

Lesson Six – Salvation vs. Destruction, II

Day One – Salvation in Relation to the Church

Day Two – Earthly vs. Heavenly

Day Three – Salvation of Man

Day Four – Salvation, Destruction, and Condemnation, Part I

Day Five – Salvation, Destruction, and Condemnation, Part II

We are nearing the end of our study and I know that these Lessons have been jam-packed with information. It is certainly not my intention to overload you, but as the overall scope of these concepts is vast, so the Scriptures references and the commentaries and questions that go along with each concept will appear that way as well. I am hoping that while you study you allow some time for all of these subjects to adhere to one another (for they eventually will) and that you will continue to read the Scriptures and move along in your studies. God will tie all His truths together for you as you continue to study, so please be patient as you pray for wisdom and understanding.

Day One – Salvation in Relation to the Church

We ended last week's Lesson by looking at the following statement made by Paul near the end of his ministry, just before the year 70 A.D. –

Acts 28:28

"Let it be known to you therefore, that this salvation of God has been sent to the Gentiles; they will also listen."

This proclamation to the nation of Israel occurred after Paul spent over 30 years ministering to the Nation, giving them every opportunity to repent and believe in the gospel. The Nation as a whole did not repent and accept the salvation of God (which was with respect to the kingdom of the heavens that was "at hand"), but instead rejected it, thereby rejecting God. And *because of Israel's rejection*, they experienced the decimation of their Temple, their city, and their country. God set them aside (for a dispensation) as He was now dealing with a new nation.

We need to understand exactly what "this salvation of God" is referring to because *now it was being sent to the Gentiles* (i.e. anyone who is not Jewish). And because Paul states quite clearly that "this salvation of

God” (that Israel rejected) is now going to the Gentiles, we can infer that “this salvation” remains the same. Do you recall what “this salvation” is that is being referred to as it pertained to the nation of Israel? See if you can answer this with specific details and Scripture references (without first looking at my summation that follows). I know these comprehensive questions are difficult, but they are essential if you want to truly grasp these concepts. This is what learning is all about!

“This salvation” that had been offered to and rejected by Israel, which Paul refers to in Acts chapter twenty-eight (concerning that which his whole ministry was centered around) had to do with things beyond the Nation’s initial salvation by grace through faith. “This salvation” had to do with things beyond their spiritual birth. “This salvation” had to do with things concerning the kingdom of God (cf. Acts 28:23, 31). And the salvation having to do with the kingdom of God requires *more* than simple faith in the work of Another; it requires faithful obedience on the part of the individual, which includes repentance from sins and continuing belief and obedience.

And while initial salvation by grace through faith saves a person out of *forever and ever* death and gives them life *forever unto the ages*, “this salvation” deals with life or death in the coming age, the Kingdom Age, *the Seventh Day*.

Simply put, the salvation that Israel rejected was this: Jesus (which means “God saves”) was on the scene to *deliver* Israel out of their place of disobedience (which had brought about their being subjected to their enemies, as well as discord concerning their fellowship with God) by offering them salvation from their sins. All they had to do in order to be restored to their rightful place, as was stated in God’s promises to their forefathers, was to repent of their behavior and humble themselves before the Lord. And in order for any and all of this to occur, they just needed to believe that Jesus was the One that they were waiting for, *repent*, and believe in the words that He spoke.

The salvation being offered them, by and through Jesus the Christ, was *salvation from sin (which leads to death)*, *salvation from their enemies*, and *deliverance unto the kingdom which was rightfully theirs based on the promises given to their forefathers*. “This salvation” *all* had to do with the Messianic Era, the Coming Age.

This salvation was taken from Israel due to their continued rejection. This salvation was to be given to the Gentiles, *for they would listen*. We must note that it is the *same salvation* – salvation from sins (which

lead to death), salvation from enemies, and deliverance unto the kingdom which is now on offer to the Church, the new nation.

Let's make sure that we can see this whole scope of salvation in context as it pertains to the new nation, the Church.

