



#1:

Romans 3:29-30

“Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one — who will justify the circumcised by faith and the uncircumcised through faith.”

#2:

“Our current culture in the West stands for inclusivism. Anyone should be included. There is no exclusion. Religion stands for exclusivism. There is exclusion all right — and it is for those who don’t measure up. Jesus presents us with a third way of understanding exclusivity and inclusivity, the outsiders and the insiders. Jesus shows us the strictest of exclusivism and the widest of inclusivism *at the same time*, united in the same person — in himself. Only through him can one enter the kingdom. This is radically exclusive. Yet anyone can come. This is radically inclusive. Christ is the only way; yet that way is open to all.”

Dan Ortlund
Defiant Grace

#3:

“For he is both God and man, and therefore able to mediate between us. He is God from the beginning, deriving his divine being from his Father eternally, and he became human in the womb of his mother Mary, deriving his human being from her in time. Thus the New Testament bears witness to him as the unique God-man. There is no parallel anywhere else... from the incarnation of God in Jesus, which took place once and for all and for ever.”

John Stott
The Message of 1 Timothy and Titus

#4:

Hebrews 8:11-12;15

“But when Christ appeared as a high priest... he entered once and for all into the holy places, not by means of the blood of goats and calves *but by means of his own blood*, thus securing an eternal redemption...Therefore he is the mediator of a new covenant.”

#5:

“In Christ we are, in the only sense that matters, ‘in’. Apart from the gospel, we crave to be ‘in’, yet we never can be. In the gospel this craving is calmed as we are, once and for all, on the inside. The puffed-up mystique of the ‘inner ring’ has been deflated. The itch for meaningful inclusion has been satisfied. Those pining after the ‘inner ring’ must get in if they are to feel worth anything, and they generally fail to do so. The gospel turns both these miseries on their head. We no longer have to be in — and we *are* in.”¹

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