Salvation of the Soul
Saving of the Life

A Study about the Salvation to Be Revealed at the Time of Christ's Return

Arlen L. Chitwood

The expression, "salvation of the soul," has been misused in Christian circles over the years to the extent that any correct Scriptural teaching on the subject has become almost nonexistent. Soul-winning has erroneously been equated with reaching the unsaved with the message of the gospel of grace; and few Christians, viewing soul-winning in this manner, seem to even give the matter a second thought.

Books have been written on soul-winning, Bible colleges and seminaries teach courses on soul-winning, and soul-winning conferences are held by these same institutions and by various Churches.

BUT, among these groups, almost without exception, soul-winning is viewed from a non-Scriptural perspective.

Soul-winning in Scripture has to do with the saving of the soul/life of those *who are already saved,* whether Israelites in the O.T. or Christians in the N.T. When it comes to the saving or the losing of the soul/life in this respect, solely from a Scriptural standpoint, *the unsaved are NOT in view.*

BUT, exactly WHAT is soul-winning?

WHY is there so much confusion on THIS subject today?

The questions are interrelated, and Scripture is quite clear concerning the answers to both.

Soul-winning, having to do with *those who are already saved*, is seen connected *with a KINGDOM in both Testaments.*

In the O.T., this *KINGDOM* was *an existing, EARTHLY KINGDOM* (the O.T. theocracy).

And in the N.T., this KINGDOM was/is the proffered "kingdom of the heavens," the HEAVENLY sphere of the KINGDOM, first offered to Israel, presently offered to those comprising the Church.

Satan, the present ruler in the kingdom — ruling from a heavenly sphere through the Gentile nations on earth (*cf.* Dan. 10:13-20; Luke 4:5, 6; Eph. 6:12) — knows that the ultimate outworking of that contained in the message surrounding the salvation of the soul will bring about an end to his rule.

Accordingly, Satan has done ALL within his power, over millenniums of time, to destroy this message. And EXACTLY how well he has succeeded can be seen on practically every hand in Christendom today (*cf.* Matt. 13:31-33; Luke 18:8; Rev. 3:14-21).

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Saving of the Life

To those who desire to know about and one day realize "the end [goal] of your faith, even the salvation of your souls" (I Peter 1:9).

Cover Photograph: The Canadian Rocky Mountains, Fall, 2010

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Saving of the Life

by
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By the Same Author —

JUDE
RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
DISTANT HOOFBEATS
SO GREAT SALVATION
THE BRIDE IN GENESIS
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
HAD YE BELIEVED MOSES
THE STUDY OF SCRIPTURE
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
O SLEEPER! ARISE, CALL…! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

CONTENTS

FOREWORD vii

I. SALVATION — PAST, PRESENT, FUTURE 1
THE THREE TENSES OF SALVATION

II. IF ANY OF YOU 23
LOSE TO SAVE, SAVE TO LOSE

III. THE IMPLANTED WORD 47
GROWING WITH RESPECT TO SALVATION

IV. THE BREATH OF GOD 63
ABSOLUTELY NECESSARY FOR LIFE

V. FAITH MADE MATURE 79
WORKS EMANATING OUT OF FAITH

VI. HOPE, INHERITANCE, SALVATION 93
REALIZING THAT BLESSED HOPE

VII. APPROVAL, GOAL OF YOUR FAITH 107
ISRAELITES UNDER MOSES, CHRISTIANS UNDER CHRIST

VIII. THE MINISTRY OF ELDERS 121
MINISTERS OF THE WORD

APPENDIX
FAITH AND WORKS 137
THE HOPE 149
MAN'S CREATION, FALL, SALVATION 157
THE PREACHING OF THE CROSS 163
ADOPTION, REDEMPTION OF THE BODY 187

SCRIPTURE INDEX 195

FOREWORD

The salvation of the soul is one of the most misunderstood subjects in Scripture. And it is misunderstood because of the way most Christians view salvation.

Contrary to common belief, the salvation of the soul has *NOTHING* to do with man's eternal destiny. Biblical teachings surrounding eternal salvation are *ALWAYS* related to the spiritual part of man, *NEVER* the soulical, and are centered *in ONE realm ALONE — in Christ's finished work at Calvary.*

And the salvation message, having to do with Christ's finished work at Calvary and one's eternal destiny, is very simple:

> "Believe on the Lord Jesus Christ, and thou shalt be saved [made possible *through that which Christ has done on man's behalf*]…" (Acts 16:31).

BUT, the salvation of the soul is dealt with after an entirely different fashion in Scripture.

Rather than Christ's past work at Calvary being in view, His *PRESENT work* as High Priest is in view; and rather than the unsaved being in view, *Christians ALONE* are in view.

Christ is presently performing a work as High Priest, on the basis of His shed blood on the mercy seat, to effect a cleansing from sin for the kingdom of priests which He is about to bring forth. And Christ's present work in this respect relates to Christians and to the saving of the soul.

Scripture deals with the salvation of the soul in relation to *the present faithfulness of Christians,* and this salvation will

be realized *ONLY at the end of one's faith* (I Peter 1:9).

And a realization of this salvation is associated with *rewards, Christ's return, and His kingdom* (*cf.* Matt. 16:24-17:5; Heb. 10:35-39).

> "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted ['implanted'] word, which is able to save your souls [*the souls of Christians,* those who have 'passed from death unto life,' the *ONLY* ones in a position to receive 'the implanted word']" (James 1:21).

Christians talk about soul-winning in connection with the unsaved. And soul-winning conferences are held with this same end in view.

BUT, this is NOT the way Scripture deals with soul-winning at all.

Soul-winning, as seen in Scripture, has to do with *reaching those who already possess eternal life* (those who have a redeemed spirit, those who have "passed from death unto life"), *NOT* with reaching those who are still "dead in trespasses and sins."

1

Salvation — Past, Present, Future

The Three Tenses of Salvation

"For by grace are ye saved [*lit*., 'you have been saved'] through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8, 9).

For the preaching of the cross is to them that perish [*lit*., 'to the ones perishing'] foolishness; but unto us which are saved [*lit*., 'who are being saved'] it is the power of God (I Cor. 1:18).

Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation [*lit*., 'for the sake of the ones about to inherit salvation']" (Heb. 1:14)?

"Salvation" in the Word of God is spoken of in three tenses — *past, present,* and *future:*

1) Christians have been saved.
2) Christians are being saved.
3) Christians are about to be saved.

The previously quoted verses provide examples of how Scripture deals with each of these three tenses or aspects of salvation.

In Eph. 2:8, 9, salvation is a PAST, completed act.
In I Cor. 1:18, salvation is a PRESENT, continuous work.
In Heb. 1:14, salvation is a FUTURE, inherited possession.

Since the Word of God presents salvation in a framework of this nature, *it is vitally important in Scriptural interpretation to first ascertain to which of these three aspects of salvation any given passage pertains.*

In *the PAST aspect of salvation,* dealt with in Eph. 2:8, the words in the corrected text, "you have been saved," are a translation of two Greek words which form what is called in the Greek text a "periphrastic perfect."

The "perfect" tense refers *to action completed in past time, with the results of this action extending into present time and existing in a finished state.* The "periphrastic" construction places additional emphasis on the present, finished state and refers to *the persistent results during present time of the past, completed work.*

Salvation in this verse is wrought *by grace through faith,* accomplished completely *in PAST time,* and is *the PRESENT possession of every believer.*

And this present possession, in turn, constitutes *an ACTIVE, CONTINUING, and EVER-ABIDING salvation.*

The eternal security of the believer *CANNOT* be expressed in stronger terms than the periphrastic construction of the perfect tense in Eph. 2:8, for the present results of the past action, in this case, *can ONLY continue unchanged forever.*

THEN, in I Cor. 1:18, dealing with *the PRESENT aspect of salvation,* things are presented in an entirely different light than seen in Eph. 2:8.

Rather than the verb tense in the Greek text referring to *a PAST, completed act,* the tense refers to *a PRESENT, continuous work. The former has already been completed, but the latter has yet to be completed.*

And *THEN*, in Heb. 1:14, dealing with *the FUTURE aspect of salvation,* matters are presented in a completely different light yet.

The wording in the Greek text of this verse refers to something *which is about to occur.*

NOTHING is past or present; the reception of this salvation, in its entirety, *is placed in the future.*

Further, the salvation referred to in Heb. 1:14 *is NOT ONLY to be realized in the future, BUT ALSO an inherited salvation.*

And the thought of *inheritance* further distinguishes the salvation in this verse from the salvation previously seen in Eph. 2:8, for the salvation which Christians presently possess is *NOT an inherited salvation.*

Rather, our present salvation was obtained as *a free gift* during the time we were alienated from God. And, as aliens (outside the family of God), we were *in NO position* to inherit salvation, for inheritance in Scripture *is ALWAYS a family matter.*

In the Old Testament, "sons" were first in line to receive the inheritance, with "daughters" next. If there were no sons or daughters in the immediate family, the inheritance was passed on to the nearest family member(s), designated by the law of inheritance (Num. 27:8-11).

Consequently, an individual *HAD to be a family member* before he could be considered for the inheritance, which, during the present dispensation, is restricted to "children" or "sons" of the Owner.

That's why the statement is made in Rom. 8:17, "*If* children, *then* heirs…"

And that's also why, in Heb. 1:14, an inherited salvation pertains *to those who have already been saved, those who are no longer alienated from God but are presently family members.*

In this respect, the complete scope of salvation — *past, present, and future* — has a beginning point, with an end in view.

At the beginning point, the Spirit of God breathing life into the one having no life, effecting a passage "from death unto life."

And this has been done with *a purpose, an end, in view*. This has been done so that the Spirit can take the one who now has spiritual life and perform a work in the life of that individual, with a view to an inheritance which will be realized *at a future time.*

Thus, one should immediately be able to see the importance of proper distinctions being drawn and observed in the realm of these three aspects of salvation.

And depending on how one approaches and deals with the different salvation passages in Scripture, *EITHER difficulties can be AVOIDED on the one hand OR insurmountable problems can RESULT on the other.*

The Tripartite Nature of Man

> "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

Man is a tripartite being comprised of *spirit, soul,* and *body;* and the salvation of man within its complete scope (past, present, and future) *pertains to the salvation of MAN with respect to his COMPLETE being.*

In the study of Scripture, it is revealed that each of these three parts of man is subject to salvation at different times. Thus, to understand salvation in its complete scope, one *MUST* first understand certain things about man's tripartite nature.

THEN, salvation in relation to this tripartite nature becomes the issue.

The first chapter of Genesis reveals that man was created in the "image" and "likeness" of God. The word translated "God" in the Hebrew text of this statement is *Elohim.* This is a plural noun, which, in complete keeping with related Scripture, would include all three members of the Godhead — God the Father, God the Son, and God the Holy Spirit (*e.g., cf.* John 1:1-3).

Since *Elohim* is a trinity, for man to be created in the "image" and "likeness" of God, he too *MUST* be a trinity. Unlike the dichotomous animal kingdom (created apart from the "image" and "likeness" of God), possessing only bodies and souls, trichotomous man (created in the "image" and "likeness" of God) is a triune being. *Man NOT ONLY possesses a BODY* and *a SOUL, BUT he also possesses a SPIRIT* as well.

Jesus is *Elohim* manifested in the flesh; and having been made in the "likeness" of man (but apart from man's fallen nature), *He, as Man, MUST ALSO be a trinity* (John 1:14; Phil. 2:7).

This tripartite nature of Christ, in Whom "dwelleth all the fulness of the Godhead bodily" (Col. 2:9), was clearly revealed at the time of His death.

At this time Jesus yielded up *His spirit,* which went back into the presence of His Father in heaven (Luke 23:46; *cf.* Eccl. 12:7; Acts 7:59); *His soul* went into Hades, the place of the dead, housed inside the earth at that time (Acts 2:27); and *His body* was removed from the Cross and placed in Joseph of Arimathaea's tomb (Matt. 27:57-61).

This threefold separation persisted *UNTIL the soul and spirit re-entered the body at the time Christ was raised from the dead.*

Thus, God, *Elohim,* is a trinity; Jesus, *Elohim* manifested in the flesh, is likewise a trinity; and man, created in the "image" and "likeness" of *Elohim, can ONLY be a trinity as well.*

Accordingly, a complete redemption provided by the triune God MUST, of necessity, pertain to man as a complete being. Man's complete redemption MUST encompass spirit, soul, and body.

1) Past, Present, Future … Spirit, Soul, Body

When man sinned in the garden in Eden, the complete being of man — spirit, soul, and body — became in a fallen state.

God had commanded Adam concerning the fruit of *the tree of the knowledge of good and evil:*

> "…thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17b).

Then, after Satan had deceived Eve into eating of the fruit of this tree, she then "gave also unto her husband with her; and he did eat."

Immediately following this,

> "…the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Gen. 3:7; *cf.* vv. 1-6).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized this fact.

That which they lost *could ONLY have been a covering of pristine glory which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition*:

1) Naked.
2) Separated from God.

God is arrayed in a covering of "light," connected with "honour and majesty." And man, created in the "image" and "likeness" of God, *could ONLY have been arrayed in a similar manner prior to the fall.*

> "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art covered with ['you have put on'] honour and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain" (Ps. 104:1, 2).

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve immediately sought to clothe themselves following the fall. They tried to replace the covering which had been lost with a work of their own hands, with fig leaf aprons.

And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

God, finding Adam and Eve in this condition, completely rejected the works of their hands. God completely rejected their feeble efforts to atone for their own sin through seeking to replace the covering of pristine glory with fig leaves.

Then, to bring His fallen creature back into a right relationship (although not in complete keeping with their previously unfallen state — something still future even today), God provided a covering consisting of animal skins (Gen. 3:21).

This necessitated *death and the shedding of blood;* and herein lie *basic, unchangeable truths* concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God; and two things are necessary to effect his redemption:

1) Divine intervention.
2) Death and shed blood.

These truths have FOREVER been set forth in the opening chapters of Genesis and can NEVER change.

(Two different words are used for "naked" in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall].

The latter word [3:7], has to do with *absolute nakedness,* but not so with the former word [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to *nakedness* pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in *a TUNIC* [inner garment] but lacking *the MANTLE or CLOAK* [outer garment].

In this respect, prior to the fall, *Adam and Eve were clothed in the GLORY of God* but *had YET* to possess *the REGAL outer garments worn by kings* [*fulfilling the reason for man's creation — to rule the earth* (Gen. 1:26-28)].

THEN, following the fall, *NO longer clothed in the GLORY of God, Adam and Eve were* NO longer *in a position to be further clothed in REGAL garments, realizing the purpose for their creation.*

They, apart from the INNER garment [the GLORY] could NOT *wear the OUTER garments [ROYAL apparel].*

Adam, prior to the fall, *NEVER wore REGAL garments or held the SCEPTRE.*

And Adam, following the fall, *was in NO position to wear REGAL garments. He had lost the covering of GLORY, a necessary covering to subsequently be clothed with REGAL garments.*

Thus, if man, *NOW SEPARATED from the GLORY*, is to ever fulfill the purpose for his creation, God must act.

Redemption has to occur; and this, of necessity, has to include the COMPLETE man — spirit, soul, and body — with a view to NOT ONLY a RESTORATION of the GLORY BUT to a REALIZATION of REGALITY beyond this restoration.)

a) Spirit

Man's sin in the garden in Eden produced *death.* Man *died* the day he ate of the forbidden fruit. Since *his body* continued to live, revealing that *his soul* — the life-giving, animating principle in the blood (Lev. 17:11; *cf.* Gen. 9:4) — remained unchanged with respect to life (natural life), *it is evident that it was his spirit which died.*

The spiritual nature is that part of man which connects him with God. "God is spirit," and man's worship of God *MUST* be "in spirit and truth" (John 4:24, NASB).

> (The KJV rendering of John 4:24, "God is a spirit," is erroneous, leaving a completely wrong impression of God, in more ways than one.
>
> The Greek text of the N.T., as the Hebrew text of the O.T., *does NOT contain indefinite articles, ONLY definite*. Thus, all indefinite articles in the translation of either text have been placed there by the translators, attempting to make the English text read in a smoother manner.
>
> Reading John 4:24 simply as "God is spirit," calls attention to *His essence, His being*, the same as "God is love" in I John 4:8.
>
> Reading the KJV rendering, "God is a spirit," has misled many to believe that God has no physical appearance. Rather, He is a spirit.)

The death of Adam's spirit separated him from God (establishing the primary meaning of "death" in Scripture — *separation from God*), and this *death* (this separation from God) "passed upon all men" (Rom. 5:12).

Scripture speaks of an unsaved person as being "dead in trespasses and sins" (Eph. 2:1). With an unredeemed, inanimate spirit (*spiritually dead*), he is *alienated from God, separated from God, Who is "spirit"* (Eph. 2:12).

But once the person has been saved, he is then spoken of as *having passed* "from death unto life," as *having been* "quickened" (John 5:24; Eph. 2:5). Possessing an animate spirit, possessing spiritual life (having been made alive spiritually), *he is NO longer separated from the One Who is "spirit" and functions in the spiritual realm alone.*

This beginning work of salvation is brought to pass through the Spirit of God breathing life into the one having no life, based on Christ's finished work at Calvary; and once

this has been accomplished, *EVERYTHING* surrounding the work effecting this aspect of salvation has been completed, with this work existing in a finished state (as previously seen through the use of the perfect tense in Eph. 2:8 [based on the finished work of the Son, appearing in a perfect tense in the Greek text as well, translated in John 19:30, "It is finished" (*lit.*, "It has been finished."]).

Thus, the salvation experience which man enters into at the time he passes "from death unto life" is a work of the Spirit, based on a previous work of the Son. It is a *spiritual* birth and has to do with man's *spirit* alone: "…that which is born of the Spirit is *spirit"* (John 3:6b).

b) Soul

The salvation of the soul, on the other hand, should *NEVER* be associated with the past aspect of salvation. Scripture carefully distinguishes between *the soul* and *the spirit, NEVER using the words interchangeably in this respect* (*cf.* I Thess. 5:23; Heb. 4:12).

And Scripture also carefully distinguishes between salvation in relation to *the spirit* and salvation in relation to *the soul.* Salvation in relation to *the spirit is ALWAYS dealt with in a past sense, BUT not so with the salvation of the soul.* Rather, the salvation of *the soul is ALWAYS dealt with in present and future senses:*

> "Receiving the end of your faith, even the salvation of your souls" (I Peter 1:9).
>
> "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21).
>
> "But we are not of them who draw back unto perdition; but of them that believe [are faithful] to the saving of the soul" (Heb. 10:39).

The statements and exhortations in these verses pertain to *Christians ALONE* — those whose *spirits* have already been saved and whose *souls* are in the process of being saved, with the salvation of the soul being realized *ONLY at a future time.*

c) Body

Most Christians understand that the body is unredeemed and a future redemption must occur.. Very few contend, contrary to Scripture, that the body has either already been redeemed or is in the process of being redeemed.

In this respect, Scripture places the redemption of man's body entirely in the future (Rom. 8:23).

The Christian's body is presently in a continuous state of deterioration. The body grows old and weakens with time; and the body is subject to sickness, disease, and eventually death.

This *MUST* ever remain the case as long as the body remains in its present state. The "wages of sin is death" (Rom. 6:23), and the unredeemed body *MUST* pay the price which sin requires.

Within this unredeemed body lie two opposing entities, each seeking dominion — *a redeemed spirit,* and *an unredeemed soul.* The unredeemed soul is housed in an unredeemed body, and the two are mutually compatible.

But the redeemed spirit housed alongside an unredeemed soul in an unredeemed body experiences *NO compatibility* with either of the other two at all.

Compatibility is *NOT possible*, for "what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (II Cor. 6:14).

This heterogeneous union is what produced the cry of the Apostle Paul in Rom. 7:24,

> "O wretched man that I am! Who shall deliver me from the body of this death?"

(*The redemption of the body does NOT occur*, as some might think, when bodily change occurs at the time of the resurrection and rapture. Rather, Scripture associates the redemption of the body with the adoption and inseparable restoration of the Glory, which occur following the resurrection and rapture [*cf.* Rom. 8:18-23; Phil.3:20, 21].

For information on *the redemption of the body,* refer to Chapter IV, pp xx, and Appendix V in this book.)

2) Soulical, Spiritual, Carnal

An unsaved person possesses *ONLY the soulical (natural) nature and CANNOT function outside this nature.*

A saved person, on the other hand, possessing a new nature, *CAN be seen as either spiritual or carnal, with the latter having to do with the soulical nature.*

"Soulical" and "spiritual" are *opposites*, with "carnal" describing a Christian *who COULD be functioning in the spiritual realm BUT is functioning in the soulical realm instead.*

a) Soulical

> "But the natural man [the 'soulical' man] receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

The Greek word translated "soul" throughout the New Testament is *psuche.* This word has to do with "the natural life" of the individual. *The soul is the seat of a person's emotions, feelings, and desires pertaining to his man-conscious existence.*

The Greek word translated "natural" in I Cor. 2:14 is *psuchikos,* a form of the word *psuche, "soul." Psuchikos* is the "natural" or "soulical" life (self-life) which man has in common with the animal kingdom.

The soulical man is dominated or ruled by his soul, which includes all the experiences, desires, emotions, sensations, likes, and dislikes within the personal, natural life of the individual. Such likes, dislikes, etc. will vary from individual to individual, but all emanate from the soul-life of man.

b) Spiritual

> "And I, brethren, could not speak unto you as unto spiritual…" (I Cor. 3:1a).

The Greek word translated "Spirit" throughout the New Testament is *Pneuma.*

This word is used in the New Testament referring to the Holy Spirit, man's spirit, angels (both fallen and unfallen), a state of mind or disposition, wind, and breath. Examples in Scripture of the last four are Luke 8:55; John 3:8; I Cor. 4:21; II Tim. 1:7; Heb. 1:7; I Peter 3:19.

Man's spirit is the seat of the higher Divine life pertaining to his God-conscious existence. The Greek word translated "spiritual" in I Cor. 3:1a is *pneumatikos,* a form of the word *pneuma.* The spiritual man is one who is controlled by the Spirit of God acting through his own spirit (through a spirit made alive by the birth from above).

The spiritual man, unlike the soulical man, controls his emotions, feelings, and desires pertaining to his still-present, man-conscious existence. He brings his unredeemed body under subjection and exerts control over the soulical man.

This, of course, is *NOT* performed within his own power *BUT* within the power of the indwelling Holy Spirit. This is an experience open to redeemed man *ALONE*, to an individual who has been made alive spiritually.

Unredeemed man, on the other hand, although a trichotomous being, fails to rise above the dichotomous animal kingdom in his natural or soulical existence. He lacks

a redeemed spirit with the accompanying, indwelling Holy Spirit. He, with an inanimate spirit, is spiritually dead. And, consequently, he remains alienated from God.

Thus, an existence outside the soulical (natural) for unredeemed man *is NOT possible*.

c) Carnal

> "…but as unto carnal, even as unto babes in Christ" (I Cor. 3:1b).

The Greek word translated "carnal" is *sarkikos*. This is a form of the word *sarx,* which means "flesh." *Sarkikos* (fleshly) is the opposite of *pneumatikos* (spiritual).

The carnal Christian is, thus, "fleshly" as opposed to "spiritual." He is one who allows himself to be controlled by his soul rather than by the indwelling Holy Spirit. He, as the unsaved, follows his personal emotions, feelings, and desires.

He, however, unlike the unsaved, has been born from above and *is capable of grasping spiritual truth*. *BUT*, unlike the spiritual man, *this truth is NOT being received*. Thus, the carnal Christian, without an impartation of spiritual truth flowing into his saved human spirit, remains immature and fleshly, following the fleshly impulses of the soul.

> (The use of "flesh" or "fleshly" in the preceding respect would be a direct allusion back to that which occurred in Eden at the time of the fall. Man, following his fall, *possessed a body which was no longer enswathed in a covering of Glory, with the exposed flesh openly demonstrating this fact*.
>
> This is what is meant by Christ coming "in the likeness of sinful flesh" [Rom. 8:3]. Christ came to earth in *a body NOT enswathed in the Glory of God.*
>
> This was *the crux of the ignominy and shame surrounding the events of Calvary.*

NOT ONLY was Christ's body of flesh [apart from the covering of Glory] arrayed in a mock regal manner [with a robe and a crown of thorns] *BUT* He hung on the cross without even His Own garments to cover His body, for all to behold that which had been wrought by sin 4,000 years earlier — *nakedness, and death* [Gen. 3:1-19; Matt. 27:27-36].

There though is *NOTHING* wrong with "flesh" per se. Man was created in a body of flesh, Christ presently has a body of flesh, and both God's Son and man will live in bodies of flesh forever.

But, though there is *NOTHING* wrong with a body of "flesh," *there IS something wrong with a body of flesh which is NOT enswathed in the Glory of God.*)

Within the scope of that which God reveals about the impartation of spiritual truth *to redeemed man alone* lies the great lesson concerning unredeemed man's relationship to the Word of God.

It is utterly futile for unredeemed man to either himself attempt to understand the Word of God or for redeemed man to attempt to teach him the Word of God. Scripture is "spiritually discerned," and *a man MUST FIRST be made alive spiritually,* which places him in a position where he can exercise spiritual discernment — *BEFORE he can understand the things of the Spirit of God, comparing spiritual things with spiritual (comparing one part of the Word with other parts).*

The soulical (unredeemed) man, completely alienated from God — spiritually dead and in no position to exercise spiritual discernment — *CANNOT* understand spiritual things, and they appear to him as *NO more than "foolishness"* (I Cor. 2:14).

(Unredeemed man can understand the letter of Scripture [*i.e.,* the stories or accounts of events in Scripture, viewing them as he would a secular book].

BUT, to take these stories or accounts of events and see the spiritual content which God has built into them is *completely beyond his ability* [*cf.* II Cor. 3:6ff]. *He simply CANNOT understand the things of the Spirit, for, spiritually, he is dead; he is alienated from God.*)

Thus, herein also lies the reason why the things of the Spirit have been hidden from the "wise and prudent," but revealed unto "babes" (*cf.* Matt. 11:25; Luke 10:21).

Certain Christian intelligentsia of the present dispensation, even though saved and in a position to understand the Word of God, too often seek spiritual discernment in the light of worldly wisdom (soulical wisdom) rather than through comparing Scripture with Scripture and looking to the indwelling Spirit *to lead them* "into all truth" (John 16:13; I Cor. 2:9-13).

And, although those Christians who seek spiritual discernment in this manner may often be looked upon as great spiritual leaders, theologians, expositors, etc., they, in the final analysis, *CANNOT* understand these things.

Such individuals, following the soulical, *can ONLY be sadly lacking in the very realm where they are held in high esteem.*

While at the same time, "babes" (Gk., *nepios,* those who are still on the milk of the Word and have not grown enough to even partake of solid food), through the leadership of the Spirit of God — *as they compare Scripture with Scripture and look to the Spirit to lead them "into all truth" — can invariably be brought into an understanding of these things.*

They, through turning to the Word and looking to the Spirit for discernment and leadership, can understand more about these same spiritual truths than the "wise and prudent" who turn to places other than the Word and either ignore or reject the Spirit's discernment and leadership.

Redeemed Man

Redeemed man, through a past and finished work of the Spirit, based on a past and finished work of God's Son, has been brought from a dead to a living state spiritually. He has passed "from death unto life." And in this living state, he is now in a position to realize *the purpose for his salvation — the salvation of his soul.*

One aspect of salvation is past. The individual presently possesses eternal life, and *NOTHING can ever change or nullify this fact. BUT,* the individual has been *saved for a purpose, which will be brought to pass ONLY within the framework of his realizing present and future aspects of salvation.*

And this complete panorama of the salvation message, with a purpose in view, *MUST be recognized.*

Redeemed man *MUST recognize* that there is not only a past aspect to salvation but present and future aspects as well. And the present and future aspects of salvation are inseparably connected with man one day being brought into a realization of *the purpose for which he was created in the beginning — "…let them have dominion"* (Gen. 1:26-28).

Present and future aspects of salvation have to do with man occupying *regal positions* following the time when he, in that coming day, is brought into a realization of the salvation of his soul.

1) The Complete Salvation Issue

In order to effect man's eternal redemption, the Spirit of God deals with unsaved man on *ONE basis alone.* The Spirit deals with unsaved man *SOLELY on the basis of Christ's finished work at Calvary.*

But once an individual has believed on the Lord Jesus Christ and has been dealt with on the basis of Christ's finished work, realizing the birth from above — the salvation of his

spirit — the salvation issue then shifts *from* the salvation of his spirit, *to* the salvation of his soul.

> The salvation of the spirit becomes a past, completed work and is *NEVER* again dealt with as an issue beyond this point.
>
> The Spirit of God, from this point forward, deals with the individual *SOLELY on the basis of present and future aspects of salvation.*
>
> The individual, from this point forward, is dealt with in relation to *the salvation of his soul.*

Thus, *ALL* Scriptures dealing with carnality or unfaithfulness of Christians, resulting in forfeiture or loss, *MUST* pertain to issues surrounding the salvation of the soul, *NEVER* to issues surrounding the salvation of the spirit.

ONCE the salvation of the spirit has been effected, making it possible for the indwelling Spirit of God to impart spiritual truth into and control an individual's life through his own spirit, *THEN* man's unredeemed soul occupies the center of attention.

And salvation *NOW* (in relation to the soul, *NOT* the spirit) becomes dependent on the actions of the individual, on the life one lives after his spirit has been saved.

Salvation *NOW* becomes dependent on the individual allowing the Spirit of God to impart spiritual truth into and control his life through his own spirit.

An individual allowing the Spirit of God to impart spiritual truth into and control his life through his own spirit progressively grows from immaturity to maturity. He progressively grows into a spiritually mature Christian. Growing in this manner, he exerts control over his emotions, feelings, and desires pertaining to his man-conscious (soulical) existence. And, through this means, he will ultimately come into a realization of *the salvation of his soul (life).*

On the other hand, an individual who refuses to allow the Spirit of God to impart spiritual truth into and control his life in the preceding manner *can ONLY remain a carnally immature Christian*. Apart from the assimilation of spiritual truth, resulting in spiritual growth, *he CANNOT help but be controlled by his emotions, feelings, and desires pertaining to his man-conscious (soulical) existence.*

And, accordingly, such a person will ultimately suffer *the loss of his soul (life), which can have NO bearing whatsoever on his eternal salvation* (for that is a past, finished matter which has already been dealt with).

2) The Complete Salvation Message

The shift of the salvation issue *FROM* the spirit *TO* the soul at the time of the birth from above necessitates a corresponding shift *FROM* the salvation message which is to be proclaimed to the unsaved (which concerns the salvation of the spirit) *TO* the salvation message which is to be proclaimed to the saved (which concerns the salvation of the soul).

This MUST ever be the case, for that which is past *CEASES* to be the issue, and that which is present and future *BECOMES* the issue.

The only message to be carried to the unsaved is *the gospel of grace.* This is the good news that "Christ died for our sins according to the scriptures." This message *ALONE* forms the basis upon which the Spirit can breathe life into the one having no life (I Cor. 15:3; *cf.* I Cor. 2:1, 2).

BUT, once the unsaved individual has believed on the Lord Jesus Christ,having passed "from death unto life," the message *MUST* then change, for the goal of the message will have been realized.

The Spirit can and THEN will deal with the individual on an entirely different plane, with the issue at the forefront NO longer being the salvation of the spirit, BUT the salvation of the soul.

Thus, a minister with a congregation placed under his care has been charged with *a tremendous responsibility.* His central ministry is among the saved, among those capable of grasping spiritual truth; and he is to disseminate spiritual truth to these individuals as it relates to things surrounding present and future aspects of salvation, *NOT* to things surrounding the past aspect of salvation.

He, in this manner, is to "feed the flock of God," looking ahead to Christ's appearance in all His glory (I Peter 5:2-4).

This individual is responsible, under the leadership of the Spirit of God, to provide proper spiritual nourishment for those Christians placed under his care. And *the ONLY thing* which God has provided for him to use as he feeds the flock of God is *the Word of God.*

As a minister in charge of a flock, he is to expound this Word under the leadership of the Holy Spirit. And Christians placed under his care are to receive this proclaimed Word into their saved human spirits.

THEN, the Spirit of God can take this "engrafted ['implanted'] word" and effect spiritual growth unto maturity, with the end result being the salvation of their souls (James 1:21).

The tragedy in Christian circles today is the light regard which pastors of Churches have for fulfilling the very purpose for their ministry. And, the end result of pastors failing to properly "feed the flock" entrusted to their care will be *the entrance of innumerable carnal, immature Christians into the Lord's presence at the end of the present dispensation with redeemed spirits but wasted and thus unredeemed souls — forfeited lives.*

Their eternal salvation *will remain unaffected*; *BUT*, with the forfeiture or loss of their souls, *they will be unable to realize the inheritance presently "reserved in heaven" for the faithful.* Consequently, they will occupy *NO position among the "many sons" who will be brought unto glory.*

(The subject surrounding pastor-teachers and each having been entrusted with a flock, with a view to the salvation of not only the souls of the pastor-teachers but the souls of those in their flocks as well, is developed more fully in Chapter VIII of this book.)

Concluding Thoughts:

Failure to understand and distinguish between the salvation which we presently possess and the salvation to be revealed when our Lord returns has wrought untold confusion in Christian circles.

Many Christians take Scriptures dealing with the salvation to be revealed and apply them to the salvation which we presently possess. And applications of this nature not only remove the Spirit's exhortations and warnings to redeemed individuals, but erroneous interpretations in one area of Scripture will often, for the sake of consistency, lead to erroneous interpretations in other areas.

Thus, the importance of understanding distinctions between the salvation of the spirit and the salvation of the soul becomes self-evident.

Let it be forever stated:

Redeemed man has come into a position from which he can NEVER be removed.

BUT, this same redeemed man, in this position, is directly responsible to his Creator; and, at a future date, he will EITHER inherit as a joint-heir with his Lord OR suffer loss in the presence of his Lord.

The former will be realized through the salvation of his soul, or the latter will, instead, be realized through the loss of his soul.

2

If Any of You

Lose to Save, Save to Lose

"Then said Jesus unto his disciples, If any man [*lit.*, 'If any one,' *i.e.*, 'If any of you'] would come after me, let him deny himself, and take up his cross, and follow me.

For whosoever would save his life [soul] shall lose it: and whosoever shall lose his life [soul] for my sake shall find it.

For what shall a man be profited, if he shall gain the whole world, and forfeit his life [soul]? Or what shall a man give in exchange for his life [soul]?

For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16:24-27, ASV).

In Matthew chapter sixteen, coming into the vicinity of Caesarea Philippi, Jesus took His disciples aside on several occasions and continued to teach them, as before, revealing things to come.

Beginning with verse thirteen, immediately after His warning to beware of the leaven (false doctrine) of the Pharisees and Sadducees, this revelation falls into four categories, which are all interrelated:

1) The true identity of Christ (vv. 13-16, 20).

2) The impending inception of the Church (vv. 17-19).

3) The approaching crucifixion of Christ (vv. 21-23).

4) The salvation of the soul in relation to the coming kingdom (vv. 24-27; *cf.* v. 28; 17:1-9).

Overall Scope of Events

1) "Thou Art the Christ, the Son of the Living God."

The disciples, as evidenced by Peter's confession, believed that Jesus was the Christ (v. 16); but the masses in Israel believed otherwise (vv. 13, 14).

The word "Christ" (or "Messiah," as translated from the Hebrew text) means *Anointed One.* In the Old Testament, *prophets, priests, and kings* were anointed; and the complete ministry of Christ (past, present, and future) encompasses all three of these offices.

As *Prophet* (past), "Christ died for our sins"; as *Priest* (present), "he ever liveth to make intercession" for us; and as *King* (future), "he shall reign forever and ever" (*cf.* I Cor. 15:3; Heb. 7:25; Rev. 11:15).

Insofar as Peter himself was concerned, his confession really involved *ONLY the latter, the kingly office, rather than all three.* The disciples at this time did not grasp the fact that the Cross and the present dispensation (in which Christ would exercise the office of Priest) would precede the kingdom (vv. 21-23; *cf.* 17:3, 4, 22, 23; 20:17-19; Luke 9:30, 31).

Peter acknowledged Jesus as *God's Son* immediately following his acknowledgment of Jesus as "the Christ." "Sonship" implies *rulership,* and this is *EXACTLY* what Peter had in mind (*cf.* Ex. 4:22, 23; 19:5, 6; II Sam. 7:12-14). It was simply a recognition, through an additional means, of that which he had already stated.

In reality though, an acknowledgment of Jesus as "the Christ," *God's Son, MUST involve His complete, threefold of-*

fice — Prophet, Priest, and King. And this was something which Peter did not understand at this time, as shown by his further remarks.

Christ's future ministry as *King,* within the Scriptural framework in which it is set forth, *CANNOT* exist apart from two things:

1) A finished work in His past ministry as *Prophet.*
2) A continuing work (to be completed in the future) in His present ministry as *Priest.*

This is the primary reason for Christ's severe rebuke of Peter in Matt. 16:23. Peter, in verse twenty-two, unknowingly denied to Christ that which he had previously attributed to Christ in verse sixteen (*cf.* Matt. 26:63, 64).

Note Christ's words in this respect to the two disciples on the road to Emmaus, following His resurrection:

> "O fools, and slow of heart to believe all that the prophets have spoken:
> Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:25b, 26).

"Suffering" *MUST* precede "glory." And apart from the former, the latter *CANNOT* occur. This is an established Biblical principle which *CANNOT* change (*cf.* Gen. 37:23-36 and 45:1-15; Ex. 2:11-15 and 40:33-38; Job 2:6-8 and 40:12-17; Ps. 137:1-9; I Peter 1:11; 2:21; 5:1).

2) "I Will Build My Church."

Matthew's gospel is the only one of the four gospels which records Christ's announcement that He was going to build His Church.

The record of this announcement is given in a gospel which, throughout the gospel, centers around *Christ's king-*

ship and the coming kingdom. And the record is given at a particular time in Christ's ministry.

Christ's announcement *followed* Israel's climactic rejection of the King and the proffered kingdom of the heavens.

Thus, this revelation of the Church occurred *following* a particular set of circumstances occurring within Christ's ministry, *necessitating a change.* This though would *NOT* be a change in the message *BUT* a change pertaining to the recipients of the message, a change concerning those to whom the message would be proclaimed.

The message would still center around *the kingdom,* but there would be a change concerning those to whom the offer of the kingdom would be extended. In complete keeping with Israel's climactic rejection in chapter twelve and Christ's departure from the house in chapter thirteen, the kingdom was about to be taken from Israel and given to "a nation bringing forth the fruits thereof" (Matt. 21:43).

The Church, in this respect, was to be called into existence for definite and specific purposes surrounding *the kingdom of the heavens;* and these purposes were not only intimately associated with the coming kingdom, but the complete fulfillment of these purposes could not be realized until that day Christ exercised His office as *King.*

But, preceding the Church being brought into existence, the events of Calvary had to occur first. A means of salvation had to be provided first (a means inseparably connected with Israel, yet reaching beyond Israel), *else there could be no new entity of the nature referred to by Christ*.

(Note that the Passover lamb was given to Israel, and *ONLY* Israel could slay this lamb [Ex. 12:1ff]. Thus, *ONLY* Israel could have slain the Paschal Lamb in 33 A.D., which is *EXACTLY* what occurred [Acts 2:23, 36; 7:52].

Man today is saved on the basis of the death of a Jewish Paschal Lamb and His shed blood — a Lamb slain by *the*

ONLY one who could slay this Lamb, by Israel. But, though the Lamb was given to Israel and Israel slew the Lamb, unsaved man today doesn't have to go to Israel per se to avail himself of that which has been done. Rather, the slain Lamb [Who was raised from the dead and lives forevermore], with His shed blood, has been made available for all — Jew and Gentile alike.

And because this is true, all that a person has to do today — Jew or Gentile alike — is "believe on the Lord Jesus Christ" [Acts 16:30, 31]. Then, because of Christ's finished work at Calvary, the believing individual passes "from death unto life" [John 5:24; Eph. 2:1, 5].

This then allows the Spirit to perform a work in the individual [an immersion in the Spirit], placing him "in Christ." And this, in turn, allows the individual to be numbered among those forming the new entity — the "one new man" — which Christ announced during His earthly ministry that He was about to bring into existence.)

And, beyond being brought into existence in this manner, it would be necessary that this new entity, as Israel, have a priest.

