

Lesson Twelve — The Full Scope of Salvation

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We have come to a place where we will be able to see more sections of the puzzle joined together. The full scope of salvation is one large section of the puzzle, and a proper Scriptural understanding of salvation allows many sections of the puzzle to fit together with ease. The topic of study for this week should be the most basic of all topics in Scripture, yet it is fraught with confusion and misunderstanding throughout the Church today. People are all over the board, so to speak, in their belief and understanding of something so basic as *salvation*. It should not be so.

The present confusion surrounding issues concerning salvation has mainly to do with two different areas — the issue of faith and works, and the issue of eternal security. Questions surrounding these two issues can be stated as follows:

Is a person saved through faith and faith alone? Or are works involved in a person's salvation?
And, once a person is saved, is he/she eternally secure? Or can a person lose his salvation?

We'll deal with these issues this week. Be sure to begin your week in prayer.

Day One — God's Purpose for Salvation

The Bible opens with the very Scriptural foundation upon which the remainder of Scripture rests. We can learn much from the first verses of the Bible. In fact, God saw fit to explain something about Himself in *the very first verse* in the Bible. The Name of God in Genesis 1:1 is *Elohim* — “In the beginning, Elohim...” *El* is a Hebrew word for God, and *him* is a plural suffix, which in the Hebrew language indicates *two or more*. Subsequent Scriptures reveal that “Elohim” is a Trinity, existing in *three parts* — Father, Son, and Holy Spirit.

The first thing that can be known about *man* is that God made him *in His Own image and in His Own likeness*. (This is no small bit of information! And it is interesting that God saw fit to mention that first about man!) Therefore, at the onset of Scripture, we see that man, being created in God's image, was created a *three-part* being. Man was created spirit, soul and body.

The first chapter of Genesis also reveals that God created man to rule over the earth (Gen. 1:26, 27), and the second chapter reveals that He tested man for obedience (Gen. 2:16, 17). The test for obedience was given to the man in his *unfallen state*; the specific test given to Adam had to do with choosing between one of two trees — the tree of life and the tree of the knowledge of good and evil.

God told Adam that he should not eat from the tree of the knowledge of good and evil, for in the day that he ate from that tree *he would die*. Of course we know that he ate from the forbidden tree — and he died — affecting all three parts of his being. On that day He died spiritually, his soul became corrupted, and his body began the process of dying. Subsequently, every descendant of Adam has been born after Adam's image rather than after God's image, *per se* (compare Gen. 5:1 with 5:3). Every descendant of Adam is born dead in trespasses and sin (Eph. 2:1). Every descendant of Adam is born in a fallen state, separated from God and disqualified to fulfill his created position. Only when an individual is brought into a spiritually alive state can he be tested for obedience with a view to rulership (again see Ex. 19:4-6).

In his fall, Adam was disqualified for rulership, and in this disqualified state, there would be no need for a continuing test of obedience. The test for obedience is always with a view to proving oneself worthy for ruling (*cf.* Ex. 19:4-6). In a fallen state — a state wherein one is disqualified to rule — there would be no need for such a test.

In order to be reconciled, all three parts of man must be dealt with. Herein is the importance of seeing that man was created a three-part being (not a two-part being as so many teach), the importance of which cannot be over emphasized! Man exists in three parts, and salvation must deal with all three parts of man — 1) the spiritual birth (Jo. 3:5-7), 2) the salvation of the soul (I Pe. 1:9; Jas. 1:21), and 3) the resurrection of the body (I Cor. 15:21, 22). If this were recognized and understood, the ongoing confusion surrounding salvation would not exist.

It is only through the work of the Holy Spirit that an individual can even begin to come into an understanding of his spiritually dead state, along with an understanding of what Jesus has done for him. And it is only through faith in the finished work of Christ that an individual can be redeemed from the bondage of sin, bringing him out of his spiritually dead state into a spiritually alive state. It is only through faith in Jesus Christ that an individual's spirit can be made alive. When faith is exercised, light and life are brought into a place where only darkness and death had previously existed. Through faith, the *spirit* of an individual is *fully and completely redeemed*. This is a spiritual birth, a birth from above. And nothing can be added to or taken away from this spiritual birth.

