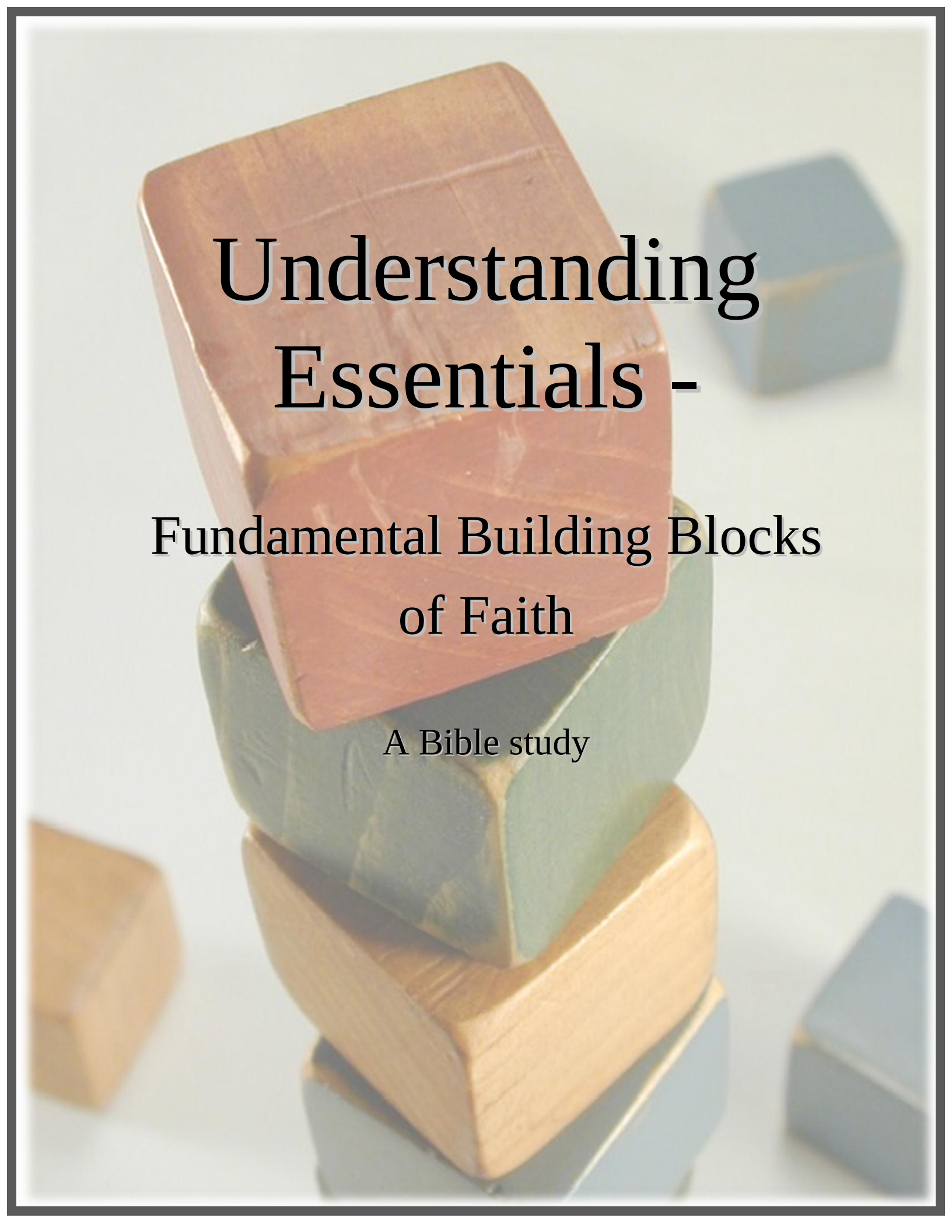




# Understanding Essentials -

## Fundamental Building Blocks of Faith

A Bible study

# Understanding Essentials – Fundamental Building Blocks of Faith

...but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence...(I Peter 3:15)



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## Welcome

Most Western-thinkers, in particular those raised in the United States, come into certain understandings of the Scriptures based on pre-conceived notions; notions that arise from cultural upbringing or native language influences. The biggest challenge one has in understanding the God-breathed Word is that of gathering information by *pulling out* of the Scriptures that which was *written into* the Scriptures, all the while understanding that the Supreme Author, the Holy Spirit, moved those men of old to pen the words as they did.

The original Scriptures were written in Hebrew, Aramaic, and Greek; the English translations we have today are just that – man’s translations of one language into another. During this process many words have gotten mistranslated and many times the definitions of the words (such as we find in a lexicon) reflect these misinterpretations. In other words, the translations and definitions *are not God-breathed and thereby are not infallible*. That is why it is so important to view the Scriptures both *as a whole* and *within context*, allowing Scripture to interpret Scripture. The Spirit, in His perfection, brought all the individual books and letters together into one Big Book; therefore, spiritual concepts *must remain constant* throughout.

The following study will show *scripturally* that some of the most fundamental Christian doctrines are largely misunderstood today and such misunderstandings are usually based on faulty translations and too narrow a view of the Scriptures. There are four main concepts that fit this category: time and eternity, life and death, salvation and destruction, and heaven and hell. Each one will be dealt with separately.

This study is designed to stretch your thinking, to get you to think in large, comprehensive pictures and concepts rather than just in smaller strokes and details. The details of God’s Word are indeed essential, but it is necessary to build an overall view of God’s revelation concerning His plans and purposes *first*; once this is done, the smaller pieces can be more readily understood. My desire in bringing you this study is to get you to think critically, comprehensively, and to *ask questions*.

So I encourage you to study thoroughly each and every day and be sure to set aside ample time to get into the Scriptures. Even though this study is presented in the form of weekly Lessons, some material may run longer than what you are used to from other studies in the series. And because of that you may very well find that one day’s study time takes two days, and one week’s Lesson takes two weeks to get through. I highly recommend that you try not to be on a schedule! And if you are doing this study in a group setting, perhaps it would be most beneficial for the leader to take the time to read through each page as a group – after everyone has done their homework, of course. This would undoubtedly take more than seven weeks.

I would also like to mention that it would be most advantageous to you to answer each question with as much direct quoting from the Scriptures as possible. I will usually ask several questions pertaining to certain verses and passages, and perhaps even mention a specific verse that gives the answer to the question I ask. Please answer the questions using the language of Scripture, if possible. I will also ask comprehensive questions that require you to put some concepts into your own words; if so, I will specifically ask this. To put it simply, please make sure that all of your answers are from God’s Word.

You will most probably find at different points in this study that my explanations fall short. If (when) this happens I encourage you to find the mentioned Scriptures yourself and read as much context as you can. In some cases this may take you in a different direction than you had thought, but *go where the Spirit leads you*. Try not to be mechanical in your study time, or rushed or anxious. Relax, pray each and every day, and allow God to teach you *His way*. It will be an abundant blessing in the end.

I pray that your eyes and ears are wide open and that you listen to the Spirit within you. Study well.



## Lesson One – Setting Foundations

*Day One – Seek First*  
*Day Two – Being Taught*  
*Day Three – Milk vs. Solid Food*  
*Day Four – Man’s Purpose*  
*Day Five – The Triune Nature of Man*

This week we will begin with some simple, foundational material that needs to be in place in order to grasp the concepts presented throughout this study. If you are already familiar with the concepts in this first Lesson, then please just consider this week a review. If you are new to the Understanding the Bible Series, then please allow ample time for study and make sure that you spend some extra time studying the suggested additional material. I encourage everyone to spend time in *all* of the Scriptures that are presented and allow God to work in you and teach you through the ministry of His Word, as His Spirit guides you into all truth.

Please pray for eyes to see and ears to hear what the Lord is saying to His people through His Word.

### Day One – Seek First

In our quest to learn more about God’s Word, specifically *His* plans and *His* purposes, we need to continually keep our focus. Do you know what *your* focus is? Do you know what *God* wants your focus to be? In other words, *what do you seek*?

Within the secular realm, studying and learning is usually for the express purpose of furthering one’s knowledge. We would be sorely misled if we approached God in the same manner, for knowledge *in and of itself* does nothing but “puff up” (1 Cor. 8:1). James puts it most simply –

**James 1:22**

**But be doers of the word, and not hearers only, deceiving yourselves.**

If someone only hears the Word, but does not do the Word, what is that person doing?

That should cause us to sit up and take notice, shouldn't it? If you just merely *hear* the Word and do not *do* the Word, you are deceiving yourself. Simple, but most true.

While you contemplate what it is that you seek, please prayerfully consider the following verses and questions. Be diligent in this because at the end of today's study time I will be asking you to gather your thoughts and write down your motivations, your goals, and your desires. This is an important exercise, so please do not skip it. (And may I also encourage you to be honest ☺.)

**Deuteronomy 4:29**

**But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul.**

**Ruth 2:12**

**May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge."**

**II Chronicles 15:2**

**...and he went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: the LORD is with you when you are with Him. And if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.**

There are both positive and negative aspects to certain actions mentioned in these passages. What are the actions and what are the consequences?

Here are a few more verses concerning the seeking of the Lord –

**II Chronicles 3:18b-19a**

**...But Hezekiah prayed for them, saying, "May the good LORD provide atonement for everyone 19 who prepares his heart to seek God, the LORD God of his fathers...**

**Psalms 51:6**

**Behold, Thou dost desire truth in the innermost being, and in the hidden part Thou wilt make me know wisdom.**

**Proverbs 2:1-10**

**1 My son, if you will receive my sayings, and treasure my commandments within you, 2 make your ear attentive to wisdom, incline your heart to understanding; 3 for if you cry for discernment, lift your voice for understanding; 4 if you seek her as silver, and search for her as for hidden treasures; 5 then you will discern the fear of the LORD, and discover the knowledge of God. 6 For the LORD gives wisdom; from His mouth come knowledge and understanding. 7 He stores up sound wisdom for the upright; He is a shield to those who walk in integrity, 8 guarding the paths of justice, and He preserves the way of His godly ones. 9 Then you will discern righteousness and justice and equity and every good course. 10 For wisdom will enter your heart, and knowledge will be pleasant to your soul;**

What are these verses saying? Be as detailed as you can.

In the previous passage from the Book of Proverbs, vv. 1 through 5 provide an “if...then...” thought structure. Write out the conditions stated (“if”), followed by the consequences of the action (“then”).

Again we can see conditional statements made in accordance with seeking –

**Proverbs 8:17**

**I love those who love me; and those who diligently seek me will find me.**

**Jeremiah 29:13**

**And you will seek Me and find Me, when you search for Me with all your heart.**

What are the conditions stated here for finding the Lord?

Here are some more verses to contemplate –

**Hosea 10:12**

**Sow with a view to righteousness, reap in accordance with kindness; break up your fallow ground, for it is time to seek the LORD until He comes to rain righteousness on you.**

**Amos 5:4**

**For thus says the LORD to the house of Israel, "Seek Me that you may live."**

**Zephaniah 2:3**

**Seek the LORD, all you humble of the earth who have carried out His ordinances; seek righteousness, seek humility. Perhaps you will be hidden in the day of the LORD'S anger.**

How should we seek the Lord?

*Why* should we seek the Lord?

Let's pay particular attention to Jesus' own words –

**Matthew 6:33**

**But seek first His kingdom and His righteousness; and all these things shall be added to you.**

**Luke 13:24**

**Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.**

From these two verses, what specifically are we to seek for and strive to do?

Let's read this verse from the Book of Hebrews –

**Hebrews 11:6**

**And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.**

In order to please God, what must one have?

In order to please God, what must one believe?

With all of these verses in mind, how would you verbalize your own seeking?

Are your goals in line with God's goals? Are your desires in line with His desires?

I again encourage you to spend time with the Lord in evaluating your heart, your mindset and your attitude. The following is a wonderful prayer that perhaps could be used throughout the many weeks and months to come. Read through it carefully and thoughtfully.

**Psalms 51:1-17**

**1 To the Chief Musician. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.**

**Have mercy on me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. 2 Wash me completely from my iniquity, and cleanse me from my sin. 3 For I confess my transgressions; and my sin is ever before me. 4 Against You, You only, have I sinned, and done evil in Your sight; that You might be justified when You speak, and be clear when You judge.**

**5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me. 6 Behold, You desire truth in the inward parts; and in the hidden part You shall make me to know wisdom. 7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which You have broken may rejoice. 9 Hide Your face from my sins, and blot out all my iniquities.**

**10 Create in me a clean heart, O God, and renew a right spirit within me. 11 Cast me not away from Your presence, and take not Your Holy Spirit from me. 12 Restore to me the joy of Your salvation, and uphold me with a willing spirit. 13 Then I will teach transgressors Your ways; and sinners shall be converted to You. 14 Deliver me from the guilt of shedding blood, O God, O God of my salvation, and my tongue shall sing aloud of Your righteousness. 15 O LORD, open my lips, and my mouth shall show forth Your praise.**

**16 For You do not desire sacrifice; or else I would give it; You do not delight in burnt offering. 17 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.**

NOTES:

Now would be a good time to write down your goals, your desires, and your motivations that I encouraged you to think about at the beginning of today's lesson. Please take your time with this.