This would be necessary because, as in Israel, *salvation WOULDN'T do away with man's sin nature*. And, with man still retaining his sin nature, the ever-present possibility of individuals falling into sin would exist among those within the camp of the saved; and sins committed by the saved, by Christians, would have to be dealt with in a manner which was in complete keeping with the way God, in the Old Testament, had previously established that they be dealt with — *through a priest ministering on the individual's behalf, on the basis of death and shed blood.*

The whole of the matter of the sin question in relation to salvation — past, present, and future — was dealt with in the camp of Israel *through death and shed blood.*

It was dealt with *FIRST through the application of the blood of slain paschal lambs* (Ex. 12:1-13). *THEN, it was subsequently dealt with through the blood of other slain animals and the work of priests* (*e.g.,* Lev. 1-7, 16).

The whole of the matter of the sin question in relation to salvation — past, present, and future — is dealt with today *through EXACTLY the same means, through death and shed blood.* This has *FOREVER* been established in the Old Testament, and *it can NEVER change.*

Today, as in the Old Testament, the sin question in relation to salvation is dealt with *FIRST through the application of the blood of the slain Paschal Lamb* (*cf.* Acts 16:31; I Cor. 5:7). *THEN, it is subsequently dealt with through Christ's high priestly work and His shed blood presently on the mercy seat in the heavenly sanctuary* (Heb. 9, 10).

In this respect — to effect salvation past, present, and future — Christ *died* "for our sins" (I Cor. 15:3); He presently *lives,* exercising a priestly office, in order "to make intercession" for us, providing a present cleansing from sin (Heb. 7:25; I John 1:6-2:2; *cf.* John 13:4-12); and Christians, because of this twofold work of Christ (*Prophet* and *Priest*), can look forward to a third work of Christ when He comes forth as *King.* They can look forward to reigning as consort queen with Him during *the coming day of His power.*

In this respect, *EVERYTHING* surrounding God's redemptive work through His Son — *past* and *present* — moves toward *a revealed future time when this redemptive work will be realized in its fullness, in the coming kingdom.*

Thus, when Peter denied to Christ His work as Prophet at Calvary — "Lord: this shall not be unto thee" — he, apart from realizing that which he was doing, was *ALSO* denying to Christ *NOT only* His subsequent work as *Priest BUT* His future work as *King* as well (something which he had previously acknowledged [v. 16]).

And this accounts for Christ's severe rebuke — "Get thee behind me, Satan…" (v. 23) — associating Peter's response with Satanic activity.

The events in Matthew chapter sixteen occurred shortly after Israel's "blasphemy against the Holy Spirit" and Christ's subsequent departure from "the house" — the house of Israel (chs. 12, 13).

At this time, for all practical purposes, even though the announcement was not made until later (Matt. 21:43), the kingdom of the heavens (at the time of the events in Matt. 16) had already been taken from Israel and was about to be offered to a separate and distinct "nation."

And this new "nation," the *Church* (I Peter 2:9, 10), would, in turn, do that which Israel had failed to do — bring forth "the fruits thereof [fruits relating to the kingdom]."

Thus, attention called to the Church in connection with the kingdom of the heavens at this point in Christ's ministry, to later be more fully revealed through the Apostle Paul, is at the exact juncture where one might expect such revelation — *after Israel's climactic rejection (ch. 12), followed by Christ's departure from the house (ch. 13).*

3) Church, Body, Bride

Viewing the matter from another perspective, *the basic principles relating to the formation of the bride* (who is to one day reign with Christ as consort queen) and *the redemptive work of the Son in relation to the bride* are introduced in the New Testament at this time, though previously set forth millenniums before. They were previously set forth in the first three chapters of Genesis, through the experiences of Adam in relation to Eve; and these principles remain *UNCHANGED* throughout Scripture, *having been re-introduced by Christ during His earthly ministry.*

Adam was the first man upon the earth. He was also a

type of Christ, the second Man, the last Adam (Rom. 5:14; I Cor. 15:45-47); and *the experiences of Adam in relation to Eve prefigure the experiences of Christ in relation to His bride*.

Eve was created *in Adam* at the very beginning, but was not brought into existence as a separate entity until a later point in time. Adam was put to sleep, his side opened, and from this opened side God took one of his ribs and formed Eve from the rib.

Eve, in this manner, was taken out of Adam and then presented back to Adam for a helpmate (Gen. 2:20).

Adam, apart from Eve, was *incomplete* (for she was part of his very being — *bone of his bone, and flesh of his flesh*).

And, because of this, when presented back to Adam, *Eve completed Adam, along with realizing completeness herself.* In the highest sense, Eve was still part of Adam's body, and God looked upon both together as "one flesh." *Both together, though two entities, formed ONE complete person* (Gen. 2:21-24).

In the antitype, the bride of Christ has existed *in the Son* from eternity. The bride's existence and salvation date back to a past time, "before the foundation of the world" (Eph. 1:4; Rev. 13:8). The bride, however, *could NOT* be brought into existence as a separate entity *UNTIL* the Son, at a time during Man's Day, was put to sleep and His side opened.

This took place at Calvary. The Son died, and His side was opened. And out of this opened side came forth "blood" and "water" (John 19:34) — the two elements necessary to bring into existence the bride, separate from the body, but still part of the body (the "water" speaks of *cleansing* after the application of the "blood").

Once the complete, redeemed bride has been brought into existence in this manner, "not having spot, or wrinkle… without blemish" — once Christ has completed the work announced in Matt. 16:18, building His Church — the bride will be presented back to the Son; and *the bride will complete*

the Son (Heb. 2:10 [the word "perfect" in this verse should be understood in the sense of *bringing to completion*]).

THEN, when the bride completes the Son in this manner, in the highest sense, as in the type, God will look upon both as "one flesh." *Both together, though two entities, will form ONE complete person* (Eph. 5:26-32).

In the preceding respect, God's past work in bringing Eve into existence and His present work in bringing His Son's bride (the Church) into existence, based on the events of Calvary, *MUST* be studied in the light of one another.

As previously seen, in Gen. 2:22 God took a rib from Adam's side and "made he a woman." The Hebrew word translated "made" in this verse is *banah,* which means "to build." Eve was created in Adam at the very beginning, later taken out of Adam, *built* into a bride, and then presented back to Adam.

In Matt. 16:18 Christ said, "…upon this rock I will build my church." Then Christ was later put to sleep at Calvary, His side was opened, and the two elements necessary to bring the bride into existence flowed forth — *blood* and *water.*

> (The word "Church" [Gk., *ekklesia,* meaning "called out"] is used more than one way in the N.T. The word is used, for example, in Rev. 2, 3 to refer to all of the saved during the present dispensation, *those called out of the world.* But the word is also used in a futuristic sense, as seen in Matt. 16:18, referring to a segment of the saved — those called out of the larger body of Christians, *those called out of the called* [*cf.* Heb. 12:23].)

The Church to which Christ referred in Matt. 16:18, synonymous with the bride — created in Christ from eternity — is presently being built in the previous manner. It is presently being removed from the body, called out of the larger body of Christians, and built into a bride. And the time when

this process will be completed, with the bride being revealed and presented back to the Son, lies in the future.

Just as Eve was taken out of Adam's body, the bride of Christ is presently being taken out of the Son's body.

The ENTIRE body over which He is the Head consists of *ALL the saved during this present dispensation. BUT,* the bride is *a smaller group* which is presently being *called out of the larger group, i.e., called out of the body.*

All of the saved are "called" (or, "called out" *in relation to the world*) and form the body, but *ONLY* the "called out" (from among the saved) — those taken out of the body — will form the bride of Christ.

The bride is *a selection out of a selection (a removal from the body of those previously removed from the world):*

> "For many are called, but few are chosen [*lit.,* 'few are called out,' referring to *a select group removed from the 'called'*]" (Matt. 22:14).

Note that man had *NO part* in God's work surrounding the formation of Eve — from the time of her creation in Adam, to the time when she was presented back to Adam.

NOR can man have a part in the formation of the Son's bride. Jesus said, "*I will build* my church."

The word "Church" comes from a compound Greek word *(ekklesia),* which, as previously seen, means "called out" (*ek,* "out"; *kaleo* [or, *klesis*], "to call"). And the clear teaching of Scripture attests to the fact that *the Church which Christ is building consists of individuals who are being called out of the saved, NOT individuals who are being called out of the world.*

The Church, in the preceding respect, is the body of Christ in the same sense that Eve was the body of Adam. Eve was *bone of Adam's bones, and flesh of Adam's flesh* (Gen. 2:23). *All* of Eve was *of* Adam's body, *BUT she was NOT all of his body*.

"We [Christians] are members *of* his [Christ's] body, *of*

his flesh, and *of* his bones" (Eph. 5:30). *All* of Christ's bride will be *of* His body, *BUT the bride will NOT be all of His body.*

And as Eve was to reign as consort queen with the first man, the first Adam (Gen. 1:26-28), thus will it be for the second Man, the last Adam and His bride. The first man, the first Adam, *could have reigned ONLY as a complete being, with Eve completing Adam*; and the second Man, the last Adam, in like manner, *can reign ONLY as a complete being, with the bride completing God's Son*.

In that coming day, the King with His consort queen will reign in this manner — *as one complete person* — fulfilling that set forth surrounding man's creation (male and female) in the beginning.

4) "Whosoever…"

> "…whosoever will lose his life [soul] for my sake shall find it.
>
> For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works" (Matt. 16:25b, 27).

Following the revelation of "Jesus" as *the Christ,* the coming inception of "the Church," and the coming "sufferings," "death," and "resurrection" of Christ, revealed events continue with the announcement concerning "the salvation of the soul" in relation to the coming "kingdom" (vv. 24-27).

THEN, the last verse in chapter sixteen, along with the first five verses in chapter seventeen *continue with the subject of the kingdom itself.*

The entire program of God during the preceding two dispensations (Gentile and Jewish), along with the present dispensation (Christian), moves toward the climactic dispensation having to do with this present earth — *the Messianic Era.*

During Old Testament days, the salvation of the soul *in relation to the heavenly sphere of the kingdom* was open to those in Israel. Numerous Old Testament saints, desiring positions *in this heavenly sphere of the kingdom*, governed their pilgrim walk accordingly.

And these Old Testament saints, in that coming day when the kingdom is under the rule of their Messiah, Jesus the Christ, *will realize these heavenly positions* (Matt. 8:11; Luke 13:28, 29; Heb. 11:8-16).

However, with the removal of this offer from Israel and the subsequent setting aside of the nation, the offer today is being extended to *an entirely new nation, a new creation* — the "one new man" *in Christ.*

Individuals from this new creation *in Christ* can govern their lives in a manner during the present dispensation (as individuals from the old creation *in Jacob* could during the past dispensation) which will allow them to qualify for positions in the heavenly sphere of the coming kingdom. And in that coming day, Christians shown qualified will, as certain Israelites from the prior dispensation, realize the salvation of their souls (lives).

Hebrews 2:3 reveals that the message concerning "so great salvation [salvation of the soul]" was first announced by the Lord. This message, however, within the text, had to do with a particular group of people outside Israel ("we" [Christians — the new creation *in Christ,* which was about to be brought into existence when the message was first announced]). And the message involved *the SAME salvation, in connection with a kingdom, previously offered to and taken from Israel — the saving of the soul in relation to the kingdom of the heavens.*

The salvation of the soul, as previously seen, was a major subject of Old Testament Scripture (Prov. 11:30; Ezek. 3:17-21; 14:14-20); and numerous Old Testament saints, as

Moses, "had respect unto the recompense of the reward." They looked beyond their earthly inheritance to a heavenly inheritance.

They desired *a higher calling,* "a better country," and *they will have a part in "a better resurrection"* (Heb. 11:10-16, 26, 32-40). *They will realize the salvation of their souls in relation to the heavenly inheritance* (*cf.* Heb. 10:26-11:1), with the remainder of the nation (the vast majority) realizing an earthly inheritance in the land covenanted to Abraham, Isaac, and Jacob.

> (The fact that the heavenly sphere of the kingdom was taken from Israel at Christ's first coming, following almost fifteen centuries of Jewish history dating back to Moses, or following almost two millenniums dating back to Abraham, *CANNOT* do away with the attitude which numerous O.T. saints took relative to this sphere of the kingdom.
>
> Many O.T. saints exercised *faith relating to the heavenly sphere of the kingdom, and they will NOT be denied an inheritance therein* [Heb. 11:39, 40].)

The message concerning the salvation of the soul in relation to a "nation" (the Church) which was not Jewish, first announced by the Lord, was not understood by the prophets. They "inquired and searched diligently" concerning something which was beyond their day and, thus, not for them — *coming into possession of this salvation through being "partakers of Christ's sufferings"* (I Peter 1:9-12; 4:12, 13).

Jesus alluded to this new "nation" which would inherit "so great salvation" in Matt. 12:46-50 by referring to a new relationship which was not conditioned on lineal descent (descent from Abraham), and Jesus made known to His disciples additional facts concerning this new entity through the parables in Matt. 13:1ff and His revelation of the Church in Matt. 16:18ff. Then, the full revelation sur-

rounding this separate, distinct "nation," the Church, was later vouchsafed to the Apostle Paul and is called in Eph. 3:3 "the mystery," referring to something heretofore not opened up and revealed.

Revelation surrounding the mystery, in this respect, "first began to be spoken by the Lord," the message was "confirmed unto us by them that heard him," and the full revelation was then given through the Apostle Paul.

> (That seen in the mystery revealed to Paul was not something unknown and foreign to the O.T. Scriptures. Rather, that seen in the mystery revealed to Paul was *a major subject of O.T. typology.*
>
> The Spirit of God simply took that seen in the types and, through Paul, *opened up and revealed numerous things previously recorded in this manner.*)

Matt. 16:13ff outlines the transfer of the salvation of the soul in relation to the kingdom of the heavens from Israel to the Church, and these verses constitute one of the pivotal sections in Matthew's gospel.

Matthew chapter twelve is the beginning pivotal section, and chapters thirteen and sixteen continue this same trend of thought, providing additional details.

Then, the announcement is made in chapter twenty-one (vv. 33-43) concerning the removal of the kingdom from Israel.

And the events of Calvary follow, allowing the Church — the new recipient of the offer *to occupy heavenly positions in the kingdom* — to be brought into existence and occupy the necessary position "in Christ" (necessary to form *a new creation, a new man, a new nation* [*cf.* II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; I Peter 2:9, 10]).

> (For additional information on the preceding, refer to the author's book, *Message in the Gospels, Acts, Epistles*.)

If Any Disciple

The text from Matt. 16:24-26, dealing with the saving or the losing of the soul, has been removed from its context by numerous individuals over the years and erroneously used relative to the message of salvation by grace as it relates to the unsaved.

These verses though have *NOTHING* to do with a message to the unsaved in this respect. Truths brought out in these verses *relate to the saved ALONE, those already in possession of eternal life.*

(Note: Removing these verses from their contextual setting and using them in relation to the unsaved does away with, destroys, that which is actually taught in this section of Scripture, along with fostering confusion relative to the Biblical teaching concerning the salvation of the soul.

Other passages of Scripture dealing with this same overall subject are, more often than not, accorded this same type treatment [*e.g.,* the warning passages in Hebrews, or the overcomer's promises in Rev. 2, 3].)

Within the text, Jesus is speaking to His disciples. The words, "If any man," in verse twenty-four could be better translated, "If any one," *i.e.,* "If any of you [disciples]." The word "man" is not in the Greek text but has been supplied by the translators.

The disciples were saved individuals (*ALL*, including Judas), and the message concerning denying oneself, taking up one's cross, and following Christ (things *NOT possible* for the unsaved to accomplish) was directed *to THEM.*

This thought surrounding the disciples in verse twenty-four leads into verses twenty-five and twenty-six, which refer to the saving or the losing of the soul, with a view to being recompensed as stewards in the Lord's house (reward

according to works) in the coming kingdom (vv. 27ff).

The word "For" connects verse twenty-five with verse twenty-four, and the same word again connects verse twenty-six with both preceding verses. Denying oneself, taking up one's cross, and following Christ in verse twenty-four is the manner in which *the salvation of the soul* is brought to pass (vv. 25b, 26b). And the inverse of this would be true concerning the manner in which *the loss of the soul* is brought to pass (vv. 25a, 26a).

Within the context, as previously shown, Jesus is dealing with things relating to *the kingdom of the heavens* (v. 19). *His Messiahship* (vv. 13-16, 20), *the Church* (vv. 17-19), *the Cross* (allowing the Church to be brought into existence [vv. 21-23], along with showing "death" which Christians *MUST* experience relative to the self-life, the soul [I Cor. 1:18; Col. 2:12; 3:1-4]), and *the salvation of the soul in relation to the coming kingdom* (vv. 24-27) constitute the subject matter at hand.

One thought leads into another related thought, with the latter, *the salvation of the soul in relation to the coming kingdom, being the end or the goal toward which everything moves.*

Note how plainly and unmistakably the salvation of the soul (vv. 24-26) is connected with *the coming kingdom* (vv. 27ff) rather than with eternal life. The word "For" (same word which begins vv. 25, 26) appears once again, connecting verse twenty-seven with the preceding verses.

Thus, verses twenty-four through twenty-seven can only be looked upon as *an indivisible unit* in Scriptural interpretation, with one thought leading into another and all things moving toward *a revealed goal.*

(Note that Matt. 16:28-17:5 forms an additional explanation and provides commentary for v. 27, explaining that which is in view through the Son of Man coming "in the glory of his Father with his angels."

And the thought of *reward according to works* is dealt with

in related Scripture, seen both in connection with *the kingdom* [Luke 19:12ff] and *the salvation of the soul* [Heb. 10:35-11:1, 23-26; James 2:5, 14-26].)

1) Deny Oneself

To deny oneself is to deny the fleshly impulses of the soul — the self-life.

The unredeemed soul housed in an unredeemed body is *to be kept under subjection through the instrumentality of man's redeemed spirit.*

Through the impartation of the Word of God into man's redeemed spirit, individuals, under the leadership of the indwelling Holy Spirit, progressively grow into spiritually mature Christians; and, through the power of the Holy Spirit, Christians growing in such a manner are able to deny the fleshly impulses of the soul, keeping their bodies under subjection.

This subjective state of the soul in relation to the spiritual man can be graphically illustrated from Old Testament typology in the lives of Sarah and Hagar.

Hagar (the bondwoman), despised in the eyes of Sarah (the freewoman), had fled into the wilderness. But the angel of the Lord finding her by a spring of water gave the command, *"Return to thy mistress [Sarah], and submit thyself under her hands"* (Gen. 16:4-9).

If a Christian is to be victorious over the fleshly impulses of the soul, that which is under the bondage of sin must be made submissive to that which has been removed from this bondage.

This is the clear teaching of Scripture, and *there is NO alternate way that this can be accomplished.*

Sarah's and Hagar's sons (Isaac and Ishmael) are set forth in both Genesis and Galatians as typifying respectively *the man of spirit* (Isaac) and *the man of flesh* (Ishmael). The

soul (self-life) of man (in association with the flesh) *MUST* be made submissive to the spiritual man.

Hagar was blessed, but only subsequent to her submission to Sarah (Gen. 16:10); and man in his self-life will be blessed, but only subsequent to the submission of the soul to the man of spirit, empowered and controlled by the indwelling Holy Spirit.

Accordingly, blessings relating to the self-life (soul) can occur *ONLY in connection with the saving of the soul.*

Thus, the great issue centers around the man of flesh and the man of spirit both striving for control of the Christian's life (soul), with the salvation of the soul hanging in the balance and being realized *ONLY through control of the self-life by the spiritual man.*

> (Blessings in connection with man's self-life though are not as one may be led to think — having the best of both worlds, for such is impossible. Blessings in connection with the self-life are inseparably connected with *dying to self.* One has to die in order to live [John 12:24, 25].
>
> The section which follows deals with this aspect of the matter.)

2) Take Up One's Cross, and Follow Christ

The "cross" was the instrument of *death,* and taking up one's cross is *dying to self, dying to the self-life.*

In this respect, Christians are told:

> "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

The man of flesh, the deeds of the body, exhibited through one's self-life *MUST* be kept in a constant state of dying. The old man, so to speak, is to be affixed to the cross and not be allowed to move about.

If mortification after this fashion occurs, the man will live (he will experience the salvation of his soul).

However, if mortification after this fashion *does NOT occur*, the man will die (he will experience the loss of his soul).

The words "take up" and "follow" in verse twenty-four appear in two different tenses in the Greek text. The first would refer to a one-time act, but the latter has to do with continuous action.

That is, Christians are to "take up" the cross at the beginning of their pilgrim walk, never laying it down; and , in this manner, they are to "follow" Christ *continuously* throughout the pilgrim walk.

> (The translation of the parallel passage in Luke's gospel, "…and take up his cross daily, and follow me" (9:23b), would seemingly militate against the preceding. This though is not the case at all.
>
> First, there is some question concerning the validity of the word "daily" in the text. The word is not found in a number of the better manuscripts. But, if the word is to be considered part of the text, this part of the verse should be translated and understood in a similar manner to the way Wuest has it in his *Expanded Translation:* "…let him at once and once for all pick up and carry his cross day after day.")

The same basic thought is set forth in Rom. 12:1, where Christians are told, "…present your bodies a living sacrifice." The word "present" has to do with a one-time act to be performed at the beginning of the pilgrim walk, never to be repeated.

As the Old Testament priest placed the sacrifice upon the altar and left it there, the New Testament priest (a Christian) is called upon to do the same with his body. The body is to be placed upon the altar through a one-time act, and the body is then to remain upon the altar in a continuous state

of sacrifice, *NEVER to be removed.*

"Continuous dedication" in the Christian life is the correct Biblical perspective. "Rededication" — as men often use the term — is, on the other hand, completely out of place, for such *CANNOT* exist within the Biblical framework of the pilgrim walk.

A Christian *CANNOT* rededicate his life for the simple reason that he *DOESN'T* have a life to rededicate. Rather, he has a life which can be given over to "continuous dedication" *ALONE* (whether or not he does so), and faithfulness or unfaithfulness among Christians will have to be understood and dealt with in this Biblical respect.

3) For Whosoever…

The word "whosoever" in verse twenty-five refers directly back to verse twenty-four. The thought is, "Whosoever of you [disciples]…"

Verses twenty-five and twenty-six further amplify that which has already been stated in verse twenty-four, and, along with verse twenty-seven, form the Lord's Own commentary on this verse.

The word translated "life" twice in verse twenty-five and twice again in verse twenty-six (ASV) is from the Greek word *psuche,* which means either "soul" or "life." A number of translations (*e.g.,* KJV, NASB, NIV) render the word *psuche* "life" in verse twenty-five but "soul" in verse twenty-six. Since "soul" and "life" are synonymous terms, translating *psuche* as "life" in one verse and "soul" in the next verse cannot really be considered incorrect. But not everyone has access to the Greek text or understands that "soul" and "life" are synonymous terms; and an inconsistent translation of this nature has, over the years, served to foster confusion in the interpretation of these verses.

Any Christian who refuses to "deny himself, and take

up his cross, and follow" Christ during the present day (v. 24) — synonymous with "whosoever will save his life" (v. 25a) — "shall [in that coming day] lose it" (v. 25a), *i.e.,* he will experience *the loss of his soul/life.*

On the other hand, any Christian who will "deny himself, and take up his cross, and follow" Christ during the present day (v. 24) — synonymous with "whosoever will lose his life for my sake" (v. 25b) — "shall [in the coming day] find it" (v. 25b), *i.e.,* he will realize *the salvation of his soul/life.*

The inverse of the place which the soul/life is allowed to occupy during the Christian's present pilgrim walk will be true during the coming reign of Christ.

A Christian who saves his soul/life today (allows his self-life to gain the ascendancy, allows his soul to rule) will experience the lose of his soul/life in that coming day; and a Christian who loses his soul/life today (keeps his self-life under subjection, refuses to allow his soul to rule) will realize the salvation of his soul/life in that coming day.

(*Ref.* Appendix IV in this book, "The Preaching of the Cross," where this subject is developed more fully.)

Profit… Exchange

The words "profited" and "exchange" in verse twenty-six have to do with building or refusing to build upon an initial investment. Christians alone are in view. Only the saved are in possession of this initial investment and, thus, in a position to profit.

The very ultimate in man's goals, aims, ambitions, and aspirations — gaining the entire world in the self-life — is set over against forfeiting one's life (his self-life) for the sake of Christ. And profit is accrued *ONLY* in the latter. There can be *NO profit* in the former, for the initial investment

CANNOT be used in this realm.

The initial investment can be used *ONLY in the realm where the man of spirit is operative.* And an accrual of profit on the initial investment will result in the salvation of one's soul, but no accrual of profit on the initial investment will result in the loss of one's soul.

"Profit" and "exchange" are the subject of several parables on stewardship which the Lord gave during His earthly ministry, and a brief review of two of these parables, *the parable of the pounds* and *the parable of the talents,* will illustrate what is meant by these expressions in Matt. 16:26.

In *the parable of the pounds* (Luke 19:11-27), a certain Nobleman (the Lord), before departing into "a far country," delivered "ten pounds" unto His "ten servants" and commanded them, "Occupy till I come." "Ten" is the number of *ordinal completion,* signifying *ALL* of the Lord's business delivered to *ALL* of His servants. "The pound" is *a monetary unit of exchange,* and *ALL* of the Lord's servants were to trade and traffic in *ALL* of the Lord's business during His time of absence. And they were to continue in this manner until their Lord returned.

Christ's clear statement to His household servants before His departure was, "Occupy till I come" (Luke 19:13b). Those in the parable who followed their Lord's instructions and used the initial investment realized a profit, but the servant who refused to follow his Lord's instructions and use the initial investment realized no profit at all.

Then, upon the Lord's return, the servants profiting from the initial investment were *rewarded,* but the servant who realized no profit *suffered loss.*

The parable of the talents (Matt. 25:14-30) presents another picture of this same truth. A certain Man (again, the Lord) called "his own servants," delivered unto them "his goods [talents]," and then departed into "a far country."

"The talent," as the pound, is *a monetary unit of exchange,* pointing to the Lord's business. The Lord's servants, as in the parable of the pounds, were to trade and traffic in the Lord's business during His time of absence.

And, as in the parable of the pounds, those servants who exercised faithfulness and used the talents entrusted to them realized a profit from the initial investment; but the servant who refused to exercise faithfulness and use the initial investment entrusted to him realized no profit at all.

Then, upon the Lord's return, the servants profiting from the initial investment were *rewarded,* but the servant who realized no profit *suffered loss.*

Concluding Thoughts:

The salvation of the soul is clearly set forth in Matt. 16:24-27 as emanating from works following the salvation of the spirit and has to do with rewards in the coming kingdom.

Salvation *completely apart from works* applies to the "spirit" *ALONE*, and salvation *in connection with works* applies to the "soul" *ALONE*. *The former MUST first be realized before the latter can come into view at all.*

Through the salvation of the spirit (Eph. 2:8, 9), Christians have been "created in Christ Jesus *unto good works,* which God hath before ordained that we should walk in them" (Eph. 2:10).

(James is the main epistle in the New Testament dealing particularly with *faith and works in relation to the salvation of the soul.*

This subject is developed more fully in Chapter V of this book. Also see Appendix I in this book.)

3

The Implanted Word

Growing with Respect to Salvation

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted [implanted] word, which is able to save your souls" (James 1:18, 21).

"Redemption" is the central issue throughout all Scripture, but redemption includes far more than the salvation which we presently possess.

Redemption *begins* with unredeemed man who, because of sin, is both alienated from God and dwelling on an earth which is under a curse; and redemption *ends* with redeemed man dwelling as a joint-heir with his Messiah, ruling over an earth removed from the curse.

In this respect, God's revealed purpose for man's redemption is to ultimately place him in the position for which he was originally created: "Let them have *dominion*…" And when this has been accomplished, *restored man will occupy a regal position over a restored earth, removed from the curse* (*cf.* Gen. 1:26, 28; Acts 3:21; Col. 1:20).

Anything short of this revealed goal is short of God's purpose for His redemptive work surrounding man.

The Hebrew word translated "dominion" in Gen. 1:26, 28 is *radhah,* which means "to rule." This is the same word translated "rule" in Ps. 110:2, referring to Christ ruling the earth in the coming age as the great King-Priest "after the order of Melchizedek."

Christ, however, is *NOT* to rule alone. He will have many "companions" (Heb. 1:9; 3:14) ruling as joint-heirs with Him, and *God's purpose for His past and present redemptive work surrounding man is to ultimately bring him into this regal position* — a culmination of God's redemptive work, to be realized at a future date.

The text in James 1:18, 21 has to do with *a present work among Christians, a bringing forth from above, in relation to the salvation of their souls.*

The individuals in this passage (the writer included himself) had been begotten from above, realizing the salvation of their spirits.

And through the birth from above, these individuals had been placed in a position (possessing spiritual life) where there could be a continued bringing forth from above, allowing them to ultimately be brought into a realization of *the salvation of their souls,* following that seen in these two verses.

> (For additional information on the continued Divine work in a Christian's life in the preceding respect, as set forth in James 1:18, 21, refer to the author's book, *Brought Forth from Above*.
>
> The issue surrounding *redemption* in relation to alienated, unredeemed man has to do with *the salvation of his spirit.*
>
> And the issue surrounding *redemption* in relation to redeemed man, who possesses a right relationship with God, has to do with *the salvation of his soul.*
>
> Thus, relative to the salvation of both *the spirit* and *the soul,* man has been saved [salvation of the spirit] in order to bring him into a position where he can be saved [salvation of the soul].
>
> *The former has to do with eternal verities and the latter with millennial verities.* Through the salvation of man's *spirit, he comes into possession of eternal life;* but only through the salvation of his *soul* d*oes he come into possession of the inheritance awaiting the faithful, to be realized during the Messianic Era.*
>
> And the latter [the saving of the soul], not the former [the salvation of the spirit], is the subject in view in James 1:18, 21.)

Therefore, Putting Away… Receive…

In James 1:21, there is really only one command in the wording of the Greek text.

This verse should literally read:

> "Therefore, putting away all filthiness and anything worthless, in meekness *receive the implanted word,* which is able to save your souls."

Following the salvation of one's spirit, an individual (Christian) is commanded to "receive the implanted word," *for this Word ALONE is able to effect the salvation of his soul.*

And he is to receive this Word in connection with a setting aside of *ALL things* which would hinder the reception of this Word.

The words "filthiness" and "naughtiness" (KJV), though appearing to refer basically to the same thing in the English text, set forth two different, related thoughts in the Greek text.

The word translated "filthiness" has to do with anything which is vile or corrupt, things which should *NEVER* be found in a Christian's life.

The word translated "naughtiness" (usually translated "malice" in other N.T. usages [KJV]), on the other hand, is not simply a repetition of that which has already been stated. Rather, contextually, this word, in connection with the preceding word (translated, "superfluity," KJV) appears to be used somewhat in the sense of "and anything else."

That is to say, this word (with "superfluity,") would appear to reference *anything that remains*, though, as in the previous word ("filthiness"), that which remains may or may not be vile or corrupt in itself per se. That remaining could be anything valueless, worthless.

> (Note the similar statement in I Peter 2:1. In this passage, the word understood to reference *worthless things* in James 1:21 appears first, followed by four words specifying things which are *worthless*.
>
> Note, in this same respect, a cognant form of this same word in I Cor. 6:9, 10, translated "unrighteous," with ten unrighteous acts then listed; also note "love," followed by eight attributes in Gal. 5:22, 23.)

These Christians were to put away *anything* in their lives — evil, vile (first word), or worthless (second word) — which could hinder the reception of the Word of God. And receiving the implanted Word in this fashion would then allow them to "grow thereby with respect to salvation" (I Peter 2:2, ASV), *i.e.*, through spiritual growth they would ultimately realize *the salvation of their souls.*

The word "implanted" has to do simply with *that which is placed on the inside.* This Word is to be *firmly fixed within a person's mind, within his thinking process.*

And once the Word has been received in this manner, the indwelling Holy Spirit *can then perform a work in the individual.* As all hindrances (all impurities) are set aside and the spiritual man is allowed to exert full control, the Holy Spirit, using "the implanted word," *can then effect spiritual growth.*

And, as this process continues over time, spiritual growth of this nature will lead *from immaturity to maturity.*

The teaching in James 1:21, or for that matter the Book of James as a whole, *MUST* be understood in the light of the subject matter at hand — *the salvation of the soul.* And in order to properly understand the Word of God at this point, one *MUST* not only have an understanding of the salvation which he presently possesses, but that person *MUST* also have an equally good understanding and comprehension of the salvation which he is about to possess.

Teachings surrounding the salvation of the soul are, in reality, the central subject matter in all of the epistles — both the Pauline and general epistles, from Romans through Jude.

Each epistle is different, containing its own peculiarities; and each has been written to provide a different facet of revealed truth, with all of the epistles together forming a complete body of revealed information and instructions for Christians relative to present and future aspects of salvation.

In this respect, apart from an understanding of the salvation of the soul, *it is NOT possible to properly understand* the central message of the epistles. An understanding of the salvation of the soul, which is introduced in the Old Testament and continued in the gospels and the Book of Acts, is *the KEY which will open the epistles to one's understanding.*

Thus, the importance of understanding that which Scripture reveals about the salvation of the soul *CANNOT be overemphasized.*

And this importance can be shown by *the goal,* which the writer of Hebrews dealt with near the beginning of his epistle, referring to this salvation as "so great salvation" (Heb. 2:3; *cf.* Heb. 1:14; 2:5; 6:13-19; 10:35-39; I Peter 1:9).

It is *the greatest thing* God has ever design for redeemed man, for it includes *joint-heirship with His Son over all things during the coming age.*

Growing with Respect to Salvation

"Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speaking,

As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby *with respect to salvation"* (I Peter 2:1, 2, ASV).

The ASV has been quoted rather than the KJV because it includes the translation of two explanatory Greek words in verse two (*ref.* also NASB, NIV, Weymouth).

These two words, *eis soterian,* appear at the end of the verse and actually sum up and conclude the thought of the entire verse, for within these two words lies the revealed reason for growth unto maturity.

> (The words *eis soterian* are found in some Greek manuscripts but not in others. The weight of manuscript evidence though would favor the inclusion of these two words in the text, which is why most Greek texts printed in modern times include these words.
>
> A translation of these two words is not found in the KJV because the Textus Receptus, the main Greek text used for the N.T. portion of the KJV, does not include these words. Most English translations in modern times though, using later Greek texts based on more manuscript evidence than the Textus Receptus, include these words.
>
> And, because of the subject matter at hand — the saving of the soul — these two words fit perfectly into the overall text.)

Eis soterian should be properly translated either "unto salvation" or "with respect to salvation" (*ref.* NASB).

Then the question naturally arises, "What aspect of salvation is in view?" It can *ONLY* be *the salvation of the soul,* for not only is this the subject matter dealt with in I Peter (*cf.* 1:9, 10) *but Christians do NOT grow "unto" or "with respect to" the salvation which they presently possess.*

The salvation of the spirit was effected in past time completely apart from any accomplishment, effort, etc., of man. *NOTHING* can ever be added to or taken from this salvation, for it is based *ENTIRELY* on the finished work of Christ at Calvary. And this finished work *can NEVER be changed or altered in any fashion.*

All Christians remain on an equal plain within the scope of this salvation. A newborn babe in Christ, a carnally immature Christian, and a spiritually mature Christian *ALL occupy identical positions insofar as the salvation of the spirit is concerned.* Christian growth is brought to pass *on the basis of* one's presently possessed salvation, but there is *NO such thing* as growing "unto" or "with respect to" this salvation.

The command in I Peter 2:2, applicable *ONLY* to newborn babes, parallels and has to do with the same central thought as the command

in James 1:21: "…long for the spiritual milk which is without guile, that ye may grow thereby with respect to salvation," and "…receive with meekness the implanted word, which is able to save your souls."

Both begin at the same point (a reception of the Word of God into man's saved human spirit), progress in the same manner (spiritual growth), and end at the same point (salvation).

As previously noted, the commands to receive the Word of God in both James 1:21 and I Peter 2:2 are preceded by parallel statements:

> "*Wherefore lay apart [lit., 'Wherefore laying aside']* all filthiness and superfluity of naughtiness, and receive…" (James 1:21a).
>
> "*Wherefore laying aside* all malice, and all guile, and hypocrisies, and envies, and all evil speaking…desire ['long for']…" (I Peter 2:1, 2a).

NOTHING must be allowed to interfere with the reception of the Word of God as Christians mature day by day. This is the reason Christians are exhorted over and over in the New Testament to separate themselves from the things of the world, the flesh, and the Devil.

Sin in one's life will impede the reception of the Word of God; and sin harbored in one's life will impede the reception of this Word to the extent that the individual may *fail to grow* "with respect to salvation."

The problem of sin in the Christian's life today, in view of the coming salvation of the soul, is the reason Christ is presently exercising a high priestly ministry in the heavenly sanctuary.

Christians reside in a body of death with the ever-present sin nature; and, in this condition, they reside in a world under the control and dominion of Satan and his angels. Residing in the present world system after this fashion, Christians come under constant attack from the archenemy of their souls; and failure in the pilgrim walk, producing defilement in their lives, can and does occur.

Because of present conditions and circumstances, Christ, as High Priest, is performing a work in the heavenly sanctuary. He is performing *a present, continuous cleansing for Christians,* accomplished solely on the basis of His shed blood on the mercy seat (Heb. 9:11, 12).

And *forgiveness* and *cleansing* from "all unrighteousness" occur as Christians "confess" their sins (I John 1:5, 6, 9; 2:1, 2).

The reason for Christ's present ministry has to do with *the salvation*

of the soul, as the reason for His past ministry had to do with *the salvation of the spirit.* God's complete purpose for man *CANNOT* be realized apart from the salvation of both, *i.e.,* the salvation of man as a complete being (which, in that coming day, will include his body as well).

Milk… Meat… Strong Meat

In the terminology of Scripture itself, *milk* is for babies, and *meat* is for those who have experienced sufficient growth to leave the milk and partake of solid food. Both milk and meat (solid food) are indispensable elements as one progressively grows from an immature infant into a mature adult, and nourishment to produce proper growth in both the physical and spiritual realms *MUST* come from the correct source.

1) In the Physical Realm

The analogy concerning a newborn Christian's *spiritual needs* for the "milk which is without guile" is drawn from *the physical needs* and desires of a newborn baby. Almost immediately following birth the baby instinctively begins seeking nourishment from his mother. His needs are very basic: food, warmth, and security.

These are all satisfied at his mother's breasts, as he longs for his mother's milk. This milk is pure, easily digested, and contains all the necessary components for the early growth of the entire body, especially the brain and nervous system. The mother's milk is *a living organism* which *CANNOT* be duplicated. Man's *BEST* efforts to reproduce this milk are described by the terms "most like," or "near to."

A child in his early physical growth does not continue on milk indefinitely. The child's growth always moves toward a day when he is able to leave the milk and continue on solid food.

The solid food which the child first begins taking is a type which is more easily masticated and digested. But as the child grows, the teeth become more firmly entrenched, the digestive system matures, and the day arrives when the child becomes physically mature enough to handle any type solid food.

2) In the Spiritual Realm

God revealed Himself to Abraham as *"El Shaddai* ['Almighty

God']" (Gen. 17:1). *El* is the singular form of the plural Hebrew word for "God" (*Elohim*), and *Shaddai* is a derivative of the word *shad,* which means "breast." In this respect, God literally revealed Himself to Abraham as the "All-Powerful, Breasted God," *i.e.,* the All-Powerful God Who nourishes, gives strength, and satisfies.

This appears to be the primary thought behind the words *El Shaddai* when used with God's Own people in view.

God's revealed Word to man, derived from the "All-Powerful, Breasted One," is the means through which God nourishes, strengthens, and satisfies His people throughout their pilgrim walk.

The newborn Christian, because of his new nature, is to instinctively long for the "spiritual milk which is without guile"; and the more mature a Christian becomes, the more he, in like manner, is to instinctively move on into the "meat" and "strong meat" of the Word.

This Word is "quick ['alive'], and powerful" (Heb. 4:12) and contains everything necessary for Christian growth unto maturity.

The weaning process in Christian growth pertains only to the "milk," not the source. It is simply *NOT possible for any Christian to receive nourishment apart from the "All-Powerful, Breasted God."*

Proper Christian growth begins with *"milk," progresses to "meat," and then moves on to "strong meat."*

In Hebrews chapter five, the writer of this book severely rebuked certain Christians for their inability to handle anything but "milk." They had been saved for a sufficient length of time that they should not only have progressed from milk to meat, and then to strong meat, but they should also have progressed to the point where they could teach the Word to other Christians.

However, because of a lazy, careless manner of conducting their spiritual lives over time, these Christians had not experienced proper growth in their understanding of the Word. They were still on the milk of the Word and had not progressed in their Christian growth beyond the point of needing to be taught themselves.

The subject matter at hand in relation to "strong meat" in Hebrews chapter five is *the Melchizedek priesthood.* The writer of this book had "many things" he would like to have said concerning this priesthood; but these things had to do with a realm of Biblical doctrine beyond that which these Christians, because of their immaturity, were able to comprehend.