Let's look to see how Jesus dealt with the spiritual birth as *He related it to the coming kingdom*. Study through this passage and notice that, according to Jesus' own words, being born again has as its focus the kingdom of the heavens (v. 3).

John 3

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; **2** this man came to Him by night, and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." **3** Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."

According to v. 3, what does it take for one to be able *to see* the kingdom of God?

It is obvious that Nicodemus didn't understand the idea of the spiritual birth, though he should have!

4 Nicodemus said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

It is apparent from what Jesus said to him, that he should have understood it. But because he didn't, Jesus explained it to him, again putting emphasis on the kingdom —

5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, 'You must be born again.' 8 The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

According to v. 5, what does it take for one *to enter* the kingdom of God?

In your own words, write the distinction between being able to *see* the kingdom of God and being able to *enter* the kingdom of God. What would be the distinction between *seeing* the kingdom and *entering* it?

If you are able to understand the distinction between *seeing* and *entering* the kingdom of God, do you also understand from this passage, that being born again is *not the same as seeing or entering* the kingdom? It is connected, but it is not one and the same. (This is essential to understand, as so many people think that it is all one and the same. It is not!)

In v. 6, Jesus speaks of the distinction between physical birth and spiritual birth. We will talk more about this passage in the lecture this week (i.e., the meaning of being born of water and the spirit), but suffice it to say that Jesus very definitely connects our spiritual birth with a view to *seeing* and *entering* the kingdom of God, making the distinctions clear. Do you see that?

Tomorrow we will study the Old Testament example of how these various things fit together in the overall picture of salvation. Study well!

Day Two — The Old Testament Example

As we have seen, the best overall picture we have of *the means* and *the purpose* of our salvation in all of Scripture is the picture of the redemption of the Children of Israel from the bondage of slavery in Egypt for the purpose of their being led into the promised land. This picture not only presents the *means of redemption out of bondage*, but also gives the *purpose for that redemption*. It is very important to understand and study both facets of this picture — the means and the purpose — otherwise the picture falls far short of what God intended. (If you need a review of this Old Testament example, please take a few minutes to peruse pages 85-100.)

The picture of the Children of Israel coming out of bondage in Egypt *must* be seen *in its complete scope* in order for Christians to understand *all* that which God intends us to understand concerning the issue of our salvation. The Holy Spirit, through Paul, uses this overall picture as an “example” (lit. *a type*) for Christians in the Church in Corinth (and subsequently for us). In I Corinthians chapter nine, he reveals that *the present work of our salvation* can be illustrated by our having been placed in a race (a journey, if you will, from one point to another), the ultimate outcome of which is dependent *upon our actions during the present time*. As you study the passage below understand that Paul is writing to saved people, people who have already experienced spiritual birth.

I Corinthians 9

24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 And everyone who competes in the games exercises self-control <75> in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified <96>.

NOTES:

If you are working at Level III, look up the definitions and note what you learn in the space for NOTES.

The end of v. 24 indicates that the only one who wins the prize is the one who runs in such a way as to win! According to v. 25, what does it take to win the prize?

According to v. 25b, why should a person do such a thing?

In vv. 26 and 27, Paul says he does something. What does he do and why does he do it?

Herein are some things we should seriously consider —

Does Paul *know* what the goal is? How can you tell?

Is Paul aware of the possibility of a negative outcome? What is possible for Paul?

Being in the race itself is not the prize! Some have erroneously taught that *Paul's ministry* is the thing he could lose. Paul's ministry was the vehicle through which he could run his race. He knew the prize was to be awarded to him *at the end* of the race (II Tim. 4:7-8), and that it was the prize which could be lost, not his placement in the race. Think about it.