In order for "this salvation" to be offered to and received by the Gentiles, there needed to be a first step of faith on their behalf, because as Paul describes them –

Ephesians 2:11-12

Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands -- remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

The Gentiles were separated from Christ, from the commonwealth of Israel, *from the promises given to Israel*, from God Himself. Therefore each individual Gentile needed to take the first step of salvation, which was to believe in the Passover Lamb, in complete accordance with the way that God had dealt with Israel at its inception. As Paul states in his letter to the Church at Corinth –

I Corinthians 2:1-2

1 And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified...

I Corinthians 5:7b

For Christ our Passover also has been sacrificed.

And summed up –

Acts 16:30-32

30 ...and after he brought them [Paul and Silas] out, he [the Philippian jailer, a Gentile] said, "Sirs, what must I do to be saved?" 31 And they said, "Believe in the Lord Jesus, and you shall be saved, you and your household." 32 And they spoke the word of the Lord to him together with all who were in his house.

That's the beginning point for any unsaved person! Just as the beginning point of the inception of the nation of Israel was an individual's belief in the substitutionary sacrifice of the slain paschal lambs on the night of Passover, so it is this same beginning point for any unsaved person in order to take part in the new nation, the Church. The beginning point is belief in the substitutionary sacrifice of the slain Passover Lamb. And once an individual puts faith in The Passover Lamb – Jesus the Christ – he or she is automatically a part of the new nation, the one new man in Christ, *the Church*.

But just as with Israel, *it doesn't stop there*.

Let's read the following verses and see how "this salvation" *that has now been sent to us, the Gentiles*, concerns the very same things now, TO US, as it did to Israel then –

Galatians 3:26-29

26 For you are all sons of God through faith in Christ Jesus. 27 For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek,

there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

Romans 4:13

For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith.

How does someone become an offspring of Abraham?

And if an offspring, what are they?

And if an heir, what would they stand to inherit (Rom. 4:13)?

Abraham's descendants stand to inherit the world! Isn't that just breathtaking?!

But let's remember that in the Old Testament, a Gentile could never access the promises of Abraham *except* through the nation of Israel, for God's promises were made *only* to Abraham's descendants. Prior to the events at Calvary, if anyone who was not a biological descendant of Abraham (*a Gentile*) desired to have a part in God's promises, he or she would have to become Jewish, which meant circumcision and obedience to the Jewish Law. But now, Christ died as our Passover Lamb so that *through* Him – the Passover Lamb slain at the hands of the Jewish people – Gentiles could appropriate His blood and be saved out of slavery and bondage to sin, brought out of *eternal* death into *eternal* life (life unto the ages upon the ages), and offered the promises of Abraham.

And this initial salvation, which delivers us out of bondage to sin and frees us from the sentence of death we were born into after the transgression of Adam, was absolutely necessary if we, the new nation, were to receive the promises given to Abraham and his descendants *only*. Because now, as Galatians 3:29 states, if we believe in Christ *we belong to Christ*, and we are a child of God by being part of the Body of Christ, who is the Seed of Abraham. It is through Christ, by our faith, *by God's grace*, that we become Abraham's descendants. We are all *one* in Christ Jesus, who is –

Matthew 1:1

... Jesus Christ, the son of David, the son of Abraham.

And as we learned in Lessons Three and Five, this initial salvation, this initial life breathed into that which was dead, impacts the spirit, *saves us* from all of our past sins up to that point, *saves us* from an eternity separated from God, and gives us spiritual life and spiritual understanding.

And this is all for a purpose.

Let's look at Peter's inspired description of the Church and its similarities to the nation of Israel –

1Peter 2:9-10

9 But you [Church] are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

What words are used to describe the Church?

Does this verse remind you of anything? Notice the Old Testament phrases that Peter uses. These are quotes from a familiar passage –

Exodus 19:5-6

5 “Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy Nation.’ These are the words that you shall speak to the sons of Israel.”