The things associated with the Melchizedek priesthood had to do with *strong meat,* and these Christians were still on *milk.* They were unable to partake of meat, much less strong meat drawn from teachings surrounding the Melchizedek priesthood.

(Note that both "milk" and "meat" have an association with that which is *living* in both the physical and spiritual realms.

Man may attempt to duplicate both; but, in reality, he can duplicate neither. *Life* of this nature — physical or spiritual — *comes ONLY through breath, which comes from God.*

This whole overall thought will explain what is meant in John chapter six by partaking of Christ as the Bread of life, or eating His flesh and drinking His blood [vv. 33-35, 48-58]. There is *the living Word,* and there is *the written Word* [which is *living* as well]. The two are inseparably related, for, by way of explanation concerning that stated in John chapter six, John had previously called attention to the Word becoming flesh [John 1:1, 2, 14].

God's Son is a manifestation of the O.T. Scriptures in the form of flesh [*cf.* Luke 24:25-27, 44]. And, accordingly, an individual partakes of the Word made flesh through an intake, assimilation, and digestion of the written Word. Both are simply manifestations of the Word, which is God, in two different forms.

Everything is alive. It is a partaking of *the living Word* through a partaking of *the written word* [which, again, is *living* as well]. It is a progression *from living milk, to living meat, to living strong meat.* Only through this means can *spiritual growth* for the man now possessing *spiritual life* occur.)

The Christians in Hebrews chapter five were said to be "dull of hearing" (v. 11). The thought from the wording of the text is that they didn't necessarily begin this way as newborn babes. This is something which had resulted from the careless manner in which they had governed their spiritual lives.

Before they had grown to the point where they could leave the milk of the Word, they *had become* sluggish in hearing the Word of God.

They, as brought out in James 1:21 and I Peter 2:1, had evidently *NOT* laid aside and/or separated themselves from all of the things which could impede spiritual growth, whether thing sinful or simply things in the person's life which could cause distractions, etc.

The Spirit of God was not being allowed to take the Word of God and effect proper spiritual growth. There was no proper exercise of faith because there was no proper exercise of hearing the Word of God (*cf.* Rom. 10:17; Heb. 11:6). And, apart from the reception of this Word, there could, consequently, be no growth toward maturity.

And, as previously stated, the only way to rectify an existing situation of this nature is clearly outlined in James 1:21 and I Peter 2:1, 2. It requires laying aside everything (sinful, or not sinful in itself per se) which would stand in the way of receiving "with meekness [in a favorable manner] the implanted word…"

The word translated "dull" in Heb. 5:11 is from the same word in the Greek text translated "slothful" in Heb. 6:12:

> "That ye be not *slothful,* but followers of them who through faith and patience inherit the promises."

The Christians referred to in chapter six where exhorted *to NOT be* like the ones previously referred to in chapter five; and the given purpose had to do with *faith, patient endurance,* and *a future inheritance* (vv. 13ff).

The word "patience" is the translation of a Greek word which has to do with *patient endurance over time.* In this case, a long period of time, the entire Christian life, is in view. These Christians were to receive the Word of God *in a continuing manner throughout their entire pilgrim walk.*

The reception of this Word would, in turn, produce a walk by faith and progressively result in Christian growth unto maturity. And, while patiently enduring trials and tests during the pilgrim walk after this fashion, they were to look ahead to *the inheritance* which would be realized at the end of their faith, in connection with and at the time of *the salvation of their souls* (*cf.* Heb. 6:14-19; I Peter 1:4-9).

The Neshamah

> "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath [the *Neshamah*] of life; and man became a living soul" (Gen. 2:7).

The roots of all Biblical doctrine have been established in the Book of Genesis. This is *the book of beginnings;* and *ALL Scripture beyond this point MUST, after some fashion, reach back and draw from this book.*

In the account of the creation of man, insight is given into certain truths concerning "life" derived from God. These truths will, in turn, provide light on the subject matter at hand — the reception of the Word of God (which is alive, and powerful [Heb. 4:12]) in relation to the salvation of the soul/life.

The creation of Adam from "the dust of the ground," and the removal of "a rib" from Adam's side, occurred on the sixth day of the restoration account in Genesis chapter one.

But the methods which God used to bring about both Adam's creation and the formation of Eve from a portion of Adam's body were not revealed in the recorded account until following the seventh day in chapter two.

Most of the second chapter is taken up with certain specifics concerning that which had previously occurred on the sixth day in the preceding chapter, and this account is rich beyond degree in Biblical study. This second chapter (as the first chapter) is the point where *the origin of numerous Biblical doctrines* can be traced, and these doctrines *CANNOT* be properly understood apart from this chapter.

The means which God used in both man's creation and the subsequent impartation of life into His new creation are given in Gen. 2:7.

There first existed *a lifeless form* which had previously been fashioned from the dust of the ground. Creation itself *did NOT* produce *life in this form.* Rather, God imparted life to man *following* his creation.

This life was produced by means of *the breath of God,* and it is *HERE* that "life" *in relation to man is first mentioned in Scripture.*

The Hebrew word translated "breath" in Gen. 2:7 is *Neshamah.* The *Neshamah* of God produced "life."

The word "God" in this verse is a translation of the plural noun, *Elohim,* indicating that not only the Father, but also the Son and the Holy Spirit were instrumental in producing this life.

Thus, man's life in the beginning was derived from the triune God through what is called the *Neshamah.* And Genesis 2:7 provides insights into things far beyond the simple fact that God created man and then imparted life unto man.

This verse provides insights into things surrounding man's salvation today — *BOTH the salvation of the spirit and the salvation of the soul*.

First, the impartation of life to unredeemed man, who is "dead in trespasses and sins" (Eph. 2:1, 5), *MUST follow the pattern (type) established in Genesis.* He, as Adam prior to the *Neshamah* of God, is lifeless; and his life *MUST* be derived through the same means as Adam's life.

Second, once this life has been imparted, *it MUST be continued and sustained;* and, as will become evident, Scripture teaches that life is not only imparted through the *Neshamah* of God, but life is also continued and sustained through the *Neshamah* of God as well.

A first-mention principle has been established in Gen. 2:7, and *life* which man derives from God *MUST ALWAYS* be in complete keeping with that set forth in this verse. *God ALONE* initially "imparts" and subsequently "continues" and "sustains" *life;* and this entire sequence, having to do with God's revealed work as it pertains to *life,* is *ALWAYS* accomplished, in its entirety, through the *Neshamah* of God.

1) Impartation of Life to the Unsaved (Salvation of the Spirit)

Unregenerate man today comes into a right relationship with God solely through the regenerating power of the Holy Spirit on the basis of Christ's finished work at Calvary. The Spirit breathes life into the one having no life, and through this work of the Spirit man passes "from death unto life" (John 5:24).

> (The word "Spirit" in the Greek text is *Pneuma,* a word which also means "breath." It is used in the latter sense in the N.T. to show life being produced through "a breathing in," or death being wrought through "a breathing out."
>
> In Luke 8:55, life was restored to a young girl by her "spirit [breath]" returning; and in Luke 23:46, Christ terminated His life on the Cross by giving "up the spirit [*lit.,* from the wording of the Greek text, He 'breathed out'].")

Thus, the Holy Spirit is the One Who generates life in lifeless man (on the basis of Christ's finished work at Calvary), and the expression used in both the Hebrew and Greek texts relative to the Spirit generating life in this manner is "a breathing in." God, through the instrumentality of the Holy Spirit, "breathes life into" unregenerate

man today, resulting in the man passing "from death unto life."

Or, in James 2:26, the same principle is seen relative to the physical body, as previously seen in Gen. 2:7: "…the body without the spirit ['breath'] is dead."

Since type and antitype *MUST* agree in exact detail, the impartation of life to Adam in Genesis chapter two *MUST*, of necessity, have occurred in the same fashion that the impartation of life to unredeemed man occurs today.

Lifeless man during the present time derives life from God through the work of the Holy Spirit, and lifeless Adam in the Genesis account *could ONLY* have derived life from God in this same manner.

Teachings drawn from the original type in relation to man's redemption necessitate *this SAME conclusion.*

The original type is found in the first chapter of Genesis (vv. 2b-5), with Gen. 2:7 being a subsequent type, providing additional details. And the latter verse, providing the first mention of "life" in relation to man, *MUST* be in complete agreement with and understood in the light of revelation in the former verses, in the original type.

The portion of the original type being dealt with at this point is Gen. 1:2b, 3:

> "…darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
>
> And God said, Let there be light: and there was light."

These verses outline the beginning of the restoration of a creation which was brought into a ruined state through an act of Satan (*the earth,* the province over which Satan ruled [and still rules today], becoming *a chaos* because of his aspirations to be "like the most High" [Isa. 14:12-14]).

Then these verses in Genesis chapter one, in turn, set forth in type the beginning of the restoration of a creation which was brought into a subsequent ruined state through another act of Satan (causing *man* to fall [becoming *a ruin, a chaos*] through deceiving the woman into believing that she could be "as God" [Gen. 3:5, 22]).

The established pattern (type) relative to the restoration of a ruined creation is set in the first chapter of Genesis. Once God establishes a

pattern of this nature, *NO change can ever occur, for God's patterns are set perfect at the beginning*. The restoration of any subsequent ruined creation *MUST occur in EXACT accord with the established pattern.*

Thus, God's work in the restoration of fallen man today — a subsequent ruined creation — MUST follow the established pattern, in EXACT detail.

The Spirit of God moved in the first chapter of Genesis, effecting a beginning of the earth's restoration. And the first thing recorded immediately following the Spirit's movement was the placement of light alongside the previously existing darkness, with a division established between the light and the darkness.

The Spirit of God, in like manner, moves today, effecting a beginning of man's restoration (the salvation of his spirit). And the first thing which God does for man is to place light alongside the previously existing darkness — place a new nature alongside the old nature, a new man alongside the old man — with a division established between the two (*cf.* Heb. 4:12).

But in the Genesis account, complete restoration was *NOT* accomplished through God's work on the first day. Rather, the earth, through this Divine work accomplished on the first day, was brought into a state where a continued work could be accomplished. And, over time, this continued work *would complete the earth's restoration.*

And restoration for ruined man occurs EXACTLY the same way.

Complete restoration is *NOT* accomplished through the birth from above. Rather, the person, through the birth from above, is brought into a state where a continued work can be accomplished. And, over time, this continued work *will complete man's restoration.*

Note the words of the Apostle Paul in II Cor. 4:6; 5:17 in this respect:

> "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ…
>
> Therefore if any man be in Christ, he is a new creature ['new creation']…"

These verses in II Corinthians chapters four and five can only be a direct allusion to the account of the restoration of the ruined creation

in Genesis chapter one — light shining out of darkness, associated with a new creation being brought into existence in both instances, with the former foreshadowing the latter.

And Gen. 2:7, a subsequent type concerning unregenerate man (life produced in that which is lifeless), is an account portraying exactly the same truth from a different perspective, providing additional details.

The Spirit of God wrought order out of chaos in Genesis chapter one; the Spirit of God — the *Neshamah* — produced life in Genesis chapter two; and the Spirit of God brings order out of chaos, produces life in unregenerate man today, *EXACTLY the same way*.

The Spirit of God today moves upon the ruined creation, upon ruined man (ch. 1). That is, He breathes *life* into the one having no life (ch. 2). Only then does "light" shine out of what was only darkness before that time (allowing for a continued Divine work), *with everything being done in complete accordance with the revealed Word of God* — "And God said…" (*cf.* Gen. 1:2b ff; John 1:4, 5; II Cor. 4:6).

Then, to complete the type, note the septenary structure of this opening section of Genesis, establishing, at the very beginning, *a septenary structure* upon which the whole of subsequent Scripture rests.

The six days of work used to restore the earth in Genesis point to the six days (6,000 years [*cf.* II Peter 1:15-18; 3:1-8]) of work which God is presently using to restore man; and the Sabbath rest following the six days in the Genesis account points to the Sabbath rest, the 1,000-year Messianic Era, which will follow the present six days, the present 6,000 years of work (*cf.* Ex. 31:12-17; Heb. 4:1-9).

2) Impartation of Life to the Saved (Salvation of the Soul)

> "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,
>
> So that the man of God may be thoroughly equipped for every good work" (II Tim. 3:16, 17, NIV).

Once life has been generated, life *MUST* then be continued and sustained. Life is *generated* through "breathing in" (initial work of the Spirit), *retained* through "the breath remaining" (a subsequent work of the Spirit), and *sustained* through a "continued breathing in."

Sustenance for life, "a continued breathing in," is that which is involved in II Tim. 3:16. This verse, studied in the light of Gen. 2:7, is the key which will:

1) Unlock the door concerning the *Neshamah* of God in relation to saved man (past or present).
2) Demonstrate the power of the Word of God.
3) Reveal the reason Christians are commanded to "receive the implanted word."

The word "God-breathed" in II Tim. 3:16 is a translation of the compound Greek word *Theopneustos,* which is simply the word for "God" *(Theos)* and the word for "breath," or "Spirit" *(Pneuma)* added. Thus, the translation "God-breathed" is not only a very literal translation, but, in the light of Gen. 2:7, it *can ONLY* be the best of all possible translations.

The "Word of God," through comparing Gen. 2:7 and II Tim. 3:16, is identified with the *Neshamah* of God — *the breath of God.* The Word of God was given through the instrumentality of the Holy Spirit (II Peter 1:21), and is the element — *the living organism* — which the indwelling Holy Spirit uses *to sustain the life* which He Himself originally imparted and presently continues.

Thus, in a full Scriptural respect, the *Neshamah* of God *can ONLY* refer to both *the Spirit* and *the Word.* "Life" emanates from both (II Cor. 3:6; Heb. 4:12; James 2:26), and they are inseparably linked through one common denominator — *Breath.*

The Word of God, because of its very origin and nature, is *the ONLY thing* which the Holy Spirit, Who gave the Word, can use to effect man's spiritual growth toward maturity. The *Neshamah* of God (the Holy Spirit) Who imparted life uses the *Neshamah* of God (the implanted Word) to feed, nourish, and properly develop this life.

The Word of God ALONE is able to make one "wise unto ['with respect to'] salvation" (II Tim. 3:15). That is to say, *the Word of God ALONE* can be used by the Holy Spirit to bring about the Christian's walk by faith (*cf.* Rom. 10:17), ultimately resulting in the salvation of his soul.

(The "Neshamah" of God, relating to saved man and the salvation of his soul, is continued in Chapter IV of this book.)

4

The Breath of God
Absolutely Necessary for Life

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath ['Neshamah'] of life; and man became a living soul (Gen. 2:7).

All Scripture is God-breathed ['Theopneustos'] and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (II Tim. 3:16, NIV).

(Background material for "The Breath of God" can be found in Chapter III of this book.)

Following his creation in the beginning, "life" within man was produced by "the breath ['the *Neshamah'*] of God" (Gen. 2:7). This established a first-mention principle in Scripture concerning "life" in relation to man, and this principle remains *unchanged* throughout all subsequent Scripture.

Man's life throughout not only time but eternity, as in the Genesis account, *MUST emanate from God; and this life CANNOT be generated, continued, or sustained apart from the Neshamah of God.*

In Scriptural terminology, the *Neshamah* is identified with both the "Holy Spirit" of God and the "Word" of God. *Life,* which comes from God *ALONE*, is always produced through "breathing in."

Remaining within basic teachings drawn from the types in Gen. 1:2-5; 2:7, God, through the instrumentality of the Holy Spirit, "breathes life into" unredeemed, lifeless man today.

Then, once imparted, with the man *possessing spiritual life* (having been redeemed), *this life is then continued and sustained through the same principle — through the breath of God remaining with man* (past dispensation) or *remaining in man* (present dispensation), and through the breath of God *continuing to be breathed into man.*

Through the abiding presence of the breath of God (which, during this present dispensation, is through the Spirit indwelling the one in whom He had previously breathed life), the believer remains secure in his positional standing before God.

And, *through a continued impartation of the breath of God* (the Word of God flowing into man's saved human spirit, with the indwelling Holy Spirit leading the individual "into all truth"), the believer receives *living nourishment for spiritual growth unto maturity.*

"Scripture," unlike any other writing, is *ALIVE*:

> "For the Word of God is quick ['alive'], and powerful, and sharper than any two-edged sword…" (Heb. 4:12a).

"Life" can be attributed to *Scripture ONLY on the basis of the fact that the "oracles of God" emanated from the Giver and Sustainer of life.* Scripture is "God-breathed." It is the *Neshamah*, the "breath" of God.

This is what sets Scripture apart from *ALL* other writings. That which God has to say in His Word is *ALIVE, NOT subject to error, and will endure FOREVER.* But that which man has to say is, on the other hand, *LIFELESS, SUBJECT to error, and will endure ONLY for time.*

Thus, the Holy Spirit today initially *imparts* life to man who is "dead in trespasses and sins," *continues* this life through His abiding presence, and *sustains* this life via the living Word of God flowing into man's saved human spirit. The indwelling Holy Spirit takes the Word of God received into man's saved human spirit, and, through man's spiritual perception, changes the *Water* to *Wine* (*cf.* John 2:1-11).

And a continued process of this nature — revealing the things of the Spirit to the man of spirit through man's spiritual perception — progressively results in growth unto maturity.

The great difference between redeemed man and unredeemed man is possession or nonpossession of *spiritual life* derived from the "breath" of God.

Unregenerate man, who is spiritually dead, is alienated from everything associated with the "breath" of God in this respect, for *that which has NO life* is completely incompatible with *that which has life.*

Thus, the living Word of God is *NOT* for him; it is alien to his fallen nature, the *ONLY* nature which he possesses.

Regenerate man, on the other hand, possesses spiritual life which was "breathed in." He possesses a new, nonalienated nature; and, on this basis, there can now be a continuance of life "breathed in."

Thus, the living Word of God, because it is the very *life-giving* "breath" of God, is for redeemed man alone.

Redeemed individuals are divided into two classes in Scripture — "spiritual," and "carnal" (I Cor. 3:1, 2). Both possess *spiritual life* which was "breathed in," both are capable of *spiritual discernment,* and both are in *a position* to allow God to continue "breathing in" life.

The carnal Christian though rejects the leadership of the Spirit. He follows *the natural man rather than the spiritual man*; and, although his eternal salvation remains secure through the "breath" of God remaining in him (based on Christ's finished work at Calvary), he experiences *NO* growth. He does *NOT* allow God to continue "breathing in" life.

But *the spiritual Christian* governs his life in an entirely different manner. He follows the leadership of the Spirit; He allows God to continue "breathing in" life; and, through his spiritual discernment, as led by the Holy Spirit, he is able to begin grasping *the great spiritual truths of the Word of God,* progressively growing from immaturity to maturity.

A continued inflow of the breath of God into man's saved human spirit in this manner, following his salvation, will result in what Scripture calls "the filling of the Spirit" and "the metamorphosis."

These are actually two different experiences in the lives of Christians which occur in a progressive, concurrent manner. These experiences, however, are so closely related that one cannot occur without the other, and neither can occur apart from the Word of God and the Spirit's work in the life of a believer in relation to this Word.

(The remainder of this chapter will be taken up with "the breath" of God producing *a Spirit-filled Christian* and, at the same time, working *the metamorphosis in his life.)*

Filled with the Spirit

Being filled with the Holy Spirit is an experience which occurs *AFTER* one has believed on the Lord Jesus Christ (John 3:16; Acts 16:30, 31).

—At the time of belief, an individual is *immersed (baptized) in the Holy Spirit,* and, through this immersion, becomes part of the "one

body," the "one new man," *in Christ* (*cf.* Matt. 3:11; Acts 1:5; I Cor. 12:13 ["with" and "by" should be translated "in" — "in water," "in Spirit," *NOT* "with water," *NOT* "with/by Spirit"]; Eph. 2:15).

And the Holy Spirit, from this point forward, indwells the believer, forming a "temple of God" — an earthly tabernacle in which Deity dwells (I Cor. 3:16, 17; 6:19, 20).

But the Spirit filling the tabernacle is an experience in the life of a Christian which occurs subsequent to the Spirit indwelling the tabernacle. Christians, ones in whom the Spirit dwells, are commanded to *be filled with the Spirit* (Eph. 5:18); and the Biblical manner in which this is accomplished is clearly revealed to be in connection with *life* continuing to be "breathed into" man following the initial "in-breathing" which generated life at the beginning.

Scripture reveals an inseparable relationship between being filled with the Spirit (the *Neshamah*) and dwelling deeply in the Word of God (the *Neshamah*). This is clearly taught by comparing Scripture with Scripture in Ephesians and Colossians — companion epistles, which parallel one another a number of places.

One such parallel can be seen in the section in Ephesians where Christians are commanded to be filled with the Spirit and in the section in Colossians where Christians are commanded to let the Word of Christ dwell in them richly in all wisdom.

In Ephesians, Christians are told:

> "And be not drunk with wine, wherein is excess; but be filled with the Spirit;
>
> Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
>
> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20).

In Colossians, Christians are told:

> "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
>
> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:16, 17).

Note the contextual parallel between the commands, "Be filled with the Spirit" in Ephesians and "Let the word of Christ dwell in you richly in all wisdom" in Colossians.

Both have to do with *the same thing*. One is substituted for the other in its respective, parallel counterpart.

And the clear inference from this parallel, in conjunction with related Scripture, leads to only one conclusion:

A Christian filled with the Spirit is one who has allowed the Word of Christ to dwell in him richly in all wisdom.

The *indwelling of the Spirit* is wrought at the time God initially "breathes life into" an individual, and the *filling of the Spirit* is wrought through God *subsequently continuing* to "breathe life into" that individual. The "God-breathed" Scriptures flowing into man's saved human spirit — a continued impartation of life into man — progressively, through the work of the indwelling Holy Spirit (John 16:13), produce a Spirit-filled Christian.

Relative to the filling of the Spirit, note further the relationship to one another — as presented within context — of husbands and wives, children and parents, and servants and masters in the verses immediately following these two sections in Ephesians and Colossians.

Wives can show that they are filled with the Spirit through their submission to their husbands, "as unto the Lord" (*cf.* Eph. 5:22-24; Col. 3:18).

Husbands can show that they are filled with the Spirit through their love for their wives, "even as Christ also loved the Church, and gave himself for it" (*cf.* Eph. 5:25-33; Col. 3:19).

Children can show that they are filled with the Spirit through their obedience to their parents, "in the Lord" (*cf.* Eph. 6:1, 2; Col. 3:20).

Fathers can show that they are filled with the Spirit through not provoking their children to anger, but bringing "them up in the nurture and admonition of the Lord" (*cf.* Eph. 6:4; Col. 3:21).

Servants can show that they are filled with the Spirit through being obedient to their masters according to the flesh, "with fear and trembling, in singleness of your heart, as unto Christ" (*cf.* Eph. 6:5-8; Col. 3:22-25).

And *masters* can show that they are filled with the Spirit through treating their servants just and equal, "knowing that your Master also is in heaven; neither is there respect of persons with him" (*cf.* Eph. 6:9; Col. 4:1).

God desires that all Christians be filled with the Spirit, and the manner God uses to bring this to pass is *clearly revealed in His Word.*

There *MUST* be a continued "breathing in" of *life* into the one who has initially been given *life* through the "breath" of God, and this *CANNOT* be accomplished apart from the "God-breathed" Oracles.

In view of this, it is no wonder that *the living Word of God* — the *Neshamah* — remains under constant attack by Satan, his emissaries, and those who do his bidding.

IF the Word of God is *NOT* what it claims to be — *the Neshamah of God* — there can be *NO* continued "in-breathing" of *life* into redeemed man. And, apart from this continued "in-breathing" of *life,* redeemed man *could NOT* grow spiritually, for *ONLY* that compatible with spiritual life can provide nourishment for this life, resulting in growth.

Apart from *the God-breathed Word,* every Christian, throughout his entire pilgrim walk, would remain in a carnally immature state rather than grow in a spiritual manner unto maturity.

Such a Christian would be indwelt by the Spirit, but, apart from *the living Word,* he *could NOT* be filled with the Spirit. He would remain carnal, immature, and powerless. *NOR* could he ultimately realize the salvation of his soul, for there would be *NO* continued in-breathing of *life* to bring this to pass. Consequently, apart from this continued "in-breathing" of life, God *could NOT* ultimately bring "many sons" unto glory to occupy the numerous positions of power and authority as joint-heirs with Christ in the coming kingdom.

The "many sons" whom God will bring "unto glory" are those who will be adopted — placed as *firstborn sons* — at the end of the present age. And those Christians being adopted *will be accorded the honor and privilege of occupying positions as firstborn sons with God's firstborn Son — occupying regal positions as co-heirs with the "King of kings, and Lord of lords."*

(Adoption in connection with the salvation of the soul is dealt with in a more extensive manner at the end of this chapter. Refer to the parenthetical data on pp. 64-66.)

The Metamorphosis — Present

> "Be not conformed to this world ['age']: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

In this verse there is a negative command followed by a positive command: "Be not conformed … but be ye transformed…"

1) Be Not Conformed

The Greek word translated "conformed" is *sunschematizo.* This is a compound word with the preposition *sun* ("with") prefixed to the verb form of the word *schema* ("outline," "diagram").

The English word "scheme" is an Anglicized form of the Greek word *schema.* The word has to do with *a schematic outline*, and the thought inherent in this compound Greek word and the negative command is *to NOT outline or diagram your life in accordance with the present age.*

During the present age there is a world kingdom in which the Gentile nations rule the earth under the control and dominion of Satan, the "god of this age" (II Cor. 4:4). Fallen man is ruling the earth, which is under a curse, directly under the one who has disqualified himself to rule (Satan, along with his angels — ruling from a heavenly sphere over the earth through the Gentile nations [*cf.* Ezek. 28:14; Dan. 10:13-20; Luke 4:5, 6; Eph. 6:11, 12]).

Everywhere one looks there's something wrong with the structure of the present kingdom:

> *Israel* is out of place.
> *The Gentile nations* are out of place.
> *Christ and His co-heirs* (those destined to occupy regal positions with Him in the kingdom) are out of place.
> *Satan and his angels* are out of place.

These conditions have continued unchanged, in part, for the past 6,000 years (since the fall of Adam, which resulted in the entire creation coming under the curse produced by sin); and they have continued unchanged in their entirety for the past 2,600 and 2,000 years respectively (since the beginning of the Times of the Gentiles, the scattering of the

Jewish people among the nations, and the inseption of the Church). And *NO* change will occur *UNTIL* Christ returns and takes the kingdom.

> *The rightful place for Israel* is dwelling in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations.
>
> *The rightful place for the Gentile nations* is dwelling in their respective lands, out from under the dominion and rule of Satan, in a position subservient to and blessed through Israel.
>
> *The rightful place for Christ and His co-heirs* is ruling (from the heavens over the earth) in the stead of Satan and his angels.
>
> *The rightful place for Satan and his angels* is in the abyss and ultimately in the lake of fire.

When Christ returns and takes the kingdom, He and His glorified followers, rather than Satan and his angels, will rule from the heavens over the earth. Satan and his angels (cast out of the heavens slightly over three and one-half years prior to this time) will be chained and imprisoned in the abyss (awaiting consignment to the lake of fire 1,000 years later), the curse will be lifted, and Israel will be placed in her own land at the head of the nations. And all the Gentile nations entering the kingdom will then occupy subservient positions to Israel and be under the dominion of Christ and those who rule as joint-heirs with Him.

Presently, "the whole world lieth in wickedness [*lit.,* 'in the evil one']" (I John 5:19b). The positional standing of the believer is "in Christ," and the position occupied by the world is "in the evil one."

These positions are diametrically opposed, one to the other.

Scripture clearly commands the believer, "Love not the world, neither the things that are in the world…" (I John 2:15a). Why? Because the world lies "in the evil one."

The entire present system is under Satan's control and sway; and, whether the world realizes it or not, *the programs, aims, ambitions, and aspirations of the incumbent ruler are being carried out within the present system.*

ALL of this will one day reach an apex under the reign of the man of sin, during the coming Tribulation. And, from that apex, it will come to a sudden and climactic end.

Then, in conjunction with this end, Satan and his angels will, by force, be removed from their present position — that of ruling the

earth through the Gentile nations.

Thus, it does not become Christians to involve themselves in the affairs of this present world system, during the present age. By so doing, they are, in effect, defiling their high calling "in Christ" through stepping down into an arena occupied by those "in the evil one."

Christ, rejected by the world, is in a place removed from the world. And Christians are to share this rejection by and separation from the world with Christ.

It is NOT possible for Christians to involve themselves in the affairs of this present world system, during the present age, and, at the same time, share Christ's rejection by and separation from the world.

(The preceding is dealt with at length in the Books of I, II Samuel, in the typology surrounding Saul and David.

Refer to the author's article, "Saul and David, Satan and Christ," for a discussion of this type in the light of the antitype.)

2) Be Ye Transformed

Following the command, "Be not conformed to this age," the Christian is commanded to be "transformed by the renewing of your mind." The Greek word translated "transformed" is *metamorphoo.*

This is the word from which the English word "metamorphosis" is derived. This word refers to *an inward change* brought about completely apart from the power of the individual himself. The individual Christian is powerless to bring about this *metamorphosis.*

In II Cor. 11:13-15, Satan is said to be "transformed into an angel of light" and his ministers "transformed as the ministers of righteousness."

In the Greek text the word "transformed" is not the same in II Cor. 11:13-15 as it is in Rom. 12:2. The word used in II Cor. 11:13-15 is *metaschematizo,* referring to *an outward change;* and, textually (v. 13), this change is brought about *through an individual's own power.*

Satan, thus, seeks to counterfeit the work of the Spirit by substituting *an outward change in place of the inward change.* And the nature and source of this pseudo change often go unrecognized.

Christians who seek to bring about the change of Rom. 12:2 themselves will *ALWAYS* effect *a metaschema* (outward change) rather than *a metamorphosis* (inward change).

At the time of the birth from above the Spirit of God begins a work *in* the Christian which He will continue "until the day of Jesus Christ" (Phil. 1:6), and *NO* effort on the part of Christians can help the Spirit of God effect this change.

Man's way finds man actively involved, seeking spirituality through either quitting certain things or doing certain things, subsequently producing *a metaschema.*

But God's way finds man passive, and God performs a work in the individual, ultimately producing *the metamorphosis.*

The endless list of do's, do not's, and taboos formed by Christian groups invariably have to do with *a metaschema,* not *a metamorphosis.* And any effort on the part of Christians to help the Spirit of God bring about the transformation of Rom. 12:2 will *ALWAYS result in a pseudo-spirituality.*

God's way is an inward change wrought through the power of the Spirit, NOT an outward change wrought through the power of the individual.

3) The Renewing of Your Mind

Note according to the text how this inward change, *the metamorphosis*, takes place:

> "…be ye transformed by the renewing of your mind."

The word "renewing" is a translation of the Greek word *anakainosis*; and the action of the preceding verb ("transformed") directs attention to a continuous renewing process, one which is to keep on taking place.

In II Cor. 4:16 we are told that "the inward man is renewed [*lit.*, 'is being renewed'] day by day." This renewing process is to keep on taking place day in and day out for the entire duration of the pilgrim walk here on earth.

Then, Col. 3:10 reveals how the renewing of the mind is accomplished:

> "And have put on the new man, which is renewed [*lit.*, 'is being renewed'] in knowledge after the image of him that created him."

Note the word "knowledge" in this verse. The regular Greek word for "knowledge" is *gnosis,* but the word used in Col. 3:10 is *epignosis.*

This is the word *gnosis* (knowledge) with the prefix *epi* (upon). *Epignosis,* thus, means "knowledge upon knowledge," *i.e.*, "a mature

knowledge." The word translated "renewed" is a past participle of *anakainoo* (the same word used in Rom. 12:2 and II Cor. 4:16) and could be better translated, "being renewed."

The *ONLY* way a Christian can acquire this mature knowledge, which allows the Spirit of God to work *the metamorphosis* in his life, is through receiving the living Word of God into his saved human spirit.

Christians *MUST* allow God to continue "breathing in" life. The living, God-breathed Word *MUST* be allowed to flow into man's saved human spirit or there can be *NO metamorphosis*. The renewing of the inward man "day by day," through receiving "the implanted word," producing *the metamorphosis* in one's life, is the manner in which the salvation of the soul is presently being effected.

As previously seen, receiving "the implanted word" in James 1:21 and I Peter 2:2 is inseparably associated with "laying aside" everything opposed to purity (*ref.* Chapter III of this book).

And it is the same with *the metamorphosis* in Rom. 12:2. The words, "be not conformed to this age [*lit.*, 'stop being conformed to this age'],"appear prior to the words, "but be ye transformed by the renewing of your mind." Those "in Christ" are commanded to remove themselves from *ALL* which lies "in the evil one" and receive "the implanted word," *which will effect a metamorphosis (rather than a metaschema) in their lives.*

Thus, Rom. 12:2; James 1:21; and I Peter 2:2 all teach the same thing relative to a separation from the things of "this age" on the one hand and receiving "the implanted word" on the other.

The Metamorphosis — Future

"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

> While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 16:28-17:5).

The change presently taking place in the lives of Christians is *inward.* But within the culmination of the work of the Spirit in that future day of Jesus Christ, the change will include *the outward* as well.

The metamorphosis actually *CANNOT* be completed apart from this culminating, outward change. The Spirit of God "which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

The day will come when we will put off "the body of this death" (Rom. 7:24). That will be the day when He will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21a, ASV).

The work of the Spirit in this part of *the metamorphosis* is set forth in Matthew chapter seventeen. That which occurred on the Mount, when Jesus was transfigured, is a foreview of things which are yet to occur.

The same Greek word translated "transformed" in Rom. 12:2 (*metamorphoo*) is translated "transfigured" in Matt. 17:2. As Peter, James, and John appeared with Jesus on the Mount, Jesus was transfigured before them; and Moses and Elijah appeared and stood in His presence.

In Matt. 16:28, Christ had revealed that certain disciples would not die until they had seen "the Son of man coming in his kingdom." Then, in Matt. 17:1-5, after six days, on the seventh day, certain disciples (Peter, James, and John) saw "the Son of man coming in his kingdom."

Peter, as he wrote years later concerning this experience, said:

> "…we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty ['his greatest regal magnificence' — a superlative in the Greek text]" (II Peter 1:16).

Peter then went on to state that the time this eyewitness account occurred was "when we were with him in the holy mount" (v. 18).

Biblical revelation leaves *NO room* to question or wonder *EXACTLY* what is being foreshadowed by the events on the Mount, recorded in Matt. 17:1-5. The "six days" inMatt. 17:1 — "Six" is *man's number* — foreshadow the entire time comprising Man's Day. And these six days extend

from the creation of Adam to the beginning of the Messianic Kingdom.

Each one of these days is 1,000 years in length (II Peter 3:1-8). This 6,000-year period comprises Man's Day, and at the end of Man's Day the Lord's Day will begin.

The seventh 1,000-year period dating from the creation of Adam comprises the Lord's Day. "Seven" is *God's number.* It will be "after six days" — after 6,000 years, at the end of Man's Day — that the Son of man will be seen "coming in his kingdom," beginning the Lord's Day on the earth.

The "high mountain" (Matt. 17:1) foreshadows *the coming kingdom.* A "mountain" in Scripture, when used in this sense, refers to *a kingdom* (*cf.* Ps. 2:6; Ezek. 28:14; Dan. 2:35). And, in this section of Scripture, the coming kingdom of our Lord is not referred to by just any mountain, but by "a high mountain."

Jesus appeared in a transfigured body. Moses and Elijah appeared with Jesus, also in transfigured bodies. Moses had died, and had been raised from the dead. Elijah had never died, but had been removed from the earth alive. Peter, James, and John, out from the nation of Israel, appeared in natural bodies and were elevated above all those at the foot of the mount. And "a bright cloud," *the Glory of God* (*cf.* Luke 9:31, 32), overshadowed them all.

In the coming kingdom, Jesus will appear in this same transfigured body. Just as Moses (who was raised from the dead) and Elijah (who was removed from the earth without dying) appeared with Christ in transfigured bodies, so will Christians in that future day appear with Christ in transfigured bodies like unto the body of Christ.

When the Lord Himself descends from heaven to take His Church out of the world, "…the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air…" (I Thess. 4:16b, 17a).

Christians associated with Christ in the kingdom will possess bodies like unto the body of Christ (*a spiritual body* — a body of flesh and bone, with the life-giving, animating principle being the Spirit of God). These Christians will be comprised of resurrected believers (typified by Moses) and believers who have never died (typified by Elijah). And these Christians will rule from the heavens over the earth as co-heirs with Christ.

Then, the nation of Israel (typified by Peter, James, and John) will be here on earth. And the individuals comprising this nation will be present in natural bodies (*soulical bodies* — bodies of flesh, blood, and bone, with the life-giving, animating principle being the blood [*cf.* Lev. 17:11]).

As Peter, James, and John were elevated above all those at the foot of the mount, the nation of Israel will be elevated above all other nations. And *the Glory of God,* the "bright cloud" which overshadowed those on the mount (*cf.* Matt. 17:5; Luke 9:32), will be restored to Israel (*cf.* Isa. 2:1-4; 6:1-10; Joel 2:27-32).

One day when the Lord returns for His Church, the Holy Spirit will complete *the metamorphosis.* Christians will be delivered from "the body of this death" and will receive bodies which will possess an entirely different life-giving, animating principle than the bodies which Christians possess today. The *Neshamah* of God — the Holy Spirit Himself — will provide this life in the completion of *the metamorphosis* (I Cor. 15:40-45).

All Christians will be changed in the outward manifestation of *the metamorphosis,* for the resurrection and rapture, with the accompanying change of the body, are not contingent upon the inward change during the present time. The outward change is conditioned upon one's positional standing ("in Christ") alone.

But Christians experiencing the outward change apart from the prior inward change will realize the loss of their souls/lives. They will enter into the presence of the Lord with redeemed spirits, changed bodies, but forfeited lives. Consequently, they will occupy no position among the many sons who will be brought unto glory.

(At the end of the present dispensation, all Christians will be resurrected, or removed from the earth without dying, in the same type body in which Christ was raised from the dead. Christ was raised in a spiritual body rather than a natural [soulical] body [*cf.* I Cor. 15:42-44]. He was raised in a body of flesh and bones, with the life-giving, animating principle of the body being the Spirit of God rather than the blood [which He had previously "poured out" (Isa. 53:12)].

Christ though, contrary to common thought, was *NOT* raised in a glorified body. He was raised in a type body which possessed capabilities outside the scope possessed by a natural [soulical] body [*e.g.,* He could appear at a certain place and disappear from that place, moving to another place, at will (Luke 24:31, 36)]. *BUT,* there was *NO* Glory

connected with His resurrection body until "a cloud" received Him out of the disciples' sight at the end of His forty-day, post-resurrection ministry, when He was "received up into glory" [Acts 1:9; I Tim. 3:16].

This can be easily seen, for example, through noting the differences in two of Christ's post-resurrection appearances.

He appeared to the two disciples on the road to Emmaus later on the same day that He was raised from the dead [appearing apart from His Glory (Luke 24:13-31)], and He appeared a few years later to Paul on the road to Damascus [in connection with His Glory (Acts 9:1-5; 26:12-15)].

At Christ's former appearance, it is apparent that there was *NOTHING visibly different about His overall appearance which distinguished him from any other man.*

However, at His latter appearance, there was *a major difference in this respect. There was a brightness surrounding His appearance which was above that of the noon-day sun* [Acts 26:13; *cf.* Rev. 1:16].

When Christians are removed from the earth at the end of the present dispensation, they will receive bodies like unto Christ's body at the time of His resurrection — a spiritual body of flesh and bones, apart from the Glory.

But the "redemption" *of the body* will occur at *a later time, synonymous with "the adoption"* [Rom. 8:23], *NOT in connection with the removal of Christians from the earth at the end of the present dispensation.*

> [The manner in which the Greek text is worded in Rom. 8:23, *the redemption of the body* and *the adoption* are synonymous. One is simply another way of saying the same thing as the other.
>
> > "…waiting out adoption, (namely) the ransoming of our body" (Lenski).
> >
> > "Patiently awaiting son-placing, the redemption of our body" (Wuest).]

The adoption of Christians can occur *ONLY following events surrounding the judgment seat of Christ, for the adoption has to do with sons occupying the position of "firstborn" [firstborn sons] — something which CANNOT occur preceding a separation of Christians [the overcomers from the nonovercomers], based on decisions and determinations rendered at the judgment seat.*

Christians having been shown faithful at the judgment seat, realizing the salvation of their souls/lives, *will be adopted as firstborn sons. But such will NOT be, for it CANNOT be, the case for unfaithful Christians, those having forfeited their souls/lives.*

According to Rom. 8:18-23, adoption as firstborn sons is in connection with *rulership* [in the human realm, *ONLY firstborn sons can rule in this manner within the theocracy*]. And the unfaithful, though possessing spiritual bodies of flesh and bones, will be in *NO* position to rule and *CANNOT* be adopted into a firstborn status. They *can ONLY* appear as the ones seen in Heb. 12:8 — as individuals who had previously rejected God's child-training [vv. 5-7] and *CANNOT* now be His sons [the sons seen in Rom. 8:19, adopted into a firstborn status in v. 23].

