—the Lamb slain from the foundation of the world
- ❖ Matthew 25:34—inherit the kingdom prepared for you from the foundation of the world
- ❖ Revelation 17:8—whose names were not written in the book of life from the foundation of the world
- ❖ Ephesians 1:4—he hath chosen us before the foundation of the world
- ❖ 1 Peter 1:20—Christ ordained before the foundation of the world
- ❖ 2 Timothy 1:9—grace was given us before the world began

Foundation—*katabōlē*— carries the meaning of the beginning of something (Matthew 13:35; Luke 11:50)—the creation or the beginning of the world

Revelation 13:8—*From the foundation of the world.* This phrase may be connected with either
“written” or “slain.”

Revelation 13:8—**Written**—that names are recorded from the foundation (the creation, beginning) of the world is also referred to in Revelation 17:8 and inferred in “Inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34) and “He hath chosen us in him before the foundation of the world” (Ephesians 1:4).

Revelation 17:8—*From the foundation.* The Greek may be understood as implying that the names appearing in the book of life have been written there ever since “the foundation of the world,” or simply that the book itself has been in existence since that time. Here the latter meaning is intended.

Slain—the Lamb slain from the foundation of the world is supported by Peter’s statement, “... as of a lamb without blemish ...: who verily was foreordained before the foundation of the world” (1 Peter 1:19, 20).

- ❖ **Zechariah 6:13**—counsel of peace
- ❖ Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. (*PP* 63.3)

As soon as there was sin, there was a Saviour.
(*DA* 210.2)

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race.

(PP 63.3)

But “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which “passeth knowledge”? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. (*PP* 63.3)

Sorrow filled Heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with his Father. The anxiety of the angels seemed to be intense while Jesus was communing with his Father. (*1SP* 45.1)

Three times he was shut in by the glorious light about the Father, and the third time he came from the Father his person could be seen. His countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life. (*1SP* 45.1)

At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the **plan of salvation**. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. Nearly all would hate and reject him. He would leave all his glory in Heaven, appear upon earth as a man, humble himself as a man, become acquainted by his own experience with the various temptations with which man would be beset, that he might know how to succor those who should be tempted; (*1SP 45.2*)

- ❖ Stand between wrath of God and guilty man
- ❖ Take man's fallen nature (*1SP* 46.1)
- ❖ Bear iniquity and scorn
- ❖ Few would receive him as the Son of God
- ❖ Leave all his glory in heaven and humble himself as a man
- ❖ Become acquainted with temptation that he might know how to help those who are tempted

and that finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that he should die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that he should suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would he suffer; but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon him. He told them he would die, and rise again the third day, and should ascend to his Father to intercede for wayward, guilty man. (*1SP* 45.2)

- ❖ Suffer cruelty, suffering and die cruelest of deaths as a guilty sinner
- ❖ Suffer mental agony
- ❖ The weight of the sins of the whole world would be upon him
- ❖ He would die, rise again on third day
- ❖ Ascend to his Father to intercede for wayward, guilty man

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or the purified new earth. Jesus bade the heavenly host be reconciled to the plan that his Father **accepted**, and rejoice that fallen man could be exalted again through his death, to obtain favor with God and enjoy Heaven. (*1SP 47.1*)

- ❖ By his death he would ransom many.
- ❖ The redeemed would ever dwell with him.
- ❖ He would destroy him who had the power of death; Satan and sinners would be destroyed.
- ❖ Jesus is the author of this plan—“Jesus bade the heavenly host be reconciled to the plan that his Father **accepted** . . .” (*1SP* 47.1)
- ❖ . . . that the plan of salvation was devised, and His Father had **accepted** the plan. (*SR* 43.2)
- ❖ He bade the angelic host to be in accord with the plan that His Father had **accepted** . . . (*PP* 65.2)

❖ The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as God himself . . . The Father could not abolish nor change one precept of his law to meet man in his fallen condition. (*1SP 50.2*)

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race.

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