See you tomorrow.

## Day Two – Being Taught

Every Christian should be a student of the Scriptures, and as such should be reading God's Word and constantly making connections, asking questions, seeing subtle revelations as well as obvious ones, *asking more questions*, all the while checking context and content. It sounds complicated, but it isn't; time consuming, yes, but very available and possible to the average, non-seminary-trained lay person.

Let's step back for a moment and contemplate how truth is given –

**John 16:13-15**

**13 [Jesus speaking] “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He shall glorify Me; for He shall take of Mine, and shall disclose it to you. 15 All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you.”**

Into what does the Spirit guide us (v. 13)?

What will the Spirit disclose to us (vv. 13-15)?

Jesus says that the Spirit *speaks what He hears*, and Paul says much the same thing in his letter to the Church at Corinth –

**I Corinthians 2:10-12**

**10 ...for the Spirit searches all things, even the depths of God. 11 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God...**

What does the Spirit of God search?

What does the Spirit know?

What have we (the Church) received and why?

And just a few verses later we read –

**I Corinthians 2:16**

**For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.**

What does this verse say that we have?

(Please note that you and I, as present-day Christians, can *in many cases* use the “we” in the epistles to apply to us. All the epistles, from Romans to Jude, were written to the Church and hence were written to *redeemed* individuals. Sometimes, however, the context reveals a specific trait that the writer and the recipient share, such as *faithfulness*, which you and I and other members of the Body may or may not share. Needless to say, we would then need to check the Word, as well as ourselves, to see if it is personally applicable.)

According to the preceding verses, can you and I know and understand what God’s Word says and means? In other words, can any Christian know the truth of God’s Word?

God’s Word clearly says that we can know *the truth pertaining to the deep things of God*. Do you believe – *have faith in* – that? Do you believe that the Holy Spirit will teach you? Apart from the Spirit, you cannot be brought into all truth. So the issue when studying the Word of God is not about how smart you are or how much Scripture you can recall; it is about your desire to submit *your will* to the will of God in your life. Just follow the Spirit, get into God’s Word and be obedient, and He will teach and He will lead. It is simply a matter of choice.

Clearly though, we do need to know what God has written in His Word. However, we all differ in how we go about learning it. Some people need to read a passage over and over before they can remember it, others may need to *hear* it over and over before they can recall it from memory. And occasionally, others cannot seem to make the Scriptures stick in their head no matter what they try. (That can be discouraging, can’t it?) But I would really like you to be encouraged because God wants you to know His Word (cf. John 16:13-15), and He wants you to learn and share His message. It may take you longer to grasp concepts than it takes your friend to grasp the very same concept, and you may not have as much time as the next person to devote to studying the Word. *But*, do not forget that each one of us is a unique individual whom God needs to mold and shape and refine, and what works on one person may not work on another, and God knows this! Just submit yourself and your time to Him, *remain faithfully obedient to Him*, and He will prepare and equip you for the work He has planned for you.

Having said all of that, there is however a commonality in the way God teaches the truth of His Word that surpasses our own idiosyncrasies and abilities. We can see it explained in the following passage from the Book of Isaiah –

**Isaiah 28:9-13**

**9 “To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? 10 For He says, ‘Order on order, order on order, line on line, line on line, a little here, a little there.’” 11 Indeed, He will speak to this people through stammering lips and a foreign tongue, 12 He who said to them, “Here is rest, give rest to the weary,” and, “Here is repose,” but they would not listen. 13 So the word of the Lord to them will be, “Order on order, order on order, line on line,**

**line on line, a little here, a little there,” that they may go and stumble backward, be broken, snared, and taken captive. 14 Therefore, hear the word of the Lord, O scoffers...**

This chapter presents a very important biblical truth concerning our being taught knowledge. In order to truly understand what Isaiah is saying it is necessary to read the context in which we find this passage. In summary, Isaiah, a prophet of the Lord, was ministering to the nation of Israel at a time when the nation had been divided into a Northern Kingdom and a Southern Kingdom. Isaiah proclaimed his message of repentance first to the Northern Kingdom of Israel just prior to it being conquered by the Assyrians, and then he turned his attention to the Southern Kingdom of Judah with warnings of the same nature. Essentially, Isaiah’s repetitive message to the people of God was this: repent from your sinful behavior and turn your attention and submission back to the Lord. He then gave strong warnings about the judgments to come regarding Israel’s ungodly behavior. Specifically, Isaiah chapter twenty-eight was a warning to the priests and prophets of Israel who had been engaging in unrighteous behavior and had been leading the people in the same manner.

In order to set context, please take the time to read Isaiah chapter twenty-eight now.

Now let’s read this passage again –

**Isaiah 28:9-13**

**9 “To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? 10 For He says, ‘Order on order, order on order, line on line, line on line, a little here, a little there.’” 11 Indeed, He will speak to this people through stammering lips and a foreign tongue, 12 He who said to them, “Here is rest, give rest to the weary,” and, “Here is repose,” but they would not listen. 13 So the word of the Lord to them will be, “Order on order, order on order, line on line, line on line, a little here, a little there,” that they may go and stumble backward, be broken, snared, and taken captive. 14 Therefore, hear the word of the Lord, O scoffers, who rule this people who are in Jerusalem.**

According to vv. 9 and 10, God *teaches* and *interprets* His message in the following manner:

- Order upon order (Lit., commandment upon the commandment)
- Line upon line (Lit., connecting cord upon the connecting cord)
- A little here (Lit., a small bit here)
- A little there (Lit., a small bit there)

Before we go any further, it is important to note that the punctuation marks you see – quotation marks, question marks, periods, and commas – WERE NOT in the original language. The writers of ancient Hebrew did not use punctuation marks. Instead, they had ways of ordering words or using interrogative words to indicate, for example, when a question was being asked or when a new sentence was beginning. The language also consisted of marks on the letters of the words themselves to indicate meaning and emphasis. While we won’t be studying Hebrew punctuation per se, we do need to enlist the use of a study tool to see exactly how we are to understand this passage. Let’s look at Isaiah 28:9 as the Hebrew interlinear has it –

**Whom? he shall direct knowledge and whom? he shall explain report ones being weaned from milk ones being pulled away from breasts.**

Literally this verse should read –

**Whom shall he teach knowledge? And whom shall he make to understand doctrine?** [Them that are] **weaned from the milk,** [and] **drawn from the breasts.**

According to the literal translation of this verse, to whom will God teach knowledge and whom will he make to understand doctrine?

When a child is naturally weaned from breast milk, what is that child then given as sustenance? What does this indicate about the growth of the infant/child?

God teaches knowledge in the manner of *line upon line, a little here and a little there* to those *ready and willing* to move away from the milk of the Word, *to those who are maturing.*

Knowing this, how would you currently categorize yourself?

We'll pick up from here tomorrow.

## Day Three – Milk vs. Solid Food

Today we'll be spending a little more time understanding the differences between the *milk* of the Word and the *solid food* of the Word. Spend a moment in prayer, and then let's read what the Book of Hebrews says concerning this –

### **Hebrews 5:11-14**

**11 Concerning him [Melchizedek] we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary [Lit., beginning] principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.**

According to v. 12, what should the recipients of this letter be “by this time”?

Had they already been taught the “elementary principles of the oracles of God”? (Notice the word ‘again’ in v. 12.)

Why did they need to be taught the beginning principles again (vv. 11b and 12b)?

How is the one who partakes *only* of milk described?

What is the solid food, and who is it for?

How is this mature Christian described (v. 14)?

Let's compare this thought with something Jesus spoke about during His earthly ministry. Jesus started speaking in parables because those who *should have* understood what He was talking about did **not** understand. He said –

**Matthew 13:13-15**

**13 "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14 "And in their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.'**<sup>1</sup>

Compare Hebrews 5:11 with Matthew 13:15. What are the similarities?

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<sup>1</sup> The NASB version, which is the translation used throughout this study, capitalizes all texts within the New Testament that are a direct quote from the Old Testament. Many times the NASB version will put the Old Testament verse being referenced as an endnote in the margin, although not always. For proper Bible study it would be a good idea to locate the quoted Old Testament passage and read it within its original context.

Jesus spoke to His own people things about the kingdom of heaven (cf. Matt. 4:17), and both He and His message were rejected and He was crucified. Of these people Jesus said, “The heart of this people has become dull, and with their ears they scarcely hear, and they have closed their eyes.”

The connection with our passage from Hebrews is this: *Many* of the redeemed people of God who *should* hear and understand the truths spoken by God Himself concerning the solid food of God’s Word DO NOT hear, nor do they understand. Many of the hearts of God’s own people become dull, and their ears scarcely hear, and their eyes scarcely see. The sad thing is that *they do not start out that way!* They *become* that way.

Paul encountered a similar problem with the Church in Corinth –

**I Corinthians 3:1-4**

**1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? 4 For when one says, “I am of Paul,” and another, “I am of Apollos, “ are you not mere men?**

According to v. 1, what does Paul compare the “babes in Christ” to?

Compare the “babes in Christ” in the Corinthian letter to the “babe” in the Hebrews letter.

Paul explicitly says in v. 4 what the root of their jealousy and strife was. They were *walking* like mere men and *following* mere men rather than the Word of God.

When a Christian acts fleshly, he/she cannot receive solid food. This solid food is what a Christian needs in order to mature, and *God expects His people to mature*. This solid food must be quite important, don’t you think? Do you see why all Christians must move beyond the milk of the Word?

Let’s go back to the passage in Isaiah that we studied yesterday. We can see that there’s another aspect to the manner in which God teaches in the way of “line upon line, order on order, a little here and a little there.” We can see *why* He teaches in this way –

**Isaiah 28:9-13**

**9 “To whom would He teach knowledge? And to whom would He interpret the message? Those just weaned from milk? Those just taken from the breast? 10 For He says, ‘Order on order, order on order, line on line, line on line, a little here, a little there.’” 11 Indeed, He will speak to this people through stammering lips and a foreign tongue, 12 He who said to them, “Here is rest, give rest to the weary,” and, “Here is repose,” but they would not listen.**

**13 So the word of the Lord to them will be, “Order on order, order on order, line on line, line on line, a little here, a little there,” that they may go and stumble backward, be broken, snared, and taken captive. 14 Therefore, hear the word of the Lord, O scoffers, who rule this people who are in Jerusalem.**

Who is the “them” in v. 12? (You will need to review Isa. 28:1-11 to answer this.)

To what did God say that they would not listen (v. 12)?

And because they would not listen, how would God speak to them (v. 13)?

Why would God speak to them this way (v. 13b)?

What would God use to speak to them (v. 11)?

Let’s now pay particular attention to vv. 14-16 from Isaiah chapter 28. (Verse 14 begins with “therefore,” so make sure you again check the context to see what it is referring to. When a “therefore” appears at the beginning of a sentence, the author is essentially saying, “because of the things in which I just told you...”.) Isaiah has told the “scoffers” to listen to the Word of the Lord. The scoffers were the ones ruling “this people who are in Jerusalem,” and “this people” were the ones who would not listen to God’s invitation to “rest.” Let’s pick up at v. 14 –

**Isaiah 28:14-16**

**14 Therefore, hear the word of the Lord, O scoffers, who rule this people who are in Jerusalem, 15 because you have said, “We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.” 16 Therefore thus says the Lord God, “Behold, I am laying in Zion a stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed. 17 And I will make justice the measuring line, and righteousness the level...”**

What do these scoffers say?

What does the Lord say back to them (v. 16)?

Now, doing just what this passage says to do (gather knowledge in the way of line upon line, a little here and little there), let's compare the scoffers in Isaiah to the scoffers mentioned in Peter's second epistle. Notice that in both cases it is *scoffing in relation to future judgment* and the people's response to what the Word of the Lord says –

**II Peter 3:2-10**

**2 ...that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. 3 Know this first of all, that in the last days mockers [KJV uses the word “scoffers”] will come with their mocking, following after their own lusts, 4 and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.” 5 For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men. 8 But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.**

This passage speaks for itself, doesn't it? The scoffing from these “ungodly men” (v. 7) – *not referencing the unsaved, but those of God's people who act ungodly* – is in relation to the Day of the Lord (v. 10), that which is also known of as the Seventh Day Rest (we will be learning more about this in the weeks to come). This is exactly what Isaiah speaks about, and *exactly what Isaiah needs to warn the people of God about*.