Can it be inferred from this passage (vv. 26, 27) that it might be difficult for one to gain the prize if the individual didn't know: 1) that he/she is in a race, and 2) what the goal is?

How would the prize be lost?

Let's continue with the text, which immediately follows. (Too bad for a chapter break here. The following passage is inseparably connected to the previous one.)

I Corinthians 10

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized <907> into Moses in the cloud and in the sea; 3 and all ate the same spiritual <4152> food; 4 and all drank the same spiritual <4152> drink, for they were drinking from a spiritual <4152> rock which followed them; and the rock was Christ...

NOTES:

The Greek word Paul used for the word *baptized* is an interesting one. Paul had the choice to use either this Greek word *baptizo* <907>, or another Greek word *bapto* <911>. He used *baptizo* for a purpose. Look up both words in the Appendix and briefly write out the comparison.

What was Paul inferring in choosing to use the word *baptizo* in order to describe what had taken place in their baptism?

Paul states that they were baptized into *three* different things. What were the three things they were baptized into?

How many of them were “baptized into Moses in the cloud and in the sea”?

How many ate *spiritual* food?

How many drank *spiritual* water?

What did they drink the spiritual water from?

Who was the Rock? (Remember what we have previously learned about the Rock on pp.154-159.)

Continuing —

...5 Nevertheless, with most of them God was not well-pleased <2106>; for they were laid low in the wilderness.

NOTES:

Had all of these individuals been redeemed?

With how many was God not well-pleased?

So what happened to them?

The answers to these questions give clear indication that Paul is speaking to saved individuals about their potential gain or loss.

As Paul continues, he states why these things were written down in such detail (i.e., the whole panorama of events from Ex. 12 through Num. 14). This is also the reason why we studied these things in such detail!

Continuing —

6 Now these things happened as examples <5179> for us, that we should not crave evil things, as they also craved. 7 And do not be idolaters, as some of them were; as it is written,

“THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.”

8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor grumble, as some of them did, and were destroyed by the destroyer. 11 Now these things happened to them as an example <5179>, and they were written for our instruction <3559>, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall <4098>.

NOTES (be sure to look up the definitions):

According to vv. 6, 11, why were these things written down?

According to v. 12, what is the possibility for us?

What relationship can be seen between I Corinthians 9:27 and 10:12?

We have one final question for the day, one that you shouldn't rush through. It is this: Why is it important that we see the full scope of the redemption of the Children of Israel (from the Passover to Kadesh Barnea), as having been written down for our instruction? Write your answer with as much detail as you can. Don't be brief, as this is important to understand.

Day Three — The Free Gift Versus the Reward

One of the major problems as to the confusion in the Church today surrounding the most basic of all Scriptural doctrines — the doctrine of salvation — is the lack of understanding the distinctions between *the free gift* and *the reward* and how each is attained. Here are some questions that must be dealt with concerning these distinctions:

Exactly how does one receive the free gift and what does it entail?
And, how does one receive rewards and what do rewards entail?

First, let's look at a few passages that deal with the free gift and see that it is just that — a free gift!

Romans 3

22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus...

A Philippian jailer asked a most succinct question to Paul and Silas; it is followed by a most succinct answer.

Acts 16

30 ... “Sirs, what must I do to be saved?” 31 And they said, “Believe in the Lord Jesus, and you shall be saved...”

John 3

16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world should be saved through Him.

Ephesians 2

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.

From the general consensus of these passages, what does it take to be saved?

According to these passages, do a person’s works come into the picture of the free gift?

It is faith and faith alone! Nothing more and nothing less. Jesus died on the cross to pay the eternal penalty for our sin. There is no other way! And there is nothing that can be added to or subtracted from the work of Jesus Christ. A person need only believe!

So what does *having been saved* mean for a person? Observe what you can from these verses.

John 5

24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

John 3

18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

What do you learn from these verses about *the state* of one who has been saved?