[The word "chastisement" (KJV) in Heb. 12:5-8 is from noun and verb forms (*paideia, paideuo*) of a Greek word which means "child-training." Then, the word translated "bastard" (KJV) in v. 8 is *nothos* in the Greek text. The word, contextually refers *to those who REJECTED God's child-training and CANNOT be His sons.*

"Sonship," with a view to *rulership,* is in view. And *ONLY* those capable of spiritual perception, *ONLY* the saved, would be in a position to reject God's child-training.

Thus, the unsaved *CANNOT* be in view; *NOR* is eternal salvation even the subject at hand in these verses].

ONLY following the adoption can the Glory be connected with the body, *with man brought back into a full realization of that which Adam forfeited at the time of the fall [at the end of six days, at the end of 6,000 years*].

Man, following the adoption and the corresponding restoration of the Glory will once again be enswathed in a covering of Glory and in a position to be further clothed in regal garments [refer to the text in parenthesis on page 6 in Chapter I of this book for additional information in this realm].

Thus, the redemption of the body in Rom. 8:23 can have *NOTHING* to do with the change in the body which will occur when Christians are removed from the earth at the end of the dispensation.

As shown by the context, the redemption of the body in this verse can *ONLY* be a reference to that future time when "the glory…shall be revealed in us," *in Christians;* it can *ONLY* be a reference to that future time when "the sons of God," a new order of Sons — Christ with His co-heirs [overcoming Christians, adopted and properly arrayed] — will be manifest for all to behold [vv. 18, 19].

[For additional information on the preceding subject, refer to the appendix — "Adoption, Redemption of the Body" — in the author's book, *God's Firstborn Sons*].)

5

Faith Made Mature

Works Emanating out of Faith

> "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
>
> But wilt thou know, O vain man, that faith without works is dead?
>
> Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
>
> Seest thou how faith wrought with his works, and by works was faith made perfect" ['brought to its goal']? (James 2:14, 20-22).

James 2:14-26 opens with two self-answering questions, and the structure of these questions in the Greek text requires that both be answered in the negative (the Greek negative, "*me,*" appears in the latter question [designating a "no" response]; and the integrally inseparable nature of the two questions shows that the first *MUST* be answered in the same sense).

The first question presents the relationship between faith and works in connection with *profit,* and the second question presents the relationship between faith and works in connection with *salvation.*

These two questions could possibly be better understood by translating the verse:

> "My brethren, if anyone says he has faith, but does not have works, he cannot profit, can he? Faith [apart from works] cannot save him, can it?"

A translation of this nature *MUST* be recognized or one will miss the force of these two questions, which are not only in complete keeping with the central message in the Epistle of James but introduce that which is dealt with in the verses which immediately follow (vv. 15-26). And, should an individual fail to grasp this central message, he will be *forever lost* in a sea of misinterpretation when dealing with this epistle.

Faith and works appear together in James chapter two relative to teachings surrounding *the salvation of the soul,* introduced in the preceding chapter (v. 21). And this is the place where numerous individuals invariably go wrong when studying the epistle. They seek to relate both faith and works to the salvation which Christians presently possess.

And, doing this, the end result is *ALWAYS* the same:

1) A corruption of the Biblical teaching concerning salvation by grace, which is *NOT* James' message.
2) A corruption of James' true message.

The relationship between faith and works in James (or other corresponding parts of Scripture [*e.g.,* I Cor. 3:12-15; Eph. 2:8-10; Heb. 11:4ff]) has *NOTHING* to do with the salvation which we presently possess. Eternal salvation, the present possession of every believer, is wrought by grace through faith, *completely apart from works.*

An unredeemed person *CANNOT* perform works to be saved, and a redeemed person *CANNOT* perform works to either stay saved or to show that he has been saved.

The necessity of *the complete absence* of works in relation to one's eternal salvation is *JUST as applicable following the time one is saved as it is prior to the time one is saved. Works CANNOT enter at any time,* else salvation would cease to be by grace through faith (Rom. 11:6).

Accordingly, James, in his epistle, teaching a justification on the basis of works, *DOESN'T* deal with the salvation which man presently possesses. Rather, throughout his epistle, James moves beyond the past aspect of salvation and directs the message to those who are already saved (a characteristic of *ALL New Testament epistles*).

In this respect, works, as seen in James, have to do *SOLELY* with those who have *FIRST* been justified by grace through faith. *ONLY THEN* can works appear.

This is the way in which the matter is handled at any point in Scripture where faith and works are dealt with. *This HAS to be the case because NEITHER the unsaved NOR the saved can exercise any type works in the realm of eternal salvation.*

The unsaved *CAN'T* produce works in this realm (*i.e.,* works to help effect one's salvation), for they are spiritually dead.

And the saved *CAN'T* produce works in this realm either (*i.e.,*

works to show that they have been saved), for works would have entered into an area where works *CANNOT* exist.

From a Biblical standpoint, man's works simply CANNOT enter, after any manner, at any time, where eternal salvation is involved.

(Works surrounding eternal salvation can enter *ONLY* as they pertain to Christ's finished work at Calvary, or to the Spirit's work of breathing life into the one having no life [on the basis of Christ's finished work].

Unregenerate man, "dead in trespasses and sins" [Eph. 2:1], *CANNOT* act in the spiritual realm. *Divine intervention ALONE can and MUST occur* [Eph. 2:5].

And saved man, though he *CAN NOW* act in the spiritual realm, *CANNOT* act in this particular realm either, for God is *NO longer* dealing with him relative to eternal salvation. God is *NOW* dealing with him on *an entirely different plane — relative to the saving of the soul, where man's works CAN enter, which is the subject matter of James.*

When will man ever learn that *"Salvation is of the Lord"* [Jonah 2:9b]?)

Paul and James

A failure to understand this whole realm of Biblical doctrine surrounding faith and works, as set forth in James, has, over the years, resulted in untold confusion among Christians.

Numerous Bible students who have understood that man's justification *MUST be by grace through faith, completely apart from works* (Eph. 2:8, 9), have been perplexed particularly by the Epistle of James, for James teaches that man *CANNOT be justified apart from works.* This so perplexed Martin Luther, with his emphasis on the salvation which Christians presently possess, referencing mainly the Book of Romans, that he declared the Epistle of James to be "an epistle of straw," questioning whether or not it should be included among the canonical books.

Most attempts among Bible students today to reconcile what they see as *justification apart from works in the Pauline epistles* with *justification by works in the Epistle of James* revolve around the thought that "Paul deals with justification in the eyes of God, and James deals with justification in the eyes of man." In other words, a man is saved by grace through faith, apart from works, in the eyes of God; but he performs works after he is saved, showing, in the eyes of man, *the reality* of his salvation.

This type approach to works in James is used by many in an attempt to prove the reality or nonreality of one's conversion by the presence or absence of works. "Living" faith, as opposed to "dead" faith in James (2:17, 20, 26), is often equated with what some call "saving" faith.

The thought is then set forth that if a man possesses "saving ['living']" faith, *he will evince this fact through good works in the eyes of man*.

However, if a man who claims to be saved *does NOT show evidence of his salvation via works in the eyes of man*, this proves that he was never really saved in the first place. All he ever possessed was a "nonsaving ['dead']" faith.

The entire concept of justification by works in the eyes of man though is fallacious from one end to the other, and so is the concept behind calling "dead" faith a "nonsaving" faith ("dead" faith will be discussed later in this chapter). A man *CANNOT* show, via works, the reality of his justification by grace through faith. If he could, then justification would cease to be by grace through faith. Works, after some fashion, would have entered into an area where works cannot exist.

The pure gospel of the grace of God would have been corrupted:

> "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6).

The key to a correct understanding of the Epistle of James lies in recognizing that the central message of this book deals, *NOT* with the salvation which we presently possess (salvation of the spirit), *BUT* with *the salvation to be revealed at the time of our Lord's return* (salvation of the soul).

God *does NOT* deal with Christians today in relation to the salvation of their spirits. This is a past, completed act, *NEVER* to be dealt with as an issue beyond the point of the birth from above. God deals with the regenerate *SOLELY on the basis of* the fact that they have been saved, *NEVER in relation to* the salvation which they presently possess.

> (Note the central O.T. type in the preceding respect — the Israelites under Moses. Following the death of the firstborn [Ex. 12:1ff], God dealt with the Israelites on *an entirely different plane.* God then dealt with them *relative to the land set before them, NOT relative to that which was a past, finished matter — the prior death of the firstborn in Egypt*.

And so it is with Christians under Christ in the antitype. This is more fully developed in Chapters VI, VII of this book.)

The place which "works" occupy in James *MUST* be understood in this respect. "Works" *can ONLY appear in the realm of God's present dealings with Christians.* Consequently, they can *NEVER* pertain to the salvation of the spirit; rather, they *MUST always* pertain to the salvation of the soul alone.

But going to the Pauline epistles and seeking to contrast them with James in the realm of faith and works *is NOT* the correct way to approach and explain the matter. Paul *has NOT* written about one thing and James another. Rather, both Paul and James have written about *the same thing*. They have both dealt with *EXACTLY the same thing, from different perspectives*.

It is wrong, for example, to contrast Romans (or any of the other Pauline epistles) with James (or any of the other general epistles) and say that one (Romans) deals with the salvation which Christians presently possess and the other (James) deals with the salvation of the soul.

The central message throughout *ALL* of the epistles, beginning with Romans and ending with Jude, has to do with *the SAME thing — the salvation of the soul, NOT the salvation which Christians presently possess.*

Martin Luther, as most Bible students since that time, was wrong in his approach to the message of Romans in relation to the message of James. Both books deal with *the SAME message, from two different perspectives* (*e.g., cf.* Rom. 4:3-22; James 2:14, 21-23).

And a failure to understand this is where the confusion lies.

In the final analysis, Romans possibly contains the highest and most intricate form of all teachings surrounding the salvation of the soul. In this respect, rather than Romans being a book dealing with primary doctrine surrounding salvation by grace, it is, instead, a book dealing not only with the salvation of the soul but, as previously stated, possibly with the highest and most intricate form of this doctrine to be found in Scripture.

In effect, Romans is a book which Christians should probably study only after they have come into a good understanding of the salvation of the soul, not a book which those proclaiming the message of salvation by grace are to reference, seeking to show individuals how to be saved (for this *is NOT* the central message of Romans).

Profit… Salvation

The key words in James 2:14 are "profit" and "save." These two words are linked together in such a manner — not only here, but elsewhere in Scripture — that one cannot be realized apart from the other. That is, apart from an accrual of "profit," *salvation CANNOT be realized*; or, to state the matter another way, an accrual of "profit" leads to (is for the purpose of) *the realization of salvation* (at a future date). And James specifically states that *NEITHER can be realized by faith alone. Works MUST enter and have their proper place.*

One *CANNOT* profit apart from an initial investment, and one is in *NO* position to procure the salvation of which James speaks apart from presently possessing salvation. The Greek word translated "profit" is derived from a root word which means "to increase"; and the thought of an "increase" *does NOT* enter into the picture *UNTIL* one has an initial supply, making an "increase," or "profit," possible.

"Profit" is *always* something in addition to that which one already possesses. *Initial investments, from which individuals can profit, are possessed ONLY by the Lord's Own servants (Christians).* Thus, there is *NO* such thing as the word "profit" being used in this sense in connection with the unsaved, *for they have NO initial investment in this realm.*

The parable of the talents (Matt. 25:14-30) and the parable of the pounds (Luke 19:11-27) provide two of the best Scriptural examples concerning "profit" on an initial investment in relation to the Lord's servants during the present day and time. As brought out in these parables, the Lord has delivered *ALL* of His goods to *ALL* of His servants and has left them with the command, "Occupy till I come."

The Lord's servants are to trade and traffic in the Lord's business during His time of absence. Those who do so, under the leadership of the Lord, will realize "a profit" (*cf.* Matt. 25:16, 17, 19-23; Luke 19:15-19). Through realizing a profit, an increase on the initial investment, they will save their souls. On the other hand, those who refuse to use the initial investment will not only remain profitless but they will, as a consequence, suffer "loss." They will suffer the loss of their souls (*cf.* Matt. 16:24-27; 25:18, 19, 24-30; Luke 19:15, 20-26).

"Profit" in the Epistle of James turns on the thought of *works* in connection with *faith*: "Faith without works is dead" (2:17, 20, 26),

and there can be *NO profit* in connection with "a dead" faith. In order for profit to accrue, *there MUST be a living, active faith.*

"Dead" faith in the Epistle of James *has NOTHING to do with either unsaved man or with the salvation which saved man presently possesses.*

The thought that "dead" faith is *a nonsaving faith* possessed by unsaved man is *completely erroneous.* There is *NO such thing as a nonsaving faith* in relation to the unsaved. *Faith either exists or it doesn't exist.*

In the case of unsaved individuals (all unsaved individuals), *faith does NOT exist;* and in the case of saved individuals (all saved individuals), *faith exists, and this faith will continue to exist FOREVER.*

Faith, even though "dead," is still there. Faith, possessed by all Christians, *CANNOT pass out of existence.* Scripture specifically states that "faith, hope, charity [love]" continue to abide after other things (*e.g.,* tongues) have passed out of existence (I Cor. 13:13).

Faith can be very active, or it can be weak, anemic, and even dead; but faith is still there, and a weak, anemic, or dead faith can be revived — made to live — and become very active.

The very fact that *faith* in James chapter two is "dead" bears evidence concerning another fact:

This faith *MUST*, at one time, have existed in a "living" state. The analogy in James 2:26 is sufficient to demonstrate this truth:

> "For as the body without the spirit [Gk., *pneuma,* 'breath' in this context] is dead, so faith without works is dead also."

A body which is void of "breath" is *dead,* and faith which is void of "works" is also *dead.* Both were at one time living. The departure of "breath" is connected with *death* in the body, and the departure of "works" is connected with *death* in faith.

In order for life to be restored to either *a dead body* or *a dead faith, there must be a reversal of the process which produced death* — "breath" *MUST* be restored to *the body* (Luke 8:55), and "works" *MUST* be restored to *faith* (James 2:17-26).

However, for works to be restored to faith, there *MUST first* be the impartation of "breath," as in the resuscitation of the body. The breath of God — the *Neshamah,* the *Theopneustos,* the living Word of God — *MUST* flow into man's saved human spirit, providing sustenance for the

spiritual man. Then, through the action of the indwelling Holy Spirit, as He takes the Word, turning the *Water* to *Wine,* the spiritual man is caused to move about; and works which ensue from this movement of the spiritual man is that which is seen in James chapter two — *works connected with (emanating out of) a living, active faith.*

Thus, in actuality, life is restored to both a dead body and a dead faith through the same means — "breath." This is in keeping with the law of first mention concerning life in relation to man in Gen. 2:7. "The breath of life" *MUST always* be the factor when *life* in relation to man is involved (*ref.* Chapter III in this book).

In this respect, a "dead" faith is inseparably connected with a nonreception of "the implanted word," the *Neshamah* (which, if received, would ultimately result in a "living" faith, producing works).

The word "dead" appears in the English version (KJV) in connection with faith in James 2:17, 20, 26; but in a number of the older Greek manuscripts the word for "barren" or "fruitless," rather than the word for "dead," appears in verse twenty.

In these manuscripts, one would read, "…faith without works is *barren*?" (Although most scholars prefer the older manuscript rendering, its validity need not be debated. The same truth is taught elsewhere in Scripture [*cf.* II Peter 1:5-8].) "Barren" faith (v. 20) is equated with "dead" faith (vv. 17, 26), and the inverse of this would be true concerning "living" faith (*i.e.*, "fruitful," not "barren," would be associated with "living").

In this respect, *fruit-bearing* is the result of works, and *barrenness* is the result of *NO works*, inseparably connected with and emanating out of "a living" faith or "a dead, barren" faith respectively.

Thus, "dead" faith in James chapter two *can ONLY* refer to faith possessed by the redeemed alone. *Fruit-bearing* is in view (allowing for *the saved ALONE* to be in view); and works — resulting in *fruitfulness,* emanating from a "living" faith — *MUST be present to realize a profit on the initial investment, ultimately resulting in the salvation of the soul.*

Faith… Works

When James speaks of *works* in connection with faith, *EXACTLY* what type *works* does he have in mind? What type *works* must Christians perform in order for them to be seen possessing a "living" faith?

If one remains within the text of James' epistle itself, such questions can be easily resolved. James provides two examples drawn from Old Testament history concerning exactly what he has in mind; and, from these two examples, Christians can ascertain *the type works* which are to be performed today, resulting in *fruit-bearing.*

James' first example is derived from Genesis chapter twenty-two:

> "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (v. 21).

Then, James' second example is derived from Joshua chapter two:

> "*Likewise* also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (v. 25).

Abraham was justified by works through one act, and Rahab was justified by works through another, entirely separate act.

These two examples stand in almost stark contrast to one another, by Divine design, for a purpose. The actions of Abraham, the father of the faithful, offering the supreme sacrifice on Mt. Moriah, constitute one example; and the actions of Rahab, a harlot, providing lodging for two Jewish spies in Jericho, constitute the other example.

Insofar as justification by works is concerned, *NO distinction* is drawn between their individual actions.

Note the word "*Likewise* [Gk., *homoios,* 'in like manner']" (v. 25) which James used to compare Rahab's justification with Abraham's justification. *BOTH were equally justified by works.*

The key to the matter lies in the fact that *both Abraham and Rahab acted by faith.* Both occupy a position among the faithful in Hebrews chapter eleven, where these same two incidents are recorded (Heb. 11:17-19, 31).

To act by faith, one *MUST* act in accordance with the revelation of God. Acting "by faith" is simply *believing that which God has to say about the matter and governing one's life accordingly.*

In the case of Abraham, God instructed him to offer his son as a burnt offering upon a particular mountain in the land of Moriah. Abraham believed God, acted accordingly, and, through this act, *he was justified by works.*

In the case of Rahab, God had revealed certain things concerning the nation of Israel. She knew what had previously happened to the Egyptians, the kings of the Amorites, and possibly far more. She also knew that God had given the land in which she dwelled to the children of Israel, and she knew that they were about to take possession of this land.

And knowing the revelation of God concerning these matters, she acted accordingly. She hid the spies, helped them escape from Jericho, and, by so doing, *she was justified by works.*

Both Abraham and Rahab acted in accordance with the revelation of God concerning that which they were to do in two separate matters. Abraham was called upon to do one thing, and he was faithful to his calling. Rahab was called upon to do something entirely different, and she, "*likewise ['in like manner'],*" was faithful to her calling.

And through "faithfulness" to that which God had called them to do, *BOTH, in an equal respect, were justified by works.*

Thus, the answer is provided concerning *the type works* which James has in mind. Works in James chapter two, brought over into the lives of Christians today, are simply *those works which God has called individual Christians to do.*

God has always called individuals to do different things at different times (*e.g.*, Noah, Abraham, Moses, Rahab, etc.), and those whom He calls are to be *faithful* in the task / tasks whereunto they have been called.

Justification by works in James is wrought through being faithful to one's individual calling — *works emanating out of faithfulness.* This, of course, presupposes that the person has acted in accordance with James 1:21 — "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the implanted word…"

James 1:22 then instructs Christians to be "doers of the word and not hearers only," which is something that *CANNOT* be accomplished apart from acting in accordance with the preceding verse.

The parable of the talents in Matt. 25:14-30 provides an example of this same type faithfulness to one's calling. In this parable, each servant was entrusted with an amount "according to his several ability" — one *five* talents, one *two* talents, and another *one* talent.

"Talents" are *a monetary unit of exchange, an initial investment to be used by the recipient to gain an increase, a profit.* The servant with *five* talents was expected to use all five; the servant with *two* talents was

expected to use both, but he was not called upon to use more than the two; the servant with *one* talent was expected to use that talent, but he was not called upon to use more than the one talent.

The servants possessing *the five* and *two talents* were faithful to their individual callings, and *each received identical commendations upon their Lord's return.*

The servant with *the one talent,* however, was unfaithful to his calling and received punishment rather than commendation. Had he been faithful in his area of responsibility, *he would have received the identical commendation experienced by the other two servants.*

The entire thought turns on the fact *that rewards will be passed out or punishment will be meted out commensurate with an individual's faithfulness or unfaithfulness to the task/tasks God has called THAT individual to do.*

The Goal of Faith

"Faith" is made mature, brought to full development, reaches its goal through *works* (James 2:22). The relationship between faith and works rests on this principle; and if one understands the revelation of God at this point, *he will NEVER again experience trouble in the realm of faith and works.*

The Greek word translated "perfect" in James 2:22 is *teleioo,* which refers to "the goal," "consummation," "full development," "end" of that which is in view. In this case, "faith" is in view; and *works* constitute the vehicle through which faith is brought to full development, with a goal in view at the termination of this development.

"The goal" of faith is spelled out in no uncertain terms in I Peter 1:9: "Receiving the end [Gk., *telos*] of your faith, even the salvation of your souls." The Greek word *telos,* translated "end" in I Peter 1:9, is the root form of the work *teleioo*, translated "perfect" in James 2:22.

"Faith" is brought to maturity, full development, through works, for one great purpose — in order that the one possessing this faith might, in the coming day, realize the salvation of his soul and occupy a position as a joint-heir with Christ in His kingdom.

All Christians have been "created in Christ Jesus unto good works" (Eph. 2:10), and God has outlined the works which He wants *each of us* to do. As *individuals in Christ* follow the leadership of the Lord in their respective callings, performing these works, their faith is, "day

by day," progressively being brought to full development. This is not something which occurs over a short period of time, but, rather, something which occurs over the entirety of the pilgrim walk.

This is something which occurs in conjunction with *the metamorphosis* and *the filling of the Spirit.*

The *Neshamah,* the Word of God flowing into man's saved human spirit, progressively (through the action of the indwelling Holy Spirit) produces *the metamorphosis* and *the filling of the Spirit.* At the same time, works emanating from this entire process, inseparably associated with faithfulness, progressively bring "faith" *to its full development, to its goal* (*ref.* Chapters II, III in this book).

And all of these things are working together in the lives of Christians in order to produce Spirit-filled, mature Christians who will realize *the PURPOSE for their salvation — the GOAL of their calling, the GOAL of faith, the salvation of their souls.*

Concluding Thoughts:

ALL "judgment" will occur on the basis of *works,* and *ALL* "rewards" or "punitive actions" emanating from judgment *MUST*, likewise, be dispensed on the basis of *works.*

The coming judgment of the saints — the *time, place, purpose,* and *outcome* — is a major subject of Scripture, and this is an area in which all Christians who have been saved for any length of time at all should be quite knowledgeable. One's failure to properly understand this area of study can invariably be traced directly back *to his failure to understand the correct relationship between faith and works.*

1) Basis for Judgment — Works

> "For other foundation can no man lay than that is laid, which is Jesus Christ.
>
> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
>
> Every man's *work* shall be made manifest: for the day shall declare it, because it shall be revealed by ['in'] fire; and the fire shall try every man's *work* of what sort it is.
>
> If any man's *work* abide which he hath built thereupon, he shall receive a reward.

> If any man's *work* shall be burned, he shall suffer loss: But he himself shall be saved; yet so as by ['through'] fire" (I Cor. 3:11-15).

The time of this judgment will be at the end of the present dispensation; *the place* of this judgment will be in the heavens; *the purpose* for this judgment will be to "try every man's [Christian's] work of what sort it is"; and *the outcome* of this judgment will be that some Christians will be shown to possess works comparable to "gold, silver, precious stones" (resulting in their receiving "a reward"), while other Christians will be shown to possess works comparable to "wood, hay, stubble" (resulting in their suffering "loss").

The Christians' judgment will occur before the judgment seat of Christ in the heavens following the removal of the Church from the earth, with this judgment occurring before the Tribulation begins on earth.

> (There will be an interval of time, of apparent short duration, between the removal of the Church and the beginning of Daniel's Seventieth Week [Rev. 1:11-6:1]. The ratifying of the covenant between the man of sin and Israel marks the beginning of this period, *NOT* the removal of the Church.
>
> And in the chronology of events seen in Revelation chapters one through five, events surrounding the judgment seat of Christ [among certain revealed events which both precede and follow those of the judgment seat] will occur preceding the Tribulation, which is seen beginning in Revelation chapter six.
>
> Refer to the author's book, *The Rapture and Beyond*, for a discussion of the chronology of these events.)

Christians will be judged on the basis of *THEIR "works,"* with a view to whether or not these works brought *THEIR "faith"* to its *GOAL — the salvation of their souls.*

Works comparable to "gold, silver, precious stones" will be shown to have brought faith to its proper goal; works comparable to "wood, hay, stubble," however, will be shown to have failed to bring faith to its proper goal. Those Christians shown to be in possession of works which brought faith to its proper goal will receive a "reward" (v. 14), but those Christians shown to be in possession of works which failed to bring faith to its proper goal will suffer "loss" (v. 15).

The word "loss" in I Cor. 3:15 is from the same Greek word translated "lose" in Matt. 16:26; Mark 8:36, "be cast away" in Luke 9:25, and "I have suffered the loss" in Phil. 3:8. The thought behind the use of this word in these passages is to "forfeit" something already in one's possession.

In Matthew, Mark, and Luke this loss is seen as the forfeiture of one's *soul*. And this is *EXACTLY* what is in view in I Cor. 3:15.

This is *the ONLY thing* which could be in view, for the one who suffers loss will have no rewards to forfeit. He will be left with his *life* (*soul*) alone; his works will all be burned. And, in the light of related Scripture, an individual suffering loss at the judgment seat of Christ will experience *the loss of his soul.*

2) Basis for Recompense — Works

> "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward ['recompense'] every man according to his works" (Matt. 16:27).

This is the same thought set forth in I Cor. 3:14, 15 concerning Christians before the judgment seat of Christ. *All events at the judgment seat will be based on WORKS, with "rewards" or "loss" emanating from the trial of one's WORKS:* "The 'fire' shall try every man's *work*…"

In Hebrews chapter eleven the reception of future rewards, promises, are clearly taught to be on the basis of *faith,* with no mention of works. The relationship, of course, is that *works emanate from one's faithfulness to his calling; and works bring one's faith to the goal of his calling.*

In this respect, understanding the proper relationship between faith and works, rewards can be said to emanate from *works* in one place and *faith* in another. *There is NO conflict at all.*

We have been saved to produce "good works" resulting in fruit-bearing, with a purpose and goal in view. Happy are those Christians who understand this purpose and goal, governing their lives accordingly, looking out ahead to the day when "he that shall come will come, and will not tarry" (Heb. 10:37).

> (For additional information on this subject, refer to Appendix I in this book, "Faith and Works.")

6

Hope, Inheritance, Salvation

Realizing That Blessed Hope

"Blessed be the God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively ['living'] hope by ['through'] the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved ['preserved'] in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5).

Peter in his epistles, as James in his epistle (or any of the other writers in their epistles), directs his message *to the regenerate, NOT to the unregenerate.*

Peter's message is for the "elect," *those who have believed* on the Lord Jesus Christ, those *in a position* to receive the Word of God into their saved human spirits, *those who have been called* "out of darkness into his marvellous light," *those who have* "obtained mercy," *those who are* "strangers and pilgrims" on the earth, *those who have* "obtained like precious faith with us" (I Peter 1:2, 3, 23; 2:1, 2, 9-11; II Peter 1:1).

The Epistles of I, II Peter have been written to encourage Christians, who are being tried and tested, through holding up before them prizes, rewards, compensations.

The subject matter in these epistles, set forth at the very beginning, concerns *a present* "living hope," *a future* "inheritance," and *a future* "salvation"; and *encouragement for proper conduct in trials and tests* is derived from "a knowledge" of God's revelation concerning these things (*cf.* I Peter 1:2-9; II Peter 1:2-8).

A Present, Living Hope

Christians have been "begotten" from above unto "a living hope" through "the resurrection of Jesus Christ from the dead."

Christ lives, and Christians will live with Him. But this fact is *NOT* the object of one's hope. *Hope* is described as "living" *because of Christ's resurrection,* but a Christian's hope lies in *things beyond His resurrection.* And these things are revealed in the text to be *an "inheritance" and a "salvation."*

"Hope," "inheritance," and "salvation" are inseparably linked in Scripture. It is *ONLY* because we are saved (past, salvation of the spirit) that we can possess a "hope." And this *hope* looks ahead to the reception of *an inheritance within a salvation to be revealed*.

Christians are commanded:

> "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you *a reason of the hope* that is in you with meekness and fear" (I Peter 3:15).

Since this hope pertains to a future inheritance and salvation, one's "reason" for this hope *MUST also be futuristic in scope*.

Thus, to respond in accordance with I Peter 3:15, Christians *MUST* be knowledgeable concerning scriptural teachings pertaining to present and future aspects of salvation (*ref.* Chapter I), for their hope is inseparably linked with the salvation of their souls.

The Christians' hope is a subject found numerous places throughout the Pauline epistles, Hebrews, and the general epistles.

And in these epistles, two of the best books to help Christians understand exactly what is involved in *the hope which they possess* are the Books of Titus and Hebrews. Both books deal with the same subject matter as I, II Peter, or any of the other epistles.

1) "Hope" in Titus

The Epistle of Titus centers around the Christians' relationship to both "hope" and "the coming age," for it is in the coming age that *the hope of our calling* will be realized. *Hope* in Titus 2:13, for example, is called "that blessed hope" and is further described as the "appearing of the glory of the great God and our Saviour Jesus Christ" (ASV).

The structure of the Greek text in this verse shows that "the appearing of the glory" is *a further description of that referred to by "blessed hope"* (through both "blessed hope" and "appearing" being governed by one article, with the words connected by the conjunction, *kai* ['and']).

Christians are the ones who possess this hope, as they are the ones who are to be partakers of Christ's glory when it is revealed. In this respect, *participation in the coming glory of Christ (not the rapture, as is commonly, but erroneously, taught) will be the realization of the Christians' present hope, for one CANNOT be separated from the other.*

The word *hope* is also used in this same framework within its two other appearances in Titus (1:2; 3:7). In Titus 1:1, 2, *hope* is associated with a "mature knowledge of the truth ['acknowledging' (v. 1) is *epignosis* (mature knowledge) in the Greek text]," and with "*aionios* life, which God, that cannot lie, promised before the world began" (v. 2).

Then, in Titus 3:7, this "hope" is reserved for *the justified ALONE, and it has to do with a future inheritance:*

> "That being *justified by his grace,* we should be made *heirs according to the hope of eternal [aionios] life."*

> The Greek word *aionios* appearing in Titus 1:2; 3:7, translated "eternal" in most English versions, does not itself mean "eternal."
>
> The Greek language actually contains *NO* word for "eternal." *Aionios* can be, and at times is, used in the sense of "eternal"; but this meaning is derived from its textual usage, *NOT* from the meaning of the word itself. *Aionios* refers to "a period of time," usually thought of as "an age."
>
> The only way that the Greek language can express "eternal," apart from textual considerations, is by using the noun form of *aionios [aion]* in the plural ["ages" (*e.g.,* Luke 1:33; Heb. 13:8)], or by using *aion* twice in the plural ["unto the 'ages (*aionas*)' of the 'ages (*aionon*)'"; *e.g.,* Rev. 1:6, 18; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5].
>
> A person using the Greek language thinks in the sense of "ages," or "periods of time," with *eternity* being thought of in the sense of "endless ages," *i.e., "aeons," or* "the *aeons* of the *aeons.")*

Aionios life in Titus 1:2; 3:7 — *a hope* associated with *an inheritance*

set before the believer — *MUST* be understood contextually to mean "age-lasting," referring to the coming age, the Messianic Era. "Eternal life" *CANNOT* be in view at all. *NEITHER* "hope" *NOR* "inheritance" is used pertaining to *eternal life which Christians presently possess*; but both words are used numerous times concerning Christians and their relationship to the coming kingdom (with its glory), which is what is in view in the Book of Titus.

The hope (the blessed hope) set before every Christian is simply that he/she may, at the judgment seat of Christ, be found qualified to occupy one of the numerous, proffered positions with Christ in His kingdom.

A Christian — already in possession of eternal life — may or may not realize this hope, for such depends entirely upon one's faithfulness during the present pilgrim walk.

2) "Hope" in Hebrews

In Heb. 6:11, 12 a Christian's *hope* is associated with "faith," "patience ['patient endurance'; a lengthy waiting during the pilgrim walk for anticipated promises]," and "the inheritance" set before Christians. This hope is to be held with "diligence" until "the end," with "a full assurance" that the hope of one's calling will be realized.

"The end [Gk., *telos*]" in this passage is the same "end" set forth in I Peter 1:9: "Receiving the end [Gk., *telos*] of your faith, even the salvation of your souls." *The end* in both instances has to do with "faith" *brought to perfection, brought to maturity, brought to its GOAL, through "works"* (*cf.* James 2:22).

In Heb. 6:18-20 "the hope" set before Christians is stated to be "an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Christ Himself presently resides beyond the veil in the Holy of Holies; but His future ministry, "after the order of Melchizedek," rather than His present ministry (after the order of Aaron), is in view in Hebrews chapter six (v. 20; *cf.* Heb. 5:6-11).

An anchor, firmly secured, will moor a ship that it might withstand the movements of currents, winds, etc., and remain in a certain place; and the anchor of our souls, firmly secured in the very presence of Christ beyond the veil, provides protection from the onslaught of the enemy in order that we might be "stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58).

The salvation of our souls is in view; and just as a ship in mooring is continually being drawn toward the place where its anchor lies, we are continually being drawn toward the place where our anchor lies — unto Christ and His Melchizedek priesthood.

The Book of Hebrews is built around five major warnings; and, prior to the writer's comments concerning "hope" in chapter six, he had previously introduced the Christians' "hope" in the second warning (chs. 3, 4) by showing the relationship between *hope* and *faithfulness*.

Hebrews 3:6 introduces this central thought in the second warning:

> "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of *the hope* firm unto the end."

This hope within the text has to do with *the house of Christ;* and within the context (chs. 3, 4), in order to teach Christians the deep things of God in this realm, the Spirit of God draws a parallel between *the house of Christ* (present) and *the house of Moses* (past).

This parallel constitutes a type-antitype treatment of Israelites under the leadership of Moses with Christians under the leadership of Christ. The experiences of the Israelites under Moses have their counterpart in the experiences of Christians under Christ. And moving from type to antitype in this respect, note I Cor. 10:6, 11.

Christians are presently members of the house of Christ in the same sense that those who appropriated the blood of the paschal lambs in Egypt during the days of Moses were members of Moses' house.

An earthly inheritance lay before the Israelites under Moses, and *a heavenly inheritance* lies before Christians under Christ. *Through unfaithfulness to their calling*, the majority of Israelites within the accountable generation under Moses were overthrown (cut off from the house of Moses); and *through unfaithfulness to their calling*, the majority of Christians under Christ will also be overthrown (cut off from the house of Christ).

NEITHER the type *NOR* the antitype has to do with eternal verities. *The faithless Israelites were overthrown on the right side of the blood in the type, and thus will it be for faithless Christians in the antitype.*

> "Many are called [as the entire accountable generation under Moses], but few are chosen [*lit.*, 'called out,' as Caleb and Joshua]" (Matt. 22:14).

The key words in Heb. 3:6 pertaining to *hope* are "confidence" and "rejoicing." The Greek word translated "confidence" *(parresia)* has to do with being "bold," or "courageous"; and the Greek word translated "rejoicing" *(kauchema)* has to do with "the object of boasting," "a thing of pride."

Christians are to be *bold, courageous* as they journey toward their heavenly inheritance; and they are *to exult in the hope set before them.* They are to display this hope as the very object of the salvation which they possess in such a manner that the One Who secured this hope for them will receive the praise, honor, and glory.

A Future Inheritance

The future inheritance of the saints (I Peter 1:4), mentioned numerous times in Scripture, *MUST* be understood from the standpoint of the inheritance surrounding the birthright, having to do with firstborn sons.

The word translated "birthright" in the New Testament is from the Greek word *prototokia,* a plural noun which should be properly rendered, "the rights of the firstborn." And the rights of firstborn sons consist of *a plurality of rights, which are inherited rights.*

The rights of firstborn sons in the Jewish economy in the Old Testament consisted of three things:

1) *Ruler* of the household under and for the father.
2) *Priest* of the family.
3) The reception of *a double portion* of the father's estate.

Every Jewish firstborn son was in line to receive this trifold inheritance; but, according to that which God has revealed in His Word, this inheritance was *forfeitable.* The positional standing as a firstborn son did not itself guarantee that the inheritance would be received. A firstborn son, through rebellious actions, *could forfeit the rights of primogeniture.*

Two classic examples of *the forfeiture of the rights belonging to firstborn sons* are given in the Book of Genesis, the book wherein the roots of all Biblical doctrine lie.

One is the account of *Esau,* and the other is the account of *Reuben.*

1) Esau and the Birthright

Esau, the firstborn of Isaac, forfeited his birthright to his younger

brother, Jacob. Esau forfeited his birthright to satisfy a fleshly gratification. He sold his birthright to his younger brother, Jacob, for a single meal (Gen. 25:27-34).

Since the rights of the firstborn had ultimately been promised to Jacob (Gen. 25:23), some doubt that Esau ever actually possessed these rights. However, Esau was no pretender to the rights of the firstborn. The Greek word translated "sold" in Heb. 12:16 (referring to Esau and the birthright) is inflected in a tense implying that the article sold belonged to Esau alone, and he was fully aware of his actions when he sold his birthright to Jacob.

In Gen. 25:34 we read that Esau "despised his birthright." The Greek word in the Septuagint Version of the Old Testament translated "despised" implies that Esau regarded the birthright as a paltry, a mere trifle. Esau regarded the birthright as practically worthless, and sold his rights as firstborn with the thought in mind that what he was selling was of no real value.

It was only later, at a time when it was too late, that Esau realized the value of that which he had sold. Though the forfeiture of the birthright did not affect Esau's sonship, it did affect *FOREVER blessings surrounding his relationship to Isaac as firstborn.*

After Jacob had been blessed as the firstborn in the family, Esau, apparently for the first time, realized the value of that which he had forfeited. Esau then tried to retrieve the birthright, but the Scripture records that "he found no place of repentance."

After Esau realized the value of the birthright and the finality of that which had occurred, he pleaded with his father, Isaac, *to change his mind* and bless him also.

Esau cried out to Isaac:

> "Hast thou but one blessing, my father: bless me, even me also, O my father" (Gen. 27:38a).

And it is recorded:

> "Esau lifted up his voice, and wept" (Gen. 27:38b).
>
> (The way in which Gen. 27:38 is worded in the Hebrew text shows that Esau was literally beside himself with grief at this time, apparently from not only coming into a full realization of

the value of that which he had forfeited but from realizing the finality of his previous actions as well.)

The word "repentance" means *to change one's mind.* Esau sought to effect a change of mind on the part of his father, but "he found no place of repentance," *i.e.,* Esau was *unable* to get his father to change his mind.

In this respect, in the light of that which Esau was seeking to accomplish, the American Standard Version of the Bible (ASV, 1901 ed.) has possibly the most accurate rendering of Heb. 12:17 to be found in any of the translations presently available:

> "For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind *in his father,* though he sought it diligently with tears."

Isaac *could NOT* change his mind. The birthright had been forfeited, the blessing had been bestowed upon Jacob, and the rights belonging to the firstborn *were now beyond Esau's grasp FOREVER.*

2) Reuben and the Birthright

Reuben, as Esau, was in direct line to inherit the rights of primogeniture; but because of one grave sin committed during his life, Reuben forfeited these rights. Reuben's sin, resulting in the forfeiture of his birthright, was sexual impropriety of a nature which dishonored and shamed his father (Gen. 25:22):

> "…Reuben went and lay with Bilhah his father's concubine…"

Because of this one sin, years later when Jacob called his twelve sons into his presence (shortly before his death) to relate that which would befall not only them but their descendants "in the latter days," Reuben heard the words:

> "Thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
>
> Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch" (Gen. 49:3, 4).

NOT ONLY did Reuben himself *not excel*, as Jacob prophesied, *BUT*

the tribe of Reuben *did not excel.* Reuben's forfeiture of the rights of the firstborn affected *NOT ONLY himself BUT his descendants as well*. *NO* judge or prophet ever came out of the tribe of Reuben.

That which Reuben lost, *he lost FOREVER.* But he himself remained a son of Jacob and was blessed in measure, *BUT NOT as the firstborn.*

Reuben's birthright was divided among three of his brothers.