Any thoughts so far?

See you tomorrow.

## Day Four – Man’s Purpose

As we begin to unravel the Biblical essentials presented in this study, we need to make sure we have a clear understanding of two fundamentally important concepts. We can go no further in any study until these are in place. One is the stated purpose of man<sup>2</sup>, and the second is the triune nature of man.

Man’s purpose is stated quite plainly at the beginning of God’s Word, in direct context with man’s creation. Please read the following passage carefully –

**Genesis 1:26-28**

**26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. 27 And God created man in His own image, in the image of God He created him; male and female He created them. 28 And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”**

God states man’s purpose *two times* – once just prior to Him creating man (v. 26) and once immediately after creating man (v. 28). What did God create man to do?

Not only do we see man created to have dominion here in the very beginning of God’s Word, we can also see the attaining of rulership as man’s purpose throughout the Scriptures (I have listed but a sampling) –

**Psalms 8:3-7 [A Psalm of David]**

**3 When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; 4 what is man that You take thought of him, and the son of man that You care for him? 5 Yet You have made him a little lower than God, and You crown him with glory and majesty! 6 You make him to rule over the works of Your hands; You have put all things under his feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas.**

According to v. 6a, what is man made to do?

According to v. 6b, what has God done for man?

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<sup>2</sup> The word *man* can be used to denote either humankind in general – which includes male and female – or *a man*, a male, specifically. For the purposes in this study we will be using the term *man* in place of the term mankind or humankind. This is in order to stay consistent with the wording of the version of the Scriptures we are using (NASB, cf. Gen. 2:7; 5:2).

And according to vv. 3, 7 and 8, what are the specific “works” that have been put in subjection under man’s feet, which man was made to rule over?

Compare this passage with the one from Genesis 1:26-28. What are the similarities? What are the differences?

The author of Hebrews quotes this passage from Psalms and adds a bit more information to it –

**Hebrews 2:5-8**

**5 For He did not subject to angels the world to come, concerning which we are speaking. 6 But one has testified somewhere, saying, "WHAT IS MAN, THAT THOU REMEMBEREST HIM? OR THE SON OF MAN, THAT THOU ART CONCERNED ABOUT HIM? 7 THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS; THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." 8 For in subjecting all things to him [man], He left nothing that is not subject to him [man]. But now we do not yet see all things subjected to him [man].**

According to v. 5, what is the author speaking of?

According to v. 7, man has been “appointed over the works of [God’s] hands.” Do we currently see all things subjected to man (v. 8)?

The Scriptures state that man was created to have dominion, i.e. *to rule*. The Scriptures also state that God has appointed man over the works of His hands – works in the heavens and works on the earth (Ps. 8:3-7). Yet the Scriptures also state that *man is not currently in that position*, for we do not yet see all things in subjection to man. And according to the author of Hebrews, this all has to do with *the subjection of the world to come*. Therefore, the concept of man having dominion is not about *this* world, it is about *the world to come*. Keep these thoughts in mind for the remainder of this study.

Let’s look at other references to man *ruling* –

**Matthew 19:28**

**And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones..."**

**Revelation 3:21**

**He who overcomes, I will grant to him to sit down with Me on My throne...**

In these two verses we see man attaining to a position on a throne. What does one do from a throne?

Consider the following passages –

**Daniel 7:22**

**...until the Ancient of Days came, and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.**

**II Timothy 2:12**

**If we endure, we shall also reign with Him...**

Paying particular attention to the underlined phrases, what do these verses specifically say in reference to man and rulership?

So far we've seen that man will one day sit on a throne, saints (i.e. holy ones) will possess the kingdom, and man will reign with Christ. We'll concern ourselves with the specifics of this scenario in the many weeks to come, but for now it is important to see that God consistently and constantly makes reference to man *ruling*.

Continuing with this big picture, we also see the distribution of *crowns* to righteous men mentioned many times –

**1Corinthians 9:25 (KJV)**

**And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.**

**II Timothy 4:8**

**...in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.**

Even from a secular standpoint, what are crowns used for? What do they symbolize?

According to I Corinthians 9:25, what is man to strive for, and why?

According to II Timothy 4:8, when will Paul get the crown that is mentioned?

Another crown is spoken of in the Book of James –

**James 1:12**

**Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.**

When does the “man who has persevered under trial” get this crown?

Peter also speaks about crowns –

**I Peter 5:3-4**

**3 ...nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory.**

When does this person get the crown of glory?

And in the Book of Revelation –

**Revelation 2:10**

**Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.**

When does this faithful man get this crown?

And in the end of God’s Word, there is yet another reference to man *reigning* –

**Revelation 20:6**

**Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.**

It is quite difficult to miss the repetitiveness concerning God's intention for man. God states mankind's purpose clearly at the very beginning of His Word, just prior to their creation and just after their creation. Then throughout the Scriptures we see this constant theme of man one day attaining to the position of a throne, having dominion, possessing a kingdom, and gaining a crown. And contextually, we know that none of these events have happened because the Book of Hebrews (along with Psalm 8) clearly says that man is not ruling *yet*.

So, do you think that God meant it when He said, "Let them [male and female] rule"? And do you believe that God will indeed bring to pass this very thing? What are your thoughts?

See you tomorrow.

## Day Five – The Triune Nature of Man

Let's again go back to the very beginning of the Word. Notice what God says just prior to the creation of man –

**Genesis 1:26**

**God said, "Let Us make man in Our image, according to Our likeness; and let them rule..."**

Whom does God pattern man after?

God speaks of Himself in the plural form, "*Our* image...*Our* likeness." The Hebrew word used here for God is *Elohiym* (0430), which literally means *two or more* gods. It is no small matter that God chose to mention this about Himself in the direct context of man's creation. Let's see the connection.

The Scriptures clearly teach that there are not two or more *separate* Gods, but One God consisting of three parts; this is what we think of as the Trinity. The Trinity is clearly mentioned in the following verse –

**1John 5:7 (NKJV)**

**For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.**

What are the Three that bear witness in heaven?

And the Scriptures say that *these Three are One*. In order to get a fuller picture of the Trinity we must get further explanations from the Scriptures. Here is some more commentary on "the Word" –

**John 1:1-3, 14**

**1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being.**

**14 And the Word became flesh, and dwelt among us.**

What does John 1:1 say about the Word?

This verse indicates a synonymous nature between God and the Word. Verse 14 then adds in another element. What does it say?

Therefore, who is the Word?

There's one another element to consider regarding God's Word (which is paramount to have in place as we begin to explore it), and that is the synonymous nature between God's Spirit and God's Word. Paul draws the parallel this way –

**II Timothy 3:16**

**All Scripture is inspired by God [Lit., God-breathed, 2315]...**

God's Word (the Scriptures, *the very Bible that we study*) is His breath. And in both the Hebrew and Greek languages the word used for *breath* is the same word used for *spirit* (the Strong's numbers are: Heb. 07307, 05397; Gr. 4151). God's Word is His Spirit; God's Word is His breath (try speaking without inhaling exhaling a breath); God's Word became flesh; God's Word is Jesus.

Therefore, the Father, Jesus (God's Son in the flesh, the Word of God), and the Holy Spirit *are one – Three in One*.

Here are a few more verses for you to consider when regarding the triune nature of God –

**I Corinthians 8:6**

**...yet for us there is but one God, the Father, from whom are all things, and we exist for Him...**

**John 10:30**

(Jesus speaking) **"I and the Father are one."**

**John 17:22**

**"And the glory which You gave Me I have given them, that they may be one just as We are one..."**

**Matthew 28:19**

**"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,**

**John 4:24**  
**God is Spirit...**

**I Corinthians 2:10**  
**But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.**

Remembering that Genesis 1:26 states that man was created in God's image and likeness, consider the following verse –

**I Thessalonians 5:23**  
**Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

There are three different parts of man mentioned in this verse. What are they?

We can also go to other places in the Scriptures to see *these same three parts of man* mentioned plainly as well. Let's take a look at Jesus and the scenario that is presented to us concerning His death on the cross –

**Luke 23:46**  
**And Jesus, crying out with a loud voice, said, "Father, INTO THY HANDS I COMMIT MY SPIRIT." And having said this, He breathed His last.**

Keep in mind that Jesus was not only *fully God* but He was also *fully man*. In the previous verse, what did Jesus commit to His Father?

Then in the Book of Acts we read the words of Peter as he speaks to the people of Israel concerning this man Jesus whom they crucified. It is in this message that we can discover something very important concerning Jesus the Man. Read the following section carefully, paying particular attention to v. 31.

**Acts 2:22-31**  
**22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 "And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.**

**25 For David says of Him, 'I WAS ALWAYS BEHOLDING THE LORD IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN. 26 THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL ABIDE IN HOPE 27 BECAUSE THOU WILT NOT ABANDON [Lit., leave] MY SOUL TO [Lit., in] HADES, NOR ALLOW THY HOLY ONE TO UNDERGO DECAY. 28 THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE; THOU WILT MAKE ME FULL OF GLADNESS WITH THY PRESENCE.' 29 Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day, 30 And so, because he was a prophet, and knew that**

**GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS UPON HIS THRONE, 31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO [Lit., left in] HADES, NOR DID His flesh SUFFER DECAY.**

Verses 22, 25 and 31 show us that Peter is clearly speaking about Jesus the Nazarene. In speaking of Jesus' death and resurrection, Peter uses David's own words from Psalm 16 (recorded nearly 1,000 years prior) in order to show the people that David himself was talking *not about himself* but about the Christ. Peter desired to convince the nation of Israel that their Messiah *did* come and Jesus was indeed the One they had been waiting for.

Concerning the prophetic words of David, we can see something particularly interesting mentioned regarding Christ's resurrection in v. 31. Rewrite vv. 30 and 31 in your own words.

Peter was essentially saying that God's Holy One – the Promised Descendant of David Who would sit on David's throne forever (cf. II Sam. 7:12-16), *would not be left in Hades*, nor would His flesh suffer decay. His body would not be held by death. The Christ, the Promised One, would be resurrected.

According to v. 27, what part of the Christ *would not* be left in Hades?

To point out the obvious here, we must take note that the verse reads His soul would not be *left* or *abandoned* in Hades. That means that His soul was *in* Hades but it would not be *left* in Hades. This is an important element to catch.

So we have seen that Jesus' spirit was given into His Father's hands, and His soul went into Hades (but wouldn't be left there). Then another aspect concerning His death is seen in the following verse –

**Luke 23:52-53**

**52 ...this man went to Pilate and asked for the body of Jesus. 53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.**

What part of Jesus is mentioned here, and what is done with it?

After Jesus' death, but prior to His resurrection, His *spirit* went to the Father, His *soul* went into Hades, and His *body* went into the tomb. That makes the man Jesus a *three-part being*, consisting of the same three parts mentioned by Paul in I Thessalonians 5:23.

Therefore, just as we see in the Trinity three distinctly different parts of One God, yet all three comprising One Entity, so too with man we can see three distinctly *different* parts, yet all three parts comprising one individual. *Three in one*, created in the image and likeness of God.

We'll cover more details in the days to come; for now, remember these things:

- Man was created to rule.
- Man will indeed one day rule
- Man consists of three parts: spirit, soul, and body.

Don't worry if some of this is new to you, or if you still have questions. We'll be tying all of these thoughts together as the weeks go on. But remember, this is only the beginning! The journey of (re)discovering the Scriptures is a lifetime of pleasure – and work – and the Spirit will open up more and more of the truth as long as you continue to seek it.

See you next week.

## Lesson Two – Time vs. Eternity

*Day One – God's Structure of Time, Part I*  
*Day Two – God's Structure of Time, Part II*  
*Day Three – Age*  
*Day Four – Eternal*  
*Day Five – The Rich Young Ruler*

Most people understand what is meant by *time*. We see *time* as measurable intervals of finite duration, with beginnings and endings, and with clocks and calendars to mark its passage. Time, as we presently know it, is divided into measurable units based on the movement of visible celestial bodies, e.g. the earth's movement around the sun marks our calendar year and the earth's rotation on its axis as it moves around the sun marks our day. The common assumption is that *time* will continue on perpetually, uninterrupted.