According to I Peter 2:9, why are we a chosen race, a royal priesthood, a holy nation, and a people for God's Own possession?

And what was Israel's purpose?

And in the same way that Israel was initially saved in order to be taken to a land in which they would dwell forever – in which a kingdom would be established, proclaiming the excellencies of Him who called them, *we too have that same purpose*. But we, as Israel, have not received that final salvation/deliverance *yet*. And while we journey to God's intended destination, we too must be *saved* from our enemies and *saved* from the sins that we continue to commit *after we've been initially saved* –

I Peter 5:8

Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.

II Timothy 4:18

The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.

I Timothy 1:15

It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.

According to the previous verses, what does Paul asked to be delivered from? Saved from?

And to where is he confident that God will deliver him safely?

Who is the enemy who seeks to devour us (and consequently, from whom would we need saving)?

Do you see the similarities between the Church and Israel? Briefly sum up what you've learned today.

Great job today! Keep up the good work and we'll meet again tomorrow.

Day Two – Earthly vs. Heavenly

We have spent many days learning about Israel in order to learn about the Church, and we have spent many weeks processing information concerning God's present 6,000 years/6 days of work in redeeming and restoring mankind, His fallen creation. In Lesson One we spent one day perusing some Scripture references that speak about man's final destination and purpose, which is to rule with God in the heavens as was intended from his very creation. And in Lesson Two we studied a timeline that helped to put it all in perspective. As we seek to integrate all of these concepts together within the scope of the big picture, we'll need to slide into place one very important distinguishing detail concerning the coming kingdom of Christ (and correspondingly Israel's and the Church's parts in it).

For this we'll again need to go back to the beginning –

Genesis 1:1

In the beginning, God created the heavens and the earth.

What did God create in the beginning?

Now let's look at the promises made to Abraham –

Genesis 22:17

17 ...indeed I will greatly bless you [Abraham], and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.

These same two realms are mentioned here. What are they, and what does God say about them?

Abraham's descendants, *as the stars of the heavens*, will possess the gate of their enemies in the heavens (which means to *govern over*, or *rule over*). His descendants, *as the sand on the seashore*, will possess the gate of their enemies on the earth.

Abraham's descendants stand to *inherit the world* (Rom. 4:13), and they will rule both from the heavens *and* upon the earth.

And these same two realms are mentioned by Paul to the Church in Colossae –

Colossians 1:16-17, 19-20

16 For by Him [Jesus] all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities -- all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together.

19 For it was the Father's good pleasure for all the fulness to dwell in Him 20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

The blood of the cross reconciles "all things" to God. According to this passage, what are the things that need reconciling?

Where are these things that need reconciling located?

It is the positions of authority in the heavens *and* the positions of authority upon the earth that need reconciliation; it is the heavens *and* the earth that directly concern man, for it is the heavens and the earth that man was made to rule over (Psalms 8:3-6). And remember what it was that Jesus came offering the nation of Israel –

Matthew 4:17

From that time Jesus began to preach and say, "Repent, for the kingdom of heaven [Lit., the kingdom of the heavens] is at hand."

Which kingdom was Jesus offering at this point?

It was *the kingdom of the heavens* that Jesus was offering to Israel. Do you remember who currently rules in the kingdom of the heavens? Read the following verse to refresh your memory –

Ephesians 6:12

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

Who are the spiritual forces of wickedness in the heavenly places?

These “invisible” *positions* of “authority” in the heavens – currently held by the “spiritual forces of wickedness in the heavenly places” – are the “things” (in the heavens) which have been reconciled to God through Jesus’ blood on the cross cf. (Col. 1:16-20; Eph. 6:12). *This* was the kingdom offered to Israel at Christ’s first coming.

But Israel did not receive their Messiah nor receive the salvation (salvation from sins and deliverance into the kingdom) that He was offering them. And because of this, Jesus stated the following –

Matthew 21:43

"Therefore I say to you, the kingdom of God [specifically the kingdom of the heavens, cf. Matt. 19:23-24] will be taken away from you, and be given to a nation producing the fruit of it.