> *The tribal rulership* was bestowed upon "Judah.
> *The priestly office* was bestowed upon "Levi."
> *The double portion* of the father's estate was given to "Joseph."

The tribe of "Judah" became *the kingly* line; the tribe of "Levi" became *the priestly* line; and the tribe of "Joseph" received *the double portion,* realized through Joseph's two sons, "Ephraim" and "Manasseh," who each received a full inheritance (I Chron. 5:1, 2).

During the Messianic Era the status created by Reuben's sin *will STILL abide. The King* will be of the house of Judah (Rev. 5:5); *the priests* will be of the house of Levi (Ezek. 44:15, 16; 48:11); and *the double portion* will be held by the house of Joseph, through Ephraim and Manasseh (Ezek. 47:13; 48:4, 5).

3) Christians and the Birthright

Every Christian is presently a "child" of God, or "son," as seen in Heb. 12:5-8, *awaiting the adoption, to be followed by the reception of the inheritance belonging to firstborn sons.*

As in the Old Testament, this inheritance consists of three things:

1) A position as *ruler.*
2) A position as *priest.*
3) The reception of *a double portion* of the Father's estate.

The position of *ruler* has to do with occupying a position of "power over the nations" with Christ during the coming age (Rev. 2:26, 27).

God's original purpose for the creation of man in the beginning involved *rulership over the earth* (Gen. 1:26-28). And following the complete redemption of man (spirit, soul, and body) and the removal of the earth from its present position (under a curse), this purpose will be realized.

> "Let us make man in our image, after our likeness: and let them have dominion ['let them rule']" (Gen. 1:26).
>
> "The gifts and calling of God are without repentance [without a change of mind]" (Rom. 11:29).

God will not change His mind concerning the reason He brought the earth out of its ruined state and called man into existence in Genesis chapter one. Redeemed individuals from the lineage of the first Adam will, in the coming age, with the last Adam, *rule over a restored, inhabited earth.*

The position of *priest* has to do with a combined kingly-priestly function which will be exercised by Christians at the same time they are given "power over the nations."

Christians are presently "priests," but are not presently "kings and priests." This position is reserved for the coming age (*cf.* I Peter 2:9; Rev. 5:10). Our present ministry as priests, as Christ's present ministry as High Priest, is connected with the tabernacle in heaven (*cf.* Heb. 9:11, 12; 10:19, 20; I John 1:5-2:2). *BUT this status of existing conditions will continue ONLY UNTIL the end of the present dispensation.*

During the coming dispensation (the Messianic Era) Christ's ministry on behalf of Christians will *NO longer* be connected with the tabernacle. He will, prior to that time, come out of the Holy of Holies in the tabernacle, judge Christians, and subsequently appear to Israel on earth as the great King-Priest after the order of Melchizedek.

And the Christians' ministry at that time will also *NO longer* be connected with the tabernacle. Christians in that day will appear with Christ in glory. They will appear in the position of "kings and priests" with the great "King-Priest" and will rule with Him during the day of His power.

The reception of a double portion of the estate can ONLY have to do with the dual sphere of the kingdom which is to be inherited — both heavenly and earthly. Christians are to rule from the heavens over the earth as joint-heirs with Christ. Occupying such positions really means possessing an inheritance which is associated with both the heavens and the earth.

God has promised His Son:

> "Ask of me, and I will give thee the heathen [the Gentiles] for thine *inheritance,* and the uttermost parts of the earth for thy *possession"* (Ps. 2:8).

This earthly inheritance and possession is open only to God's Son and those who rule from the heavens as "joint-heirs" with Him. Thus, *a rule from the heavens over the earth* will incorporate this double portion.

Every Christian is in line to receive the inheritance belonging to the firstborn; but, according to that revealed in Scripture, this inheritance is *forfeitable.*

The positional standing of Christians "in Christ" places all Christians in a position wherein God can deal with them in relation to the inheritance awaiting firstborn sons, but this positional standing does not itself guarantee that this inheritance will be received. A Christian, presently in line to inherit as a firstborn son, through rebellious actions, can, as firstborn sons in the Old Testament, forfeit the rights of primogeniture.

(God's present dealings with Christians in relation to the rights of the firstborn is with a view to Christians being adopted yet future, adopted into a firstborn standing.)

The fifth and last of the five major warnings to Christians in Hebrews (12:14-17) concerns the account of Esau and the forfeiture of his rights as firstborn. This warning has been placed in the Book of Hebrews in a type-antitype arrangement, as the wilderness journey of the Israelites in chapters three and four, to sternly remind and warn Christians that the things which befell Old Testament saints can also befall New Testament saints. And this warning, having to do with the rights of the firstborn, deals with *the central issue* which all of the previous warnings have to do with in the final analysis.

Esau, Isaac's firstborn son, was in line to receive the rights belonging to the firstborn, but he, through disobedience, was rejected. Esau was denied the rights of primogeniture — his rightful inheritance within the family.

The Israelites in the wilderness — forming God's firstborn son (Ex. 4:22, 23) — were in line to go in, conquer, and take possession of the land. They were in line to realize their earthly inheritance. But the entire accountable generation, twenty years old and above, save Caleb and Joshua, was overthrown in the wilderness, short of the goal of their calling.

And *Christians* on their pilgrim journey, with a heavenly inheritance in connection with the rights of the firstborn in view, can, through

disobedience, also be overthrown and be denied their inheritance "preserved in heaven." This is seen in both the type dealing with Esau and the type dealing with the Israelites under Moses, together forming the foundational material for all five of the major warnings in Hebrews.

> *"To deny the parallel is to overthrow inspiration: to ignore the parallel is to silence Scripture: to admit the parallel is to disclose a momentous peril to the believer in Christ."*
>
> *— D. M. Panton*

A Future Salvation

The underlying theme throughout the Epistles of Peter involves our present *hope,* which is centered in the salvation to be revealed, wherein Christians will realize the inheritance "preserved in heaven" for firstborn sons. During our present pilgrim walk, anticipating "that blessed hope" set before us, we are being "kept [guarded] by the power of God through faith" for the purpose of realizing the salvation of our souls and occupying positions as joint-heirs with God's Son during the coming age. The entire program of God for Christians today moves toward this end.

As *the living hope* possessed by Christians and *the inheritance* "preserved in heaven" for Christians have their respective counterparts within teachings drawn from the five major warnings in Hebrews, so does *the salvation* "to be revealed in the last time."

Hebrews 1:14 speaks of a future salvation which is *so intimately associated with the inheritance of the saints that "salvation" itself is said to be inherited*; and Heb. 2:3 calls this future salvation, "so great salvation."

It is the greatest thing God has ever designed for redeemed man, for it consists of the recipients exercising power and authority from the heavens over the earth with God's Son when He rules as "King of kings, and Lord of lords." Through coming into possession of this *future* salvation, Christians will realize the very purpose for their *present* salvation — *the goal of their calling, the end of their faith, the salvation of their souls.*

However, the first warning in Hebrews, as the other warnings in this book, gives two sides to the overall picture; and the lessons at the very beginning, as in subsequent warnings, are drawn from Old

Testament history. The object lesson beginning these warnings surrounds the experiences of the Israelites in the wilderness:

> "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;
> How shall we escape, if we neglect so great salvation…" (Heb. 2:2, 3a)?

The "just recompense of reward" is receiving *EXACTLY what an individual deserves.*

ALL of the Israelites who left Egypt under Moses were saved (I Cor. 10:1-4). *ALL of these Israelites* had availed themselves of the substitutionary atonement in Egypt through the death of the paschal lambs.

The death of the firstborn was past and could *NEVER* be their lot, for the paschal lambs had previously died in their stead.

The danger which the Israelites faced *was NOT* that of being returned to Egypt and being removed from the safety of the blood. *Such an act was an utter impossibility, for the firstborn had died (via a substitute), and God was satisfied.*

Rather, the danger which the Israelites faced lay in the fact that *they could be overthrown in the wilderness and NOT realize the purpose for their deliverance from Egypt.* Through *obedience* they could realize this purpose, but through *disobedience* they would fail to realize this purpose.

In either instance, they would receive a "just recompense of reward" — receiving *EXACTLY* what they deserved, *based upon faithfulness or unfaithfulness to their calling, whether positive or negative.*

The same is true for Christians today. *ALL Christians* have availed themselves of the substitutionary death of the Passover Lamb. The death of the firstborn is past and *can NEVER* be their lot, for the Passover Lamb has already died in their stead.

The danger which Christians face is *NOT* that of being removed from the safety of the blood. *Such an act is an utter impossibility, for the firstborn has died (via a Substitute); and God, as in the type, is satisfied.*

Rather, the danger which Christians face is the same as that which the Israelites under Moses faced: *Christians can be overthrown in their present position and FAIL to realize the purpose for their salvation.*

Through *obedience,* which involves a "living" faith — connected with faithfulness in carrying out *the works* which the Lord has outlined

for one's life — an individual will realize this purpose. But through *disobedience,* which involves a "dead" faith — connected with unfaithfulness in carrying out *the works* which the Lord has outlined for one's life — an individual will fail to realize this purpose.

In either instance, Christians will receive "a just recompense of reward." They will receive wages *EXACTLY commensurate with services rendered as household servants in the Lord's house,* receiving *EXACTLY* what one deserves in this respect, *based upon faithfulness or unfaithfulness to their calling, whether positive or negative.*

The "so great salvation" in Heb. 2:3, synonymous with the salvation to be inherited in 1:14, is, within the context, associated with *the inhabited earth* to come:

> "For unto the angels hath he not put in subjection the world ['the inhabited earth'] to come, whereof we speak [*lit.,* 'concerning which we are speaking']" (Heb. 2:5).

Angels occupy positions of power over the nations during the present age. But, during the coming age, angels *will NOT* occupy these positions. Satan and his angels will be removed from their positions of power at the end of the present age; and Christ, with His "companions," His "co-heirs" (*cf.* Heb. 1:9; 3:14), will exercise power over the nations during the coming age.

The writer of Hebrews clearly states that this coming inhabited earth under the rule of man is what the preceding verses are dealing with. *The inherited salvation* (1:14), *the so great salvation* (2:3), has to do with the coming age when *a new order of rulers — a new order of sons* (Heb. 2:9, 10; *cf.* Rom. 8:18, 19) — will be crowned and exercise regal power and authority over the earth.

The Books of Hebrews, James, and I, II Peter all deal with the salvation to be revealed, the salvation of the soul; and these epistles, as all of the other epistles (which also deal with this same subject), *MUST be interpreted within this SAME framework.* The *warnings* in Hebrews and *works* in James have to do with *the SAME thing* as the text in I Peter 1:3-5 — a "just recompense of reward" to be realized in the coming age.

> (For additional information on the material in this chapter, refer to Appendix II in this book, "The Hope.")

7

Approval, Goal of Your Faith

Israelites Under Moses, Christians Under Christ

"That the trial ['approval'] of your faith, being much more precious than of gold that perisheth, though it be tried with fire ['but being approved through fire'], might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end ['goal'] of your faith, even the salvation of your souls" (I Peter 1:7-9).

In the Greek text of verse seven the word translated "trial" is *dokimion,* and the word translated "tried" is *dokimazo.*

These are, respectively, noun and verb forms of the same word. In either form, this word, contextually, has to do with being "tried with a view to approval, if found worthy"; or, if the text so indicates, the word can refer to "approval" itself at the termination of testing.

James 1:3, where *dokimion* is used, provides a good example of testing during present time with a view to future approval.

But I Peter 1:7 moves matters beyond the point of a present-day testing. Approval at a future date is in view, and the translation of both *dokimion* and *dokimazo* should reflect this fact.

This verse should correctly be translated:

"That the 'approval' of your faith … but being 'approved' through fire…"

Verse nine, continuing this same thought, refers to obtaining something because of the outcome of one's faith — "Receiving the end of your faith…"

The word translated "end" is *telos* in the Greek text, which literally means *"goal," "consummation," "full development" of that which is in view.*

"Faith," the subject matter at hand in verses seven through nine, is that which is in view. In verse seven, "faith" *MUST be approved* in order to realize "praise and honour and glory at the appearing of Jesus Christ"; and in verse nine, "faith" *MUST be brought to full development, reach its goal,* in order to realize "the salvation of your souls."

At the Judgment Seat

The approval and *goal* of one's "faith" await the coming issues of the judgment seat of Christ. The evaluations and determinations of this judgment will be based on "works" which emanate out of faithfulness to one's calling.

The Book of James teaches that faithfulness to one's calling will result in works of a particular nature, and these works *alone* (works which God has outlined for each individual Christian to accomplish) will result in *faith* being brought to the place where it can be *approved,* realizing its proper *goal* (*ref.* Chapter V in this book).

The trial of "every man's work" in fire at the judgment seat of Christ will be with *a view to approval, if found worthy.* The Greek word translated "try" in I Cor. 3:13 is *dokimazo,* the same word used in I Peter 1:7. "Works" are *approved through fire* in I Cor. 3:13, and "faith" is *approved through fire* in I Peter 1:7. Both Scriptures refer to that future time when *the approval of works at the judgment seat will reveal an approved faith as well.*

"Works" of a nature which can be *approved* will have emanated out of faithfulness to one's calling, resulting in "a faith" which can be *approved* as well.

During the present time, faith is being brought to its *GOAL* (into the place where it can be approved) through works; and at the judgment seat, the approval of faith will be inseparably related to the approval of works. The former *CANNOT* be realized apart from the latter, and the inseparable relationship between faith and works after this fashion is such that Scripture reveals both being approved "through fire."

(Refer to Appendix I in this book, "Faith and Works," to see the correct relationship of one to the other.)

However, there is another side to the judgment seat of Christ, for Scripture reveals that a Christian's works may be found unworthy of approval. The "trial" will be with *a view to approval,* but such *will NOT* be the case if the fire reveals works which *are NOT* worthy of approval — works emanating from other than a faithfulness to one's calling.

And *disapproved* "works" *can ONLY* result in *a disapproved* "faith." A faith of this nature *will NOT* have been brought to *its proper goal,* and individuals possessing works unworthy of approval will "suffer loss."

Then, using the inverse of that which is taught in I Peter 1:7-9 about approved faith brought to its goal (shown through approved works), an individual possessing a disapproved faith (shown through disapproved works) will *NOT ONLY be denied* "praise and honour and glory at the appearing of Jesus Christ" (v. 7), *BUT he will suffer loss,* which will have to do with *the loss of his soul* (v. 9).

James 1:12 refers to Christians being "approved" prior to receiving a crown:

> "Blessed is the man that endureth temptation: for when he is tried ['approved'], he shall receive *the crown of life,* which the Lord hath promised to them that love him."

The word translated "tried" is *dokimos* in the Greek text. This word, from the same root form as *dokimios* in I Peter 1:7, refers specifically to being "approved at the end of testing."

In I Cor. 3:13, it is *the approval* of an individual's "works"; in I Peter 1:7, it is *the approval* of an individual's "faith"; but in James 1:12, it is *the approval* of the individual "himself."

The approval of works, as has been shown, will result in and reveal the approval of faith. This will, in turn, result in the approval of the individual, for it is a physical flesh and bone entity who will realize *the goal* of his "faith," *the salvation of his soul.*

In I Cor. 9:24-27 Paul states that the Christian is in *a race* with *a crown* in view, which will be acquired only after the runner has been *approved* at the conclusion of the race:

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain [the prize].

> And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible [crown].
>
> I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
>
> But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The word translated "castaway" (v. 27) is *adokimos* in the Greek text. This is the same word translated "tried [*lit.*,'approved']" in James 1:12, but with the prefix *"a,"* which negates the word. *Adokimos,* thus, means "disapproved."

Studying I Cor. 9:24-27; James 1:12; I Peter 1:7-9 in the light of one another will produce one clear, uniform teaching:

Christians are enrolled in a race, with crowns to be won or lost at the termination of this race. And how well Christians run the race is inseparably dependent on *ONE thing — their "faithfulness."*

Faithfulness to one's calling is the key, for *ONLY* through faithfulness can works ensue; and works are necessary to produce a "living" faith, resulting in fruit-bearing (through works), which can, in that coming day (at the judgment seat), *be approved* (*cf.* James 2:14-26).

ONLY in this manner will individuals *be approved for crowns,* allowing the recipients of crowns the privilege of occupying positions as joint-heirs with Christ in His coming kingdom.

The Primary, Fundamental Type

A Christian's *disapproval* for the crown referred to in I Cor. 9:24-27 has its contextual parallel in the verses immediately following (I Cor. 10:1-11 [ignore the chapter break]), which record Israel's *disapproval* for entrance into the land of Canaan.

These eleven verses reiterate certain experiences of the Israelites under Moses following the death of the paschal lambs in Egypt. Israel's experiences (within the scope of the type) begin in Egypt, move through the Red Sea passage, and terminate in the wilderness wanderings.

The verses outlining these experiences are divided into two sections (vv. 1-6 and vv. 7-11).

The first section outlines in general terms the experiences of the Israelites under Moses, and this section is concluded in verse six with the statement:

> "Now these things were our examples [*lit.,* 'happened as types for us'], to the intent we should not lust after evil things, as they also lusted."

Then, the second section outlines in more specific terms four sins of the people which characterized the wilderness journey, and this section is concluded in verse eleven with the statement:

> "Now all these things happened unto them for ensamples [*lit.,* 'for types']: and they are written for our admonition, upon whom the ends of the world ['ages'] are come."

Thus, there is a type-antitype treatment of *Israelites under the leadership of Moses* with *Christians under the leadership of Christ.* This same type-antitype treatment of Israelites with Christians also forms the basis for the first four of the five major warnings in the Book of Hebrews (1:14-2:5; 3:1-4:16; 6:1-12; 10:19-39), apart from which *these warnings CANNOT be properly understood.*

Just as a proper understanding of the first four of the five major warnings in Hebrews is built around a type-antitype treatment of the *Israelites under Moses* with *Christians under Christ,* a proper understanding of I Cor. 9:24-27 is built around this same type-antitype treatment. These verses logically lead into the tenth chapter, and this chapter forms the basis for explaining what is meant by being *approved* or *disapproved* at the conclusion of the race.

Scripture is to be interpreted in the light of Scripture, and *the approval* or *disapproval* of an individual at the judgment seat of Christ *MUST be understood in the light of Old Testament typology* — namely the experiences of the Israelites under the leadership of Moses following the death of the paschal lambs in Egypt.

This is the *primary, fundamental type* which God uses in His Word to teach Christians great spiritual truths concerning dangers strewn along their present pilgrim pathway as they, under the leadership of Christ, traverse the only route which will culminate in the realization of the salvation to be revealed — *the salvation of their souls.*

Type — Israel in the Wilderness

On the night of the Passover in the land of Egypt, God established a distinction "between the Egyptians and Israel." This distinction was established on the basis of *death and shed blood* — the death and shed blood of the paschal lambs — and involved the birth of a nation (a spiritual birth, and the beginning of a nation) which God had previously adopted (Ex. 4:22, 23; 6:6, 7; 11:4-7; 12:1-13; Hosea 2:15).

Israel's adoption and birth were for definite, specific purposes — namely *the establishment of God's firstborn son in the land covenanted to Abraham, Isaac, and Jacob, at the head of the nations, within a theocracy.*

Not only was the "Feast of the Passover" instituted at this time but the "Feast of Unleavened Bread" was also instituted at the very beginning of Israel's national existence. And immediately following the Passover, Israel — the newly established nation, God's firstborn son — was to eat "unleavened bread" for a period of *seven days*. *ALL* leaven was to be put out of the house (house of Israel) during this period.

"Leaven," in Scripture, always, without exception, portrays that which is *evil, corrupt.* "Seven" is the number of *perfection,* indicating the completeness of that which is in view. And regardless of the time or place — in Egypt before the Red Sea passage, in the wilderness after the Red Sea passage, or in the land of Canaan realizing the purpose for the nation's calling — "evil," typified by *leaven,* was to be put out of the house of Israel.

And the penalty for not doing so was spelled out in no uncertain terms:

> "…for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Ex. 12:15b).

Thus, God's dual truth concerning "blood" and "leaven" was established at the very beginning of Israel's existence as a nation.

The appropriation of the "blood" of slain lambs placed those who had come out of Egypt, forming the nation of Israel, in a particular relationship with God from which they *could NEVER be removed*.

This, however, was *ONLY the beginning.*

The ENTIRE purpose for Israel's existence lay ahead; and AFTER the appropriation of the blood of these slain lambs, EVERYTHING associated with leaven was then to be put out of the house for the period specified.

ONLY in this manner could the nation realize the purpose for her removal from Egypt, the very purpose of her calling.

What though did Israel do relative to the Feast of Unleavened Bread following the appropriation of the blood of the slain paschal lambs?

Israel kept the feast in the sense of the seven literal days required by Ex. 12:15 (*cf.* Ex. 12:34, 39; 13:1-10). *BUT,* did Israel keep the feast in the sense of that which it portrays *MUST* be done in the camp beyond this time? Did Israel put sin out of the house during her pilgrim journey in the wilderness?

The answer of course, according to Scripture, is "No." Israel committed trespass after trespass against the Lord, climaxing the leavening process at Kadesh-Barnea.

Had Israel put leaven out of the house and followed the leadership of the Lord, the nation would have realized the purpose for her calling.

Israel, exhibiting faithfulness, would have entered into the land at Kadesh-Barnea, overthrown the inhabitants, and ruled over all the Gentile nations as God's firstborn son within a theocracy, with the nations being blessed through Israel.

However, instead of exhibiting faithfulness, the Israelites exhibited unfaithfulness. The entire accountable generation (save Caleb and Joshua, who possessed a different spirit) was overthrown in the wilderness.

Of the 600,000 fighting men who came out of Egypt, all but two were overthrown in the wilderness. They were cut off from the house of Israel. They were overthrown on the right side of the blood — cut off from Israel, not from God — and they fell short of *the goal of their calling.*

In this respect, according to the account of the wilderness journey of the Israelites in Hebrews chapter three, because of "unbelief ['unfaithfulness']," the nation failed to enter into the land at Kadesh-Barnea (v. 19).

The Israelites under Moses rejected that which God had to say concerning entrance into the land set before them. They believed the false report of the ten spies rather than the true report of Caleb and Joshua.

At this point *they fell away;* and, as set forth in the antitype of Heb. 6:4-6, *it was THEN impossible* "to renew them again unto repentance."

(In the type, *it was impossible* for God to change His mind and remain true to His Word concerning that which He had previously stated would occur if the Israelites did not obey His voice.

And, in the antitype, in like manner, *it will be impossible* for God to change His mind and remain true to His Word concerning that which He has previously stated will occur if Christians do not obey His voice.)

Why did the Israelites "fall away"? What brought about such unbelief, unfaithfulness, on their part? The answer can be found by comparing their attitude in two realms:

1) Their attitude toward both "the food" (the manna) which God had provided and "the land" (the land of Canaan) which lay before them.

2) Their attitude toward both "the food" (fish, etc.) which they had previously enjoyed in Egypt and "the land" (the land of Egypt) which they had left.

According to Numbers chapter eleven, they had rejected "the manna" and had longingly looked back to *the food* which they remembered in Egypt; and, almost immediately following, in Numbers chapters thirteen and fourteen, they had rejected "the land of Canaan" and had longingly looked back to *the land of Egypt*.

In each instance, their look was *away from* the things of God and the land set before them *back to* the things of the world and the god of this present world system (*cf.* Luke 9:62) — back to the things associated with *the leavening process* which had been working for over a year in the camp ("Egypt" in Scripture is always a type of *the world, with its fleshly allures;* and "Satan" is *the god of this present world system*).

Israel's attitude concerning the manna *preceded* the nation's attitude concerning the land.

Their refusal to go in and take the land *could have been anticipated by their previous reaction to and rejection of the manna.* That is, *because they had previously preferred the food in Egypt to the manna which God had provided, at Kadesh-Barnea they could only be expected to prefer the land of Egypt to the land of Canaan.* This fact can be clearly seen in the antitype.

Antitype — Christians in the Wilderness

As a distinction was established "between the Egyptians and Israel" in the land of Egypt the night of the Passover, a distinction has been

established *between the world and Christians* during the present day.

And as the distinction during Moses' day was established on the basis of *death and shed blood,* so has the distinction during the present day been established on the basis of *death and shed blood.*

Almost thirty-five hundred years ago in Egypt the distinguishing factor was *the blood of the slain paschal lambs,* and today the distinguishing factor is *the blood of the slain Paschal Lamb.*

Since Adam's sin in Eden, *the distinguishing factor has ALWAYS been death and shed blood — something which NEVER changes in Scripture* (*cf.* Gen. 3:21; Heb. 9:22).

As Israel was called into existence *for definite and specific purposes,* so has the Church been called into existence *for definite and specific purposes:*

Israel ("a prince" possessing "power with God and with men" [Gen. 32:28]) was called into existence *to rule as God's firstborn son within a theocracy, at the head of the Gentile nations, with God dwelling in Israel's midst.*

And the Church ("one new man" [Eph. 2:13-15]) has also been called into existence *to rule as God's firstborn son within a theocracy, from the heavens over the Gentile nations, with God's firstborn Son, Jesus.*

As Israel was commanded *to keep the Feast of Unleavened Bread for seven days* immediately following the Passover, so have Christians been commanded *to keep this feast for the same length of time* immediately following that to which events of the Passover point (the birth from above, a passing "from death unto life"):

> "Know ye not that a little leaven leaveneth the whole lump?
>
> Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
>
> *Therefore let us keep the feast,* not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6b-8).

The feast is to be kept for a period of "seven days," indicating *the completeness* of that which is in view.

The entire Christian life from the point of salvation forward is in view. During the present dispensation Christians reside in bodies of death, possessing the old sin nature; but during the coming dispensation (the Messianic Era) Christians will reside in sinless, deathless bodies like unto the body of Christ (*cf.* Rom. 7:24; I John 1:8; 3:2).

During the coming dispensation the removal of leaven from the house will no longer be an issue, for it will have been put out once and for all.

Thus, the issue of Christians keeping the feast (in accordance with I Cor. 5:6ff) and the dangers inherent in not keeping the feast are *for the present dispensation alone, as it was for the Israelites during the past dispensation*.

Israelites who failed to keep the feast were cut off from the house of Moses; and Christians who fail to keep the feast will fare no better, for they will be cut off from the house of Christ (Heb. 3:1ff).

Thus, God's dual truth concerning "blood" and "leaven, " established at the very beginning of Israel's existence as a nation, is *the same dual truth* presently seen in Christendom today.

Through the appropriation of the blood of the slain Paschal Lamb — allowing for the immersion in the Spirit, forming *the one new man* "in Christ" — Christians form "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Peter 2:9). Christians occupy a positional standing "in Christ," from which *they can NEVER be removed*.

This, however, as in Israel's case, is only the beginning. The entire purpose for the Christians' very existence lies ahead.

After the appropriation of the blood, *everything associated with leaven* is then to be put out of their lives for the period specified. *ONLY in this manner* will Christians realize the purpose for their present positional standing "in Christ," the very purpose for their calling.

Keeping the Feast of Unleavened Bread, outlined for Christians in I Corinthians chapter five, has *NOTHING* to do with any thought of Christians living sinless lives, *NO more so* than what is revealed about the Israelites in this respect in the type.

In fact, the type, *EXACTLY* as it has been designed to do, will clarify matters in the antitype.

Since "sin entered into the world" through Adam (Rom. 5:12) — with saved individuals residing in bodies of death with the old sin nature — it has *ALWAYS* been impossible for individuals to live apart from sin in such a manner.

The fact that the Israelites could and did sin following events surrounding the death of the firstborn was the reason for Aaron's past high priestly ministry in the earthly tabernacle.

And the fact that Christians can and do sin is the reason for Christ's present high priestly ministry in the heavenly tabernacle.

Christ is ministering today in the antitype of Aaron, *on the basis of His shed blood on the mercy seat, on behalf of Christians who sin.* And the sins committed by Christians are forgiven through confession of these sins *on the basis of the shed blood of Christ which "cleanseth ['keeps on cleansing'] us from all sin."*

> (Note that Christ can presently minister in the heavenly sanctuary after the order of Aaron, though *NOT* of the tribe of Levi, because He is *NOT* ministering on behalf of a people under the Mosaic Economy.
>
> But, when Israel is brought back into the picture yet future, Christ's priesthood will, of necessity, have to change. *In THAT day* Christ will come forth as the great King-Priest after the order of Melchizedek.)

Christians keep the Feast of Unleavened Bread today in a twofold manner — abstention from every appearance of evil on the one hand, and confession of sins when overtaken by evil on the other hand (I Thess. 5:22; I John 1:7-10). All leaven is to either be put out or kept out of one's life in this twofold manner; and Christians conducting their lives in this fashion, correspondingly, keep the feast.

However, as Israel failed to keep the feast in the type (in the preceding twofold manner), so are Christians failing to keep the feast in the antitype (in the same twofold manner).

The Israelites committed trespass after trespass against the Lord, disregarding that which God had commanded; and they climaxed their sins by *rejecting the manna* and *rejecting the land of Canaan.* They looked back to the things of Egypt in both instances.

And Christians are doing *EXACTLY* the same thing. The Church has become so enmeshed in the things of the world that it is becoming increasingly difficult to tell where the world ends and the Church begins.

The sins of Christians, as the sins of Israel — disregarding, as well, that which God has commanded — have led them down a path where they are rejecting the things typified by both *the manna* and *the land of Canaan.*

The manna was that bread from heaven which God had provided to sustain the Israelites while on their pilgrim journey.

This bread contained *EVERYTHING necessary* for the sustenance and health of the physical body throughout the wilderness journey, as the Israelites looked ahead to an inheritance in the land set before them (an earthly inheritance and land).

And the counterpart for Christians today is *the Bread from heaven,* "the Word of God."

This Word contains *EVERYTHING necessary* for the sustenance and well-being of the spiritual man throughout the pilgrim journey (*cf.* John 6:30-58; Luke 4:4), as Christians look ahead to an inheritance in the land set before them (a heavenly inheritance and land).

The Israelites, remembering the food which they had while in Egypt, tried to change the manna. They "ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it."

And through this process they ruined the manna, for the taste was like "fresh oil [a bland taste, made with olive oil]" (Num. 11:4-8).

Christians today have done *EXACTLY* the same thing with the Word of God; and, according to the type, it is because of their carnal desires for the food served in Egypt, that which the world provides.

Christians have tried to change the Word of God to conform to the things of the world, seeking to make this Word palatable to both the world and themselves.

And emanating out of this process are such things as the paraphrased versions of the Bible (supposedly for clarity), or the shortened, compressed versions (for individuals who don't have time to read the Word as given through Moses and the Prophets).

Or, the Word is often interpreted in a manner which allows worldly palatability for carnally minded Christians.

God revealed Himself, His plans, and His purposes to man in "pure words: as silver tried in a furnace of earth, purified seven times"; and God has "magnified his word above his name [*lit.,* '…exalted above all things your Word, your Name' (*ref.,* NIV)]" (Ps. 12:6; 138:2).

(Note: God's Word *CANNOT* be exalted ['magnified'] above His Name, for both, as seen in the Hebrew text of Ps. 138:2, are different manifestations of the same thing — the triune God; [*cf.* John 1:1, 2, 14].)

Then, along with the preceding, one can also find *other type changes*.

God has made His revelation known after a certain fashion (history, prophecy, types interwoven within history, antitypes, metaphors, parables, etc.). And for finite man to make changes after any fashion, *which would include refusing to recognize the manner in which God has made this revelation known, can result in ONLY one thing, seen in the type:*

Changing the manna during Moses' day ruined that which God had provided for the people; and changing the Manna today, after any fashion, serves only to accomplish this same destructive end.

The importance of recognizing this whole thing for what it really is, no matter what form it may take — a Satanic attack upon the Word of God — becomes evident when one understands the proper place which the Word occupies in the life of a Christian.

God has breathed life (the *Neshamah* [initial work of the Spirit]) into man, effecting the birth from above (*cf.* Gen. 1:1-3; 2:7; John 1:1-5). He *THEN* continues this life through the indwelling presence of His Breath (the *Neshamah* [indwelling of the Spirit; I Cor. 6:19]), and nourishes and sustains this life through a continued breathing in (the *Neshamah/ Theopneustos* [the God-Breathed, Living Word; II Tim. 3:16; James 1:21]).

The indwelling Holy Spirit (the *Neshamah*), in this manner, *THEN takes the Word of God (the Neshamah) received into man's saved human spirit and effects spiritual growth unto maturity* (*ref.* Chapters III, IV in this book).

That which God delivered to man through Moses and the Prophets constitutes the Neshamah — the God-Breathed Oracles — NOT that which carnal man has changed by seeking to make it palatable to himself and the world.

And the Holy Spirit (the *Neshamah*) uses *the God-Breathed Oracles (the Neshamah) ALONE to effect a Christian's spiritual growth unto maturity*.

That which is *NOT the Word of God* (*NOT the Neshamah*) substituted for the Word of God (the *Neshamah*) *can ONLY* produce spiritually anemic, sick Christians, for the Holy Spirit *CANNOT* use that which is *NOT the Breath of God* (*NOT Theopneustos*) to effect spiritual growth. The Holy Spirit *CANNOT* use that which is lifeless to nourish and sustain life, which He (through the *Neshamah*) brought into existence.

In this respect, that which man has changed today approximates the Living Word of God to the same degree that the manna which the Israelites changed approximated the manna which God delivered to them from heaven. The Israelites, through changes, ruined the manna; and Christians, through changes (often for monetary gain, other times to appease, conform, etc.), have ruined the Word of God.

Thus, it is easy to understand why the Israelites under Moses preferred the things of Egypt to the things of the land set before them (their earthly inheritance [*cf.* Num. 14:12; Heb. 11:8]), and why innumerable Christians today prefer the things of the world to the things

of the land set before them (their heavenly inheritance [*cf.* Heb. 1:14; 3:1; I Peter 1:4]). The Israelites desired to feast on the things of Egypt rather than the manna which God had provided, and Christians today are exhibiting *EXACTLY* the same attitude and are doing *EXACTLY* the same thing relative to the things of the world and the Word of God.

The spirituality of the Israelites, brought about through their association with Egypt, was at such a low ebb that they didn't believe it was possible for them to go in and conquer the inhabitants of the land. Thus, they sought to appoint a new leader and return to Egypt (Num. 14:1-4) — completely overcome by the enemy before ever engaging the enemy in battle.

The spirituality of many Christians today, brought about through their association with the world, is at such a low ebb that they, in like manner, refuse to believe it is possible for them to go in and conquer the inhabitants of the land (*cf.* Eph. 6:10-17). Thus, they, as the Israelites under Moses, seek their place *in the world, under the sun* — completely overcome by the enemy before ever engaging the enemy in battle.

Concluding Thoughts:

The importance of feasting on the Manna from heaven *CANNOT be overemphasized.* A Christian *MUST* receive "the implanted word [the *'Neshamah'*]" or he *CANNOT* realize the salvation of his soul.

The reason is very simple: *Apart from the reception of this Word there can be no spiritual growth unto maturity. And without spiritual growth, wrought through a continued in-breathing of "life" into man, there can be no movement of the spiritual man, producing "works" emanating from "a living" faith.*

The race will have been run in no certain manner, with no fixed goal, as one beating the air. And, as revealed in I Cor. 9:24-10:11, a race run in this manner will result in the individual being *disapproved,* for he will have been *overcome* and thus *overthrown* in the wilderness.

Accordingly, such an individual at the judgment seat of Christ will have his works tried, with a view to approval; but these works will be shown to be "dead [barren]" works, emanating from unfaithfulness, producing nothing but "wood, hay, stubble" (I Cor. 3:12-15).

His works will be *disapproved,* for works of this nature will have failed to bring faith to its proper goal. Consequently, the individual's faith will be *disapproved* as well, and he will "suffer loss" — *the loss of his soul.*

8

The Ministry of Elders

Ministers of the Word

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed ['Shepherd'] the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: Not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples ['types'] to the flock.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:1-4).

"Sufferings" and "glory" go hand in hand throughout Scripture. The former *ALWAYS* precedes the latter, and the latter *CANNOT* be realized apart from the former.

Scripture records *the sufferings of Christ on behalf of Christians* (I Peter 2:21), and Scripture also records *the sufferings of Christians with respect to Christ's sufferings* (I Peter 1:11).

Glory MUST then follow, for Scripture inseparably links sufferings and glory.

On the road to Emmaus, following His resurrection, Christ rebuked two disciples whose eyes were still closed to the truth concerning *His sufferings and glory:*

"O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have *suffered* these things, and to enter into his *glory*?" (Luke 24:25, 26).

The sufferings of Christ refer to the events surrounding "Calvary," and *the glory of Christ* will be revealed in the coming "Kingdom." The Son's ministry in the interim, as our great High Priest, has its basis in the former, with a view to the latter.

The blood shed at Calvary is presently on the mercy seat in the heavenly sanctuary, and Christ is presently ministering in the sanctuary for those in whom the Spirit has breathed life on the basis of His finished work at Calvary; and Christ's present work as High Priest is with a view to that coming day — that day when He will appear in *His glory,* bringing "many sons unto glory" with Him (Heb. 2:9, 10; I Peter 5:1-4).

On the Mount of Transfiguration, Peter, James, and John "saw his glory" (Luke 9:32).

This event, following the mention of both *the sufferings of Christ* and *the sufferings (of Christians) with respect to Christ's sufferings* (Matt. 16:21-27), pertains specifically to "the Son of man coming in his kingdom…after six days [after 6,000 years]" (Matt. 16:28-17:5; II Peter 1:16-18; 3:8).

For "the joy [the day when He shall rule and reign] that was set before him," Christ "endured the cross, despising the shame [not that 'the shame' was a small thing, for it wasn't; but 'the joy' was *so much greater* that He refused to consider 'the shame'], and is set down at the right hand of the throne of God" (Heb. 12:2).

The sufferings of Christians with respect to Christ's sufferings and *the glory that is to follow* in I Peter 1:11 appear in this same framework in Rom. 8:17-23, with a condition set forth in verse seventeen:

> "…if so be that we *suffer* with him, that we may be also *glorified* together" (v. 17b).

The thought is then *continued* in verse eighteen with the statement:

> "For I reckon that *the sufferings* of this present time are not worthy to be compared with *the glory* which shall be revealed in us."

The time when this glory will be revealed is then specifically stated in verses nineteen through twenty-three to be *following the adoption, when the sons of God are manifested for all to behold.*

> "For the earnest expectation of the creature ['creation'] waiteth for the manifestation of the sons of God…"

God is about to bring forth a new order of "sons" (Christians) to replace the present order of "sons" (angels).

This new order is referred to in Heb. 2:10 as "many sons" who will be brought *unto glory;* and these individuals — presently "children," or "sons" awaiting the adoption (Rom. 8:14-23) — are to look upon their present sufferings in the same manner that Christ looked upon His sufferings (Heb. 12:2).

> (Along with being called "children" [Gk., *teknon*], Christians are also referred to in a present sense as being "sons" [Gk., *huios*] three different places in the N.T. [Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8].
>
> In each instance, the context deals with different aspects of present faithfulness in the Christian life, with a view to faithful Christians being among those adopted into a firstborn status following events surrounding the judgment seat.
>
> For additional information on sonship and adoption in this respect, refer to the parenthetical section on pp. 64-66 of Chapter IV in this book.)

Christians are to enter into "the fellowship [be like-minded] of his [Christ's] sufferings" if they are to have a part in "the resurrection ['out-resurrection'] of the dead" and receive "the prize of the high calling of God in Christ Jesus" (Phil. 3:10, 11, 14).

Christ "suffered for us ['on our behalf'], leaving us an example, that ye should follow his steps [*i.e.,* that Christians should enter into His sufferings through experiencing sufferings for Christ's sake themselves]" (I Peter 2:21).

I Peter 1:11, pertaining to Christians rather than to Christ, should literally read:

> "…when He testified beforehand the sufferings with respect to Christ [*i.e.,* with respect to Christians entering into Christ's sufferings], and the glory that should follow."

Then, in complete accord with the established Biblical pattern,

future glory will always follow present sufferings. "The glory that should follow" pertains to "the salvation of your souls" (vv. 9, 10) which will occur after "the trial ['approval'] of your faith" (v. 7) — an approval which will be rendered at the judgment seat of Christ.

In this respect, when being tested and tried during the present day and time, Christians are told:

> "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:
>
> But rejoice, inasmuch as ye are partakers of *Christ's sufferings;* that, when *his glory* shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:12, 13; *cf.* James 1:2-12).

The Purpose for Elders

The central subject matter throughout the first four chapters of I Peter has to do with Christians suffering with respect to Christ's sufferings, "according to the will of God," with a view to "the approval" *of their faith* at the judgment seat, resulting in "the salvation" *of their souls.*

> "Yea, and all that will live godly in Christ Jesus *shall suffer persecution*" (II Tim. 3:12).