Most Christians view time in this manner also. The difference is that most Christians believe that at some point in time yet future there will be an intervention by God Himself. When this intervention occurs, (they believe) time as we know it will cease, and *eternity* will begin. This idea of eternity takes the concept of finite into the concept of infinite; the measurable into the immeasurable; beginnings and endings cease to exist. Along with this view, most Christians believe that when a Christian's earthly body dies, he or she enters into Heaven where eternity exists, and thus enters into eternity also. Under this viewpoint, for the departed there would be no more *time*, as it presently exists.

But is this scriptural? Do the Scriptures indicate that we should think in this manner? Did the original authors and cultures think in this manner? That is precisely what we need to find out, and we need to rely on God's Word to answer these questions.

Problems most often occur from misunderstandings concerning the concept of *time* versus the concept of *eternity*. And because of these problems, Christian terms such as *eternal life* have gotten misconstrued. In this week's Lesson we will study precisely how we are to view time and eternity according to the Scriptures, which will then allow us to understand such important biblical terms as *eternal life* and *eternal salvation* more accurately.

Study well this week and begin each study session in prayer. Also make sure that you read and study each and every Scripture that is presented. And if necessary, read the context of each as well. This will help to ensure that it is the Holy Spirit through the Word of God that is doing the teaching, not the word of man.

As helpful as Bible studies are *as tools*, they cannot replace proper engagement with and knowledge of the God-breathed Word.

Let's begin!

## Day One – God's Structure of Time, Part I

Today's lesson is a bit lengthy, so please allow yourself plenty of time to be thorough in your study time. I do apologize for the high expectations I will be placing on you throughout this study, but remember that you can be flexible with daily studies and perhaps stretch these single study days into multiple study days. The important thing here is that you become familiar with the Scriptures and see the big picture God paints throughout. If it takes you longer than expected, that is perfectly okay!

To begin to understand God's structure of *time*, let's start at the very beginning, in the Book of Genesis –

### **Genesis 1:1**

**In the beginning, God created [01254] the heavens and the earth.**

In the original Hebrew rendering of this verse, the “the” that is placed before “beginning” is not actually there. Therefore, we should literally read it this way –

### **Genesis 1:1**

**In beginning, God created [01254] the heavens and the earth.**

Genesis 1:1 states that at some point *in beginning*, God created the heavens and the earth. The distinction of *the* beginning versus simply *beginning* is important to see because we are not looking at **the** beginning of *all things, ever*. We are simply being told about *a* beginning, presumably among other beginnings, that serves as a demarcation in time.

And even though we see a definite point in time recorded here, we must assume that since God does not have a beginning, some sort of *eternity past* existed before the creation of the heavens and the earth. From a Biblical standpoint though, we are simply not privy to this information (other than what is implied by God's eternal nature). Because of this we will not be spending any study time on the idea of an eternity past. What is essentially important to us is that God has revealed to us in His Word *a structure of time* that consists of days and years and *ages* that He constructed for a specific purpose. Another thing to keep in mind is that Scripture is God's Word *to* man, *for* man, *about* man; because of this, what we read about God's work concerning the heavens and the earth must be directly related *to man*. Please keep all of this in mind in the many days and weeks to come.

Right after we read about God creating the heavens and the earth, the earth is mentioned in this way –

### **Genesis 1:2a**

**And the earth was [01961] formless [08414] and void, and darkness was over the surface of the deep...**

The Hebrew word for “was” is *hayah* (01961). Along with being translated as “was,” this word can also be translated as “became” and is so quite often throughout the Old Testament. How can we be sure which translation it should be in this particular verse – was the earth formless and void when it was created, or did it *become* formless and void after its creation? The proper translation of this little word makes a huge difference in how we are to interpret this verse.

The following verse offers us God’s own commentary on the event in Genesis 1:2a. This tells us unmistakably which verb should be used –

**Isaiah 45:18**

**For thus says the Lord, who created [01254] the heavens (He is the God who formed the earth and made it, He established it and did not create [01254] it a waste place [08414]. But formed it to be inhabited)...**

Notice that the same Hebrew words are used in this verse as in Genesis 1:1 and Genesis 1:2. Using the Lexicon located in your Appendix, write down the definitions for these words.

1. create (01254) –
  
2. formless/waste place (08414) –

What does Isaiah 45:18 tell us about the earth?

Compare this comment with the description of the earth seen in Genesis 1:2a. Was the earth a waste place when it was created? Or did the earth *become* a waste place?

Comparing Isaiah 45:18 with Genesis 1:2a clearly shows us that God did not *create* (which literally means to make something out of nothing) the earth a “waste place/formless.” Since Genesis 1:1 states that God *created* the heavens and the earth at a point in the past, and v. 2 states the condition of the earth as *a waste place*, we can clearly see that the earth “*became* formless and void [Lit., a ruin].” The earth must have become ruined at some point *subsequent* to its initial creation; therefore, the word “was” is a faulty translation. (If you do not see this then it may be a good idea to read through the previous verses and questions again.)

Further on in Genesis chapter one, we read that the Spirit moved over the ruined creation, shaping it and restoring it and bringing forth *life* (plants, animals, and man). Thus Isaiah 45:18b says, “But [God] formed it [*restored it*] to be inhabited...”

So what happened that made the earth in such a condition? Why and how did it become *formless and void* and why did God restore it to be inhabited? The answer can be found by looking closely at other Scriptures, so let’s take a look at the following passage in the Book of Ezekiel –

**Ezekiel 28:11-19**

**11** Again the word of the Lord came to me saying, **12** “Son of man, take up a lamentation over the king of Tyre, and say to him, ‘Thus says the Lord God, “You had the seal of perfection, full of wisdom and perfect in beauty. **13** You were in Eden, the garden of God; every precious stone was your covering: the ruby, the topaz, and the diamond; the beryl, the onyx, and the jasper; the lapis lazuli, the turquoise, and the emerald; and the gold, the workmanship of your settings and sockets, was in you. On the day that you were created they were prepared. **14** You were the anointed cherub who covers, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire. **15** You were blameless in your ways from the day you were created, until unrighteousness was found in you.

**16** By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you O covering cherub, from the midst of the stones of fire. **17** Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. **18** By the multitude of your iniquities, in the unrighteousness of your trade, you profaned your sanctuaries. Therefore I have brought fire from the midst of you; it has consumed you, and I have turned you to ashes on the earth in the eyes of all who see you. **19** All who know you among the peoples are appalled at you; you have become terrified, and you will be no more.”””

At first glance this passage appears to be talking about a physical person known as the “king of Tyre.” However, there are certain things mentioned here that indicate otherwise. For instance, the king of Tyre is described as being “created” [01254], and all of mankind, aside from Adam and Eve, was *pro-created* (that is, God did not individually “create out of nothing” each human being as he did Adam). The king of Tyre is also called a “cherub,” and that word is only used in Scripture to describe celestial beings, i.e. *angels*. We also read that God placed this “king of Tyre” in Eden, the garden of God, and we know that Eden did not exist at the time of the real (human) king of Tyre. Therefore, this passage directed towards the “king of Tyre” should be seen as *a direct lamentation spoken against Satan*, the one ultimately seen as pulling the puppet-strings of the “prince of Tyre” (see vv. 1-10).

There is a *positive* description of Satan in Ezekiel 28:12-15. How is he described?

Then something happened which changed that. What happened (vv. 15-17)?

Then how is Satan described (vv. 17-19)?

It is necessary at this point that you understand *scripturally* what transpired concerning Satan's rebellion and subsequent judgment, as well as the creation of man in light of it. This study is primarily designed to be used by those already somewhat familiar with certain foundational material; therefore, I will not be going into detail concerning this topic. If you need to study further, either for review or for instruction, please see the study titled UNDERSTANDING THE BIBLE – BIBLICAL SURVEY, Lessons Three and Four. I have included that portion of the study in the Appendix.

To give a brief summation, Lucifer (a.k.a. Satan) was the original messianic angel appointed to rule over the earth from the heavens (Ezek. 28:14) at some point in time past *after* the initial creation of the heavens and the earth mentioned in Genesis 1:1. He subsequently sinned by seeking to exalt his throne above God's Throne (cf. Isa. 14:12-14; Ezek. 28:15-16). Because of Satan's sin, his sanctuaries – the heavens over the earth, and the earth itself – were profaned (Lit., defiled or polluted; Ezek. 28:18). This left the earth in its formless and chaotic state as seen in Genesis 1:2a.

God then restored the earth (cf. Gen. 1:2b – Gen. 2:3) in order for it to be inhabited by mankind (Isa. 45:18), whom He created to rule over it (Gen. 1:26, 28; Psalm 8:3-7). Man was tested for his worthiness to rule by being expected to obey God's command concerning not eating from the tree of the knowledge of good and evil (Gen. 2:16-17). Man failed the test and was thus disqualified from ruling (cf. Gen. 3:14-19; I Tim. 2:13-14). It is no small matter that Satan was directly responsible for this, as he was seeking to keep his position as ruler.

Satan retained his status as ruler over the world because the ones created to take his place had become disqualified by their act of disobedience. Although Satan is himself a disobedient and disqualified ruler, he remains the anointed ruler of this world, and will continue ruling until the rightful rulers take their place (cf. John 14:30; 2 Cor. 4:4; Job 1:7; 2:2; Eph. 6:12).

This is a crucial element in the thought process of constructing a picture of *time*. Again to review, Satan was created a perfect angel *at some point in time past*, and he was created to rule over this world. He then sinned and brought a judgment upon his sanctuaries (that which he ruled over, the heavens and the earth) and himself. After his rebellion, he is spoken of as profane, corrupted, and unrighteous. Consequently, the earth and the heavens surrounding the earth had need of restoration (for the earth had *become* a waste place), and at a later time were then restored *in order to* bring another ruler on the scene to take Satan's place, *marking another point in time*. Please keep this in mind. (And please make sure that you understand the preceding paragraphs before you go any further.)

It is absolutely crucial to view the opening 33 verses of Scripture (Genesis 1:2b – 2:3) accurately, *as a reference to a restoration and not the initial creation*. We will see why God set things up this way shortly, but for now let's focus on God's construct of time as He instituted what we know of as *days* –

**Genesis 1:5**

**And called the light day, and the darkness He called night. And there was evening and there was morning, one day.**

**Genesis 1:8**

**And God called the expanse heaven. And there was evening and there was morning, a second day.**

**Genesis 1:11-13**

**11 Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. 12 And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit,**

**with seed in them, after their kind; and God saw that it was good. 13 And there was evening and there was morning, a third day.**

Then we read about the fourth day –

**Genesis 1:14**

**Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years...”**

What did God do on the fourth day?

On the fourth day, God *let there be* lights in the heavens (the visible sky), i.e. *celestial bodies* – the *markers of time* as we now know it.

Days five and six consist of God’s work of creating life, both animals and man. Then after God completes His six days of work, He concisely and deliberately sums it all up –

**Genesis 2:1-3**

**1 Thus the heavens and the earth were completed, and all their hosts. 2 And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.**

List everything that God states about the seventh day.

Quite repetitive, isn’t it? And as is God’s way throughout the Scriptures, He consistently repeats Himself in order to make His intentions and purposes clear. We can see this same repetitive format in the following passage taken from Exodus chapter twenty. These commandments were given by God to His people in order to instruct them concerning how to think, and how to act, *in order to get them to see, think, and act in accordance with His perspective.*

**Exodus 20:8-11**

**8 Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.**

What is God’s focus here?

How is this tied into the opening structure of Genesis?

In the beginning of God's Word we see God set up *time as we know it*. Not only did He set in place the visible "time" markers (e.g. stars, moon, and sun) to structure man's 24-hour days, 7-day weeks, and 365-day years, but He did it all with a specific reference to the *seven-day construct*. In doing it this way, God established a pattern of six "days" of work, ending with a seventh "day" of rest. This seven-day construct that God established in the beginning (*relating to time as we know it*) all had to do with God's restoration of a fallen creation – the heavens and the earth. God then puts His focus on the seventh day because in it He rested. He then shows man that he too must put his focus on the seventh day – that which follows six days of work – and the "rest" contained therein.

And this of course is all for a reason! And tomorrow we'll see exactly why.

See you then.

## Day Two – God's Structure of Time, Part II

We should now see that God's structure of time *as it relates to restoration* consists of six days of work, ending with a seventh day of rest. God's particular focus is on the seventh day, wherein the rest occurs from all the previous work. Today we will see how this plays out in the bigger picture.

If we were to give a close inspection of Biblical genealogies, we would determine that approximately six thousand years have passed since the original restoration of the heavens and the earth took place.<sup>3</sup> Immediately after this restoration, wherein God created man for the purpose of ruling, man sinned, fell, and became another *ruined creation*. God then began the process of restoring man.