Which kingdom was taken away from the nation of Israel?

To whom would this kingdom [of the heavens] be given?

Our part in this all has to do with the heavenly kingdom. Most everything within the New Testament has to do with this heavenly kingdom, because it is *that* kingdom which is being offered to the Church, the *new* nation. It is *that portion* of Abraham’s promise that we hope for, strive for, and *suffer for*. That is the land of our calling, the heavenly land –

1Peter 1:3-5

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...

Hebrews 3:1

Therefore, holy brethren, partakers of a heavenly calling,

Where is our inheritance?

What are we partakers of?

So although the heavenly portion of the kingdom was taken from the nation of Israel, *the earthly kingdom was not*. And even though within the pages of the Old Testament we see that the Nation never fully received deliverance into that earthly kingdom, they *will still yet* receive deliverance into that kingdom –

Isaiah 45:17

Israel has been saved by the LORD with an everlasting salvation; you will not be put to shame or humiliated to all eternity.

Ezekiel 39:26

"And they shall forget their disgrace and all their treachery which they perpetrated against Me, when they live securely on their own land with no one to make them afraid.

What does Isaiah say about Israel?

How have they been saved? Will they be put to shame or humiliated *to all eternity*?

Where does Ezekiel say that Israel will live securely?

And concerning this future time for Israel we read –

Jeremiah 33:16

In those days Judah shall be saved, and Jerusalem shall dwell in safety; and this is the name by which she shall be called: the LORD is our righteousness.'

Will Jerusalem dwell in safety? And will Judah (another name for a portion of the nation of Israel) be saved?

The nation of Israel *will yet be saved* from their enemies and from their sins and delivered unto the kingdom – the *earthly* kingdom. God did set Israel aside *for a time, for a dispensation*, but He will yet deal with Israel again as His Word has declared that He will, and His people Israel *will* possess the earthly land and they *will* dwell in a theocracy and they *will* still yet bring the blessings to the nations (for God’s Word must come to pass). There remains a time yet future (but still prior to the Seventh Day) when God will deal exclusively with Israel; He *will* bring them to repentance and He *will* restore them to their rightful place, thus bringing their cycle of disobedience to an end.

But it is not now. Now it is the Church’s privilege to be the recipient of the offer of the kingdom of the heavens, and we have at our disposal the inspired Word of God to show us how we are to get there. The mystery contained within the Old Testament is opened up in the New Testament to reveal to us the many layers found within the pages of history, the many layers that still yet pertain *to us*. We can look to the examples of the nation of Israel and find spiritual truths that pertain *to us*. It is a marvelous and awesome thing to discover that God has such a plan *for us*, a plan that stems the ages – past, present, and future.

And it is all accomplished through Jesus the Christ. He is Salvation.

Day Three – Salvation of Man

I have given you a lot of information to absorb within a very short period of time, but as the fundamental building blocks are put into place it should become much easier to add *additional* knowledge upon *existing* knowledge. As we continue to build on previously covered material, it gets easier and easier to see the whole picture.

We have extensively covered *salvation*, i.e. the concepts of God saving man from the bondage to sin, his ongoing sin, his enemies, and from death. And the details we have seen concerning *salvation* all deal with the restoration of man back into the position for which he was originally created – *to rule*. As we take a closer look at *salvation* for the remainder of this Lesson, we will specifically be dealing with salvation in relation to the three parts of man – spirit, soul, and body (in much the same way we saw *justification* dealing with the three parts of man). Much of this will be review.

As we have learned, each and every person born under the transgression of Adam must have life breathed into them, effecting a birth from above that brings light into the darkness; this is *life* given to that which was dead. For man, this life is given through initial *faith* in God’s provision of death and shed blood. The particular phrase that Scripture uses to describe this is “salvation by grace through faith” –

Ephesians 2:1-13

1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, 7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

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. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands--12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

Verses 1, 3, and 12 explain our prior condition before we were saved by grace through faith. What was our condition?