Then, beginning chapter five, elders are introduced. Elders (pastor-teachers [Eph. 4:11]) have been placed in the Church to "feed ['shepherd'] the flock"; and this flock is described as "God's heritage" — *a present inheritance from the Lord, placed under the care of the elders* (vv. 2, 3).

In verses two and three, elders, as shepherds, are instructed to lead the flock in a completely unselfish, willing, eager manner. They are *NEVER* to participate in any type shameful or base gain; *NOR* are they to place themselves in the position of masters, rulers over the flock. They are *NEVER* to occupy a position of power over the heritage placed under their care.

> (The word "heritage" is a translation of the Greek word *kleros.* Cognate forms of *kleros* would be the Greek words for "heir" [*kleronomos*] and "inheritance" [*kleronomia*].

> *Kleros* is used two ways in the N.T. when referring to groups of individuals [such as the Church]. It is used referring to a segment of the people [Acts 1:17, 26], and it is used relative to an inheritance awaiting the people of God [Acts 26:18; Col. 1:12].
>
> The thought inherent in the use of *kleros* in I Peter 5:3 appears to be a combination of both usages of the word seen in the N.T. That is to say, a segment of Christians [comprising a Church] has been placed in charge of elders in a particular area; and these elders' ministry to the Christians placed under their care is with a view *to leading these Christians into the realization of an awaiting inheritance.*)

Elders are instructed to be "ensamples to the flock" (v. 3). The Greek word translated "ensamples" is *tupos,* from which we derive our English word "type."

The word *tupos,* as it is used by Peter, points to *a pattern* of how something either will be or should be. In this case, elders are to govern their lives in such a manner that they become *patterns* of how those in the flock should also govern their lives (*cf.* I Thess. 1:6, 7).

An interesting and significant feature of this section in I Peter is the fact that these instructions concerning elders are recorded in concluding verses of a book dealing specifically with present sufferings, with a view to a future salvation — *the salvation of the soul.* And within these concluding verses surrounding instructions given to elders, *the coming glory of Christ* occupies the center of attention (vv. 1, 4, 6, 10, 11).

Elders have been entrusted with *a heritage,* with a view to *the salvation of the souls of those in their heritage,* in connection with *an awaiting inheritance;* and they are to lead this heritage into the things pertaining to this future salvation, which, as explained by Peter in his first epistle, will invariably involve *present sufferings.*

Elders who are *faithful* to their calling will receive an unfading crown of glory when the Chief Shepherd appears. *Faithfulness* of this nature will result in "works," which will have emanated from "a living" faith, which will be *approved* at the judgment seat.

Faithful elders will then realize "the end ['the goal']" of their "faith," *the salvation of their souls.* And, as a recompense for *faithfulness* to their calling, they will receive an unfading "crown of glory" and occupy positions of power and authority in the coming kingdom of Christ (James 2:14-26; I Peter 1:7-9; 5:4).

Unfaithfulness on the part of elders, however, will produce results of an opposite nature. Elders *unfaithful* to their calling will not possess "works" which will have emanated from "a living" faith.

Instead, works resulting from *unfaithfulness* to one's calling will have emanated from "a dead [a barren] faith," which will be *disapproved* at the judgment seat.

Unfaithful elders will then realize *the loss of their souls,* for *faith* will not have been brought to its proper "goal." Consequently, they will be denied the unfading "crown of glory," and *they will occupy NO positions of power and authority with Christ in His kingdom*.

Elders in the Church

> "Depend upon and be submissive to the ones leading you; for they watch on behalf of your souls, as ones having to give an account, that they may do this with joy and not groaning; for this would be unprofitable for you" (Heb. 13:17).

The preceding is a literal translation from the Greek text, and some variances will be noted between this and other translations. Elders are to conduct their ministries in a specific manner, and individuals placed under their care are to depend upon and be submissive to their leadership.

And the reason for this relationship is twofold:

> 1) That the elders might be able to properly carry out their God-ordained responsibility of caring for the flock.
>
> 2) That the sheep might receive the proper care as they "grow thereby unto salvation ['with respect to salvation' — the salvation of their souls]" (I Peter 2:2b, ASV).

1) "Depend Upon and Be Submissive to the Ones Leading You"

Elders possess *a tremendous responsibility.* They are the God-ordained shepherds of the flock. They have received a heritage from the Lord, and, as shepherds placed over the sheep, they are *directly responsible for the spiritual well-being of the sheep.*

A high calling of this nature — *the highest calling any man can possess during the present day and time* — demands certain qualifications;

and these qualifications are not to be taken lightly, for *the manner in which elders function will directly affect the spiritual well-being of the flock.*

Paul in I Tim. 3:2-7 sets forth the qualifications which an elder (here called a "bishop") *MUST* meet to be properly qualified to shepherd the flock:

a) He MUST be "blameless" (v. 2): The Greek word translated "blameless" is *anepilemptos.* This is a compound word prefixed with the letter *"a."* The verb form without the prefix is *epilambano. Epi* means "upon," and *lambano* means "to take."

Thus, the two words used in a compound form mean "to take hold upon." Prefixing the letter *"a"* to the compound form makes the word mean exactly the opposite — "unable to take hold upon." This is the thought behind the meaning of "blameless."

An elder *MUST* be an individual that no one can take hold of (lay his hands upon, point a finger at) in the sense of bringing a charge of wrongdoing against him. He *MUST* be "above reproach."

b) He MUST be "the husband of one wife" (v. 2): The construction of these words in the Greek text, standing alone, refers to "a one-woman type man [whether married or unmarried]."

However, the context associates this "one-woman type man" with the marriage relationship existing between husband and wife (vv. 4, 5); and when used in this manner, the construction refers, as in the Authorized Version, to "the husband of one wife" (note I Tim. 5:9 where the same construction is used).

c) He MUST be "vigilant" (v. 2): The word in the Greek text means "dispassionate," or "circumspect." His ability to function *MUST not* be affected by personal or emotional involvement. He is to look carefully at all related circumstances before acting.

d) He MUST be "sober" (v. 2): The word in the Greek text means "serious-minded," "sensible," "one who shows good judgment."

e) He MUST be "of good behaviour" (v. 2): The word appearing in the Greek text is *kosmios.* This is closely related to the word *kosmos* (from which we derived the English word, "cosmos"), referring to an "orderly arrangement," as opposed to *chaos.* The thought behind

kosmios is "order." An elder *MUST* be an "orderly type person."

f) He MUST be "given to hospitality" (v. 2): The compound word *philoxenos* appears in the Greek text. *Philos* means "fond of" or "loving," and *xenos* means "stranger," "foreigner," or "alien." Thus, *philoxenos* refers to one who "loves strangers."

The early Church met in homes, and "strangers" — new converts, among others — were continually being brought into these meeting places. And these "strangers" were to be joyfully received and nurtured along with the others.

The same attitude is to prevail concerning "strangers" today. When new converts are brought into the assembly, or when Christians move into a new area, both are to be received in a hospitable manner by the elders, with a view to these individuals occupying their proper place in the assembly.

g) He MUST be "apt to teach" (v. 2): The Greek word refers to one who is "able and skilled in teaching."

h) He MUST not be "given to wine" (v. 3): Wine in countries where Churches were established during the first century, as in certain countries in the same area today, was a common beverage. The word in the Greek text refers to one who becomes addicted to wine.

i) He MUST not be a "striker" (v. 3): The Greek word refers to a "belligerent" or "hostile" type person.

j) He MUST not be "greedy of filthy lucre" (v. 3): The best Greek manuscripts omit these words. Consequently, this portion is not included in many recent translations. However, the expression is found in I Tim. 3:8 (referring to deacons) and in Titus 1:7 (referring to bishops [elders]). The expression in the Greek text refers to "dishonesty" or "disgraceful base gain."

k) He MUST be "patient" (v. 3): The Greek word refers to one who is "gentle," "mild," "reasonable."

l) He MUST not be a "brawler" (v. 3): The word in the Greek text is *amachos.* This is the word *mache* ("fight") with the prefix *"a,"* which negates the word. Thus, *amachos* refers to "one who does not engage in fights," "one who is not quarrelsome."

m) He MUST not be "covetous" (v. 3): The word in the Greek text is *aphilarguros.* This is a compound word (*philos* and *arguros*) with the prefix *"a."* *Philos,* as previously seen, means "fond of" or "loving"; and *arguros* means "silver," referring to "money."

Philarguros means "a lover of money"; but the word used in the text, negated by the prefix "a," is *aphilarguros,* which means exactly the opposite — "one who does *NOT* love money."

n) He MUST be an individual who "ruleth well his own house, having his children in subjection with all gravity" (v. 4): The word "ruleth" is a translation of the compound Greek word *proistemi* (comprised of *pro* and *histemi*). *Pro* means "before," and *histemi* means "to stand." Thus, *proistemi* means "to stand before," "to take the lead."

Then, the word translated "gravity" is from a Greek word *(semnotes)* which refers to "dignified behaviour."

An elder is to take the lead role — stand before all others — in "supervising" or "managing" his house, and he is to accomplish this with "dignified behaviour." An elder *MUST* manage his own house in this manner: "For if a man know not how to rule ['manage'] his own house, how shall he take care of the church of God?" (v. 5).

o) He MUST not be a "novice" (v. 6): The word in the Greek text is *neophutos,* from which we derive our English word "neophyte." *Neophutos* is a compound word comprised of *neos* ("new") and *phutos* (from *phuo* ["to spring up"]). The word refers to "a new convert."

The reason given why "a new convert" is not to hold the position of elder is because he may be "lifted up with pride" and "fall into the condemnation of the devil."

Satan, in the pre-Adamic world, became dissatisfied with his position as ruler over this earth and sought to elevate his throne above his God-appointed position (Isa. 14:12ff; Ezek. 28:12ff).

As a result, the *cosmos* became a *chaos* (Gen. 1:1, 2a), necessitating restoration through Divine intervention (Gen. 1:2b-2:1).

An immature Christian is not to hold the position of elder, lest he, through pride, as Satan, might seek to elevate his office above his God-appointed position (rule over the flock, etc.).

Such a move would, after some fashion, have the same results as Satan's move.

In Satan's case it was *cosmos* to *chaos* relative to the earth; and in the elder's case it would be *cosmos* to *chaos* relative to the Church.

p) He MUST "have a good report of them which are without" (v. 7): In addition to everything else which has been named, an elder *MUST* possess a good testimony in the eyes of those outside the Church (those in the world). As stated at the very beginning of the list of qualifications for elders, he *MUST* be "above reproach." An elder *MUST* be an individual against whom no one can bring a charge of wrongdoing.

Elders obtain a testimony of this nature through *ONE means alone* — a walk "by faith." The Greek word translated "report" in the text is *marturia.* This same word appears in its verb form in Heb. 11:2, 4, 5, 39, referring to individuals obtaining a "good report [good testimony]" *through faith.* Apart from *a walk by faith,* a good testimony cannot ensue. Through *a walk by faith,* a good testimony cannot help but ensue.

The thought is *NOT* as is so often heard today, "Watch your testimony!" Rather, the thought is, *"Walk by faith,* and you will not have to watch your testimony," *for your testimony will automatically take care of itself.*

Those in the world do not understand a walk of this nature, for they have no capacity for spiritual perception. But they can understand, through their soulical nature, that someone walking "by faith" is not walking in their realm; and though the person may be walking in a realm foreign to their way of thinking, they, because of his actions, can bring *NO* possible charge against him.

And many in the Church do not understand a walk of this nature as well. Though such Christians possess a capacity for spiritual perception, they find themselves following the soulical rather than the spiritual man.

Then, *EXACTLY* as those in the world (for both are walking in the soulical realm), they can understand that the person walking "by faith" is not walking in their realm; and they, because of his actions, can bring *NO* possible charge against him.

2) "…For They Watch on Behalf of Your Souls"

According to Heb. 13:17 the basic thought underlying the entire ministry of elders is that they are to "watch" *on behalf of the souls* of

those placed under their care.

The word translated "watch" carries the thought in the Greek text of *never ceasing.* The elders, at all times, in every facet of their ministry, are to be watching *on behalf of the souls of those placed under their care (and, resultingly, their own souls as well).*

A similar expression is used in the Old Testament concerning shepherds in the house of Israel.

These shepherds were called "watchmen" (Isa. 52:7, 8; 56:10, 11; Jer. 6:16, 17), and they were *to watch* over the Jewish people (forming the house of Israel) in *an unceasing manner.* This ministry was also on behalf of the "souls" of the ones to whom they ministered, as well as their own "souls" (Ezek. 3:17-21; 33:2-20).

Paul, describing his own ministry, on a number of occasions in his writings set forth this *unceasing manner* which is to surround the ministry of elders:

> "…that *without ceasing* I make mention of you *always* in my prayers."
>
> "I thank my God *always* on your behalf…"
>
> "*Always* in every prayer of mine for you all…"
>
> "We give thanks to God and the Father of our Lord Jesus Christ, praying *always* for you."
>
> "We give thanks to God *always* for you all, making mention of you in our prayers; remembering *without ceasing* … For this cause also thank we God *without ceasing*…"
>
> "We are bound to thank God *always* for you … Wherefore also we pray *always* for you … But we are bound to give thanks *always* to God for you…"
>
> "…*without ceasing* I have remembrance of thee in my prayers night and day."
>
> "I thank my God, making mention of thee *always* in my prayers…" (Rom. 1:9; I Cor. 1:4; Phil. 1:4; Col. 1:3; I Thess. 1:2, 3; 2:13; II Thess. 1:3, 11; 2:13; II Tim. 1:3; Philem. 4).

It should be noted that most of the preceding references concern themselves with Paul ministering "incessantly" on behalf of other Christians, in view of *their calling, their spiritual maturity,* and *the coming kingdom of Christ.*

Paul conducted his ministry after this fashion, and elders today are to conduct their ministries after the same fashion.

Note two statements by Paul, with the author of Hebrews summing matters up in this respect:

> "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).
>
> "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting" (I Tim. 1:16).
>
> "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

To deal with how ministers in the Church are to conduct their ministry today, note Acts 6:1-4. Though these verses have to do with the apostles and believing Jews during the re-offer of the kingdom to Israel, rather than ministers in the Church per se, spiritual lessons pertaining to the matter at hand can be drawn from this passage.

In this passage, the believing Jews consisted of both those from the diaspora ('Grecians") and those native to the land ("Hebrews"). And a problem concerning the treatment of Grecian widows had arisen (v. 1).

The apostles, to solve the problem, told these Jews:

> "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (v. 3).

And the reason for this was to allow the apostles to give themselves "continually to prayer, and to the ministry of the word," rather than becoming involved in problems of this nature (vv. 2, 4).

This was done, the problem was evidently resolved, and the apostles were left free to give themselves completely unhindered to the ministry at hand (vv. 5ff).

In this same respect, Paul's entire ministry revolved around *prayer* and *the ministry of the Word,* with the uppermost thought in his mind always being the coming "salvation of the souls" of those to whom he ministered. Paul's letter to the Church in Colossae gives a classic example of how he conducted his ministry as a "watchman" *on behalf of the souls of those to whom he ministered.*

Because of the "hope" laid up for Christians in heaven, Paul did not cease to pray for those in Colossae.

His unceasing desire in his prayers was that each individual "might be filled with the knowledge ['mature knowledge' *(epignosis)*] of his will in all wisdom and spiritual understanding," resulting in these individuals walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge ['mature knowledge' *(epignosis)*] of God…" (Col. 1:3-5, 9, 10).

Paul was made a minister of what is known in Scripture as, "the mystery," which is *"Christ in you ['Christ (God's Messiah, the One Who will rule and reign) being proclaimed among you'], the hope of glory"* (Col. 1:25-27).

"The mystery" revealed to Paul through "the revelation of Jesus Christ" (personal appearance of Christ to Paul following his conversion [II Cor. 12:1-7; Gal. 1:12; Eph. 3:3]) pertained to the Jews and the Gentiles being *"fellowheirs,* and of the same body [the 'one new man' *in Christ*]" (Eph. 2:13-15; 3:6).

This is the same "inheritance" referred to in Col. 1:12. Those in Colossae *had been rendered fit* "to be partakers of *the inheritance* of the saints in light."

These individuals *had been rendered fit,* in an initial respect, through being saved and being placed "in Christ."

But the context carries matters beyond that. These individuals *had been rendered fit* through a true exercise of the ministry of elders, as the elders used the God-Breathed Word to lead them from immaturity to maturity, allowing the Spirit of God to progressively work the metamorphosis in their lives.

An individual *MUST* occupy a positional standing "in Christ" in order to possess "the hope of glory." But, as is evident from the text, or any related Scripture, this positional standing does not itself guarantee that the one "in Christ" will realize *the hope of his calling,* entering into *the inheritance of the saints.*

And because it is possible for individuals "in Christ" to not realize the hope of their calling, Paul made known details surrounding "the mystery" to those in Colossae, *"warning every man,* and *teaching every man* in all wisdom" in order that he might *"present every man* perfect ['mature'] in Christ Jesus" (Col. 1:25-28).

The Greek word translated "perfect" in Col. 1:28 is *teleios* — the noun

form of the same word also translated "perfect" in James 2:22, from the same root form as the word translated "end" in I Peter 1:9. James refers to *faith* "made mature," "brought to full development," "reaching its goal" through *works;* and Peter refers to *faith* being "approved," following the approval of *works,* subsequently reaching its proper "goal."

Thus, these verses pertain to future issues surrounding the judgment seat of Christ; and the thought of *presenting* "every man mature" in Col. 1:29 can only pertain to the same issues, at the judgment seat.

3) "…As Ones Having to Give an Account"

Elders, entrusted with a heritage, will one day be called upon to render an account concerning their faithfulness in *continually engaging in prayer and the ministry of the Word as "watchmen" on behalf of the souls of those in their heritage.*

> "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.
>
> Knowing therefore *the terror of the Lord* [at the judgment seat], we persuade men [to prepare themselves for that which will transpire at this judgment]" (II Cor. 5:10, 11a).

The word translated "terror" in II Cor. 5:11 is from the Greek word for "fear" *(phobos).* Its usage here is very similar to its usage in Heb. 10:31 — a verse referring specifically to the people of God (*cf.* vv. 26-30):

> "It is *a fearful thing* to fall into the hands of the living God."

Faithful Christians will have *NOTHING* to fear when they appear before the judgment seat of Christ; *BUT* for unfaithful Christians, the opposite will be true.

This will be "a fearful [a terrible] thing…"

Christians been misled into believing that every saved individual will stand as a victor before the judgment seat, to be praised, and then receive a reward.

This though is *NOT* the Biblical picture at all.

This is *a judgment seat!* And the issues of this judgment *will determine every Christian's position in the coming kingdom of Christ*.

(The Greek word translated "judgment seat" is *bema.* The word refers to a raised platform upon which a judge or magistrate would stand or sit, rendering decisions.

The word is used twelve times in the N.T.; and, aside from two references relative to a future appearance of Christians [Rom. 14:10; II Cor. 5:10] and one reference relative to the future inheritance of Abraham and his descendants [Acts 7:5], the word is consistently used in connection with a place where negative judicial decisions or acts occurred.

The word *bema* is used in Matt. 27:19 and John 19:13 as the place where Pilate sat when he delivered Christ to be crucified; it was the place where Herod sat when he made an oration, failed to give God the glory, was smitten by an angel of the Lord, eaten of worms, and then breathed out — expired, died [apparently eaten alive, from the order given in the text (Acts 12:21-23)]; it was the place where Paul was brought to be falsely accused, with the chief ruler of the synagogue [Sosthenes] being beaten before the *bema* [Acts 18:12, 16, 17]; and it was the place where Paul was again brought to be judged relative to his ministry, which set the course for his appeal to Caesar and eventual trip to Rome for trial and sentencing at Caesar's hands [Acts 25:6, 10, 17].

Refer to the author's book, *Judgment Seat of Christ*, for details surrounding Christians before the *bema.*)

The "watchmen" of Israel were to one day be called to render an account concerning how they had carried out their appointed ministry, and they would appear at this accounting in one of two fashions:

1) As ones who sounded the warning from God, delivering (saving) their own souls and the souls of those who had heeded the message (Ezek. 3:17, 19, 21; 33:5, 7, 9).

2) As ones who failed to sound the warning from God, failing to deliver (failing to save) their own souls and the souls of those who were to hear the message (Ezek. 3:17, 18, 20; 33:5, 7, 8).

For the latter, the "blood [the 'soul/life' is in the *blood* (Lev. 17:11; Isa. 53:12)]" of those who had not been warned would be required at the responsible "watchman's hand."

Many Christian ministers and teachers are quick to apply these verses in Ezekiel chapters three and thirty-three to the unsaved. But these verses have *NOTHING* to do with unsaved individuals.

These verses concern *Israel, watchmen placed over the house of Israel,* and *the saving or the losing of the souls of those comprising the house (both the watchmen and others comprising the house of Israel).*

And the *ONLY* counterpart in the New Testament would have to do with *the Church, watchmen placed over the flock,* and *the saving or the losing of the souls of those comprising the Church (both the elders and others comprising the Church).*

4. "…*That They May Do This with Joy and Not Groaning; for This Would Be Unprofitable for You*"

The sheep are to "depend upon and be submissive" to the shepherd's leadership as he "watches" *on behalf of their souls.* Otherwise, the shepherd's task *will NOT be one of joy,* and the sheep *will NOT profit* from his ministry on their behalf.

Joy for the shepherd and *profit* for the sheep have to do with both present and future values.

If the shepherd and sheep possess a proper relationship today, the sheep will be properly cared for, realizing "a profit"; and this will be to the shepherd's "joy." Then, before the judgment seat of Christ, when this proper treatment is reflected through the flock (and the shepherd also) realizing their calling, as they are shown to be "profitable servants," there will again be "joy" for the shepherd.

However, if the shepherd and sheep possess an improper relationship today, the sheep will be improperly cared for, realizing *NO* "profit"; and this will be to the shepherd's "dismay."

Then, before the judgment seat of Christ, when this improper treatment is reflected through the flock (and possibly the shepherd also) having failed to realize their calling, as they are shown to be "unprofitable servants," there will again be "dismay" for the shepherd (*cf.* Luke 12:42-48).

The "salvation" or "loss" of *the Soul* is the present great issue in Scripture confronting every Christian.

And the call, relative to this message, is the same for both elders and Christians placed under the ministry of elders:

Give heed to the Word of God, for this Word means EXACTLY what it says!

Appendix I

Faith and Works

Justification by Faith, Justification by Works

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?…

But wilt thou know, O vain man, that faith without works is dead?

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect?

And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Ye see how that by works a man is justified, and not by faith only" (James 2:14, 20-24).

James 2:14-26 has been an enigma over the years for many individuals studying the salvation message in Scripture. But that should *NOT* be the case at all, *UNLESS* a person tries to see the salvation which we presently possess — the salvation dealt with in Eph. 2:8, 9 — as the salvation or justification being dealt with in James.

Faith and works in relation to salvation or justification in James is completely consistent with and perfectly in line with the overall salvation message taught elsewhere in Scripture.

James is dealing with *the salvation of the soul* (James 1:21), *NOT with the salvation which we presently possess*; and, unlike the absence of works in connection with man in the salvation which we presently possess, works are presented after a different fashion in Scriptures dealing with the salvation of the soul, for man now appears in an active rather than a passive sense in the matter.

In James 2:14, two self-answering questions are asked. And the negative used in the Greek text (*me*) necessitates that the two questions be understood in a "no" respect.

A proper translation of this verse into English, with the Greek negative *me* in view, would read along these lines:

> "My Brethren, though a man say he has faith, but does not have works, he cannot profit, can he? Faith [*i.e.,* faith apart from works] cannot save him, can it?"

And farther down in the chapter, comments and examples are given concerning faith and works in relation to salvation.

In verse twenty-one, Abraham is seen as having been justified by works when he had offered his son on the altar, as seen in Gen. 22:1ff.

And, calling attention to Gen. 15:6, it is further stated in verse twenty-three that Abraham, at this same time, acted by faith; and God reckoned Abraham's faithfulness to him for righteousness.

The same account, Abraham offering his son, is referenced in Heb. 11:17. And in this verse, *faith to a saving of the soul*, as in James, is inferred from the way this chapter is introduced in the last two verses of the previous chapter.

> "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
>
> But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul [*lit.,* 'but of faith to a saving of the soul']" (10:38, 39).

With these two verses leading into and introducing chapter eleven, providing the subject matter, each reference to "faith" in the chapter should be understood in line with these verses, as *faith to a saving of the soul* (*i.e.*, "By faith [*to a saving of the soul*] Abel… Enoch…Noah…").

This chapter, as James 2:14-26, has to do with *present and future aspects of salvation, NOT with the past aspect.* And this chapter, *EXACTLY as in James, has to do with faith and works in relation to this salvation.*

Thus, that seen in *BOTH* James and Hebrews *has to do with the actions of individuals in relation to the salvation of the soul.*

Actually, in Scripture, there is *NO such thing as salvation apart from works,* whether past, present, or future aspects of salvation are in view.

As well, in Scripture, there is *NO such thing as salvation apart from grace and faith.* The wording in Eph. 2:8, "by grace…through faith," would apply not only to the past aspect of salvation, as seen in this verse, but to present and future aspects of salvation as well — *the salvation of the soul.*

> (Both "grace" and "faith" are seen in relation to the salvation of the soul in I Peter 1:9:
>
> > "Receiving the end ['goal'] of your faith, even the salvation of your souls."
>
> "Grace" *in relation to the salvation of the soul* in v. 9 is seen in vv. 2, 10, 13; and "faith" *in relation to the salvation of the sou*l is seen in vv. 5, 7-9.)

The salvation which we presently possess is wrought through Divine works — *the Spirit breathing life into the one possessing NO life* — and is based on a finished, Divine work, *the finished work of God's Son.*

Unsaved man is spiritually dead and *CANNOT* function in the spiritual realm. *He can do NO more than allow God to do a work on his behalf.*

BUT, once man has passed "from death unto life," coming into possession of *spiritual life, he can THEN be active in the spiritual realm.*

And, as *the ruined earth* was able to bring forth in Genesis chapter one after the Spirit of God had moved upon the face of the waters, God had spoken, and light had come into existence (vv. 2b, 3, 11), *ruined man,* as well, is able to bring forth following a Divine work on his behalf (Eph. 2:8-10).

Once man possesses spiritual life and is able to function in the spiritual realm, as in Hebrews chapter eleven or James chapter two, he, as the earth in Gen. 1:11, can *bring forth. BUT faith MUST precede and be inseparably connected with man bringing forth, producing works.*

And to understand how this all comes together, a principle from the Old Testament must be understood first.

An Old Testament Principle

To understand the proper relationship between faith and works in

the lives of the people of God, one *MUST* understand a principle set forth a number of places in the Old Testament. And this principle is presented in a dual sense in Genesis chapters eighteen and nineteen.

1) Genesis 18, 19

Genesis chapter eighteen begins with the Lord, accompanied by two angels, appearing to Abraham in the plains of Mamre. The Lord had come down to personally see if the report which He had heard about the things happening in Sodom and Gomorrah were true (vv. 20, 21).

> (The Lord, in His omniscience, didn't need to come down in this manner, for He already knew. But this is simply the manner in which Scripture, at times, presents matters of this nature.)

But, though the Lord said, "I will go down," He remained with Abraham while the two angels accompanying Him went on down into the Jordan plain, into Sodom (vv. 21, 22).

In that respect, did the Lord go down into the Jordan plain, as He said that He would? Or did the two angels alone go down into the plain?

To address these questions, note something very similar, presented after a different fashion, in chapter nineteen. The two angels, having seen first-hand that which was happening in Sodom, told Lot to take his family and leave the city. Sodom, along with three other cities of the plain (Deut. 29:23), was about to be destroyed.

> "For we [the two angels] will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it" (v. 13).

Further down in the chapter, after Lot and his family had lingered in the city, the two angels took them by their hands and led them outside the city (vv. 15, 16). Then, *ONCE this had been done, and Lot and his family were subsequently safe in Zoar*, a nearby city which was spared (vv. 17-23),

> "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (v. 24).

Who destroyed the cities of the plain?

First the angels said that they would destroy Sodom (with the other three cities not mentioned at this point), and they further stated that the Lord had sent them to destroy Sodom.

But, at the time of the destruction, the Lord is seen destroying Sodom, Gomorrah, and the other two cities (*cf.* Deut. 29:23).

Did the angels bring about this destruction, as they said they would do?

Or did the Lord bring about this destruction, as the text goes on to state?

> The principle seen in these two chapters has to do with angels acting under God's fixed laws, with their actions being seen as the actions of the One Who established these laws.
>
> Thus, matters can be stated either way, as seen in the chapter.
>
> T*he two angels going down into Sodom is ALSO seen as the Lord going down into Sodom, and the two angels destroying the cities of the plain is ALSO seen as the Lord destroying the cities of the plain.*

God governs the universe through angels in this manner. Angels, placed by the Lord in regal positions throughout the universe, govern the universe under fixed laws. And, through so doing, their actions are seen as the Lord's actions.

To see the converse of this, note Satan's actions at the time of his fall.

Satan had been placed over the earth, as the earth's ruler. But the day came when he stepped outside the fixed laws under which he ruled and, on his own, sought to occupy a higher regal position than the one in which God had placed him. Accordingly, his actions ceased to be God's actions, being his own. And this resulted in his fall and subsequent judgment (*cf.* Isa. 14:12-17; Dan. 4:17, 25).

2) Numbers 13, 14; Joshua 6-8

This same principle is seen again in the account of the Israelites under Moses at Kadesh-Barnea, and again thirty-eight years later under Joshua after the Israelites had crossed the Jordan River.

The Israelites, in both instances, were to go into the land and slay or drive out every single inhabitant (Deut. 7:1ff).

The Israelites, going into the land with this goal in view, were to "diligently keep the commandments of the Lord…his testimonies, and his statutes" (Deut. 6:17).

And they were to go into the land *believing that God would do that which He had stated that He would do:*

> "And the Lord thy God will put out these nations before thee by little and little: Thou mayest not consume them at once, lest the beasts of the field increase upon thee.
>
> But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.
>
> And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them" (Deut. 7:22-24).

God had commanded His people to go in and take the land, and He had told them what He would do as they entered the land to take it.

Going into the land, they were to act completely *by faith, believing God* (*cf.* Heb. 11:29, 30). And, *remaining in the realm of faith, their actions would be the Lord's actions.*

Though the Israelites would be slaying the enemy, acting within the realm of faith, the Lord would be slaying the enemy. The Lord would be going ahead of them and delivering the enemy into their hands.

The same picture is seen, though from a different perspective, through the angels acting under fixed laws in Genesis chapters eighteen and nineteen.

Under Moses at Kadesh-Barnea though, failure rather than success is seen.

Twelve spies had been sent into the land to spy out the land.

After forty days and nights they brought back a report concerning the land and the people therein — a land flowing with milk and honey, inhabited by a strong people, some of gigantic stature.

Two of the spies, Caleb and Joshua, then rendered *a positive statement* concerning entering the land, with Caleb calming the people and exhorting them, saying,

> "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:30).

But the other ten followed with *a negative and false statement* concerning entering the land.

They said:

> "We be not able to go up against the people; for they are stronger than we" (Num. 13:31).

The people believed the false statement of the ten spies, began to murmur against Moses, and sought to appoint a new leader and return to Egypt (Num. 14:1-4).

And, as a result, in the words of Heb. 6:4-6 — which, drawn from the account in Num. 13, 14 (*cf.* Heb. 3:1-4:17), has to do with Christians doing *EXACTLY* the same thing in the antitype relatively to the heavenly land of their calling and its inhabitants (Satan and his angels) — the Israelites *fell away* at Kadesh-Barnea; and it was then *impossible* "to renew them again unto repentance [unto a change of mind]."

At this point in the account, the Israelites committed a sin referred to in Num. 15:30 as *a presumptuous sin* and in Heb. 10:26 as *a sin for which there was NO sacrifice, with NOTHING but judgment then awaiting the nation.*

And, because of the particular nature of this sin, God *WASN'T* going *to repent;* that is, God *WASN'T going to change His mind* (this is the "repentance" also referred to in the antitype, in Heb. 6:6).

The very next day, the generation of Israelites under Moses repented, changed their minds, and sought to enter the land and defeat the enemy.

BUT, God DIDN'T repent, DIDN'T change His mind. God COULDN'T change His mind and, at the same time, remain true to His Word.

God was *NO longer* among them with respect to their entering and taking the land. God would *NO longer* go before them and deliver the enemy into their hands.

And, as a result, the Israelites attempting to enter the land the next day and overthrow a stronger enemy were themselves overthrown and driven back.

Their actions were their own, *NOT* the Lord's (Num. 14:40-45). And their actions were performed *separate from faith,* for they went forth contrary to that which God had told them.

Thus, *defeat,* not victory, could only have been their lot.

As a result of that which occurred at Kadesh-Barnea, over the next thirty-eight years the entire generation of Israelites twenty years old and above, save Caleb and Joshua, died in the wilderness, outside the land.

Then, once these years had passed and those in the previous generation had died, Joshua, about to lead the second generation of Israelites into the land, sent two spies into the land ahead of the nation.

And upon their return, they said to Joshua:

> "Truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint because of us" (Joshua 2:24).

The Israelites this time, unlike the previous generation under Moses, believed God and prepared to enter the land and trust the Lord to deliver the enemy into their hands.

After crossing the Jordan River, the first battle involved the destruction of Jericho. And the Israelites, believing God, experienced victory (Joshua 6:1ff).

The next battle involved the destruction of Ai. The city was not deemed large enough to require the entire Israeli army, so only about three thousand men were sent to take and destroy Ai. But, unlike the battle of Jericho, the Israelites were soundly defeated and driven back, with a number being slain (Joshua 7:1-5).

Joshua, seeking the Lord's face concerning the reason for this defeat, was told by the Lord, "Israel hath sinned…"

Then, seeking that referred to by the Lord, Joshua found an Israelite (Achan) who had kept forbidden spoils from the previous destruction of Jericho.

There was sin, unfaithfulness, in the camp. The matter was taken care of, and then the inhabitants of Ai could be defeated, with the Lord delivering the city into the Israelites' hands (Joshua 7:6ff).

Thus, as long as the Israelites went forth in the realm of *faith,* the Lord gave the victory.

The battle was the Lord's. *It could be said that the Israelites destroyed Jericho and Ai, along with their inhabitants; and it could also be said that the Lord destroyed these two cities, along with their inhabitants.*

3) I Samuel 17

This same principle is seen again in the account of David slaying Goliath.

David was *an unproven* "youth" in battle (probably in his late teens), going up against "a man of war from his youth." This man of war, Goliath, was the Philistine army's champion and stood between nine and ten feet tall (I Sam. 17:4, 33).

Goliath, to meet David, came out with full armor, carrying a spear and a sword, with a shield-bearer moving with him. The coat on his armor alone weighed about one hundred twenty-five pounds and the head of the spear weighed about fifteen pounds (I Sam. 17:5-7, 41ff).

On the other hand, David refused to wear armor as he went forth, for "he had not proved" himself in battle.

He went forth to meet Goliath *WITHOUT armor or a shield-bearer* and *WITH ONLY a sling and five smooth stones* which he had picked up in a nearby brook and placed in his bag (I Sam. 17:39, 40).

He though would need no armor or shield-bearer and would need only one of the five stones. And the reason is seen within David's words to this gigantic champion of the Philistine army:

> "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.
>
> This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.
>
> And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands" (I Sam. 17:45-47).

David went forth *by faith.* He went forth believing God, knowing that God would remain true to His Word and deliver the Philistine into his hands.

Acting apart from the Lord, David would have been powerless. He would have easily been defeated and slain by the Philistine.

But, acting by faith, *David could ONLY be victorious; acting by faith, David easily defeated the Philistine champion.*

David slew Goliath. But it could also be said that the Lord slew Goliath.

This is the same principle seen in the actions of the two angels in Genesis chapters eighteen and nineteen.

Acting under fixed laws, the actions of these angels were seen as the Lord's actions; and *acting by faith,* David's actions were seen as the Lord's actions.

Thus, comparing these accounts in Genesis, Numbers, Joshua, and I Samuel, *acting by faith can ONLY be seen as acting under a fixed Divine law which CANNOT change.*

From Faith to Faith

"Faith" is simply *believing that which God has to say about a matter.*

And, in the realm of *faith and works,* acting by faith is not acting in a realm where one seeks to go out to do a work for the Lord. Rather, acting by faith is completely stepping aside from one's own self and allowing the Lord to do a work through the one exercising faith.

And, acting in this manner, the work done through the one exercising faith will be the Lord's work; it will be a work emanating out of faith and performed in the spiritual realm, completely apart from the man of flesh.

The Christians' works tried at the judgment seat will fall into two categories, described by "gold, silver, precious stones" and "wood, hay, stubble" (I Cor. 3:12ff).

The former works (described by "gold, silver, precious stones") *will emanate OUT OF faith and will be works which the Lord performed through the individual.* These works will endure the testing through fire, for they will be *the Lord's works.*

The latter works (described by "wood, hay, stubble"), on the other hand, *will be those performed SEPARATE FROM faith, by the individual himself, through the energy of the flesh.* The Lord will have had *NOTHING* to do with them, and they will be burned by the fire.

The Christian life is one where two things must be operable throughout : "grace" and "faith."

"Grace" can be defined as *that which God is able to do entirely apart from human intervention.* And "faith," as previously seen, is simply *believing that which God has to say about a matter.*

If one moves outside the realm of "grace," he moves outside the realm where God can be active in his life, for God always acts in the realm of grace.

And, correspondingly, if one moves outside the realm of "faith," he moves outside the realm where he can be acceptable to God, or where God can be pleased with his actions (Heb. 11:6).

As previously shown, both "grace" and "faith" are seen operable not only in the salvation which we presently possess (Eph. 2:8, 9) but also in the salvation of the soul, the present and future aspects of salvation (I Peter 1:2ff).

Thus, it should be a simple matter to see and understand that "grace" and "faith" *MUST always be operable at any point in the overall salvation message* — past, present, or future. Man has been saved by grace through faith; man is being saved by grace through faith; and man is about to be saved by grace through faith.

But, since man's works *CANNOT* enter into the realm where God's grace exists, *HOW* can grace and works co-exist in connection with the saving of the soul in James 2:14ff?

Note Rom. 11:6:

> "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

It is *man's works which CANNOT enter* (Eph. 2:8), *NOT God's works.* And *God's works MUST ALWAYS enter into the matter.*

Note *salvation by grace* which we presently possess. This salvation is a Divine work (the Spirit moving, God speaking, light coming into existence), which is based on another Divine work — Christ's finished work at Calvary. And since a continuing work of grace is also involved in the continuing aspect of salvation (the salvation of the soul), *God's works, not those of man, MUST likewise be seen throughout.*

Romans 4:1-4 clearly reveals that *works emanating from the flesh, from man* (vv. 1, 2), *CANNOT* enter into the realm of either "faith" (v. 3) or "grace" (v. 4).

The works *MUST* be *God's works being performed through an individual exercising "faith,"* as in James 2:21-24 and Heb. 11:17. And since they

are *God's works, "grace" can enter into the matter;* and since they are *works being done through man, "judgment" on the basis of works can occur.*

Judgment on the basis of works will separate that performed *by faith* (God's works performed through the one exercising faith) from that performed *apart from faith* (man's works performed in the energy of the flesh, apart from God).

The difference in the two types of works will be "revealed by ['in'] fire; and the fire shall try every man's work of what sort it is."

Works emanating out of faith *will remain;* they *will endure* the fire.

But works performed apart from faith *will be destroyed;* they *will be burned* by the fire (I Cor. 3:11-15).

Remaining works will result in that which awaits the faithful; and *burned works* will result in that which awaits the unfaithful.

(Note in the preceding respect the importance of preaching the Word [II Tim. 4:2], the importance of *proclaiming what God, NOT man, has to say about a matter.*

The simple and clear proclamation of *the Word of God ALONE, with the proclaimer adhering thereunto*, will result in man's actions becoming the Lord's actions.

BUT, anything short of this…)

Appendix II

The Hope

The God-Provided Encouragement, Motivation

"For the grace of God that bringeth salvation hath appeared to all men,

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for *that BLESSED HOPE*, and the glorious appearing of the great God and our Saviour Jesus Christ [*lit*., 'Looking for *that BLESSED HOPE*, which is the appearing of the glory of the great God, Who is our Saviour Jesus Christ'];

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

("*HOPE*" as it is used in both the N.T. and in Christian circles is seldom the same. And this is particularly true concerning "*that BLESSED HOPE*" in Titus 2:13.