This is no small matter! *Approximately six thousand years have passed since man's fall and God's subsequent process of restoring man.* And if we were to study the history presented in the Scriptures (as well as the time which has passed since the Scriptures were written), we would see these six thousand years divided into specific periods marked by specific events.

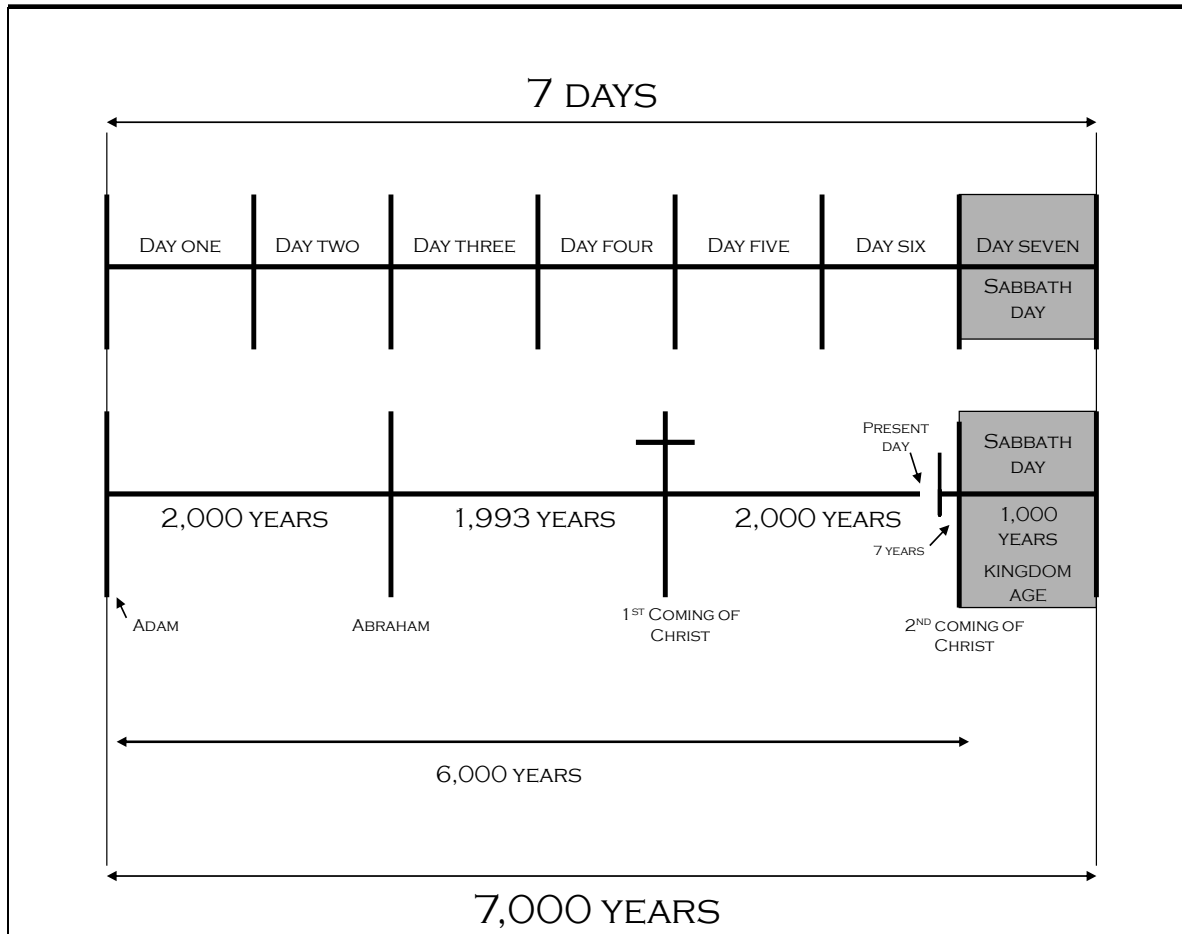
Please read the next verse and the corresponding chart on the next page –

### **II Peter 3:8**

**But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.**

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<sup>3</sup> Because this study is designed to deal with comprehensive thoughts and ideas, we will not be going into details concerning the genealogies. However, this is a worthy study to do at some point in time in your studies. There are many tools available to help you in this endeavor at [www.cornerstonelosgatos.com](http://www.cornerstonelosgatos.com), [www.cornerstonejacksonville.com](http://www.cornerstonejacksonville.com), or [www.lampbroadcast.org](http://www.lampbroadcast.org).



The top line of the chart containing the seven segments labeled “Days” corresponds with the foundational restoration account of the ruined heavens and earth seen in Genesis 1:2-2:3. You can see that the Seventh Day is called the Sabbath Day, *the Day of Rest*, as it corresponds with God resting on the seventh day after working for six days. God then gave to the nation of Israel strict laws and commands concerning the seventh day, for God wanted man’s focus to be on *this particular day*.

Recalling II Peter 3:8, you should be able to see the connection between “a thousand years” and “one day” as labeled on the second line of the chart. Peter’s statement is not a poetic rendering of God’s eternal nature as so many of us may have been taught. Its meaning is clearly set forth by Peter himself (check context!) as he admonished the Church not to be unaware or deceived about the promise of Christ’s return. In this sense he is stating that God is not slow about His promises, but is keeping to His predetermined plan of six days of restorative work (a 6,000-year period of time), followed by a seventh day of rest from work (a 1,000- year period of time).

The seventh *day*, which lasts *a thousand years* (also called “the day of the Lord”), is briefly explained in the following passage. (This passage being just one of many throughout the Scriptures describing this coming “day of the Lord.”)

**Revelation 20:1-10**

**1** And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. **2** And he laid hold of the dragon, the serpent of old, who is the devil and

Satan, and bound him for a thousand years, 3 and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. 6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

7 And when the thousand years are completed, Satan will be released from his prison, 8 and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. 9 And they came up on the broad plain of the earth and surrounded the camp of the saints of the beloved city, and fire came down from heaven and devoured them. 10 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Please use the above text to answer the following questions:

Who is reigning during this thousand years (v. 6)?

Where will Satan be during this time (vv. 2 and 3)?

What happens after the thousand years (vv. 7-10)?

The end of this thousand-year period is described this way –

**Revelation 21:1-4; 23-25**

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, 4 and He shall wipe away every tear from their eyes; and there shall no longer be any mourning, or crying, or pain; the first things have passed away.”

23 And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp is the Lamb. 24 And the nations shall walk by its light, and the

**kings of the earth shall bring their glory into it. 25 And in the daytime (for there shall be no night there) its gates shall never be closed...**

What happens to the first heaven and the first earth at the end of this thousand-year period?

According to vv. 2 and 3, where does God dwell *after* the thousand-year reign of Christ is complete?

Does it appear that the marking of the passage of time *as we presently know it* (e.g. days, seasons, and years), will still exist *after* the thousand-year reign of Christ ends (vv. 1, 23-25)? Explain.

We'll end right here for today. For the remainder of the week we will be delving into a more detailed look at the English word *eternal* and see that its definition needs to be more clearly understood within this seven-day structure of *time* – a structure of time relating *directly to* the restoration of God's ruined creation. This seven-day structure absolutely must be in place first, so make sure that you understand and remember what you've learned today, for you'll need it to build on tomorrow.

See you then!

## Day Three – Age

As we have learned, God teaches knowledge “line upon line; here a little, and there a little” (Isa. 28:10) to His people who are ready and willing to move on from the milk. Today we will begin to understand the definition of *eternal* by grabbing a little information here and a little information there. Each Scripture given will add another line, another “connecting cord,” so to speak, concerning how we are to view this word. As we do this we must keep in mind the *God-given* seven-day structure of *time*, which relates directly to God's restoration process of His ruined creation. It may be necessary for you to review yesterday's work as we go along; if that is the case, please take the time to do so. Also, please do not skip prayer time as you study, and remember to call upon the Lord *frequently* to teach you and guide you through His Word. I remind you simply because it can sometimes be easy to forget this step.

The word that is translated as “eternal” in the English translations of the New Testament is the Greek word *aionios*. The first thing that we need to understand about this word is that it is the adjective form of the Greek noun *aion*. In order to understand the scriptural definition of “eternal” we will first need to define

the noun form of this word.<sup>4</sup> This is what we will be doing today. An example of why this is an effective way to understand an adjective which has been made from a noun can be seen using the example of the words *rock* (noun) and *rocky* (adjective). We can understand what *rocky* means by defining what a *rock* is. (*Hair* and *hairy* is another example.) Notice that as one moves from the noun form of the word to the adjective form, the *definition of the word does not change*; its grammatical usage does. To repeat, as we move from the noun form of the word to the adjective form, the definition of the word *does not change*; only its grammatical usage changes. Therefore, the adjective “eternal” must be the same as its noun form, “age.” Please remember this as we continue.

The Greek noun *aion* (165) is translated into our English Bibles as “age” and sometimes “world.” The most accurate translation is really “age.” In Scripture, when *aion* is used as a noun it is most often used in its singular form with a definite article (“the”). The definite article is many times *not* translated into the English even though it may be present in the original language. This is an important piece of information to know, as the inclusion of a definite article in the Greek language is intentional in order to stress a particular identity, e.g. *the* chair as opposed to *a* chair. Since many English versions drop the “the” that exists with specific nouns, we miss out on much of the intended focus.

The following verses that we will be studying all use the noun *aion* in its singular form with a definite article (unless indicated otherwise). It is extremely important that we study this word *according to the way Scripture defines it*. (I really can’t stress that enough!)

Let’s put this picture together, *line upon line*, by beginning with the following passage –

**I Corinthians 2:6-8**

**6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; 7 but we speak God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory; 8 the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory...**

Verse 7 tells us that there existed some sort of passage of “time” *before* the ages (*ages* – plural). Then v. 8 speaks of this *current* age, which is distinct from the previous ages.

Therefore, *this age had a beginning*.

Verse 6 tells us that the *rulers of this age* are passing away. Let’s take a look at some other references concerning the present rulers of this age –

**Ephesians 6:12 (KJV)**

**For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world [Lit., the age], against spiritual wickedness in high places [Lit., in the heavenlies].**

**II Corinthians 4:3-4**

**3 And even if our gospel is veiled, it is veiled to those who are perishing, 4 in whose case the god of this world [Lit., the age] has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.**

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<sup>4</sup> The Strong’s lexicon definitions are sometime not altogether accurate. The word *eternal* is one such case. Therefore it is necessary to build its definition scripturally, using God’s own commentary and usage.

Ephesians 6:12 clearly states that dark, wicked forces in the heavenlies (forces that are *not* flesh and blood, but spirit) are ruling this age. II Corinthians 4:4 clearly states that the god of this age has a purpose that is opposite to God's purpose. Who is the god of this age, and who are the rulers of the darkness of this age?

Drawing from what we studied yesterday, were there always wicked spiritual forces ruling in high places, with an agenda that is opposite to God's?

Of course not! God did not create angelic beings *evil* and then set them in the heavens to rule over us. Satan was created *perfect*, but his pride and subsequent self-elevation brought about his fall, as well as one-third of his angels who joined him (cf. Isa. 14:12-15; Rev. 12:4). He and his angels are described as wicked forces in the heavens ruling *this age*. Let's notice something else about "this age" –

**Romans 12:2**

**And do not be conformed to this world [Lit., this age], but be transformed by the renewing of your mind...**

Scripture is clearly telling us (Christians) *not* to conform to (Lit., pattern ourselves after) this age. What does this tell you about this current age?

So clearly this age had a beginning, and this age is being ruled by spiritual forces *of wickedness* from the heavens, *and Satan is the god of this age*. Therefore, **we** are not to pattern ourselves after this age. Remembering the seven-day construct and the restoration account of the ruined creation in Genesis 1:2b – 2:3, when do you suppose that *this age* began? Why do you think so?

It is quite accurate to say that *this current age* began when God began the six-day of restoration (with a seventh day of rest) in Genesis, wherein we find the heavens and the earth being restored, and man being created to replace the fallen ruler Satan, who was at that time (and continues to be) *wicked*. This age began 6,000 years ago.

The following verses will add more to this picture –

**Matthew 13:39-40**

**39 ...and the enemy who sowed them is the devil, and the harvest is the end of the age and the reapers are angels. 40 Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.**

Here's another interesting aspect concerning the word "age." Scripture has just told us that there is *an end* to this current age, and *this age* will end *with a harvest*.