We see that salvation is a free gift, based upon faith in the finished work of Jesus Christ — allowing one to pass out of death into life. As we are learning, this salvation has to do with our spirit. It is our spiritual birth, our being born from above, being born again. Jesus said, “That which is born of the flesh is flesh, and that which is *born of the Spirit is spirit*. Do not marvel that I said to you, ‘*You must be born again*’...” (John 3:6, 7).

But within the full scope of salvation, there is more to be dealt with than simply one’s spiritual birth, which redeems one out of eternal death (eternal separation), and provides one with eternal life. Our being born again is simply the beginning point, the open door so to speak; it is our being placed in the race. Being born again is not the end, it is only the beginning!

There is much to learn about things concerning our salvation that goes far beyond the moment we were saved. And, as we have seen, we can begin to learn these things from the picture of the Children of Israel.

The Children of Israel, having been redeemed out of bondage by the blood of the paschal lambs, were redeemed for the purpose of their being taken out of one land (the land of their bondage), in order to be taken into another (the land wherein a theocracy would be set up, and wherein they would be a kingdom of priests). This land into which they were being taken was to be their *inheritance*, wherein they would enter their *rest*. But due to their disobedience and unbelief, the inheritance and rest is the very thing they fell short of; it is the very thing from which they were turned away. Hence, they wandered in the wilderness until their death.

Some questions should be asked — Have we been redeemed for the same purpose, that of being taken out of one land (the world) in order to be brought into another land (the heavens) wherein a theocracy will be set up, wherein we will be a kingdom of priests? Is the heavenly land to be our inheritance, and are we to strive to enter a rest within this heavenly land? If so, is it possible that we could fall short of this intended goal, just as the Children of Israel did?

This is the very thing about which Paul warns us not to fall short of (I Cor. 10:12), through using the Children of Israel as our example. It is also the very thing the author of Hebrews warns us about in Hebrews chapters three and four through the use of the same example. (We will study more on these two chapters from the Book of Hebrews in Lessons Fourteen and Fifteen.)

Just as the Children of Israel had been redeemed for a purpose (Deut. 6:23), so we have been redeemed for a purpose (Eph. 1:3-14). Just as the Children of Israel were taken out of one land in order to be taken into another, so are we being taken out of one land in order to be taken into another. Just as the Children of Israel were redeemed with a view to an inheritance, so have we been redeemed with a view to an inheritance. (The *redemption* is a free gift; the *inheritance* is a reward.) Theirs was an earthly inheritance — an earthly kingdom; ours is a heavenly inheritance — a heavenly kingdom (*cf.* I Pe. 1:4-7).

This word *inheritance* is an important word to notice in Scripture. What about this inheritance? Read what Paul said to the Church at Colossae.

Colossians 3

23 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

According to v. 23, what are Christians supposed to do?

Why are Christians supposed to do this (v. 24)?

Verse 24 is the positive side of the matter. But, as much as some Christians don't like to admit it, Scripture does give a negative side of the matter. Paul states it very clearly in v. 25. What additional incentive is given for Christians do these things (v. 25)?

Write v. 25 in your own words.

It is important to remember that the full scope of salvation has to do with more than simply bring redeemed from the bondage of slavery; it has to do with more than simply being delivered out of eternal damnation into eternal life. So it was for the Children of Israel; so it is for us. The Children of Israel were fully redeemed through God's actions, having been redeemed for a purpose; that purpose had to do with an inheritance in a land wherein they would become a kingdom of priests (Ex. 19:4-6). This is important beyond measure to understand.

Tomorrow we will strive to understand the inheritance. Continue to pray for your understanding.

Day Four — The Reward of the Inheritance

So far this week we have seen that *the means* of the free gift of salvation is faith in the finished work of Jesus Christ on the cross. Yesterday we began to glimpse *the means* of the reward of the inheritance — our working heartily as unto the Lord (Col. 3:23-25). Today we want to take a more in-depth look at the inheritance. What it is? How is it attained? Etc., etc.