"*That BLESSED HOPE*" in this verse is almost universally used, and consequently abused, in Christian circles to reference *the rapture.* And this is done even in the face of what the verse itself clearly states.

"*That BLESSED HOPE,*" as clearly seen in both the text and context, has to do, *NOT with the rapture, but with "the appearing of the glory of Christ," i.e., with Christ's appearance in all His glory at the end of the Tribulation.*

Beyond the preceding, *the rapture is NEVER presented in Scripture as "a HOPE."* The manner in which "*HOPE*" is used in this verse, contextually, has to do with the expectation of something which, for Christians, may or may not be realized — *Christians having a part with Christ in His glory when it is revealed in that coming day* [*cf*. Titus 1:2; 3:7].

> The tragedy of misusing Titus 2:13 after the manner seen throughout Christendom today is the same tragedy seen through the misuse of any passage of Scripture after a similar fashion. The subject which one attempts to erroneously deal with [*the rapture,* in this case] is often *corrupted,* and that which the passage actually does deal with [*Christ's appearance in glory,* in this case] is invariably *done away with*.)

According to I Peter 3:15, *Christians are to be active, NOT passive, "ready ALWAYS to give an answer to every man that asketh you a reason of the HOPE that is in you* with meekness and fear."

In introductory verses to the book, this is called "a lively ['living'] *HOPE*"; and it is made possible through "the resurrection of Jesus Christ from the dead" (1:3). Christ lives, and those "in Christ" are being called *to live, beyond resurrection, in glory with Him.*

HOPE in I Peter is associated with "an inheritance" (1:4), a future "salvation" (1:5 ["the salvation of your souls"; v. 9]), and "honour and glory at the appearing of Jesus Christ" (1:7; *cf.* I Peter 4:12, 13).

When Christ appears, Christians will appear with Him in glory; and it is different facets of this entire matter — ruling as co-heirs with Christ, realizing the salvation of their souls — which Christians are exhorted *to ALWAYS be ready to provide a RESPONSE to ANYONE who asks "for a reason of the HOPE" which lies within.*

In Heb. 6:11, 12, the "*HOPE*" to be held by Christians is laid out in a very simple fashion: that "through faith and patience" (during present time) they would be able to "inherit the promises" (during future time).

Exercising "faith" is simply *believing that which God has to say about a matter,* resulting in the person who exercises faith acting accordingly.

THEN, Hebrews chapter eleven, the great chapter on faith, toward which everything in the preceding part of the book builds, provides numerous examples of faith: *"By faith Abel…By faith Enoch…By faith Noah…By faith Abraham…"*

(Contextually, the words "through faith" or "by faith," throughout Heb. 11, *can be understood ONLY ONE WAY*.

Note the verses leading into ch. 11 [10:35-39], dealing with those who "believe [exercise 'faith'] to the saving of the soul" [v. 39]. Then ch. 11 simply continues this thought, showing different facets of the way ch. 10 ends, *different facets of exercising faith "to the saving of the soul."*

In this respect, each time "through faith" or "by faith" is used throughout the eleventh chapter, "the saving of the soul," leading into this chapter, *should be understood as THE OBJECT of faith* — *i.e.*, "through faith [to the saving of the soul]…" or "by faith [to the saving of the soul]…")

Hebrews chapter twelve, immediately following, forms *the capstone to the whole matter*. The fifth and last of the five major warnings comes into view — a direct reference to the rights of the firstborn (all the warnings have to do with these rights, though viewed from different facets of the overall subject) — and Christians are exhorted to run the race set before them after such a fashion that they will one day be accorded the privilege of realizing these rights.

Exercising "patience [*lit.*, 'patient endurance']" has to do with the manner in which one runs the race (*cf.* 12:1).

This is *a race of the faith* (I Tim. 6:12; Jude 3), to be run continuously for the entire duration of the Christian life.

This is a race over the long haul — not one for sprinters, but *one for marathon runners* (though the runners may be called upon, at times, to sprint in the race). And Christians are *to properly pace themselves so that they will be able to victoriously complete the race.*

The "inheritance" lying out ahead is the object of a Christians' *HOPE;* and one day realizing that which God has promised is, within the text, to be wrought *through patient endurance in the race of the faith.*

"Faith" and "patient endurance" are inseparably linked after this fashion with the subject at hand — inheriting the promises.

Hebrews 10:23-25 presents a companion thought.

In verse twenty-three, Christians are told:

> "Let us hold fast the profession of our faith without wavering [*lit.,* 'Let us hold fast *the confession of OUR HOPE* without wavering']."

And the whole idea, contextually, behind Christians assembling together today (v. 25) is to "consider one another" and "provoke [one another] unto love and to good works," *with this HOPE in view.*

Christians are to assemble together *to discuss* that which lies out ahead, *pray* for one another, and *exhort* one another; and they are to do this "so much the more," as they "see the day approaching [*that coming day when their HOPE will be realized*]" (vv. 24, 25).

This is "*that BLESSED HOPE*" in Titus 2:13, which is to be *a purifying HOPE.* And Christians are exhorted to "live soberly, righteously, and godly, in this present world," *with a view to one day realizing this HOPE* (v. 12).

> ("*That BLESSED HOPE,*" as previously seen, *is NOT Christ's return per se* [*particularly NOT His return for Christians at the end of this present dispensation, as often taught*].
>
> Rather, "*that BLESSED HOPE*" has to do with "the appearing of the glory of the great God, Who is our Saviour Jesus Christ" [v. 13, literal rendering], a glory which will not be revealed until Christ returns at the end of the Tribulation. And the "*HOPE*" aspect has to do with *the expectation [which may or may not be realized] of our having a part with Christ in His glory when it is revealed.*

The subject matter of Titus, the context of Titus 2:13, and the construction of the Greek text of this verse would *ALL necessitate the previous corrected translation and understanding of this verse.*

The subject matter in Titus has to do with life in the coming age, the Messianic Era, NOT with eternal life, NOR with the rapture [*cf.* 1:2; 3:7 (contextually, the word translated "eternal" in both verses — Gk., *aionios* — should be translated, "age-lasting," *i.e.*, referring to the 1,000-year Messianic Era)].

[*Ref.* Chapter III and Appendix I in the author's book, *In the Beginning*].

The context of Titus 2:13 has to do *with present, proper Christian living, with a view to life with Christ in His kingdom in the coming age* [1:13; 2:12-14].

And in the Greek text of Titus 2:13, as previously seen, "the appearing of the glory" *is a further explanation and description of "that BLESSED HOPE."*

*A*lso, in the continuing part of the verse, the structure of the Greek text is the same as in the previous part: "Our Saviour Jesus Christ" is a further explanation and description of "the great God."

With these things in mind, note once again how the complete verse could be better translated,

"Awaiting *that BLESSED HOPE*, which is the appearing of the glory of the great God, Who is our Saviour Jesus Christ."

And, as previously stated, this "*HOPE*" surrounds *the thought of Christians having a part with Christ in His glory at this time — a central teaching of the Book of Titus.*

Titus 2:13, much like I Thess. 1:10; 5:9; II Thess. 2:1, 3; Rev. 3:10, is another one of the verses Christians have misused, attempting to apply the verse and the expression from the verse, "*that BLESSED HOPE,*" *to the rapture*.

And, as also previously stated, the tragedy of this can be seen in what this does to the true subject matter of the verse [also done in the previously referenced verses in I, II Thessalonians and Revelation].)

With Confidence and Rejoicing

Christians are to hold fast *the HOPE* set before them after a revealed two-fold fashion — *with CONFIDENCE and REJOICING* (Heb. 3:6).

The word "confidence" is a translation of the Greek word, *parresia,* meaning *"to be BOLD, COURAGEOUS, OPEN or PLAIN" about a matter.*

And the word "rejoicing" is the translation of the Greek word, *kauchema, meaning* "to take *PRIDE* in something," resulting in an individual having "something to *BOAST* about."

Parresia is used a number of times in the N.T. *in the sense of being "OPEN" or "PLAIN" about matters, with NOTHING being hidden.*

Jesus spoke *OPENLY* and *PLAINLY* to His disciples and the people of Israel (Mark 8:32; John 16:29; 18:20), though, because of the nation's rejection of Him, the day came when *He "walked NO more OPENLY among the Jews"* (John 11:54).

And it was because of this same rejection that Jesus had previously begun to teach through the use of parables (Matt. 13:10-15).

Parresia is also used in the N.T. a number of times in the sense of being "*BOLD*" or "*COURAGEOUS*" about matters.

Peter and John, standing before Annas the high priest, and others, exhibited "*BOLDNESS*" as Peter spoke; and those hearing Peter "*MARVELED*," recognizing that both men exhibited these qualities *because* "they had been with Jesus" (Acts 4:5-13; *cf.* v. 31).

Then Paul, at the end of his epistle to the Ephesians, requested prayer on his behalf:

> "…that utterance may be given unto me, that I may open my mouth *BOLDLY,* to make known the mystery of the gospel" (6:19).
>
> (Note that the thought of "*OPENNESS*" or "*PLAINNESS*" would also have to be included within the idea conveyed by "boldness" in the preceding passages [*cf.* II Cor. 3:12; 7:4; see also Phil. 1:20; I Tim. 3:13; Heb. 4:16].
>
> And "the mystery of the gospel" which Paul referenced in Eph. 6:19 had to do *with "that BLESSED HOPE," NOT with the gospel of grace*.)

Then the word *kauchema* (translated "rejoicing"), or the verb form of this word *(kauchaomai*), is also used a number of times in the N.T. The word is translated three different ways in Scripture (KJV) — "boast," "glory" (used in the sense of 'boast' or 'pride'), and "rejoice" (*cf.* Rom. 2:23; 4:2; 5:2; II Cor. 1:14; 5:12; 9:3).

The thought of "*REJOICING*" (as in Heb. 3:6; *cf.* Phil. 1:26; 2:16), rather than being derived from the meaning of *kauchema,* appears to be derived more from the result of what this word means. That is, *kauchema* means *"to take PRIDE in something," resulting in the person having "something to BOAST about"*; *and "REJOICING" would emanate out of the person being placed in this position.*

Firm unto the End

When a Christian is told to be "ready always to give an answer to every man that asketh you a reason of the *HOPE* that is in you,"

> He *is to be OPEN about the matter.*
> *He is to exhibit PLAINNESS of speech.*

He is to be BOLD and COURAGEOUS as he expresses himself.

And he is to take PRIDE in the matter, for he has something to BOAST about.

He has been extended an invitation to ascend the throne with "the King of kings, and Lord of lords" to rule as co-heir with Him in His kingdom.

He possesses the HOPE *of having a part in what Scripture calls, "so great salvation" (Heb. 2:3), which is the greatest thing God has ever designed for redeemed man.*

And THIS is what Christians are to be OPEN and PLAIN about, exhibiting boldness.

Christians are to tell it *EXACTLY* as it is presented in Scripture, regardless of what others may say or think.

And they are to be *BOLD* and *COURAGEOUS* as they relate *EXACTLY* what Scripture states, *knowing that they have something of INCALCULABLE value, something they can BOAST about* (*cf.* Matt. 10:32, 33; II Tim. 2:10-13).

Christians have been saved for *a revealed PURPOSE, which has to do with future REGALITY as CO-HEIRS with Christ in the KINGDOM.*

Christians are to SET their course STRAIGHT and HOLD it there, NOT deviating.

And they are to HOLD their course, after THIS fashion, "FIRM unto the END" (Heb. 3:6), allowing them to one day realize "so great salvation," the salvation of their soul.

Appendix III

Man's Creation, Fall, Salvation

The Reason for Man's Salvation Can ONLY Be The Same As the Reason for His Creation and Fall

"In the beginning God created the heaven ['the heavens'] and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light…

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:1-3, 26-28).

God's creation of the material universe and the establishment of His universal government preceded the creation of man by at least one age, possibly by a number of ages.

The length of this period of time is completely unrevealed in Scripture, and the only events occurring throughout this period which God has seen fit to reveal to man in His Word are events having a direct bearing upon the reason for man's existence on the earth.

Scripture reveals God's original establishment of the government of the earth (Ezek. 28:14), the fall and disqualification of the earth's first ruler (Isa. 14:12-14; Ezek. 28:15), and both the immediate and far-reaching results of the fall and disqualification of this ruler (*cf.* Gen. 1:2a; Isa. 14:15-17; Jer. 4:23-28; Ezek. 28:16-19).

The immediate result was a ruined kingdom — a kingdom becoming "without form, and void," with darkness covering "the face of the deep ['raging waters' covering the darkened, ruined kingdom]" (Gen. 1:2a).

And the far-reaching results — still future today — will be a removal and replacement of the incumbent ruler from his appointed position of power and authority and his eventual consignment to a prepared "lake of fire" (Matt. 25:41; Rev. 20:10).

God revealed these things about Satan and the earth *in order that man would be able to clearly see and understand the reason for his existence.*

God's creation of the material universe, His establishment of a universal government, the subsequent rebellion of one provincial ruler within this established government (the rebellion of Satan, with a segment [one-third] of his angels), and the resulting ruin of Satan's kingdom (the earth), *ALL preceded and anticipated man's creation.*

And not only has God revealed these things, but He has also revealed *the END of the matter.* He has also revealed that which will occur relative to Satan and his kingdom *AFTER man takes the sceptre.*

From the Beginning

Viewing the matter from the beginning, *man was NOT to rule over a kingdom associated in any manner with the prior ruin.*

The earth, which *had become* "without form and void" when God's original appointed ruler sought to exalt his throne (Gen. 1:2a), *was restored, in a complete and perfect manner, immediately prior to man's creation* (Gen. 1:2b-25).

God restored the ruined material creation, with a view to *a new provincial ruler — MAN — taking the sceptre.* And this is something which He revealed immediately following the earth's restoration:

> "Let us make man in our image, after our likeness: and *let them have dominion* [Heb., *radah*, 'rule,' 'let them rule']…" (Gen. 1:26; *cf.* vv. 27ff).

(That is, *man was to rule that which had just been restored, ruling in the place of, in the stead of, the disqualified incumbent ruler.*

And man, created to rule the restored domain, would be created *from the ground of the restored domain* [Gen. 2:7].)

Thus, God not only *clearly revealed* His reason for the restoration of the ruined material creation but also His reason for the creation of man.

The material creation had been restored *for MAN*, and man was about to be brought into existence to replace the incumbent ruler and those ruling with him (Satan and his angels).

And, with God's statement to this effect, note two *established, unchangeable facts* concerning man, revealed immediately preceding his creation:

1) Man was to be brought into existence to rule the earth.

2) This rule would be realized in conjunction with the woman, who would be formed from a part of the man following His creation (*cf.* vv. 27, 28).

God said, prior to man's creation, "…let *them* have dominion [*the man and the woman together*]…" (vv. 26-28).

Then, Genesis chapter two provides a number of details concerning man's creation (v. 7), the removal of a rib from Adam which God used to make the woman (vv. 21, 22), and the relationship of the woman to the man (vv. 23, 24).

This is the way God established matters in the beginning, and that which God established in the beginning *DOES NOT change, it CANNOT change,* as one moves through Scripture.

At any point in Scripture, following that which God established and revealed in the opening two chapter of Genesis, the man and the woman are seen occupying *this SAME inseparable relationship together — a regal relationship, having to do with the government of the earth.*

It matters not whether it's a man and wife in their fallen state, God and Israel, or Christ and the Church, *this established relationship holds true. It MUST, for God Himself established this unchangeable relationship.*

The man and wife are to presently be "heirs together of the grace of life" and foreshadow, within this God-established relationship existing during Man's Day, the future relationship which will exist between

Christ and His wife in the Lord's Day (Eph. 5:21-33; I Peter 3:7).

God took Israel as His wife in the Old Testament theocracy. God had to possess a wife in order to reign in the theocracy, for that is the manner in which He Himself established matters in the beginning.

Then, God later divorced Israel because of harlotry.

But, in the future restored theocracy, God will have restored and remarried Israel (*cf.* Isa. 1:21-2:5; Jer. 3:1ff; Hosea 2:2, 3; 14:1ff; Rev. 19:1-6).

After *the SAME manner*, Christ will one day take a wife.

And the Spirit of God is in the world today searching for a bride for God's Son, For *the Son CANNOT reign apart from possessing a wife.*

Again, this is a matter established by God in the beginning, and *it CANNOT change* (Gen. 24:1ff; Eph. 5:21-33; Rev. 19:7-9).

Satan's Action, Adam's Action

Understanding this established relationship will explain both Satan's initial action and Adam's resulting subsequent action in Genesis chapter three.

Satan knew full-well the reason man had been created, with the woman removed from the man.

And he also knew full-well the relationship existing between the man and the woman.

He knew that Adam *couldn't* rule apart from Eve. And, knowing this, he directed his efforts toward the woman, seeking to bring her into a state in which she *COULDN'T* rule.

Satan deceived Eve into eating fruit from the tree of the knowledge of good and evil, contrary to God's command. And once Eve had disobeyed God, she was no longer in a position to rule with Adam, which meant that Adam *COULDN'T* rule.

A part of Adam's very being — *bone of his bones, and flesh of his flesh* (2:23) — was *NO longer* in a position to rule, preventing him from ruling.

Thus, Adam, in this condition — *an incomplete being* — was left with *ONLY one choice.*

Eve had to be redeemed. And there was *only ONE way* in which this could be done.

Adam, taking *the ONLY course available*, partook of the tree of the knowledge of good and evil as well (Adam could *ONLY* drop to Eve's level, *NOT* she rise to his).

And Adam did this with a view to *redemption* and his one day being able to occupy, *as a complete being* (the man and woman together), the position for which God had created man.

Comparing type and antitype, all of this can be clearly seen. The second Man, the last Adam, found His bride in the same fallen state; and He took *the ONLY course available.* He Who knew no sin was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21).

As the first man, the first Adam, *COULDN'T* reign apart from the one in a fallen state — his wife — *NEITHER* can the second Man, the last Adam.

And since man is to ultimately realize the purpose for his creation in the beginning, it *MUST* be recognized that both the first Adam and the last Adam took *the ONLY course available* as it pertains to the reason for man's existence and the sin question.

To properly understand the actions of either Adam in Eden or Christ at Calvary, one account *MUST* be studied in the light of the other.

That is to say, type and antitype MUST be studied together.

Man's redemption — wrought through Christ's finished work at Calvary — has its direct connection with that revealed in Genesis surrounding the reason for man's creation, Eve's subsequent fall because of Satan's deception, and Adam's resulting subsequent act.

"Salvation" in Scripture is connected with *regality, NOT, with a rescue or deliverance from the lake of fire, as man often presents the matter.*

Though the lake of fire *does await* individuals rejecting Christ's finished work at Calvary, viewing salvation with respect to a deliverance from the lake of fire is really *NOT the correct Biblical approach.*

The lake of fire was prepared for "the devil and his angels," *NOT for man* (Matt. 25:41). It was prepared for the ones originally ruling the earth who *rebelled against God's supreme regal power and authority.*

In this respect, the lake of fire has its connective origin *with regality as it pertains to the earth — the SAME as the purpose for man's salvation.* And this connective origin of the lake of fire with regality and the earth is why man, rejecting God's remedy for sin, will end up in this place.

Fallen man will have rejected that which has to do first and foremost with *regality and the earth.* He will have rejected a salvation *which finds its revealed purpose in the reason for man's creation and subsequent fall.*

And man, rejecting a salvation of this nature, is doing little more than *rebelling against God's supreme regal power and authority* — the same as Satan and his angels had done, though after a different fashion.

Thus, though the lake of fire was originally prepared for angelic beings who had rebelled against God's supreme regal power and authority, man, also rebelling in a manner which has to do with regality and the earth, will be cast therein as well.

(Note that this is also why there is a reference to the lake of fire relative to the judgment of unfaithful Christians, though referenced in a metaphorical respect [*cf.* Matt. 13:47-50; Rom. 8:13; Rev. 2:11; 21:7, 8[.

Such Christians, through unfaithfulness, will have done *EXACTLY* the same thing relative to the reason for man's existence which the unsaved, through lack of faith, will have done.)

Appendix IV

The Preaching of the Cross

Messages for Both the Saved and the Unsaved

Part I

"For the preaching of the cross is to them that perish [*lit*., 'that are perishing'] foolishness; but unto us which are saved [*lit*., 'which are being saved'] it is the power of God…

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified…

That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory" (I Cor. 1:18; 2:1, 2, 5-8).

In Scripture, there is a preaching of the cross to the *saved*, and there is a preaching of the cross to the *unsaved*. And the former is dealt with *far more extensively* in Scripture than the latter.

Salvation by grace through faith, having to do with the preaching of the cross to the unsaved, as seen for example in Eph. 2:8, 9, is *NOT the main message of Scripture:*

> "For by grace are ye saved [*lit*., 'you have been saved"] through faith; and that not of yourselves: it is the gift of God:
> Not of works, lest any man should boast" (vv. 8, 9).

Rather, the main message of Scripture is seen *in what salvation by grace through faith allows and where it takes an individual.* Salvation by grace through faith, as seen in Eph. 2:8, 9 — a passing "from death unto life" (John 5:24; Eph. 2:1, 5) — takes an individual to that seen in Eph. 2:10, which is another way of expressing the preaching of the cross to the saved:

> "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (v. 10).

Twofold Nature of the Preaching of the Cross

No single book in Scripture deals principally with salvation by grace through faith, *NOT* John's gospel (as taught by many), *NOT* any of the Pauline epistles, Hebrews, the general epistles, or any other book in Scripture, both Old and New Testaments.

Again, salvation by grace through faith, though usually dealt with extensively by man, is simply *NOT* the main message of Scripture.

ALL Scripture, after one fashion or another, deals *principally with the preaching of the cross to the saved*, not to the unsaved.

ALL Scripture is in line with the manner in which the matter was originally set forth in the opening thirty-four verses of Genesis (1:1-2:3) — *showing the manner and time which God uses to restore a ruined creation (six days time, with a view to a subsequent seventh day rest, foreshadowing 6,000 years of restorative work, followed by 1,000 years of rest).*

T*he first day's restorative work* can only foreshadow God's beginning restorative activity for ruined man (salvation by grace through faith). And *God's continued restorative work during the subsequent five days* can only foreshadow a continued restorative activity for man (things beyond salvation by grace through faith). And *ALL* is with a view to *a seventh-day rest*.

The preceding is not to undermine, in any way, the importance of the preaching of the cross to the unsaved, for a person can't get

to the preaching of the cross to the saved apart from beginning with the preaching of the cross to the unsaved. Rather, attention is simply being called to the manner in which God has structured His Word relative to these two aspects of the preaching of the cross.

To illustrate from Genesis chapters one and two, it is to say that a person *CAN'T* begin with activity foreshadowed by day two in Genesis chapter one. He has to *FIRST* go through that foreshadowed by activity on day one. This is where he *MUST* begin, but he is *NOT* to remain in that foreshadowed by activity on day one. Rather, he is to *MOVE ON to that foreshadowed by activity on the subsequent five days, with a view to that foreshadowed by activity on the seventh day.*

Note relative to the preceding that Jude sought to write an epistle dealing with salvation by grace through faith — "the common salvation" (v. 3a). But the Spirit of God would not allow him to write an epistle of this nature. Rather Jude was moved to write *on things beyond salvation by grace through faith.* Jude was moved to write an epistle exhorting believers to "earnestly contend for the faith" (v. 3b). And "the faith" is *an expression peculiarly related to the Word of the Kingdom, part and parcel with the preaching of the cross to the saved* (I Tim. 5:11-16; II Tim. 4:7, 8).

And this same thing can be seen in any other New Testament epistle, or any book throughout both Testaments. The message of salvation by grace through faith can be found in practically any epistle or book, but it is *NEVER seen as the main message.*

The Preaching in View in I Corinthians 1:18; 2:1-8

I Corinthians 1:18 refers to the preaching of the cross in relation to two classes of individuals — *those who are perishing*, and *those who are being saved* (see textual translation changes in brackets at the beginning of this part of the appendix).

The writer, Paul, places himself among those presently being saved. He, and those referenced with him, had been saved (past [Gen. 1:2b-5; Eph. 2:8, 9]), they were being saved (present [Gen. 1:6ff; Eph. 2:10]), and this was with a view to salvation, a seventh day rest (future [Gen. 2:1-3; Heb. 4:4-9]).

They had been saved through the simple preaching of the gospel of grace; *they were now being saved* through the preaching of the gospel

of glory. And both have to do with the preaching of the cross, with a view to *salvation being realized* on the seventh day, in the Messianic Era.

Contextually, *those perishing* in the first part of the verse *CANNOT* possible be a reference to unsaved individuals. The subject at hand is *the preaching of the cross to the saved, NOT to the unsaved.* Those perishing can only refer to Christians who are not moving beyond that foreshadowed by activity on day one in Genesis chapter one into that foreshadowed by activity on days two through six, or beyond that seen in Eph. 2:8, 9 into that seen in Eph. 2:10.

Then, that seen in I Cor. 2:1ff simply continues from chapter one, though from the wording and a statement in I Cor. 15:3, 4, a broader coverage of the preaching of the gospel is evidently now seen.

> "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
>
> And that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3, 4).

When Paul first went to Corinth, he could only have found a city filled with *unsaved Gentiles.* And a preaching of the cross to *the unsaved* had to occur first, which is seen in I Cor. 15:3 — "Christ died for our sins." Salvation through this initial aspect of the preaching of the cross is via death and shed blood. *It has existed this way since man's sin in Eden in Genesis chapter three, and NO change can ever occur.*

Then I Cor. 15:4 carries matters beyond that seen in verse three, moving into a continued preaching of the cross, a preaching of the cross to the saved, to those having "passed from death unto life" through the previous preaching of the cross to the unsaved.

Note the basic, overall type beginning in Exodus chapter twelve and ending at the conclusion of the book, in chapter forty, or, in another respect, continuing to and ending in the Book of Joshua.

Death and shed blood occurred while the Israelites were still in Egypt, a type of the world (death and shed blood of paschal lambs, and the proper application of this blood [on the door posts and lintel]).

This foreshadows Christ's death and shed blood at Calvary, with a view to an unsaved individual still in the world (death and shed blood of the Paschal Lamb, and the proper application of His blood [by faith]).

This would be one aspect of that seen in I Cor. 2:3, the initial part of the preaching of the cross.

But, as seen from verse eighteen in the previous chapter, or from the initial framework set forth at the beginning of Scripture, or in numerous places in Scripture which could be referenced, an individual is *NOT* to remain at this initial point. And this is succinctly stated in the continuing verse in I Cor. 15:4, pointing *to burial, then resurrection.*

Note the type once again in Exodus, moving beyond the thought of death, shed blood, and a proper application of the blood while still in Egypt. This is followed by the march toward the Red Sea and the Red Sea passage (with all involved therein), the march to Sinai (with all involved therein), and the march to the land (with all involved therein).

All of this is fraught with typical significance and meaning.

In one respect it has to do with the unsaved during present time, and with Christians during both present and future time, taking Christians into the Messianic Era.

In another respect, it has to do with Israel's future, beginning with their national conversion, and moving from there into events taking the nation into the Messianic Era.

Whether for the saved or the unsaved, matters begin at the cross, with crucifixion and death.

For the unsaved, activity surrounding the cross is *the only thing in view.* There is a vicarious death, allowing the unsaved person, once saved, to be seen in two respects — *as both "dead" and as having "passed from death unto life"* (Eph. 2:5-7; Col. 2:20; 3:1-10).

And from the preceding point, with the person now a Christian and seen as *dead* (vicariously), *a burial is to occur.* And this burial is with a view to *resurrection*, both during the present time and on the third day, the third 1,000-year period, yet future.

Note the type in Exodus. A vicarious death occurred while in Egypt through the death and shed blood of paschal lambs. Then the dead were buried in the Red Sea passage and raised as they came up out of the Sea on the eastern banks.

At this point they were out of Egypt and separated from the things of Egypt. The old man, connected with death, was to be left in the tomb, beneath the waters of the Sea; and the new man was now to walk in newness of life, with a view to a theocracy in a new land out ahead.

The theocracy can be seen brought into existence at the end of the Book of Exodus; and the Israelites' entrance into the land, in possession of the theocracy, can be seen realized in the Book of Joshua.

ALL of this, typical of Israel yet future, is also typical of unsaved and saved man today. *Death* occurs at the cross, the *dead* are to be buried (the waters of baptism), and the person is to be raised from the waters, with that associated with *death* left beneath the waters, in the tomb.

And *ALL* of this, exactly as in the type, is with a view to a removal from the world, walking in newness of life, and a kingdom out ahead to be realized in another land (a heavenly land rather than an earthly land, as with Israel).

ALL of this has to do with the preaching of the cross. And one can easily see that *matters DON'T move very far in Scripture if this preaching DOESN'T move beyond a preaching of the cross to the unsaved.*

Part II

"For the preaching of the cross is to them that perish [*lit*., 'that are perishing'] foolishness; but unto us which are saved [*lit*., 'which are being saved'] it is the power of God…

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ and him crucified…

That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory" (I Cor. 1:18; 2:1, 2, 5-8).

Commentators invariably associate that seen in I Cor. 2:1-8 with *the preaching of the gospel of grace to the unsaved.* And, undoubtedly, the main thing facilitating this type understanding of these verses is a failure to see any continuing aspect to the gospel message, *i.e., a preaching of the cross to the saved as well.*

Among most Christians today (years past as well), if the gospel message is mentioned — proclaiming the gospel — *only one message invariably comes to mind*, which has to do with a message proclaimed to the unsaved, not to the saved.

But, the manner in which the word "gospel" is used throughout the New Testament is quite different. Referencing all usages of this word in the New Testament (the Greek word *euaggelion*, "gospel,"

"good news," appears about eighty times), a person will find that over four-fifths (closer to nine-tenths) of the different times that this word appears, contextually, the word refers to "good news" *OTHER THAN the gospel of grace.*

But, despite this, Christians continue to see the usage of this word *only one way in Scripture*, having to do with *only one message — a message to the unsaved.*

Individuals seeing and understanding things in the preceding manner can only have major problems with the text from I Cor. 2:1-8, particularly the last four verses (vv. 5-8), for *NOTHING in any one of these last four verses can have anything to do with the preaching of the gospel message to the unsaved. ONLY material pertaining to the saved can be in view throughout, which can only present major problems when trying to relate these verses to the gospel of grace.*

And, this is no small thing, for individuals improperly understanding this passage, attempting to proclaim the simple gospel of grace from these verses, *can only corrupt one facet of the gospel message and destroy the other.*

With the preceding in mind, note a number of different things about I Cor. 2:5-8:

A Mystery (v. 7)

That in view in these verses is referred to as "a mystery," having to do with God's "power" and "wisdom," seen in verses five through seven: "the power of God" and "wisdom among them that are perfect ['mature']."

And understanding how the word "mystery" is used in the New Testament will form a base for a correct understanding of this passage.

1) Usage of "Mystery" in the New Testament

The word "mystery" is used twenty-seven times in the New Testament.

It is used one time in each of the three synoptic gospels, for the same event — *the mysteries of the kingdom* (Matt. 13:11; Mark 4:11; Luke 8:10).

It is used twenty times in the Pauline epistles.

Paul used the word numerous times to reference *the gospel which he had been called to proclaim throughout the Gentile world* (Rom. 16:25; Eph. 3:3, 4, 9; 6:19; Col. 1:26-28).

He used the word to reference *Israel's blindness*, awaiting the fulness of the Gentiles, to be followed by Israel's salvation (Rom. 11:25, 26).

And, among several other usages, Paul used the word to reference *the coming resurrection of Christians and the corresponding removal of the living at the end of the present dispensation* (I Cor. 15:51ff).

The word is not used in Hebrews or the general epistles, but it is used four times in the Book of Revelation. It is used of *the seven stars* (1:20), of *God* (10:7), and of *the Woman and the Beast* (17:5, 7).

2) Definition of "a Mystery"

"A mystery" in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word). This, of course, couldn't be true, for *there can be NOTHING in the New that cannot be found after some form in the Old.*

If there were something in the New that could not be found after some fashion in the Old, note what this would do relative to *perfection in the Word made flesh* (John 1:1, 2, 14) before a single word of the New had been penned.

Rather, "a mystery" in the New Testament has to do with *an opening up and unveiling of something previously introduced and dealt with in the Old Testament.* "A mystery" has to do with *additional revelation, commentary, on that already existing in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (*e.g.*, note that *a full revelation of the Son* in the Book of Revelation, which is the announced subject matter of the book in the opening verse [1:1], allows the "mystery of God" [Rev. 10:7] to be correspondingly fully opened up as well, for Christ is God manifested in the flesh).

3) Paul's Gospel

Note in the preceding definition and coverage of the word "mystery" in the New Testament that the word is used in connection with *Paul's gospel* a number of times. And, comparing Scripture with Scrip-

ture, it is clear that the gospel which Paul had been called to proclaim had to do with *the preaching of the cross to the saved, NOT to the unsaved* (*cf*. Rom. 2:16; 16:25; II Cor. 4:3, 4; Eph. 3:1-6).

The word "mystery," associated with Paul's gospel, is *NEVER used in the New Testament in connection with the gospel of grace, ONLY with the gospel of glory.*

Also, in this respect, note "unto our glory," and "the Lord of glory" in I Cor. 2:7, 8).

The Princes of this World (vv. 6, 8)

A great deal of controversy exists among commentators over the identity of "the princes" referenced in I Cor. 2:6, 8. The Greek word translated "princes" in the passage is *archon*, used of both *men on earth* and *angels in Satan's kingdom* (Matt. 9:23, 34; John 3:1; Eph. 2:2).

This same word was used by the Septuagint translators (Greek O.T.) in Dan. 10:13, 20, 21, verses referring to *ruling angels in the heavens*.

Then there is the related Greek word *arche*, meaning "beginning" (*e.g.*, John 1:1), but sometimes used in the same sense as *archon*. Both words mean "beginning," and both words are used relative to "rulers," "principalities," with *archon* used more so than *arche* in this respect.

The way *arche* is used in both the Books of Ephesians and Colossians though would be an exception to the preceding. The word is used in Eph. 1:21; 3:10; 6:12 and in Col. 1:16; 2:10, 15, principally of *angels in Satan's kingdom* in both books (human rulers are included with angelic rulers in Eph. 1:21; Col. 1:16; 2:10).

Then the word is used relative to *rulers among men* in Titus 3:1.

But, how is *archon* used in I Cor. 2:6, 8? Does the word refer to *rulers among men here on earth*? Or, does it refer to *rulers in Satan's kingdom in the heavens*?

Understanding two things — *the subject at hand* and *what these rulers were failing to see in I Cor. 2:5-8* — forms the crux of the matter; and, to properly understand the passage, *these two things MUST be understood.*

As previously seen, the subject at hand has to do with different things surrounding the preaching of the cross to the saved, NOT to the unsaved; and *these rulers had failed to see and understand the full ramifications of Christ's crucifixion.*

That is to say, they saw no more than most Christians see today — nothing beyond a simple preaching of the gospel of grace, the preaching of the cross to the unsaved. Had they seen what lay beyond the preceding — *the preaching of the cross to the saved, along with the ramifications of this preaching — they would have done everything in their power to prevent the crucifixion* (I Cor. 2:8).

Why? The answer is not only very simple but the answer will also identify "the princes of this world" in verses six and eight.

Earthly rulers *COULDN'T POSSIBLY* be in view, for *they have absolutely NOTHING to do with the subject matter at hand. But Satan and his angels have EVERYTHING to do with it.*

Results of the simple gospel of grace are of *NO danger* to Satan and his angels. An unsaved person being saved through the preaching of the cross *DOES NOT* place that person in a position to one day replace one of the angels ruling under Satan. And these ruling angels would have known, from Old Testament Scripture, the ramifications of Christ's finished work at Calvary in this respect.

The text (v. 8) clearly indicates that the preceding was not something which they tried to prevent. In fact, from events which transpired, Satan's angels, ruling through the Roman rulers of that day (Dan. 10:12-21), evidently either caused or looked favorably on the crucifixion being carried out by the Romans on behalf of the Jews.

(Angels act under *fixed laws in God's kingdom*, with their actions becoming the Lord's actions [*e.g.*, actions of angels and the Lord in Gen. 18, 19].

And, within Satan's kingdom, "angels" form *the gods of the nations* [*cf.* II Chron. 32:13-15; Ps. 96:5], with *rulers in the Gentile nations conducting affairs under them [under their gods].* And it is evident from I Cor. 2:8 that *a form of this same fixed-law government exists in Satan's kingdom between angelic rulers in the heavens and human rulers on the earth.*

The manner in which the government of the earth has been established — patterned after God's government of the universe — would leave *both heavenly and earthly rulers EQUALLY RESPONSIBLE for the actions of earthly rulers, occupying positions of power under the heavenly rulers, as seen in I Cor. 2:8.*)

What Satan and his angels didn't see and understand, *which they would have tried to prevent at all costs had they known*, was the same thing which angels outside of Satan's kingdom also didn't know, inquiring about the matter as seen in I Peter 1:12 (the saving of the soul [vv. 9-12]).

What they didn't know had to do with a present and future salvation, having to do with *the preaching of the cross to the saved.*

This present aspect of salvation had to do with *bringing man into a position where he could replace angels ruling under Satan*, and the future salvation had to do with *this present salvation being realized.*

And it is plain to see how this would affect these angels and why *they would have done everything within their power to prevent Christ's crucifixion had they known these things.*

The opening up of these things from the Old Testament, to both men and angels (Eph. 3:1-11), awaited the Apostle Paul, with this revelation given through him. And *it was this message that he carried throughout the Gentile worl*d (Col. 1:20-23).

Part III

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life ['soul'] shall lose it: and whosoever will lose his life ['soul'] for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:24-26).

In the preceding verses, the word "life" appears twice in verse twenty-five and the word "soul" appears twice in verse twenty-six. Both words are translations of the Greek word *psuche*, meaning either "soul" or "life." But, to avoid confusion, *psuche* should be translated and understood *in a consistent manner in both verses*, as either "soul" or "life."

Within *man's triune being* (body, soul, and spirit [I Thess. 5:23]), *the eternal salvation* which he either already has or can have through faith in Christ has to do, during present time, with *his "spirit" alone*, not with his "soul" or "body" (John 3:6).

Salvation in Scripture is seen inseparably associated with *the complete gospel message, the complete preaching of the cross, the complete man* (spirit, soul, and body) comprising past, present, and future aspects of all.

We have been saved (past, having to do with "the spirit"), *we are being saved* (present, having to do with "the soul"), and *we are about to be saved* (future, having to do with the realization of the salvation of "the soul," along with "the body").

Note that the text (Matt. 16:24-26) *can ONLY be dealing with saved individuals. The unsaved CANNOT possibly be in view.*

Spiritual values are involved, and spiritually the unsaved are dead (Eph. 2:1, 5). "Life" *MUST* first be imparted. They *MUST* first pass "from death unto life" (John 5:24).

NO unsaved person could ever be told to deny himself, take up his cross, and follow Christ.

He could do the first part (deny self), though doing this *could ONLY have to do with the natural man, the man of flesh, and could NEVER result in spiritual values, his salvation, etc.* But he couldn't possibly do the second part (take up his cross), for he has no cross to take up. He, apart from Christ, is *alienated from the cross.* And he couldn't do the third part either (follow Christ), for *the spiritual part of the man is dead, separated from Christ.*

On the other hand, this verse relates *EXACTLY* what a saved person is supposed to do — *MUST DO, IF…* — with the next two verses providing commentary on the matter.

He is *to deny himself*, which has to do with the soul (the seat of the person's emotions, feelings, desires). He is to deny the fleshly impulses of the soul, keep them in check, in subjection to the man of spirit (*cf.* Gen. 16:9; 21:9, 10; Gal. 4:22-31; 5:17-21).

Then he is *to take up his cross.* Saved man, unlike unsaved man, has a cross, for he has been "crucified with Christ." The cross is *the instrument of death*, and saved man taking up his cross can only be seen as synonymous with *dying to self, then living unto God in resurrection power (pertaining to the third day, the third thousandth year) as he follows Christ* (Gal. 2:20; 5:24).

And, relative to the preceding, the Christian can only go in *ONE OF TWO DIRECTIONS*, as seen in verse twenty-five. He can do as commanded in verse twenty-four and *realize present and future aspects of the salvation of his soul*; or, he can fail to do as commanded in verse twenty-four and *fail to realize present and future aspects of the salvation of his soul.*

There is *NO MIDDLE GROUND* on the preceding, and there are *NO EXCEPTIONS. ALL CHRISTIANS* are included; *NONE* are excluded.

Now, note the context on both sides of Matt. 16:24-26 to see how *the whole of the matter has to do with NOT ONLY the preaching of the cross to the saved BUT where this takes Christians in the end who follow or do NOT follow the Lord's instructions.*

Context, Preceding Matthew 16:24-26

"He [Jesus] saith unto them [His disciples], But whom say ye that I am?