Read the following Scriptures to determine the context of the harvest –

**Matthew 13:36-43**

**36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” 37 And He answered and said, “The one who sows the good seed is the Son of Man, 38 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy who sowed them is the devil, and the harvest is the end of the age (literally, the age) and the reapers are angels. 40 Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.**

**41 The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will cast them in to the furnace of fire; in that place there shall be weeping and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.”**

What is accomplished with the harvest, which happens *at the end of this age* (v. 41)?

What happens after the “stumbling blocks” are removed (*at the end of this age*, v. 43)?

This current age, which began 6,000 years ago, *ends with a harvest* – a harvest in which the tares will be separated from the wheat. And *after* the harvest at the end of this age (v. 43), the righteous (after they’ve been separated from the lawless) will shine forth in the kingdom. Do you recall from Day Two that the kingdom of Christ which lasts 1,000 years is established after Satan is bound up and thrown in the abyss? Do you see the connection with the timeline we studied yesterday? *This age* (which is ruled by Satan and his angels) ends *prior to* the establishment of the kingdom, which takes place on the Seventh Day. This age ends not only with the removal of Satan and his angels from their positions of rulership (Rev. 20:1-10), but this age ends with the “righteous” “sons of the kingdom” *shining forth in the kingdom*, for 1,000 years. This keeps us nicely in harmony with our timeline – 6,000 years of work followed by 1,000 years of rest, *totaling 7,000 years of “time” allotted for restoration.*

Now at this point I am hoping that you’ve been utilizing your math skills, because you should be able to see that *we are very near the end of the 6,000 years.* And if we are near the end of the 6,000 years, what should we be expecting to come next?

Continuing with our quest to scripturally define the word “age,” let’s read a few more verses that broaden our picture just a bit –

**Ephesians 1:21**

**...far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.**

**Matthew 12:31-32**

**31 “Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. 32 And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come.”**

Notice that there is a specific *singular age* that is coming! These Scripture passages tell us that this *coming* age will follow after this present age. Since this present age will end with a harvest (Matt. 13:39-40) just prior to the establishment of Christ’s kingdom (Matt. 13:41-43), and Christ’s kingdom will last one thousand years (Rev. 20:4-6), what is the coming age?

Scripturally speaking, can the word “age” be defined as *time unending*? In other words, can the word “age” be synonymous with our idea of eternity?

And can the *coming age* be viewed in any way as synonymous with our concept of eternity?

How would you then define the word “age”?

A very simple, clear, and *scriptural* definition of age is “a long period of time with a beginning and an end.” In no way does Scripture present the word “age,” *specifically this age or the next*, as time unending.

As we close for today, let’s summarize a few things we have learned so far concerning the noun, “age” – *specifically as it relates to this age and the next* – through the study of the Scriptures:

- This age *had a beginning*.
- This age is presently being ruled by wicked, spiritual forces that were not always wicked.
- The god of this age is Satan.
- Christians must not pattern themselves after this age.
- This age *has an ending*.
- This age will last 6,000 years, corresponding with the 6 days of work seen in the restoration account in Genesis.
- This age will end *prior to* the establishment of Christ’s kingdom.
- This age will end with a separation of people: those that commit lawlessness will not have a part in the kingdom, but those who are righteous, *who have not committed lawlessness*, will.<sup>5</sup>

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<sup>5</sup> At this point we are not going to define who the “lawless” are, or who the “righteous” are. We can simply say that there is a separation of people, *based on their works*, at the end of this age. This separation has to do with who will have a part in the kingdom, and who will not.

- Satan and his angels, the wicked spiritual forces in the heavenly places, will *not* be a part of this coming kingdom; Satan will be dethroned prior to the establishment of Christ's kingdom, and held in the abyss for the duration (Rev. 20:3).
- The coming age is the Kingdom of Christ.
- The coming age will last 1,000 years – *one day* – corresponding with the seventh day of rest seen in the restoration account in Genesis.

This picture should really be getting clearer for you, and a clear and accurate picture of the definition of the noun, “age” is necessary to have in order to move on to tomorrow’s lesson. If necessary, spend the remainder of your study time going back over the Scriptures used in today’s lesson and reference the bullet points as you do so.

Keep up the good work and I’ll see you tomorrow!

## Day Four – Eternal

Please pray for strength and knowledge as we proceed with today’s study. It is no insignificant thing that most of us have a misunderstanding of the scriptural concept of the word *eternal*. So this may not be only an exercise in building knowledge, it may also be an exercise in *unlearning* knowledge. The Spirit will only teach truth so it is imperative that you lean not on your own understanding, but the wisdom which comes from the depths of God.

The Greek word *aionios* (166) is most often translated in our Bibles as “eternal,” but sometimes is translated as “everlasting.” This word is the adjective form of the noun *aion*. Let’s remember the definition we’ve just learned of the noun *aion* – it should literally be understood as *a long period of time with a beginning and an end*. AND REMEMBER, as we go from the noun form of a word to the adjective form, *the definition of the word does not change*, its grammatical usage does (e.g. rock vs. rocky). As we continue to study, please keep that in mind.

This next passage is most helpful, as it contains both the noun *aion* and the adjective *aionios* in the same sentence –

**Luke 18:29-30**

**29 And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, 30 who shall not receive many times as much at this time and in the age [*aion*] to come, eternal [*aionios*] life.”**

According to this passage, what will the person who has left everything *for the kingdom of God* receive?

According to v. 30b, when will this person receive this “eternal life”?

Drawing from what you've learned so far this week, what is "the age to come" and how long does it last?

The word translated in v.30 as "eternal" is the Greek word *aionios*, which is the adjective form of the Greek noun *aion*. Again, drawing from yesterday's study, what is the definition of the word *aion*?

What is the difference in the two concepts: age vs. eternal?

Can you see the discrepancy in this verse through the mistranslation of the word *aionios*? Explain.

How then should Luke 18:29-30 be understood *literally*?

Verse 30 *should* be translated "...and in the age to come, age-lasting life [or life for the age]." This Biblical phrase, "eternal life" is clearly **not exclusively** the idea of life *forever and ever*, as so many Christians think. In the preceding context its meaning is clear – "eternal life" is **life in the age to come**, or more aptly, *age-lasting* life in the kingdom which is coming. (And remember, this is still within the structure of *time* as we saw on our chart, because the seven-day construct of *time* has to do with *restoration*.)

(Please note that we are still talking about *time* as it is presented by the Biblical timeline chart we studied; *time that was established within a seven-day structure*. Time as we know it ends at the close of the seventh day. Then we have what begins a succession of ages that continues on, each following after the other. Remember that an age is a period of time [of varying and sometimes unknown duration] with a definite beginning and end. This present age is currently being ruled by wicked forces in the heavenlies, but the establishment of the kingdom of Christ [the age to come] will rid them of their positions. The Christians' participation as a co-heir with Christ during that age is a direct result of whether they have received **life** and **salvation** *for that coming age*. If they have not, they do not participate. This is a life and a salvation *pertaining to rewards* in the coming kingdom of Christ.

So what happens *after* the seventh day? Who has a part in that? Does one still need life and salvation for those ages? Yes! And that **life** and that **salvation** is exactly what is meant by and given through what we know as *salvation by grace through faith*. [We will deal more with this concept in the coming Lessons.] This life and salvation is given to all who believe on the Lord Jesus Christ [cf. Acts 16:30]; *all Christians already possess this life and salvation unto the ages*. It is a life and salvation that continues into the future ages, what the Scriptures call “forever” or “forever and ever.” [Please make sure you grasp what this is saying, which is essentially this: there is a life and a salvation pertaining to the coming Kingdom of Christ, and there is a separate life and salvation that pertains to the ages *after* the Kingdom of Christ.]

However, the focus of Scripture is the seven-day structure, not the ages occurring after the Seventh Day [although they are of course important]. God has structured His Word with a particular emphasis on His people keeping their eyes on the coming Seventh Day; *that is the focus*. All things move toward that Seventh Day, the Kingdom of Christ.)

Let’s continue with a few more instances in which the phrase “eternal life” is used –

**Galatians 6:8**

**8 For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios*] life. 9 And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.**

**I Timothy 6:12**

**Fight the good fight of faith; take hold of the eternal [*aionios*] life to which you were called...**

**Titus 3:7**

**...that being justified by His grace we might be made heirs according to the hope of eternal [*aionios*] life.**

Galatians 6:8 states from Whom we will reap *aionios* life. It also presents a condition for reaping *eternal* life. What does v. 8 say?

The Book of I Timothy is a letter written by Paul to his fellow Christian worker, Timothy. Paul instructs Timothy to take hold of *aionios* life (i.e. *work for it*). What else does Paul say about *aionios* life?

Titus 3:7 presents some conditions surrounding *eternal* life as well. What does this verse say?

Notice from these verses that *aionios* life (“eternal life”) is clearly being spoken of in terms of *doing work* to get it, and the receiving of this *life for an age* is future, for “in due time” we shall reap it from the Spirit. However, we will receive “eternal life” *only if* we sow to the Spirit and not to the flesh...which makes *aionios* life *conditional*. Moreover, we, the Christian (to whom the epistles are written), *must take hold of this aionios life*.

Since these verses are saying that *aionios/age-lasting* life is *conditional*, based on the actions of the one with whom it is in view, *and the ones being addressed here are already Christians*, we must conclude that the attaining of *age-lasting* life is subsequent to one becoming a Christian. (Remember, *all Christians already possess life and salvation unto eternity*.) We can also clearly see in Titus 3:7 that those who hope for eternal life are those who have already been “justified by His grace.” Notice that “eternal life” is spoken of as a *hope*, not a certainty. It is the *calling* of the Christian (cf. I Tim. 6:12; Heb. 3:1; Matt 21:43); it is not the *calling* regarding *how to become a Christian*. Can you see the distinction? What are your thoughts?

I hope that you can see from this sampling of verses that the phrase “eternal [*aionios*] life” almost always has to do with life in the kingdom to come, *life* for a specific amount of time – 1,000 years, rather than it being an exclusive term referencing only *forever and ever life*. This is an extremely important distinction to grasp.

Briefly, let’s view another verse wherein the word “eternal” (*aionios*) is used in relation to *salvation*, rather than life.

**Hebrews 5:9**

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

Keeping in mind what we have covered so far concerning the use of the word *aionios*, what is this verse saying?

This verse is speaking of salvation *in relation to an age*. The recipient of said salvation *would have to obey Him* (Jesus). This is clearly speaking of works, isn’t it? This, then, puts *age-lasting salvation* in the same category as *age-lasting life* – one must *do something* to get it.

*Age-lasting* salvation and *age-lasting* life are for a period of time, with a beginning and an end. It all has to do with the coming age.

In closing for today, I would like us to see that the New Testament writers did indeed possess a way to express the idea of *forever and ever* (our secular concept of *eternity*), if they so chose. There were a couple of ways that they did so. First is the Greek phrase translated into English as “*forever*,” which consists of the noun “the ages” (in its plural form with the definite article), preceded by the preposition “unto.” The Greek rendering would be *eis/eios aionas* (1519 + 165), which literally means “unto the ages.”

**Matthew 6:13**

**“And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever [Lit., unto the ages].”**

**Romans 9:5**

**...whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever [Lit., unto the ages].**

**Romans 11:36**

**For from Him and through Him and to Him are all things. To Him be the glory forever [Lit., unto the ages]. Amen.**

And second is the English phrase “forever and ever,” which consists of the Greek words *eis/eios* (1519), followed by the word *tous* (5124, used with repeating definite articles), followed by the plural noun *aionas* (165, plural form of the noun *aion* with a definite article). This phrase literally reads, “unto these the ages of the ages.” It is used in the following verses –

**Hebrews 13:21b**

**...through Jesus Christ, to whom be the glory forever and ever. Amen**

**I Peter 4:11**

**To Him be dominion forever and ever. Amen.**

I do hope you now can see that there is a clear distinction in Scripture between the ideas of *age-lasting* and *forever and ever*, and we must be very careful not to confuse them. Unfortunately however, the English translations have made it difficult to discern the differences with their overreaching translation of “eternal” in almost every case where it should be *age-lasting*.

The main focus of Scripture is about the coming Seventh Day. It is the focus of the Word; it is the focus for man; it is the purpose for man.

Tomorrow we’ll be studying a portion of Scripture that will be useful in tying together all that you have learned up to this point. It’ll be a short study day, but packed full of information.

See you then!