And now we have been “brought near by the blood of Christ.” Remembering what you have learned about justification and life, as well as what you have learned concerning “this salvation of God” that was sent to the Gentiles, explain vv. 11 through 13. (Spend some time on this!)

Initial justification, spiritual life, salvation by grace through faith, and *salvation of the spirit* (not a Scriptural term but implicitly taught) are all terms referencing the same thing. We have covered this in depth already so you should have a good handle on the concept.

We also learned that subsequent to this initial salvation, the *spiritual* man, one who has spiritual perception because he possesses salvation, must press on toward the *salvation* of his/her soul. We have already studied this concept in length, but it is important to see that the term, “salvation of the soul” is explicitly mentioned in the Scriptures –

I Peter 1:9

...obtaining as the outcome of your faith the salvation of your souls.

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.

Hebrews 10:39

But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul [KJV says “to the saving of the soul.”].

Matthew 16:25

For whoever wishes to save his life (i.e.soul) will lose it; but whoever loses his life (i.e. soul) for My sake will find it.

The salvation of the soul is a present, ongoing process with future ramifications. The receiving of the salvation of the soul will be the result of our present walk and the resulting future judgment based on our walk (cf. I Pet. 1:5; Heb. 9:28; II Cor. 5:10). And along with receiving the salvation of the soul, the faithful, spiritual man receives the redemption/salvation of his *body*, because the soul and body are inextricably linked. (*The salvation of the body is not to be confused with the resurrection of the body.* We will be discussing this further this week.) And if a man achieves the justification/salvation of all three parts (I Thess. 5:23), he/she is *delivered unto* the Coming Kingdom; he/she enters into a position of rulership during the coming age, the coming Kingdom of our Lord Jesus Christ, wherein he/she will rule and reign with Jesus Christ, the Son of David and Son of God, for 1,000 years.

Let's see how Scripture deals with our *future* salvation, being based upon our *past* salvation –

Romans 5:1-2

1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Since we have been justified by faith (*saved by grace through faith*, past tense), we now have peace with God through Jesus Christ. What have we also obtained *through* Jesus (v. 2)?

What do we “stand” in?

We currently *stand* in grace! And grace is not simply a reference to our initial salvation (which was indeed by God's grace, through our initial faith), but it is *grace* in which we currently stand, as we exult in hope of the glory of God! Paul talks about grace this way –

Titus 2:11-14

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

Why has the grace of God appeared (v. 11)?

What does the grace of God do for us (v. 12)?

The grace of God also instructs us to look for something. What are we to look for (v. 13)?

Can you see that the whole scope of salvation *must be* “by grace” and “through faith”!? Our initial faith in the death and shed blood of Jesus has introduced us into this grace in which we now stand, and this grace has appeared in order to *bring us salvation by instructing us* to live righteously and godly in this present age. The current work of grace in our lives helps us be faithfully obedient as we look for that blessed hope and the coming of our great God and *Savior*, Christ Jesus. (How awesome is that?!)

Now let’s continue reading in the Romans passage to see how our future salvation is spoken of –

Romans 5:6-10

6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Since we have been justified by His blood, we *shall be saved from something* (salvation in the *future tense*). What shall we be saved from (v. 9)?

We learned much about the wrath of God as we studied the nation of Israel. What did God’s wrath result in for them? Consider the first generation and all subsequent generations, including the one that was ministered to by Christ in His first coming. In God’s wrath, what happened to them?

Now, since we Christians have been reconciled (*justified, saved*) by the death of Jesus (v. 10a), what will His life do for us (v. 10b)?

We shall be saved by His life. This is pointing to a future salvation, a salvation and deliverance that have to do with Jesus’ resurrected life. This is explained more fully in the following verses –

1Peter 3:21

And corresponding to that, baptism now saves you -- not the removal of dirt from the flesh, but an appeal to God for a good conscience -- through the resurrection of Jesus Christ...