> And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
>
> And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven…
>
> From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
>
> Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
>
> But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:15-17, 21-23).

There are two contrasting scenes in the preceding verses, both having to do with Peter.

In the first (vv. 15-17), Peter, responding to the Lord's question, was blessed, with his response *associated with information received from the Father in heaven.*

In the second (vv. 21-23), exactly the opposite occurred. Peter's response was *associated with Satanic activity here on earth.* And, because it was so far removed from God's plans and purposes for man, Jesus told Peter, "Get thee behind me, Satan" (*lit*., "Get opposite me, Satan," *i.e.*, "Get away from me, for your opposition to the work that I am about to perform is of Satan, not of the Father" [*cf.* John 8:28-47]).

1) Blessed Art Thou, Simon Barjona

When Jesus and His disciples came into the coasts of Caesarea Philippi, Jesus asked them, "Whom do men say that I the Son of man am?" (Matt. 16:13). They responded with different names and thoughts, ranging from the ancient Prophets to John the Baptist (v. 14).

Then Jesus, re-asking the question, made it very personal: "But whom say ye that I am?" (v. 15).

Then Simon Peter spoke up and gave the best response possible: "Thou art the Christ, the Son of the living God" (v. 16). And Jesus acknowledged the veracity and completeness of Peter's response by saying, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (v. 17).

Simon Peter, with that succinct statement, spoke volumes. *Everything* was there regarding the proper identity of both Jesus on earth and the Father in heaven.

Jesus was declared to be *"the Christ," the One Who would rule and reign, "the Son of the living God."*

Only "Sons" can rule in God's kingdom. But Jesus was declared to be *a particular, specific Son*. He was declared to be *"the Son" of the One true and "living God,"* completely separate from sonship and/or rulership associated with "the gods of the [Gentile] nations" (II Chron. 32:13-15; Ps. 96:5).

Matthew 16:15-17 presents *the positive side* of the matter, and seeing why, of course, is evident. Now, note *the negative side* of the matter in the continuing verses in Matthew's gospel.

2) Get Thee Behind Me, Satan

Following Peter's statement concerning Jesus' true identity and Jesus' response regarding this statement, Peter, evidently because of the nature of that which he had stated about Jesus' identity, remained foremost among the disciples when Jesus called attention to building His "Church" and "the keys of the kingdom of the heavens" (vv. 18, 19).

(For information on Matt. 16:19, refer to the author's pamphlet, "Keys of the Kingdom.")

Then, *Jesus seemingly moved in a direction away from Peter's previous statement by charging His disciples "that they should tell no man that he was Jesus the Christ"* (v. 20). But this charge was not directing them away from that which Peter had just stated at all. Rather, this charge had to do with directing their attention to *that which He MUST now do in order to fully achieve the goal seen in Peter's previous statement* (v. 21).

Though the offer of the kingdom of the heavens remained open to Israel, as previously seen regarding something similar (Matt. 12, 13), *matters moved centrally away from this offer to statements concerning Calvary and the Church.* And the events of Calvary are inseparably connected with the reason that the Church was brought into existence.

Note that *far more exists concerning the events of Calvary than just a preaching of the cross to the unsaved. The events of Calvary also allow for a continued aspect to the overall salvation message, seen in the continuing*

verses of this chapter in Matthew's gospel (vv. 24-26).

This is why, according to Heb. 12:2, that Christ, "for the joy that was set before him [*the day when He would rule and reign* (Matt. 25:21, 23)] endured the cross, despising the shame," *which is EXACTLY what Christians MUST DO as well if they are to have a part with Christ in that coming day* (*cf*. John 12:24; II Tim. 2:4-12).

This is what Peter, opposing Christ's impending work at Calvary, did not understand. And this accounts for *Christ's sharp rebuke* following Peter's previous statement concerning Jesus' identity.

Context, Following Matthew 16:24-26

> "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works.
>
> Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.
>
> And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
>
> And was transfigured before them…" (Matt. 16:27-17:2a).

Then, following Matt. 16:24-26, *the direction toward which all things in Scripture move is dealt with.* The continuing text takes one to the time of Christ's return. And, for Christians, *"rewards" will be forthcoming at this time, something which will have previously been determined at the judgment seat* (v. 27).

> (The Greek word translated "reward" is *misthos*, and translating this word as "reward" could leave a wrong understanding of what is in view. *Misthos* has to do with *payment or wages for services rendered, one completely commensurate with the other.*
>
> Thus, *there could be both positive and negative ramifications to the matter* — much work, much payment; little work, little payment; no work, no payment.)

And, continuing with the text, "rewards," *payment for services rendered*, is then seen to have to do with *the coming kingdom.*

Jesus declared that some of the individuals present, listening to Him, *would not die until they had seen "the Son of man coming in his king-*

dom" (v. 28). And this is *EXACTLY* what three of them saw six days later, foreshadowing 6,000 years, when Jesus took Peter, James, and John "up into an high mountain apart, and was transfigured before them…" (Matt. 17:1ff).

They didn't see something like the Son of man coming in His kingdom (*i.e.*, a foreview of that coming day). They were moved ahead in time, 2,000 years, and *saw EXACTLY what the text states.*

As well, note that Moses and Elijah appeared [will appear] with Christ in His "glory," talking with Him, speaking of "his decease which he should accomplish [or future, 'did accomplish'] at Jerusalem" (Matt. 17:3; Mark. 9:4; Luke 9:30, 31).

And, *seen in connection with the coming kingdom, the subject matter dealt with by Jesus, Moses, and Elijah is in PERFECT KEEPING with the overall scope of Christ's finished work at Calvary.*

(For additional information on Moses and Elijah accompanying Christ at the time of His return, "with his mighty angels" [II Thess. 1:7], refer to the author's book, *Coming in His Kingdom*.)

And that's what the dual aspect of the preaching of the cross is about, *necessitating Christ's finished work at Calvary for THE COMPLETE MESSAGE.*

The initial part of the message has to do with "*the unsaved*," bringing a person into *a position where he can realize that which lies beyond.*

And *the continuing part of the message*, having to do with "*the saved*," has to do with man ultimately *realizing the reason, purpose for his salvation.*

And ALL has to do with the coming kingdom.

Part IV

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek [*i.e.*, 'Gentile,' *cf.* vv. 13, 14].

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:15-17; cf. Hab. 2:4).

"For the preaching of the cross is to them that perish [*lit.*, 'that are perishing'] foolishness; but unto us which are saved [*lit.*, 'which are being saved'] it is the power of God" (I Cor. 1:18).

The gospel which Paul desired to proclaim to the Christians in Rome (Rom. 1:15) is referred to as "the gospel of Christ" in verse sixteen and is associated with *a continuing act of faith* in verse seventeen.

"The gospel of Christ" in this passage is a reference to the same message Paul called "my gospel" (Rom. 2:16; 16:25), which he had been called to proclaim to Christians throughout the Gentile world (Eph. 3:1-6; Col. 1:20-23). And calling attention to this message, regardless of the terminology used, is simply another way of referring to "the preaching of the cross" in I Cor. 1:18.

Two Types of Christians in Romans

The first chapter of Romans divides itself into two fairly equal parts, dealing with *two types of Christians, in relation to one central subject.*

The first half of the chapter (vv. 1-17) has to do with *faithful Christians in relation to the gospel message, the good news* — though not that facet of the good news pertaining to the grace of God, but that facet of the good news pertaining to *the coming Glory of Christ.*

And the last half of the chapter (vv. 18-32) has to do with *unfaithful Christians in relation to the same gospel message, the same good news.*

1) The Type Christians Seen in Verses 1-17

The Christians described in the opening part of the chapter are, as Paul described himself, "not ashamed of the gospel of Christ"; or, using an explanation of that being referenced in the words "gospel" and "Christ" in the verse, a person could say that Christians of this nature are "not ashamed of the good news of the One Who will rule and reign."

There is really *NOTHING* about salvation by grace through faith in these first seventeen verses. The verses, among related issues, have to do with "the seed of David" (v. 3), declared to be "the Son of God with power ['sonship' has to do with *rulership*]" (v. 4), with "obedience to *the faith* ['the faith,' an expression peculiarly related to *the Word of the Kingdom*]" (v. 5), with the faith of Christians in Rome being "spoken of throughout the whole world" (v. 8), and with Paul's expressed desire to go to and proclaim this good news to the Christians in Rome, for a stated purpose — "that I might have some fruit among you also, even as among other Gentiles" (vv. 10, 13; *cf.* vv. 15, 16).

2) The Type Christians Seen in Verses 18-32

Then, with verse seventeen as a closing statement for the opening part of the chapter, the other type Christians are presented. And the type Christians presented in this section, rather than exercising faith and looking forward to the salvation in view in verse sixteen, had, instead, through their unfaithfulness, been led into various types of disobedience and will suffer "the wrath of God."

EXACTLY the opposite of that seen in the previous section is seen in this section. And that becomes increasingly evident as one continues studying this section.

First of all, note the subject matter at hand. *The gospel of grace (having to do with the unsaved and one's eternal salvation) is NOT the message Paul called attention to various ways in the opening seventeen verses.* This has already been shown but will become more evident through progressive material.

Then, to further illustrate that *Christians ALONE* can be in view throughout chapter one, note the words "knowledge" and "knowing" in verses twenty-eight and thirty-two.

Both of these words are translations of the Greek word *epignosis*

(the verb form of this word is used in v. 32 [*epiginosko*], meaning the same as the noun form in v. 28).

In the Greek text there is the regular word for knowledge (*gnosis*); and there is an intensified form of *gnosis*, formed through the preposition *epi* (meaning, "upon") being prefixed to the word (*epi-gnosis*, which has to do with a knowledge of something beyond a regular knowledge, *i.e.*, some facet of *a mature knowledge concerning the matter at hand*).

And, according to I Cor. 2:14, the natural man (which is all that the unsaved person possesses) can't even come into possession of a type knowledge described by *gnosis* (the Greek word used in this verse). The reason, of course, is because he is spiritually dead. He simply *CANNOT* understand spiritual things.

But the individuals in the latter part of Romans chapter one came into possession of a knowledge of that in view described by *epignosis.*

How did they do this if unsaved? They *DIDN'T*, for, according to I Cor. 2:14, if unsaved, they *COULDN'T* have even come into possession of a type knowledge of that in view described by the word *gnosis*, much less *epignosis.*

And, aside from the preceding, it wouldn't make any sense whatsoever to see the first seventeen verses correctly (a message [vv. 15, 16] having to do with *faith* [vv. 8, 16, 17], in relation to *fruit-bearing* [v. 13]), and then attempt to see the latter part of the chapter (vv. 18-32) dealing with the unsaved.

Scripture is simply *NOT* structured in such a fashion.

(Note that not every unfaithful Christian would fit into the category of those committing the sins mentioned in vv. 18-32, though many would [an ever-increasing number in the world today].

The division between these two types of Christians is on the basis of an exercise of faith. *One exercises faith, the other does not.*

And, there is *no middle ground in this realm.* Christians either find themselves among those described in the first part of the chapter or among those described in the latter part of the chapter, regardless of whether or not they are guilty of the sins named in the chapter.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" [Matt. 12:30; *cf.* Luke 11:23].)

The Power of God unto Salvation

"The gospel of Christ" in Rom. 1:16 and "the preaching of the cross" in I Cor. 1:18 — again, two ways of saying the same thing — are associated with *GOD'S POWER in relation to salvation.* As clearly stated in both verses, quoting from Rom. 1:16, this message is "the power of God unto salvation to everyone that believeth."

Apart from "the gospel of Christ," "the preaching of the cross," *NOTHING ELSE* has anything to do with, or can effect in any way, salvation for fallen man. Christ's finished work on the cross *ALONE* allows God to exercise His power in this respect.

And this exercise of power could only extend to any facet of the overall gospel message, connected with any part of God's work regarding man's salvation, initially foreshadowed in Scripture by His restorative work throughout all six days in Genesis chapter one.

In Matt. 28:18-20, prefacing a command *to go into all the world and make disciples in all the nations, baptizing and teaching them* (vv. 19, 20), Christ stated, "All power is given unto me in heaven and in earth" (v. 18).

The complete statement (vv. 18-20), with Christians in view, contrary to the manner in which it is usually handled, has to do with the same message seen in Rom. 1:16 and I Cor. 1:18. And this would be *in complete keeping with the manner in which the overall salvation message is presented throughout Scripture.*

> (As previously seen in this part of the appendix, the overall salvation message presented throughout Scripture is centrally *a message to the saved rather than to the unsaved* [*ref.* Part I], with the preaching of the cross covering both [messages to both the saved and the unsaved], though the emphasis in Scripture *ALWAYS* centers on the preaching of the cross as it relates to the saved rather than to the unsaved.)

"*ALL POWER*" given to Christ in Matt. 28:18 can only encompass a proclamation of *THE COMPLETE GOSPEL MESSAGE* surrounding "the cross," messages to both the saved and the unsaved. *Christ is the Saviour, the One through Whom God effects salvation, regardless of where a person begins with the message, whether to the saved or to the unsaved.*

Christ is the One Who performed a finished work on the cross, a work having to do with both the saved and the unsaved. He is the One

in possession of "all power," seen in connection with the preaching of the cross to the saved in Matt. 28:18-20, which could only, as well, be seen in a broader respect — a prior preaching of the cross to the unsaved, effecting a passing "from death unto life," allowing a continued preaching of the cross, as seen in verses nineteen and twenty.

There is simply *NO SUCH THING* as salvation being effected at any point in ruined man's restoration — whether to the saved or to the unsaved — apart from the finished work of the Son on the cross and the power which He possesses, associated with this finished work.

This is seen as "the power of God" in Rom. 1:16 and I Cor. 1:18, but note the identity of the Son in relation to God. The Son is God manifested in the flesh. Thus, the Son's power and His finished work on the cross is, as well, God's power and His finished work on the cross.

One simply CANNOT be separated from the Other, as the written Word CANNOT be separated from the Word made flesh, or from God (John 1:1, 2, 14).

God's actions are *ALWAYS* in connection with His power, which are *ALWAYS* in complete accord with His revealed Word. God simply *WILL NOT act, exercise His power, in a manner contrary to that which He has revealed in His Word.*

The Spirit of God, performing a restorative work in ruined man — whether saved or unsaved man — does this work *ON ONE BASIS ALONE THROUGH ONE POWER ALONE*. The Spirit of God does this work *on the basis of Christ's finished work on the cross, the One in possession of "all power."*

This is *the why* of verses such as Acts 4:12:

> "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

There is *NO SALVATION outside of Christ, for there is NO WORK of the cross OR POWER outside of Christ. ANY AND ALL work regarding salvation CAN ONLY have to do with Christ, His finished work on the cross, and His power.*

And *the Spirit of God*, effecting a work in man regarding salvation — whether saved or unsaved man — does that work *SOLELY in connection with the finished work of God's Son on the cross, exercising the Son's power.*

If an unsaved person thinks that he can circumnavigate Christ's finished work and His power regarding salvation, that person had better think again.

Or, if a saved person thinks that he can circumnavigate Christ's finished work and His power regarding an on-going work of salvation, that person had better think again as well.

Appendix V

Adoption, Redemption of the Body

A Third Firstborn Son, Clothed in Regal Garments

"The adoption" is spoken of in Rom. 8:23 as being synonymous with "the redemption of our body":

> "…waiting our adoption, [namely] the ransoming of our body" (Lenski).
>
> "…patiently awaiting son-placing, the redemption of our body" (Wuest).

And since "the adoption" and "the redemption of our body" are synonymous in this respect, the matter cannot possibly be a reference to that which will occur at the time of the resurrection and rapture at the end of the present dispensation, as commonly taught.

If the redemption of the body were to occur at this time, all Christians would be adopted into a firstborn status. And this would be *completely contrary* to any Scriptural teaching surrounding adoption, for "sons" alone [those Christians presently allowing God, through His Spirit, to *child-train them as "sons,"* as seen in Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8], not children, find themselves in a position to be adopted [*ref.* pp. 29-38 of this book].

If the redemption of the body/adoption *does NOT occur* at the time of the resurrection and rapture, *then WHEN does it occur?*

And exactly WHAT is involved in this future redemption/adoption?

Romans 8:14-23 connects this future *redemption/adoption* with being "glorified together" with Christ and with "the manifestation of the sons of God."

Then, in this same respect, note how these things have been put together in Phil. 3:20, 21:

> "For our conversation [Gk. *politeuma,* 'commonwealth,' 'political sphere of activity'] is in heaven ['heavens']; from whence also we look for the Saviour, the Lord Jesus Christ:
>
> Who shall change our vile body [*lit.,* 'our body of humiliation'], that it may be fashioned like unto his glorious body [*lit.,* 'His body of glory'], according to the working whereby he is able even to subdue all things unto himself."

The thought from the preceding two verses has to do with the Christians' *future REGAL position* in the heavens, following Christ's return; and it has to do with occupying this position in a "body of glory," like unto the body presently possessed by Christ, not in the "body of humiliation" presently possessed by Christians.

There was a time when this same *humiliation* presently seen in connection with a Christian's body was also seen in connection with Christ's body.

Note the quotation from Isa. 53:7, 8 in Acts 8:32, 33:

> "…He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
>
> In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth."

(The Greek word translated "humiliation" in Acts 8:33 [*ta-peinosis*] is the same word translated "vile" in Phil. 3:21 [also in the Septuagint translation of Isa. 53:8]. "Humiliation," as in Acts 8:33, is *the correct* translation of the word.)

The preceding reference from Acts has to do with the events surrounding Calvary. Christ, following His being stripped of His garments and arrayed as a mock King, was again stripped of His garments and impaled on a cross.

Reference is made in all four gospels to His garments being

removed prior to the crucifixion (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24). Christ was lifted up in this manner, after His garments had been removed (except for perhaps an inner tunic), *exposing His uncovered flesh for all to see* (Ps. 22:16-18).

The time of the humiliation spoken of in the text was the time when two things occurred:

1) *His judgment* was "taken away."
2) *His life* was "taken from the earth [*i.e.*, He was cut off from the land of the living]."

The former could only have had to do with *REGALITY* and the latter with *His DEATH.*

In the Likeness of…

Christ had come over three decades prior to the events surrounding Calvary as "King of the Jews," "in the likeness of [or, 'in the resemblance of'] sinful flesh" (Matt. 2:2; Rom. 8:3).

And upon the cross, this body of flesh was *exposed for all to behold.* It was a body which, in all outward appearance, was *like* that which man presently possesses. It was a body which bore *a likeness* to that of all other men in their bodies of sinful flesh and, consequently, a body connected with *humiliation.*

To properly understand that which was involved in relation to Christ's body at the time of His first coming and in relation to man's body both prior to and following that time, one must go back to the fall and see exactly what occurred in relation to Adam's body at the time he partook of the forbidden fruit.

When man sinned in the garden in Eden, the complete being of man — spirit, soul, and body — became in a fallen state. God had commanded Adam concerning the fruit of *the tree of the knowledge of good and evil*, "thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

After Satan had deceived Eve into eating of the fruit of this tree, she then "gave also unto her husband with her; and he did eat." Immediately following this — immediately following the

federal head of the future human race partaking of the tree — "the eyes of them both were opened, and they knew that they were naked." Then, in an evident vain effort to cover their nakedness, "they sewed fig leaves together, and made themselves aprons" (Gen. 3:1-7).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized this fact.

That which they lost could only have been *a covering of pristine glory* which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition:

1) *Naked.*
2) *Separated from God.*

God is arrayed in *a covering* of "light," connected with *honour and majesty.* And man, created in the "image" and "likeness" of God, could only have been arrayed in a similar manner prior to the fall.

> "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with ['you have put on'] honour and majesty.
>
> Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain" (Ps. 104:1, 2).

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve, immediately following the fall, *sought to clothe themselves.*

They tried to replace the covering which had been lost with a work of their own hands, with fig leaf aprons. And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

God, finding Adam and Eve in this condition, completely rejected the works of their hands. God completely rejected their feeble efforts to atone for their own sin through seeking to replace the covering of pristine glory with fig leaves.

Then, to bring His fallen creature back into a right relationship (although not in complete keeping with man's previously unfallen

state — something still future even today [and, as will be shown, something in connection with the redemption of the body]), God provided a covering consisting of animal skins (Gen. 3:21).

This portended *death and the shedding of blood*; and herein lie basic, unchangeable truths concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God; and two things are necessary to effect his redemption:

1) Divine intervention.
2) Death and shed blood.

These truths have forever been set forth in the opening chapters of Genesis and can never change.

(Two different words are used for "naked" in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall]. In the latter [3:7], the word has to do with *absolute nakedness,* but not so in the former [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to *nakedness* pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in a tunic [inner garment] but lacking the mantle or cloak [outer garment].

In the preceding respect, prior to the fall, Adam and Eve were clothed in the Glory of God but had yet to possess the regal outer garments worn by kings [fulfilling the reason for man's creation — to rule the earth (Gen. 1:26-28)].

Then, following the fall, no longer clothed in the Glory of God, Adam and Eve were no longer in a position to be further clothed in regal garments, realizing the purpose for their creation. Apart from the inner garment [the Glory] they *could NOT* wear the outer garments [royal apparel].

Adam, prior to the fall, *NEVER wore regal garments or held the sceptre*. In this respect, *he NEVER moved beyond the description given in Gen. 2:25* — a "naked" condition, *"naked" in relation to the reason for his creation [lacking the outer regal garments].*

Thus, if man, now separated from the Glory, is to ever fulfill the purpose for his creation, *God MUST act. Redemption has to occur; and this, of necessity, has to include the complete man — spirit, soul, and body — with a view to not only a restoration of the Glory but to regality beyond this restoration.*)

Flesh in Scripture is spoken of in synonymous terms with sin (*e.g.*, Rom. 8:1-13; Gal. 4:23; 5:16; 6:8; I Peter 3:21; I John 2:16).

But, in actuality, there is *nothing* inherently wrong with flesh. Flesh is sinful *only* in the sense in which Scripture uses the expression, *which must relate back to and have to do with the fall.*

God created man in a body of flesh; Christ appeared in a body of flesh, which He still has today and will continue to possess throughout eternity; and the whole of mankind, as well, will live in bodies of flesh throughout eternity — a type body which God designed for man in the beginning.

Flesh is referred to as *sinful* and spoken of in synonymous terms with sin when it is not covered in the manner which God originally covered flesh and intended that flesh remain covered.

And the removal of this covering at the time of the fall, because of sin, provides the connection between flesh and sin, existing today.

Thus, Christ coming "in the likeness of sinful flesh" is simply a reference to *His coming apart from His body being enswathed in Glory.*

And, in this respect, the height of His humiliation could only have occurred following His being arrayed as a mock King when His naked body, apart from the covering of Glory originally enswathing man's body, *was exposed on the cross for all to behold.*

Christ *could NOT* have worn regal garments at this time, for there was *NO covering of Glory.* Christ, as Adam following the fall, lacked the inner garment; He lacked the covering of Glory.

And, apart from this covering of Glory, which would have allowed *regal garments* to be worn, "judgment," *was NOT* Christ's to render.

Consequently, it was taken from Him.

Then, another — Pilate, a Gentile ruler (exercising power during the Times of the Gentiles, a time existing because of Israel's past disobedience, extending over centuries of time) — was allowed to execute judgment upon Christ.

And, as a result of this judgment, Christ was "led as a sheep to the slaughter," with His "life" then taken away.

With all these things in mind, in the light of that stated in Rom. 8:15-23 and Phil. 3:20, 21, it should be a simple matter for anyone to see what is involved in the adoption, the redemption of the body.

In the Likeness of, Until…

Christ, at the time of His resurrection, *was NOT raised in a glorified body.* Christ's body, following His resurrection, was still void of the covering of Glory.

Christ's body was not enswathed in a covering of Glory until at least forty days following His resurrection, when He ascended and "a cloud" received Him out of the disciples' sight (Acts 1:9), an apparent reference to His being "received up into glory" (I Tim. 3:16).

In this respect, UNTIL His ascension, Christ still appeared EXACTLY as He had appeared since the time of His incarnation — in a body of flesh (though "spiritual" rather than "natural"), void of the Glory (I Cor. 15:40-49).

Note the differences in His appearance to the two disciples on the road to Emmaus following His resurrection and His appearance to Paul on the road to Damascus at a time following His ascension.

In the former appearance, it is evident that the two disciples noticed *NO visible difference* between Christ's outward appearance and that of any other Jewish man of that day.

However, following His being "received up into glory," *that changed dramatically.*

When Christ appeared to Paul in a body enswathed in Glory, Paul was blinded by His outward appearance, by light which he later described as occurring at "midday" and being "above the brightness of the sun" (Acts 9:3-9; 26:12-15).

> (Note the similar description of Christ in Rev. 1:16, where He is seen at a yet future time in the role of *Judge* — a time when "judgment" cannot be and will not be taken from Him:
>
> > "…out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.")

In Like Manner

In like manner to Christ's resurrection, *Christians will NOT be raised in glorified bodies either (rather, in "spiritual" bodies).* The

bodies of Christians will not be enswathed in Glory *UNTIL* events following the judgment seat, for it will be there that decisions and determinations will be made surrounding Christians relative to their having been shown qualified or having been shown disqualified to occupy positions with Christ in the kingdom.

And *ONLY those having been shown qualified to occupy these positions will enter into events surrounding the adoption, the redemption of the body, and the Glory.*

If a person takes the redemption of the body back to the time of the fall — *which is exactly where it MUST be taken, for something happened to the body at this time, necessitating redemption* — he can come to only one conclusion:

> "The redemption of the body" has to do with *placing man back in the position which he occupied PRIOR to the fall and, in this position, allowing man to realize the PURPOSE for his creation, which is REGAL.*

This is the way matters are set forth in both Rom. 8:15-23 and Phil. 3:20, 21.

The word "change" in Phil. 3:21 (referring to changing our body of humiliation) is a translation of the Greek word *metaschematizo*, which refers to *an outward change.*

An inward change — described by the Greek word *metamorphoo* (Rom. 12:1, 2 [translated, "transformed"]) must have previously occurred, else there can be *NO outward change* at that future time when Christians having previously been shown qualified find themselves *enswathed in Glory*, with their bodies "fashioned like unto" *Christ's body of Glory* (Phil. 3:21).

Thus, the adoption, the change in our body of humiliation, the redemption of the body, occurs at a time following the resurrection and rapture.

This will be *the capstone of ALL which preceded, placing man back in the position which Adam occupied before the fall, though with regal garments.*

And, accordingly, it will precede and anticipate Christ's millennial reign.

Scripture Index

Genesis
Chaper 1 48
1:1-3 .....107, 143
1:1-2:1 117
1:1-2:3 150
1:2ff 49
1:2b, 3 127
1:2-5 .....47, 51
1:2-6ff.....151
1:2-27 144
1:26.....90
1:26, 28.....35
1:26-28 .....6, 13, 25
.....89, 143, 145
Chapter 2 .....44, 48
2:1-3 151
2:7.....44, 45, 46
.....47, 49, 50
.....51, 74, 107, 145
2:17.....5
2:21-24 .....23, 145
2:23.....24, 146
2:25.....6
3:1-7 5
3:5, 22.....47
3:7.....6
3:21.....6, 103
9:4.....7
15:6.....126
16:4-9 30
16:9.....162
17:1.....42
Chapters 18, 19 128
.....159
18:20-22 128
19:13, 15-24 128
21:9, 10.....162
22:1ff 126
24:1ff 146
25:23, 27-34 87
25:32.....88
27:38.....87
37:23-36 19
45:1-15 19
49:3, 4.....88

Exodus
2:11-15 19
4:22, 23.....18, 91, 100
6:6, 7.....100
11:4-7 100
Chapter 12 152
12:1ff 70
12:1-13 20
12:1-13, 15, 34, 39 100
13:1-10 100
19:5, 6.....18
31:12-17 49
40:33-38 19

Leviticus
Chapters 1-7, 16 21
17:11 .....7, 64, 123

Numbers
Chapter 11 102
11:4-8 106
Chapters 13, 14 102
.....129, 131
13:30, 31.....130
14:1-4 108
14:1-4, 40-45.....131
14:12.....107
15:30.....131
27:8-11 3

Deuteronomy
6:17.....130
7:1.....129
7:22-24 130
29:23.....128, 129

Joshua
2:24.....132
Chapters 6-8 129
6:1ff 132
7:1-6 132

I Samuel
17:4-7, 33 133
17:39-42, 45-47 133

I Chronicles
5:1, 2.....89

II Chronicles
32:13-15 .....159, 164

Job
2:6-8 19
40:12-17 19

Psalms
2:6.....63
2:8.....90
12:6.....106
97:5.....159, 164
104:1, 2.....5
110:2.....35
137:1-9 19
138:2.....106

Proverbs
11:30.....26

Ecclesiastes
12:7.....4

Isaiah
1:21-2:5 146
2:1-4 64
6:1-10 64
14:12ff 117
14:12-14 47
14:12-17 .....129, 144
52:7, 8.....119
53:12.....64, 123
56:10, 11 119

Jeremiah
3:1ff 146
6:16, 17.....119

Ezekiel
3:17-21 .....26, 119, 123
14:14-20 26
28:12ff 117
28:14.....57, 63
28:14-19 144
33:2-20 119
33:5, 7-9 123
44:15, 16.....89
47:13.....89
48:4, 5, 11 89

Daniel
2:35.....63
4:17, 25.....129
10:12-21 159
10:13-20 57
10:13, 20, 21.....158

Habakkuk
2:4.....167

Hosea
2:2, 3.....146
2:15.....100
14:1.....146

Joel
2:27-32 64

Jonah
2:9.....69

Matthew
3:11.....54
8:11.....25
9:23, 34.....158
10:32, 33.....142
11:25.....12
Chapters 12, 13 21
.....22, 164
12:30.....169
12:46-50 27
13:1ff.....27
13:10-15 141
13:11.....156
13:47-50 148
Chapter 16 22
16:13ff.....27
16:13, 14.....18
16:13-17, 21-23.....163
16:13-27 29
16:13-28 17
16:15-21 164
16:16, 23.....21
16:18.....23, 24, 25
16:21-23 18
16:21-17:5 110
16:24.....31
16:24-26 .....161, 162
16:24-27 .....25, 28
.....32, 34, 72
16:24-17:2 165
16:26.....33
16:26, 27.....80
16:28.....166
16:28-17:5 .....29, 61, 62
17:1.....63
17:1, 3.....166
17:1-9 17
17:3, 4, 22, 23.....18
17:5.....64
20:17-19 18
21:33-43 27
21:43.....19, 22
22:14.....24, 85
25:14-30 .....34, 72, 76
25:21, 23.....165
25:41.....144, 147
26:63, 64.....19
27:19.....123
27:27-36 11
27:57-61 4
28:18-20 .....170, 171

Mark
4:11.....156
8:32.....141
8:36.....80
9:4.....166

Luke
1:33.....83
4:4.....105
4:5, 6.....57
8:10.....156
8:55.....10, 46, 73
9:23.....31
9:25.....80
9:30, 31.....18, 166
9:31, 32.....63
9:32.....64, 110
9:62.....102
10:21.....12
11:23.....169
12:42-48 124
13:28, 29.....25
19:11-27 .....33, 72
23:46.....4, 46
24:13-31 65
24:25, 26.....19, 109
24:25-27, 44 43
24:31, 36.....64

John
1:1.....158
1:1, 2, 14.....43, 157
1:1-3, 14 4
1:1-5 107
1:4, 5.....49
2:1.....52
3:1.....158
3:6.....7, 161
3:8.....10
3:16.....53
4:24.....7
5:24.....7, 20, 46
.....150, 161
6:30-58 105
6:33-35, 48, 58 43
8:28-47 163
11:54.....141
12:24.....165
12:24, 25.....30
13:4-12 21
16:13.....12, 55
16:29.....141
18:20.....141
19:13.....123
19:30.....7
19:34.....23

Acts
1:5.....54
1:9.....64
1:17, 26.....113
2:23, 36.....20
2:27.....4
3:21.....35
4:5-13, 21 141
4:12.....171
6:1-5ff.....120
7:5.....123
7:52.....20
7:59.....4
9:1-5 65
12:21-23 123
16:30, 31.....20, 53
16:31.....21
18:12, 16, 17.....123
25:6, 10, 17.....123
26:12-15 65
26:18.....113

Romans
1:1-32 .....167, 168
1:8, 13, 16-32 169
1:9.....119
1:16.....170, 171
1:25, 26.....157
2:16.....158, 167
2:23.....141
4:1-4 135
4:2.....141
4:3-22 71
5:2.....141
5:12.....7, 104
5:14.....22
6:23.....8
7:24.....9, 62, 103
8:3.....11
8:13.....31,148
8:14, 18, 23.....111
8:17.....3
8:17-23 110
8:18, 19.....94
8:18-23 66
8:23.....8, 65
10:17.....44, 50
11:6.....68, 70, 135
11:29.....90
12:1.....31
12:2.....57, 59, 60, 61, 62
14:10.....123

I Corinthians
1:4.....119
1:18.....1, 2, 29
.....149, 151, 155
.....167, 170, 171
2:1ff.....152
2:1, 2.....15
2:1, 5-8 149
2:1-8 .....151, 155, 156
2:3.....153
2:5-8 158
2:6-8 159
2:9-13 12
2:14.....9, 12, 169
3:1.....10
3:1, 2.....53
3:11-15 .....78, 79, 136
3:12ff.....134

3:12-15 .....68, 108
3:13.....96
3:14, 15.....79, 80
3:16, 17.....54
4:21.....10
5:6ff.....104
5:6-8 103
5:7.....21
6:9, 10.....37
6:19.....107
6:19, 20.....54
9:24-27 .....97, 98, 99
9:24-10:11 108
10:1-4 93
10:1-11 98
10:6, 11 85
11:1.....120
12:13.....54
13:13.....73
15:3.....15, 18, 21
15:3, 4, 51ff.....152
15:4.....153
15:40-45 64
15:45-47 22
15:58.....84
16:25.....157, 158, 167

II Corinthians
1:14.....141
3:6.....12, 50
3:12.....141
4:3, 4.....158
4:4.....57
4:6.....49
4:16.....61
5:10.....122
5:11 123
5:12.....141
5:17.....27, 48
5:21.....147
6:14.....9
7:4.....141
9:3.....141
11:13-15 59
12:1-7 121

Galatians
1:12.....121
2:20.....162
3:26.....111
3:26-29 27
4:6, 7.....111
4:22-31 162
5:17-21 162
5:22, 23.....37

Ephesians
1:4.....23
2:1, 5.....7, 20, 46, 69
2:1-5 161
2:1, 5, 8-10 150
2:2.....158
2:5-7 153
2:8.....2, 7
2:8, 9.....1, 69
.....125, 135, 149
2:8-10 .....34, 68
.....127, 151, 152
2:10.....77
2:11-15 27
2:12.....7
2:13-15 .....103, 121
2:15.....54
3:1-6 .....158, 167
3:1-11 160
3:3.....27
3:3, 4, 9.....157
3:3, 6.....121
3:10.....158
4:11.....112
5:18.....39
5:18-20 54
5:21-33 146
5:22-33 55
5:26-32 23
5:30.....25
6:1, 2, 4-8 55
6:10-17 108
6:11, 12.....57
6:12.....158
6:19.....157

Philippians
1:4.....119
1:6.....60, 62
1:20.....141
2:7.....4
2:16.....141
3:8.....80
3:10, 11, 14.....111
3:21.....62

Colossians
1:3.....119
1:3-5, 9, 10 121
1:12.....113, 121
1:16.....158
1:20.....35
1:20-23 .....160, 167
1:25-28 121
1:26-28 157
1:28, 29.....122
2:9.....4
2:10-15 158
2:12.....29
2:20.....153
3:1-4 29
3:1-10 153
3:10.....60
3:16, 17.....54
3:18-25 55
4:1.....56

I Thessalonians
1:2, 3.....119
1:6, 7.....113
1:10.....140
2:13.....119
4:16, 17.....63
5:9.....140
5:22.....105
5:23.....3, 8, 161

II Thessalonians
1:3, 11.....119
1:7.....166
2:1, 3.....140
2:13.....119

I Timothy
1:16.....120
3:2, 3, 8.....116
3:2-7 115
3:3-7 117
3:7.....118
3:13.....141
3:16.....64
5:9.....115
5:11-16 151
6:12.....139

II Timothy
1:3, 16.....119
1:7.....10
2:4-12 165
2:10-13 142
3:12.....112
3:15, 16.....50
3:16.....51, 107
3:16, 17.....49
4:2.....136
4:7, 8.....151

Titus
1:1, 2.....83
1:2.....137
1:2, 13.....140
1:7.....116
2:11-14 137
2:12, 13.....139
2:12-14 140
2:13.....82
3:1.....158
3:7.....83, 137

Philemon
4.....119

Hebrews
1:7.....9

1:9.....35
1:9-14 94
1:14.....1, 2, 3
.....38, 92, 108
1:14-2:5 99
2:2, 3.....93
2:3.....26, 92, 142
2:3, 5.....38, 94
2:9, 10.....94, 110
2:10.....23, 111
Chapter 3 85
3:1.....104, 108
3:1-4:16 .....99, 131
3:6.....85, 86, 141, 142
3:14.....35, 94
3:19.....101
Chapter 4 85
4:1-9 49
4:4-9 151
4:12.....8, 42
.....45, 48, 50, 52
4:16.....141
5:6-11 84
5:11.....43
Chapter 6 85
6:1-12 99
6:4-6 .....101, 131
6:11, 12.....84, 138
6:12.....120
6:12, 13.....44
6:13-19 38
6:14-19 44
6:18-20 84
7:25.....18, 21
Chapter 9 21
9:11, 12.....40, 90
9:22.....103
Chapter 10 21
10:19, 20.....90
10:19-39 99
10:23-25 139
10:26.....131
10:26-31 122
10:35-39 .....38, 138
10:35-11:1 29
10:37.....80
10:38, 39.....126
10:39.....8
11:2, 4, 5, 39.....118
11:4ff 68
11:6.....44, 135
11:7.....126
11:8.....107
11:8-16 25
11:10-16, 26 26
11:12.....138
11:17.....135
11:17-19, 31 75
11:23-26 29
11:29, 30.....130
11:39, 40.....26
12:1.....139
12:2.....110, 111, 165
12:5-8 .....66, 89, 111
12:8.....66
12:14-17 91
12:16.....87
12:17.....88
12:23.....24
13:8.....83
13:17.....114, 118

James
1:2-12 112
1:3.....95
1:12.....97, 98
1:18, 21.....35, 36
1:21.....8, 15, 37, 38, 40
.....44, 61, 68, 107, 125
1:21, 22.....76
2:5, 14-16 29
2:14.....72, 126, 135
2:14, 21-23 71
2:14-26 .....67, 98
.....113, 125, 126
2:17, 20, 26.....70, 74
2:17-26 73
2:21-24 135
2:21, 25.....75
2:22.....77, 84, 122
2:26.....47, 50

I Peter
1:2ff 135
1:2, 5, 7-10, 13 127
1:2-9, 23 81
1:3, 4, 5, 7, 9.....138
1:3-5 94
1:4.....86, 108
1:4-9 44
1:7.....96
1:7-9 .....95, 97, 98, 113
1:7, 9-13 112
1:9.....7, 38, 77, 84, 122
1:9, 10.....39
1:9-12 27
1:11.....19, 109, 110, 111
1:12.....160
2:1.....43
2:1, 2.....37, 38, 40, 44
2:1, 2, 9-11 81
2:2.....39, 61, 114
2:9.....90, 104
2:9, 10.....22, 27
2:21.....19, 109, 111
3:7.....146
3:15.....82, 138
3:19.....10
4:12, 13.....27, 138, 112
5:1.....19
5:1, 3, 4, 6, 10, 11.....113
5:1-4 .....109, 110
5:2, 3.....112
5:2-4 14

II Peter
1:1.....81
1:2-8 82
1:5-8 74
1:15-18 49
1:16-18 .....62, 110
1:21.....50
3:1-8 49

I John
1:5, 6, 9.....40
1:5-2:2 90
1:6-2:2 21
1:7-10 105
1:8.....103
2:1, 2.....40
2:15.....58
3:2.....103
5:19.....58

Jude
3.....139, 151

Revelation
1:6, 18.....83
1:11-6:1 79
1:16.....65
1:20.....157
Chapters 2, 3 23
2:11.....148
2:26, 27.....89
3:10.....140
4:9, 10.....83
5:5.....89
5:10.....90
5:13, 14.....83
7:12.....83
10:6.....83
10:17.....157
11:15.....18, 83
13:8.....23
14:11.....83
15:7.....83
17:5, 7.....157
19:1-9 146
19:3.....83
20:10.....83, 144
21:7, 8.....148
22:5.....83