## Day Five — The Rich Young Ruler

The following Scripture passage shows clearly that the biblical phrase “eternal life” does not *exclusively* mean *forever and ever*. In the following account we will see the synonymous nature between “eternal [*aionios*] life,” “the kingdom of heaven,” and salvation. Let’s study Matthew’s account of the rich, young ruler –

**Matthew 19:16-29**

**16 And behold, one came to Him and said, “Teacher, what good thing shall I do, that I may obtain eternal life?” [Mark’s version uses the phrase, “inherit eternal life.”] 17 And He said to him, “Why are you asking me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.”**

**8 He said to Him, “Which ones?” And Jesus said, “You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness; 19 honor your father and mother; and you shall love your neighbor as yourself.”**

**20 The young man said to Him, “All these things I have kept; what am I still lacking?” 21 Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow Me.” 22 But when the young man heard this statement, he went away grieved; for he was one who owned much property. 23 And Jesus said to His disciples, “Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 24 And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”**

**25 And when the disciples heard this, they were very astonished and said, “Then who can be saved?” 26 And looking upon them Jesus said to them, “With men this is impossible; but with God all things are possible.” 27 Then Peter answered and said to Him “Behold, we have left everything and followed You; what then will there be for us?”**

**28 And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

**29 And everyone who has left houses or brothers or sisters or father or mothers or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal life.”**

**(In Mark 10:30 we read this verse this way: “But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world [Lit., the age] to come eternal [*aionios*] life.”)**

Let’s make sure we clearly understand the topic of the interchange between the young man and Jesus. The man has come up to Jesus and has asked a question. What is the question?

This question is the crux of the matter being dealt with. How does Jesus answer him in v. 17b?

Did you see the clear, synonymous nature of the two terms being dealt with in vv. 16 and 17? *Obtaining eternal life* is the same as *entering into life*. And when you add in Mark’s version, we would see that the term *inheriting eternal life* is synonymous as well. (We will be dealing with the idea of an *inheritance* in relation to *aionios* life more thoroughly in Lesson Four.)

What did Jesus tell this young man to keep in order to obtain this life?

This man then tells Jesus that he has indeed kept all of the commandments, yet he knows that he is still lacking something. He asks Jesus what he is lacking. What does Jesus tell him to do (v. 21)?

Not only do we see here that Jesus tells this man to *do something* (in other words, *work* to obtain life/enter into life), but we also see Jesus make another synonymous interchange between the phrases *entering into life* and *being complete*.

An important distinction has just been made here. Jesus has said that this young man *must work* in order to inherit/obtain “eternal life.” We know that a person’s own works have no place with the free gift of salvation by grace through faith – no place at all. The free gift of salvation is based on the work of Jesus Christ, and it is *given freely by grace, through faith*, to those who believe (cf. Acts 16:30; Eph. 2:8-9). If, at this point, one was to view the phrase “eternal life” in the broadest sense of *being saved from hell for eternity*, then there would be a contradiction because Jesus is telling the rich man that *he has to do something* to receive it. And, as we know, contradictions do not exist in God’s Word. Therefore, there must be something more to understand.

Verse 23 gives us the clearest account of what obtaining “eternal” life really has to do with. What does Jesus say in this verse?

Do you see the connection with what we have learned so far in this Lesson? What do you see?

There are two final pieces to put into place. The first can be found in v. 25. What do the disciples ask Jesus after He speaks about the difficulties of *entering the kingdom of heaven*?

Do you remember this verse in Hebrews? Read it again –

**Hebrews 5:9**

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

At this point in your understanding, what do you think the disciples were asking Jesus when they asked, “Then who can be saved?”

The last piece of the picture is seen in v. 28 when Jesus ties it all together by responding to the question asked of Him regarding *the reward* his disciples would receive for having followed Him fully (which is in direct response to what this rich, young ruler chose *not* to do). What does Jesus say in v. 28?

Notice the *timing* Jesus places on the reception of this reward for his followers, a reward that has to do with *rulership*. When would they receive it?

We should now be able to see that “eternal life” (or more aptly, *age-lasting life*), entering into life, being complete, entering the kingdom of heaven/God, being saved and receiving a reward *concerning rulership* can be used *interchangeably*.

Let’s now focus on the last verse, particularly in the way that Mark says it in Mark 10:30. Mark clearly ties it all together with respect to *the age to come* and the receiving of life – “eternal life” – *in that age*. That age is the kingdom which is to come, the Seventh Day.

Having studied this passage, and all of the previous passages we looked at this week that use the phrase “eternal life,” how would you explain “eternal life”? Give details.

I do hope that you now see how important it is to view key terms such as *eternal life* and *eternal salvation* from a *scriptural* standpoint, paying particular attention to the *context* and *content*. It is simply not enough to just rely on man’s translations and definitions.

See you next week.

## Lesson Three – Life vs. Death, I

*Day One – In the Beginning*  
*Day Two – Justification and Righteousness*  
*Day Three – Becoming Spiritually Alive*  
*Day Four – Life, Death, and Judgment*  
*Day Five – Light and Darkness*

In a purely physical sense, the words *life* and *death* are simple enough to understand. Essentially, if one has *life*, he or she is breathing, their heart is pumping blood throughout their body, and their brain is active. If one does not have *life* then that person is *dead* – they are not breathing, the heart is not pumping blood through their body, and the brain is not active. *Life* simply means a person physically exists on this earth; *death* means they no longer do.

*Life* can also be understood in terms of a *lifetime*, i.e. the length of years that a person is alive on this earth. Within this realm of thinking, the concept of *life* does not exist beyond a person's physical being. For some people, any thought of *life after death* is dealt with within the confines of spiritual or religious explanations.

Most Christians would agree with the previous explanations of life and death, yet they further believe that there is indeed some sort of life after death. Most Christians today can offer an explanation concerning this life after death, but often it comes across as a somewhat nebulous union between man and God in Heaven, a relationship that stretches throughout eternity.

The Scriptures present these antonymic words (life vs. death) in a much more complex way, yet in a very *clear* way. The world's simple view we just defined is indeed seen in God's Word, but God moves beyond this simple view to express the terms life and death in a **spiritual** sense as well. Not only does mankind experience life and death in a physical way (the impact on the physical body as we know it), man also experiences life and death in a spiritual way (that which impacts the inward parts of man). This concept can only be understood if you first understand the tripartite nature of man – spirit, soul, and body. We looked at this truth in Lesson One precisely because the triune nature of man must be understood before we can understand Scripture's presentations of life and death.

As we begin this Lesson, it is imperative that you search the Scriptures with a clear and open mind, humbly submitting yourself to the Lord so as to receive His wisdom and viewpoint on the matters we will be studying. Prayer is a must!

## Day One – In the Beginning

In the restoration account found in Genesis 1:2 – 2:3 we read about God creating *life*; that is, He created living creatures. First He created the animals in the waters and the birds in the sky. He then created the animals on the earth. In the sixth day God created man (and woman, details given in Gen. 2:7-25) on the earth in order to rule over all the earth. He then pronounced all that He had made as being “very good” (Gen. 1:31).

There is, however, a difference between the creation of the animals and the creation of man.

First, the creation of the animals –

**Genesis 1:20**

**Then God said, “Let the waters teem with swarms of living [02416] creatures [05314], and let birds fly above the earth in the open expanse of the heavens.”**

**Genesis 1:21**

**And God created the great sea monsters, and every living [02416] creature [05314] that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.**

**Genesis 1:24**

**Then God said, “Let the earth bring forth living [02416] creatures [05314] after their kind: cattle and creeping things and beasts of the earth after their kind”; and God saw that it was good.**

**Genesis 1:30**

**“...and to every beast [02416] of the earth and to every bird of the sky and to everything that moves on the earth which has life [02416, 05314], I have given every green plant for food;” and it was so.**

Then the details surrounding the creation of man –

**Genesis 2:7**

**Then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath [05397] of life [02416]; and man became a living being [02416, 05315].**

Using the Strong’s definitions from your Appendix, write down the definitions of each word below:

1. living (02416) -
  
2. creature (*as in animals*, 05314) -
  
3. being (*as in man*, 05315) -

4. breath (05397) -

What is the main difference between the creation of man and the creation of the animals?

The Hebrew word for “living” (adjective) and “life” (noun) is *chay* (02416 for both grammatical uses). In the preceding passages from Genesis we see the word *chay* used in conjunction with the words *naphash* (05314) and *nephesh* (05315). When *chay* and *naphash/nephesh* are used together, they indicate a living, breathing, *physically alive* creature or being, respectively.

The Hebrew word *nephesh* is also the Hebrew word for *soul*, and is translated as such throughout the Scriptures. (This is also the case with the Greek word *psuche* – it is translated as both “life” and “soul” interchangeably.) The soul is one of the three parts of man. Here, in the creation account of both man and the animals, soul is mentioned in connection with the life of the physical being. There is a reason for this and further on in Scripture God tells us specifically the relationship between the soul and the body (called “flesh” in many cases) –

**Leviticus 17:11a**

**11 For the life [*nephesh*] of the flesh is in the blood...**

Where is *the life* (also translated as *the soul*) of the flesh (i.e. *body*) found?

The word “flesh” is used in a dual manner in Scripture. Many times, including in the preceding verse, the word “flesh” is referencing the physical, organic body which all animals and all men have when they are born into this world. Other times the word “flesh” is used to reference the *sin nature* of man, that which is associated with our first birth. Context would dictate which is being referred to. This particular verse explains to us a most important concept concerning the relationship between the soul and the body – *the soul/life of the body is found in the blood*. Since all physical bodies of flesh have blood running through them, all bodies of flesh *have a soul* and the soul is the “life,” or *animating force*, of the body. *Because of this relationship* the soul and the body are inextricably linked. (This is an important concept, so please make sure you not only grasp it, but that you remember it as we continue. We will be revisiting this idea in Lesson Six.)

With the creation of man we saw that God *breathed* life into him. God gave him the “breath of life” which caused man to become a *living being*. The animals were also called *living* [creatures] yet they did not have the breath of God. Clearly, “the breath of life” which emanates from God Himself indicates something other than the animation of the organic body. The Scriptures plainly teach that when it comes to *mankind*, he/she must have the breath of God, *in addition to* the soul and the body, in order to be a “living being.”

This brings us back to the triune nature of man. The animals were created soul and body, but man was created soul and body and spirit/breath. And as we studied last week, *breath* is synonymous with *spirit*, for they are the same word. Again we are seeing that man is a three-part being – spirit, soul, and body.

So man was alive, all three parts, in the beginning. Man possessed *natural* life and *spiritual* life. Man was a perfect creation.

An important question to ask at this point would be, was man immortal when he was created? Some think that the tree of life was present in the Garden for the purpose of imparting immortality to man, but can that be true? If the tree of life was in the Garden for that purpose, then we would need to presuppose that man, in his perfectly created state, was created with the capacity of physical, organic death. But that cannot be true, and the following passages will help explain why –

**Genesis 2:15-17**

**15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”**

This is a clear command from the Lord about what Adam and the woman could and could not do. God gave an expressed consequence for disobedience. What is the consequence?

We later get commentary on this event and why the consequence was given –

**Romans 5:12**

**12 Therefore, just as through one man sin entered into the world, and death through sin...**

**Romans 6:23a**

**For the wages of sin is death...**

God’s command to Adam gave a clear recompense. If you sin (disobey), you will die. The converse would be true as well – *if you do not sin, you will not die*. Thinking about Adam and the woman *before* either of them partook of the tree of the knowledge of good and evil and thereby sinned, could they have experienced death – physical or otherwise – in any way? Why or why not?

In their perfect state, Adam and the woman *could not experience death, either physically or spiritually*. They had not sinned; therefore, death had not entered the world.

Shortly after their creation though, the man and the woman both *sinned*, and therefore both *died* –

**Genesis 3:6**

**6 When the woman saw that the tree [of the knowledge of good and evil] was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.**

And we see another important detail regarding the entrance of death through sin in God’s explicit command to Adam –

**Genesis 2:17**

**“...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”**

God gave the man an immediate time frame regarding the consequence for disobedience. What was it?

Because Adam and the woman disobeyed God, they died *the very day that they sinned*. But they didn't physically keel over and stop breathing *that day*, did they? So, then, *what is death*? And how did it affect Adam and the woman? Let's read –

**Genesis 3:7**

**7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.**

Adam and the woman's bodies were still alive; they still possessed physical, natural life. Obviously death as a wage of sin does not mean immediately ceasing to *physically* exist. To find out what it does mean, let's keep reading –

**Genesis 3:8-10**

**8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 Then the Lord God called to the man, and said to him, "Where are you?" 10 And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself."**

Immediately after Adam and the woman partook of the tree of the knowledge of good and evil, *on that very same day*, we see a separation between man and God. We see that there was *no longer fellowship* between man and God, for man was hiding himself from God, realizing the separation that now existed. Obviously God is omniscient and knew where Adam and the woman were; this is simply a *picture* of separation between man and God.