Baptism now saves you, through the resurrection of Jesus Christ! Now we know that the *act* of baptism can in no way *save* anyone, for it is simply a physical deed done in the body. It is not the act, per se, that saves, but the mindset behind the act. We studied this in Lesson Four as we looked at the division that exists within each one of us and the choices we must make daily in relation to this division. However, let’s review this again in light of the term *salvation*.

It is the spiritual act of baptism, submersion and detention of the old man in a place of death that proclaims one's intent and ongoing determination to keep the old man of flesh (the soul that is connected to this world) in a place of death, as the new man, the man of spirit, is given reign in this life. If we put to death the deeds of the flesh – forfeit our soul/life now in this age – and choose to walk by the spirit, we will receive life and salvation in that age to come. And as the Scriptures teach, it can only be done through the power of Christ's resurrected life, through the power of the Spirit –

Romans 6:4-7

4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; 7 for he who has died is freed from sin.

Philippians 3:10-14

10 ...that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death [i.e. baptism]; 11 in order that I may attain to the resurrection from the dead. 12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

By the power of Christ's resurrection Paul is confident that he will be able to be perfect (*complete*) in that coming day [cf. I Thess. 5:23] and obtain that prize that lies out ahead – the prize of the upward call of God in Christ Jesus. What is the goal and prize for the Christian? What is our heavenly calling?

This aspect of salvation is one that we must constantly work out with *the hope* of receiving the salvation of our soul in that future Day. It is the daily choices we all have about who we obey – the flesh (soul) or the spirit, the enemy of our soul or the Author of our salvation. This salvation is what Paul speaks about in his letter to the Church at Philippi –

Philippians 2:12

So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;

There are two words that Paul connects in this verse: *obey and salvation*. His point here is that in order to work out your salvation you must *obey*.¹⁴ This brings to mind another verse, one we looked at in Lesson Two –

¹⁴ In order to get a fuller picture of how we work out our salvation in fear and trembling, and what obedience looks like, check out other studies in this series. UNDERSTANDING JAMES – TO THE SAVING OF THE SOUL by Cindy Zeigler is a great one to start with. You will also find a multitude of audio and video messages by Pastor John Herbert on this topic at www.cornerstonejacksonville.com.

Hebrews 5:9

And having been made perfect, He became to all those who obey Him the source of eternal [age-lasting] salvation...

What does this verse mean? (Make sure you tie it in with the correct definition of the word “eternal” [*aionios*].)

And here’s another similar verse –

Galatians 1:4

...who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father,

What are we seeking to be delivered out of? Why?

Just as the first generation was delivered from, *saved* from, their pursuing enemies and were then to be delivered unto a land wherein they would be safe from all of their enemies, we Christians are experiencing the same thing. We are being saved from our pursuing enemies (*the flesh, the devil, and the world*) through our own “Red Sea” baptism (yet on a continual, daily basis) in order to be delivered safely unto the heavenly land, the kingdom which is to come. This *salvation* is ongoing, being worked out every day, until ultimately at the Judgment Seat of Christ we are awarded the salvation of our soul *if* we have been faithfully obedient.

And just as Israel experienced centuries of cyclical disobedience, culminating in the final offer of repentance in order to be cleansed and forgiven – in order to be *saved* by God Himself in the flesh – we too must repent and be saved from *our ongoing sins*. These sins, if not dealt with through repentance and confession, will ultimately lead to a sentence of death and destruction at the Judgment Seat. That is exactly why we currently see Jesus as our High Priest, effecting cleansing for our sins as we confess them. He is Salvation for His people.

God’s offer of salvation is still the same; the means to the receiving of the offer is still the same. We must be saved from our sins, both *past* (through the death and shed blood of Jesus as our Passover) and *present* (through His actions as High Priest). *And only Jesus can save us.*

II Corinthians 7:10

For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death.