First, it is important to know that whenever the word *inheritance* is used, it is used in the sense of a “family.” Inheritance is a family term. If an individual is not in the family, he is not in a position to receive the family's inheritance. Paul states the idea of the necessity of a family connection before the inheritance is even in view. In the following verse underline the words *and if*.

Romans 8

16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God

From this portion of the passage, what does it take to be *an heir of God*?

17b and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Paul makes a distinction in this passage. The spiritual birth places an individual into the family of God. It takes being a child of God in order for one to be an heir (inheritance is a family term). Yet, it takes something more to be a co-heir with Christ, sharing with Him the position of the first-born. According to v. 17b, what does it take to be a co-heir with Christ?

According to the end of v. 17, what will be *the result* of being a co-heir with Christ?

Obviously, there is a distinction to be made between being *an heir of God* and a *fellow-heir (co-heir) with Christ*. It is the distinction of *the first-born*. The first-born son had three distinguishing characteristics in the Hebrew culture: 1) he was to be the priest of the family, 2) he was to be the ruler over the father's estate, and 3) he was to receive a double portion of the inheritance. These are the rights of the first-born. It was a very desirable position in the family. And, as we will see later, it was a position that could be forfeited. And though the positional standing as first-born could be forfeited, the standing as a child within the family could never be forfeited (e.g., Esau forfeited his right as first-born, yet was still blessed as a son).

Now that we see that inheritance is a family term, we have also previously seen that the inheritance is a reward for having worked heartily unto the Lord (Col. 3:23-25). Now we will look at a passage that deals the foundation which must be laid in order to build works, and how the works are rewarded. Study through this passage carefully.

I Corinthians 3

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire.

What/Who does Paul say the foundation is?

Can any other foundation enter into this picture? How do you know?

What are the six building materials mentioned in this passage that can be built upon the foundation? (Group the materials into two separate groups — good and bad.)

Good

Bad

Will all Christians have something for which to be rewarded? Give evidence for your answer.

How will the quality of an individual's works be revealed?

When will the quality of works be revealed?

Who will receive a reward?

Who will suffer loss?

What will happen to the one who suffers loss?

According to this passage, is Paul speaking only to Christians? (Give evidence for your answer.)

In other words, a person who has the foundation of Jesus Christ in place (having put faith in Him) can, in the end, be found to have works that will be burned — even to the extent of having nothing left for which to be rewarded! Even to the extent of his only being able to escape through the fire! (Isn't that what the passage says? Interesting!)

FYI — The passage we have just dealt with begins with Paul reprimanding the Christians in Corinth for acting as “babes in Christ” (I Cor. 3:1ff) through the action of aligning themselves with various teachers (e.g., “I am of Apollos” or “I am of Paul”) rather than realizing that God uses different people to do various jobs in ministry. The Christians at Corinth weren't focusing on the fact that it is God Who causes growth. This is an interesting thing to think about today! We need to be careful not to do this! “I am a Calvinist.” “I am Armenian.” “I follow so and so!” Evidently, God sees the types of statements as extremely immature!

Following his rebuke for this type of thinking, Paul makes this statement about each man's work —

I Corinthians 3

8b ... but each will receive his own reward according to his own labor.

What will be the measuring stick to determine an individual's reward?

Are you beginning to see that reward is connected to works? I hope you are!

We've already seen that the inheritance is a reward, not a gift (Col. 3:23-25). Before we close for the day, let's see what the inheritance has to do with. We will look at this idea more closely tomorrow, but there is something I want you to see today. Read the following passages and underline the phrase ‘*inherit the kingdom of God.*’ Then we will consider some questions.

I Corinthians 6

9 Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.

Galatians 5

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

Many people believe that both passages deal with sin in the life of *an unbeliever*, and that *inheriting the kingdom* is the same as being born again. But is it?

Go back through each passage and as you read, replace the phrases “inherit the kingdom of God” with “be saved” and see if it is true.

