

Vicarious Sacrifice: “Entering through the Door” indicates Unlimited Atonement; Entry Is Granted through Faint in Christ: “through Me”; the Great Disconnect: Many Confuse Works of Phase 2 As Being also Required for Phase 1; the Problem of Relative Righteousness: Those Who Work for Salvation Create Debt Instead; Going in the Sheepfold Pictures Phase 2 Fellowship; Going Out of the Sheepfold Illustrates Feeding on & Discovering the Word; the Origin of “Eureka”: “I have discovered”

8. The principle of unlimited atonement is brought out by the pronoun **τίς (tís)**: “anyone,” meaning any member of the human race. It is the subject of the aorist active subjunctive of the verb **εἰσέρχομαι (eiserchomai)**: used metaphorically in the parable “to enter” through the Door of salvation. The subjunctive mood is in harmony with the third class condition since fulfillment is contingent upon a positive-volition response to the gospel.
9. How entry is granted is indicated by the prepositional phrase **δι’ ἐγώ (di’ egó)**: “through Me.” There is no other entry point. Successful entry requires faith in Christ for salvation and eternal life. No other system is offered and any deviation is rejection of the grace provision of God.
10. The oral law is a massive accumulation of precise restrictions that ignores grace but magnifies human effort.
11. There is a great disconnect in Christendom today that confuses the good works required within Phase Two as being also applicable to the acquisition of salvation in Phase One.
12. Salvation is a grace gift from God that presents Jesus Christ as the means by which it is acquired through faith alone in Him. We all are sinful and fall short of the glory of God.
13. No human effort by a fallen creature can attain the height of absolute perfection which the integrity of God demands. Efforts to be “good enough” are doomed to failure from the first moment of the first attempt at good works.
14. In fact, the more one works for salvation the farther away from it he gets. This is Operation Relative Righteousness which is one of the bricks in the barrier that prohibits unbelieving mankind from having a relationship with God.
15. The principle to which every person must submit in order to have an objective hearing of the gospel is expressed in:

Romans 4:3 - Now what does the Scripture say? “Abraham believed God, and it was credited to him as righteousness” [cf. **Genesis 15:6** →].

v. 4 - Now to the one who works [for salvation], his compensation is not credited to his account according to grace, but in contrast, according to debt [the more you work for salvation the farther away from it you get].

v. 5 - But to the one who does not work, but believes on Him Who justifies the unrighteous, his faith receives credit for the imputation of divine righteousness. (EXT)

Abram had already been caused to believe [Hiphil, causative, active, perfect of the verb **אָמַן** ('aman)] in the Lord, and God kept on crediting it to his account for righteousness (Genesis 15:6, EXT).

16. Those who come to realize that they are fallen and are in need of a solution outside of themselves have the stability to give an objective hearing to the gospel.
17. Yet, volition is still free and must respond to the grace provision of reconciliation through the Person and work of Christ.

18. Many in Christendom are ignorant of the truth that performing good deeds to earn salvation are not credited to one's account according to grace but according to debt resulting in a lifetime production of human good and evil.
19. Evil is metastasized human good in opposition to the grace plan, provision, and providence of God. The dominant expression of this in the twenty-first century is Progressive ideology.
20. This faux religion stresses tolerance of all behaviors, acceptance of all opinions, and promotion of a collectivist society in opposition to biblical truth.
21. To the benighted, these ideas gain acceptance because they appear to the deaf and blind to promote biblical concepts of love, care, and understanding.
22. As a result, those who populate Christian churches far too often carry out or support human-good activities that are in clear opposition to the grace plan of God.
23. Those who walk through the Door of salvation have the divinely provided assets to learn truth which will, in time, identify the lie and provide the guidance necessary to withdraw from a lifestyle of human good and evil.
24. This is a process by which the renovation of the soul is accomplished and it is expressed by the Lord's summation, "he will go in and out and find pasture."
25. The comment "will go in" is the future middle indicative of the verb **eisérchomai** (**εἰσέρχομαι**). This word was used in the subjunctive mood earlier in the verse in the context of salvation: "If [3CC] anyone enters through Me."
26. Here the verb refers to entrance into Phase Two, the plan of God executed inside the bubble.
27. The person who, by faith, enters through the Door of salvation (maybe he will maybe he won't) will be saved (Phase One).
28. If he does, then he will enter at a future time, subsequent to his salvation, into the plan of God inside the bubble.
29. What will then be made possible, if these Pharisees or anyone else enters into salvation through the Door, is an encapsulated environment in which they may grow in grace?
30. This is indicated by the future middle indicative of the verb **exérchomai** (**ἐξέρχομαι**): "and out." The parable pictures new believer-sheep inside the bubble going out of Jerusalem.
31. Inside the bubble means status-quo fellowship by following the voice of the Shepherd Who leads them to "find pasture."
32. The word "find" is the future active indicative of the verb **eurískō** (**heurískō**): "to discover."
33. It is a wonderful elation of soul to suddenly understand a new idea, principle, or concept. But this is especially true when the discovery occurs from one's *epígnōsis* understanding of a biblical truth.
34. There is an interesting history behind the English language's interjection, "Eureka!" used to express triumph on a discovery.¹

¹ Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. "eureka."

35. The legend of this word has to do with a famous third-century B.C. mathematician and inventor, Archimedes /är-ka-mēd'-ēz/ (287-212):

Some of us perhaps wonder why we often exclaim “Eureka!” at the moment of a sudden discovery, whether it be the finding of a long-lost item or the determination of the solution to a problem. Some may even wonder if they are calling out the name of a city in California [or Missouri] or a college in Illinois. Actually, the elated discoverer is reenacting an event, or (at) least the legend of an event, that is supposed to have happened in the third century B.C. in the Greek city-state of Syracuse in Sicily. The famous Greek mathematician and mechanical inventor Archimedes was asked by Hiero II /hī'-a-rō/, the tyrant of Syracuse, to test the purity of the gold in a crown that he had commissioned. Hiero suspected that the crown had been adulterated with some other metal, such as silver.

For a time the problem frustrated Archimedes. The solution arrived the day Archimedes patronized a public bath. Upon stepping into his bath, which was nearly full, he observed that some of the water ran over. The thought immediately struck the mathematician that a body must remove its own bulk or water when it is immersed; if silver is less dense than gold, then a given weight of silver would have more bulk than an equal weight of gold and consequently would remove more water. As the idea flashed through Archimedes' mind, he leaped out of his bath, exclaiming, “Heúrēka! Heúrēka! ([εὔρηκα, εἶρηκα] ‘I have found’).”²

36. Just as Archimedes expressed overwhelming excitement at his discovery, likewise should the believer when discovering every nugget of divine revelation.
37. Following the Shepherd's voice enables the believer to feed on His knowledge, illustrated by the phrase “find (or discover) pasture (truth).”

² *The Merriam-Webster New Book of Word Histories*, s.v. “eureka.”