I do hope you realize at this point that the main focus of Scripture, as it points to that coming Day, is really all about the salvation of the soul. Without being born spiritually, one cannot experience the salvation of the soul. Without the salvation of the soul, one cannot experience the redemption of the body (i.e. the adoption as sons). Clearly, the focus of God’s Word is on God’s people working out their salvation by faithful obedience, in order to enter into life in the Coming Kingdom of Jesus the Christ.

See you tomorrow.

Day Four – Salvation, Destruction and Condemnation, Part I

Our study would not be complete if we did not look at how the salvation of the physical body fits into the whole picture of salvation. If you'll remember from Lesson Three (p.45), we looked at the inextricable connection between the body and the soul (cf. Lev. 17:11a). As we begin to understand the picture of the salvation/redemption of the body, we will need to remember that connection; primarily, *it is the salvation of the soul that we need to work out*, and *if we achieve that*, we will receive the salvation/redemption of the body as well. If we don't receive the salvation of the soul, *we will not receive the salvation (redemption) of our body either*. Please note that the salvation/redemption of the body is not at all the same thing as the resurrection of the earthly, mortal body into an immortal one. The salvation of the body has to do with the *completion* of the three parts of man, as it pertains to entrance into the coming kingdom of Jesus Christ. (It cannot be one and the same, for every person ever born will receive a resurrected immortal body – even unsaved people.)

Please take some time right now to read and become familiar with the article in your Appendix by Arlen Chitwood called *Adoption, Redemption of the Body*. We will not be answering any questions on the content of the article, but you will need to sum up what you've read. Do that reading now.

Arlen Chitwood can be heavy reading at times, but he so succinctly details the picture of the salvation of the body in just a few, short pages. Since it is imperative that you fully understand this aspect of the salvation picture, please sum up what you've read and what you've learned concerning this "hope of glory" (Rom. 5:2) and how it is connected to the redemption of the body.

Simply put, the redemption of the body has to do with being *adopted as a firstborn son in God's household, and thereby receiving a covering of glory in like manner as Adam and the woman before the fall*, all with a view to ruling and reigning in God's household as a co-heir with Christ. The Scriptures clearly portray this adoption/redemption as *conditional*, as they do the salvation of the soul, and one cannot be attained without the other (the soul/life of man and the "flesh"/ body being inextricably linked, Lev. 17:11a).

(If at this point you are a bit unclear on the matter of the salvation of the body, please don't worry. Hang on to the Scriptures we've just read, meditate on them when you can, and just go ahead and continue with this study.)

Let's now move on to what can be viewed as the converse of salvation, that being the words "destruction" and/or "condemnation." And just as we have seen that *salvation* has to be understood in the context in

which it's given (such as *who* is saved from *what*), destruction and condemnation must be viewed likewise – *who* is being destroyed/condemned and *what* is the end result of that destruction or condemnation. This must all be understood within the context of man's creation (as an immortal being, consisting of three parts) and his created purpose (to rule). Just as man had free will in the Garden, so man's subsequent need for redemption and salvation (*life*) is presented in such a way so as to give him an opportunity to exercise his free will and *choose*. Man can choose life or death, salvation or destruction, justification or condemnation.

Please look up the following words in your Appendix and write down their definition:

1. destroy (622)-
2. condemnation (2631)-
3. condemn (2632)-

Let's look at some verses where these Greek words are found –

Matthew 16:24-27

24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whoever wishes to save his life shall lose it [622]; but whoever loses [622] his life for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? 27 For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS."

You'll remember this verse from Lesson Four. What is the picture you get with the idea of losing – literally *destroying* – your life now? What happens to the one who does this?

Another verse –

Luke 13:3

(Jesus speaking to Israel) **"I tell you, no, but unless you repent, you will all likewise perish [622]."**

According to what we have studied, why was Israel supposed to repent? What would they have received if they did repent and accept their Messiah?