Does it make sense that these passages would be dealing with the free gift (which is based upon faith apart from works)?

On the other hand, can believers commit such sins? Do believers commit such sins?

Of course believers can and do commit such sins! And, accordingly, these two passages are dealing with Christians and an inheritance which has to do with the kingdom. You see, the inheritance is a reward for right living! A reward for obedience! So it was for the Children of Israel, so it is for us. Yet, God is a forgiving God and He has made a way for sin in a believer’s life to be cleansed. It is called *repentance* and *confession*. If you confess your sins, He is faithful to forgive you and cleanse you (I Jo. 1:9). More on that in the lecture.

We will continue to study along these lines, so be patient as you begin to grasp these concepts.

Day Five — The Salvation of the Soul

As mentioned at the beginning of this week’s study, this large piece of the puzzle is necessary for clearing up the confusion that exists in the Church concerning salvation. Today’s study is a major key. Remember the questions we are considering throughout this week’s study?

Is a person saved through faith and faith alone? Or are works involved in a person’s salvation? And, once a person is saved, are they eternally secure? Or can a person lose their salvation?

Have you ever noticed that no matter which position one takes on these issues concerning salvation, it seems that they come up with verses that back up their belief on the matter? Of course we know that Scripture does not contradict itself.

Really, the confusion is easy to set straight. The problem is that usually people too narrowly consider *the scope of salvation*. That is to say, people don’t usually consider that salvation *covers a much broader scope* than the simple free gift of eternal life. All too often people relate all the verses that deal with “salvation” to the free gift and in doing so, confuse the issue.

Again, the free gift is only the beginning point. The scope of salvation for Christians is pictured in the scope of salvation for the Children of Israel, *which covers the panorama of their being redeemed from bondage through faith in what God said about the death of the substitutionary lambs* (resulting in their being released from bondage), *all the way through to obedience or disobedience* (resulting in a reception or loss of their inheritance in the land), *with a view to the theocracy* (a kingdom wherein God rules). The panorama of our salvation will continue to be developed in upcoming lessons. This paragraph is key!

Simply stated, there are some “salvation” verses which deal with the free gift, and there are some “salvation” verses which deal with the reward (or loss) of the inheritance. Whether the passage is dealing with the free gift of eternal life *or* an inheritance in the kingdom, the subject may be referred to as *salvation*. The secret to a proper understanding and a correct interpretation of that passage is a critical look at the *context*. The key question that should be asked is this: Is the passage on salvation dealing with faith (in the work of Christ) and that faith alone with the gift in view, or is the passage dealing with works and/or obedience with the inheritance, rest or kingdom in view? The context makes the distinction.

If the passage is dealing with faith alone, then it is dealing with the free gift — the spiritual birth. But if it is dealing with works, obedience, and/or gain vs. loss, then it is dealing with the reward of the inheritance in the kingdom. In the case of the latter, the passage may refer to this as the “salvation of the soul.”

We’ll look at a few passages which deal explicitly with the phrase “the salvation of the soul” in a moment, but first look back at I Corinthians 6:9, 10 and Galatians 5:19-21 at the end of yesterday’s homework. What do these passages have to do with — faith and the free gift *or* life style and inheritance?

It becomes obvious, doesn’t it?

Let’s look at another passage that exemplifies *salvation* as it is connected with *an inheritance*.

Hebrews 1

14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

Read how the King James Version words this verse:

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

What do you see as the key word that would identify whether the passage is dealing with the free gift, or the inheritance?

It is clearly stated, isn’t it?

Our spiritual birth affords us the choice to either walk in the spirit or in the flesh. Prior to our spiritual birth, we did not have the choice to walk in the spirit, we could only walk in the flesh for we were dead spiritually. But once we are born spiritually, we can choose!

With the ability to choose, one can begin to work out his “own salvation in fear and trembling” (as Paul commands in Phil. 2:12). The salvation that we are to “work out” is the salvation having to do with the soul, which has to do with the inheritance in the kingdom. It has to do with our choosing to walk in the spirit so as not to carry out the desires of the flesh (Gal. 5:16).