Since we know that the nation of Israel didn't repent, what happened to them? Did they all literally "perish"?

And more verses –

John 10:9-10

9 "I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. 10 The thief comes only to steal, and kill, and destroy [622]; I came that they might have life, and might have it abundantly.

John 10:27-29

27 "My sheep hear My voice, and I know them, and they follow Me; 28 "... and I give eternal [age-lasting] life to them, and they shall never perish [622]; and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 29 I and the Father are one."

Jesus is the door to salvation and life, and specifically He was speaking here to the nation of Israel, those individuals who already possessed spiritual life. What is Jesus referencing when He speaks of giving them abundant life?

From what was Jesus to save them?

There is a warning here of the "thief" and what he could do, which was steal, kill, and destroy. This is set in contrast to being "saved" and having "life." What does "destroy" mean in this context?

According to John 10:28, what will *not* happen to the one who is given age-lasting life?

Conversely then, what will happen to the one who does *not* receive age-lasting life?

Does this have anything to do with *forever and ever*?

And one last verse today –

Mark 16:16

"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned [2632]."

Again Jesus is speaking to the nation of Israel and His message concerned their repentance and baptism, which would have resulted in Him saving them. What would He have saved them from?

What would He have delivered them unto?

How does this tie in with them “believing” Him?

Why do you think the requirement was that they be baptized? What does baptism represent?

And conversely, if Israel were to disbelieve (which they ultimately did), what would happen to them?

What does *condemnation* mean in this context?

What was the topic and focal point of Jesus' ministry to Israel?

What ultimately happened to Israel?

How does this same truth apply to the Christian, the one who is now being offered the same kingdom of the heavens? What would destruction and condemnation look like for us in this same context?

Good job today in putting to use your weeks of learning! I hope these questions have caused you to really contemplate *context* in everything you read, resulting in you pulling together all the different concepts you have been studying. This exercise is not for the lazy, I know, and it is and will be truly beneficial to you for future studying.

See you tomorrow.

Day Five – Salvation, Destruction, and Condemnation, Part II

I would like to end this week's study with two chapters from the Book of Romans that pretty much sum up everything you've learned over the last several weeks. It would be most beneficial to read them both in one sitting, without taking any breaks to take notes or ask questions. Just read them through without rushing. Then when you have finished with that, go back and read the passage again, this time taking notes and asking questions (I have made the margins wider for that very purpose). I will not be asking you any questions, but instead encourage you to process what the Spirit is saying, keeping it all in the perspective of what you've learned so far. This will really challenge you in your comprehension and critical thinking skills, so gear up for today by spending a few minutes in prayer. This is crucial for it is only from the Spirit that we receive the eyes to see and the ears to hear.

Romans 6:1-23

1 What shall we say then? Are we to continue in sin that grace might increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized in to Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised

from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, 6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, the we should no longer be slaves to sin; 7 for he who has died is freed from sin.

8 Now if we have died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. 10 For the death that He died, he died to sin, once for all; but the life that He lives, He lives to God. 11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body that you should obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

14 For sin shall not be master over you, for you are not under law, but under grace. 15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? 17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.

19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. 20 For when you were slaves of sin, you were free in regard to righteousness.

21 Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal [*aionios*] life. 23 For the wages of sin is death, but the free gift of God is eternal [*aionios*] life in [Lit., through] Christ Jesus our Lord.

Romans 8:1-19

1 There is therefore now no condemnation [2631] to them which are in Christ Jesus [who walk not after the flesh, but after the Spirit - KJV] 2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned [2632] sin in the flesh, 4 in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit.

5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; 8 and those who are in the flesh cannot please God.

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the

body, you will live. 14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to [in] us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. 24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees? 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to [the will of] God. 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? If God is for us, who is against us? 32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God's elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, "FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

It is all about choice, isn't it? And where man ultimately finds himself in that age to come, *based on these choices*, is the subject of next week's Lesson.

See you then.