It is *faith and faith alone* that has to do with our spiritual birth, something which cannot be lost. It is *faithful obedience* that has to do with a reception of the inheritance in the kingdom, something that can be lost. The first is the spiritual birth; the second is the salvation of the soul. This is what is pictured for us through the example of the Children of Israel (*cf.* Ex. 19:4-6).

Following are some of the passages that *explicitly* deal with *the salvation of the soul* (the phrase itself is explicit in the original language), although there are many, many other passages that *implicitly* deal with the salvation of the soul (the phrase, though not present is implied [i.e., passages which deal with obedience, works, gain (profit) or loss with a view to the inheritance in the kingdom]).

Let's look at those verses which explicitly mention the phrase *the salvation of the soul*. In the Book of James, James is writing to the Church that had been scattered due to the stoning of Stephen and the impending persecution of the Christians in Jerusalem. He writes to them concerning the reason for suffering, and why Christians should consider suffering with joy (1:2ff). James connects this exhortation to the salvation of the soul, encouraging his readers to "*humbly receive* the implanted Word which is able to save [the] soul." Read it below.

James 1

21 Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

Is this passage dealing with faith and faith alone as related to one's spiritual birth, or is it dealing with works beyond faith? What is the evidence?

As you can see, James deals with the salvation of the soul. Then another epistle writer, Peter, deals with the same salvation, only from a different aspect. Both deal with trials as a means of refining faith, connecting *this process* to the salvation of the soul. This salvation (the salvation of the soul) is a process! Study carefully the following passage written by Peter.

I Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome <5056> of your faith the salvation of your souls.

NOTES:

According to this passage, describe the inheritance.

Verse 5 deals with salvation. When is this salvation to be revealed?

Peter states the desired *outcome* of one's faith. What is it?

The Greek word *telos* <5056> translated *outcome* could have been translated *goal*, or *end*. The salvation of the soul is the goal of our faith; the salvation of the soul is our faith being brought to its completion; the salvation of the soul is the thing toward which we are to strive in our Christian walk.

Remember again, that Paul told the Church in Philippi to “work out your salvation in fear and trembling” (Phil. 2:12). This salvation, with which Paul is dealing, has to do with the prize toward which we are to strive (2:14-16; 3:12).

We’ll cover one more passage on the salvation of the soul, and then deal with it more thoroughly in the lecture this week.

Hebrews 10

35 Therefore, do not throw away your confidence, which has a great reward. 36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul (KJV — “to the saving of the soul”).

The writer of Hebrews was encouraging Christians to remain steadfast in their confidence in the face of trials and persecution (see vv. 32-34) for a reason. What was the reason?

What are the two possibilities for one who is righteous?

But if the one who is righteous continues to live by faith (faithful obedience) what is the outcome?

In the way of a quick review, remember that man was created in God’s image as a three-part being — spirit, soul and body. When man fell, sin affected all three parts of man. And salvation must deal with all three parts of man. The first to be dealt with in salvation is the spirit of man. This salvation is brought about through faith in the finished work of Jesus Christ, and is the free gift of eternal life. This salvation is eternally secure because of the One Who completed the work, and grants the saved individual passing out of eternal judgment (out of death) into life.

The salvation of the soul is brought about through one’s faithfulness to his/her calling, and has to do with the inheritance in the kingdom during the coming age. This salvation is based upon one’s faithful obedience and is shown in Scripture as gain (profit) or loss having to do with an inheritance in the millennial kingdom.

The third part of salvation deals with the body. The salvation of the body is brought about through either the resurrection or the rapture, depending upon one’s physical state at the moment of rapture. In either case, the destructible (the physical body) puts on the indestructible (the resurrected body).

More of these things will be dealt with in this week’s lecture and in upcoming weeks of study. Keep up the good work.

See you in class.