And in this same context we see another separation –

**Genesis 3:23-24**

**23...therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim, and the flaming sword which turned every direction, to guard the way to the tree of life.**

What is man separated from?

While the man and the woman were fully "alive," they had access to the tree of life. Once death entered in, access to the tree of life was denied. It is very clear that *sin* and *death* go hand in hand. Death is the consequence of sin, and sin cannot be looked upon by God for He is holy; therefore, God separates the sinful man from Himself. This separation is what is meant by the word *death*.

This death sentence that was given to Adam and the woman had far reaching ramifications, for it was not only they who received the punishment. Let's take a look at some Scriptures and see how this original sin impacted (and still impacts) all of mankind –

**Romans 5:12, 14**

**12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam,**

**Ephesians 2:1-2**

**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.**

**Genesis 5:1-3**

**1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image...**

Noting in particular Genesis 5:3 and Romans 5:12, what does it mean that Adam had a son “in his own likeness, according to his image”? Using all of the Scriptures referenced here, explain how sin affected, and still affects, all of mankind.

Because of the initial transgression of the woman and Adam, death entered into the world and was passed on to everyone born of a man and a woman from then on (save One, the One born to a virgin). Therefore every person born to a man and a woman is born *dead*, separated from God.

So how did death really affect man? Was it just their bodies, now destined to “return to the ground from which [they] came” (Gen. 3:19)? Was it their soul that died, since it is the life force of the body? Or was it their spirit, which connects man to God, setting him apart from the beasts of the field? The following verse sheds some light on the subject –

**I Thessalonians 5:23**

**Now may the God of peace Himself sanctify you [Lit., make holy, 37] entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

The implication here is that everyone needs to be *entirely* sanctified. Which specific “parts” are mentioned as needing to be made holy in order to be complete?

Therefore, which parts of man are *not* holy? (If they are not holy, they must be separate from God. And if they are separate from God, *they are dead*, because as we have seen, death means separation.)

According to I Thessalonians 5:23, all three parts of man need to be *made holy* – his spirit, his soul, and his body. All three parts of man were affected by death. So even though when we are born into this world we are alive in the *physical sense*, our spirit *and* soul *and* body are considered *dead, separated from God*.

Simply put, death is separation from God; life is fellowship and togetherness with God. And since death affects all three parts of man, all three parts of man must be dealt with in respect of *life*. Therefore, when Scripture talks about *life* and *death*, you must take careful note as to which part of man is being referred to and whether it is clearly speaking in a *physical* sense, a *soulical* sense, or a *spiritual* sense.

Keep all of this in mind as we continue studying. We'll be getting a bit more technical tomorrow so please make sure that you're clear on what we've covered so far. See you then.

## Day Two – Justification and Righteousness

Yesterday we covered the idea that *life*, as it pertains to the three parts of man, means fellowship with God, and *death*, as it pertains to the three parts of man, means separation from God. Everyone is born completely separated from God and therefore everyone needs to be *completely* reconciled back to God (given life). This concept is more fully understood through an accurate understanding of the words *righteousness* and *justification*. Be diligent in your study time today and pray before you begin. Today we will be dealing with a rather large concept and one that will require critical thinking. It will be crucial to grasp it.

The Hebrew word for “righteousness” is *tsedhaqah* (06666), which is essentially a legal term that describes relationships, wherein the parties involved must be faithful to the expectations of one another. This word implies *rightness, justice, and fairness*.

The Greek word for “righteousness” is *dikaiosune* (1343), which literally means “to conform to what is right or that which is just.” The root word *dike* (1349) **carries with it the thought of judgment**; it expresses the idea of an expected behavior or conformity *according to an imposed standard*, with a prescribed punishment for nonconformity. The root word *dike*, in its noun form, is only used four times in the New Testament, where it is translated as “judgment,” “vengeance” (twice), and “punishment” (cf. Acts 25:15; Acts 28:4; Jude 1:7; and II Thess. 1:9).

In your own words, using both the Hebrew and Greek definitions, how would you characterize the word “righteousness”?

“Justification” is another word used in Scripture that is very similar to the word “righteousness.” It is the Greek noun *dikaiosis* (1347), with the same root word *dike*, which means *the act* of establishing a person as righteous or just. It is the *act of* – not the character of – justice.

The Greek word for the verb “justify” is *dikaioo* (1344), which means to either bring out the fact that a person is righteous or, if he is not righteous, to make him so. This word does not necessarily refer to *how* he is made just. It also has the same root word *dike*, as above.

Please sum up what justification means.

Before we continue please make sure that you grasp the concept behind the words “righteousness” and “justification.” These words are *relational* in their scope. One who does not meet the standards of another needs *justification* – to be made *righteous/just* – in order to conform to the other’s standard of *right*. If the one *does not* conform to meet the standards of the other, that person will incur a judgment or punishment based on their nonconformity. In the specific case of the relationship between man and God we can clearly see who needs to meet the standards of Whom. Man needs to be justified – made righteous – in order to meet God’s standards, since man is sinful and God is perfect (obviously God does not need to meet man’s standard). Moreover, if man does not meet God’s standard of right, *man incurs a judgment*.

So now let’s take a brief look at righteousness from God’s perspective –

**Psalms 34:15-16**

**15 The eyes of the Lord are toward the righteous, and His ears are open to their cry. 16 The face of the Lord is against evil-doers, to cut off the memory of them from the earth.**

**Psalms 1:4**

**For the LORD knows the way of the righteous, but the way of the wicked will perish.**

**Psalms 11:4-7**

**4 The LORD is in His holy temple; the LORD'S throne is in heaven; His eyes behold, His eyelids test the sons of men. 5 The LORD tests the righteous and the wicked, and the one who loves violence His soul hates. 6 Upon the wicked He will rain snares; fire and brimstone and burning wind will be the portion of their cup. 7 For the LORD is righteous; He loves righteousness; the upright will behold His face.**

What do these passages say about how God views the righteous?

What do these verses say about how God views the *unrighteous* (also called *wicked* and *evil-doers*)?

God is perfect and He is righteous. Anything short of perfection God does not accept; He only accepts that which is holy, for He is holy. Therefore, man must conform to God's standard of *right*. If man does not, God's face is against him and He will not accept him. That is where the judgment comes in: acceptance or denial by God, based on *His* standards.

Mankind is born separated from God, *dead* in sin and trespasses, therefore in need of justification (to be made righteous). Being made righteous is the same thing as being given *life*, for it brings one out of a place of death/separation into a place of life/fellowship; it brings one out of a place of non-conformity into a place of conformity. (And as we will see, justification must affect all three parts of man.)

Having seen the *need* for justification, let's now address the *means* of justification (in its simplest sense). Clearly, man can IN NO WAY do *anything* solely by his own hand or on his own terms that would earn him the righteousness needed in God's sight. God, *and only God*, is capable of producing holiness, imparting righteousness, and imparting life. In order for this to occur, God must first deal with the sin that separates man from Him.

So let's see how God does it. The following verses are just a few of the many places we can find commentary –

**Hebrews 9:22**

**And according to the Law, one may almost say, all things are cleansed with blood, and without the shedding of blood there is no forgiveness [859].**

**II Corinthians 5:18-19, 21**

**18 Now all these things are from God, who reconciled [2644] us to Himself through Christ, and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting [3361, 3059] their trespasses against them, and He has committed to us the word of reconciliation. 21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.**

**Romans 5:10a**

**For if while we were enemies, we were reconciled [2644] to God through the death of His Son...**

**I Corinthians 15:22**

**For as in Adam all die, so also in Christ all shall be made alive.**

Using the Strong's definitions from your Appendix, write down the definitions of each word below:

1. forgiveness (859) -
  
2. reconciled (2644) -
  
3. not counting (3361, 3059) -

Take these definitions and rewrite what these verses are saying about how God makes man righteous. I really want you to think about what justification means and how God has set up His system of justice concerning the wages of sin and the reconciliation of man. Be critical and comprehensive in your thinking and in your answer, and don't worry if the picture is still unclear for you at this point. Just write out what you currently know and understand.

In the Old Testament, God reconciled people through the death and shed blood of Passover lambs (we will be studying this whole concept in more depth in the days and weeks to come). But now, from the events of the cross onward, God reconciles man (forgives, takes away sin, and justifies) through the death and shed blood of His Son (who is The Passover Lamb, God Himself), Who died *on our behalf* so that we could individually receive – through His blood – the removal of the sentence of death that was given us because of the sinful nature we received from Adam (which we were born into). Through Jesus Christ we are given the life needed in order to be in God's presence. If we did not have that bridge, there would be no way to fellowship with God. We would still be dead, separated forever from our Creator. (Thank you, Jesus!)

The finished work of Christ on the cross at Calvary is just that – *finished*. However, the results of that finished act are still playing out in time and space for you and me. Jesus' sacrifice makes life possible for *all people*. Yet, an individual's reception of that life is still a choice to be made *by that person*. Each and every person ever born (save One) has been born *dead in trespasses and sins* and therefore must make a conscious choice to believe in and receive the provision that God has given for *life*.

Now we must remember that death has affected all three parts of man and therefore *life must also affect all three parts of man*. But justification of all three parts is not simultaneous. I'll repeat that – justification of all three parts of man is not simultaneous (as we will see in the remainder of this week's, and next week's, study). Exercising faith in the finished work of Jesus is only the beginning point of our complete justification. This initial justification affects our spirit, wherein we are made *spiritually alive*, and are no longer spiritually dead. For example, think about the state of our body after we receive initial justification through faith in Jesus' death. Clearly *our body* is still on a course of death! It does not instantaneously become impervious to fatal injuries or sickness, does it? Of course not. Also, remember that the soul is inextricably linked to the body – the soul/life of the flesh is in the blood (Lev. 17:11). So as long as we are physically alive on this earth in this "body of death" (Rom. 7:24), with which we were born into this world, *we are not yet completely justified*. Again, *complete justification* of our whole person (spirit, soul, **and** body) *is yet future*. Note the time frame mentioned in the following verse –

**I Thessalonians 5:23**

**Now may the God of peace Himself sanctify [Lit., make holy] you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

In the next few days we will more closely examine the concept of justification, righteousness, and life as it pertains to all three parts of man. Hopefully by next week's end you will have a more complete and thorough understanding of life and death *as God views it*. As we close for today, please review what

you've learned today and yesterday, making sure you understand it and are ready to move on. Have a great day!

## Day Three – Becoming Spiritually Alive

Don't forget to begin your study time with prayer!

Yesterday we studied the concept of justification, wherein man must conform to God's idea of *right*. And in order for man to reach the standard of perfection required by God, he must do it *through* God, for man cannot attain perfection on his own. Let's remember in the Garden, immediately following man's sin and separation from God (death), God slew animal(s) – *shed innocent blood* – in order to cover man (cf. Gen. 3:21) and again have fellowship with man. In other words, man *in his sinful state* needs a covering in order to figuratively “stand” in the presence of God, and *only God can provide it*. This is what we can refer to as *initial* justification, a justification that deals with our *spiritual* life (in much the same way as man initially needed the “breath of life” in order to be a “living being”).

Let's take a look at the following verse concerning life and death –

**Deuteronomy 32:39**

**See now that I, I am He, and there is no god besides Me; It is I who put to death and give life. I have wounded, and it is I who heal; and there is no one who can deliver from My hand.**

What does God say about Himself in this verse?

So now let's back up a bit and study in more detail this idea of *initial* justification, how one receives spiritual life. For all of us living *post-Cross*, there is only one way to cancel out our death sentence and receive life. (Please note that prior to the Cross it was the shedding of the blood of innocent *animals* that allowed the *initial*, spiritual justification [for it pointed to the Perfect Lamb to come]. *After the Cross*, it is only the blood of the Innocent, *Perfect* Lamb of God that will suffice.) The following verse explains it simply –

**Ephesians 2:4-5, 8-9**

**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)...8 For by grace you have been saved through faith [Lit., belief, 4102]; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.**

According to v. 5, how is someone “made alive”?

What was the status of this person *prior to being* “made alive”?

Going elsewhere in Scripture we can see that our “being made alive together with Christ” occurs through a simple means –

**Acts 16:30-31**

**30 ...and after he brought them out, he 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."**

According to this verse, what must a person do to be “saved”?

All a person must do to be saved is *believe*! It is very important to understand the definition of the word “believe,” which is the Greek word *pisteuo* (4100). Look it up in your Appendix and write its definition below.

So all a person must do to be *saved* – delivered out of spiritual death (context dictates that this is the subject at hand in Acts 16:30-31) – is to believe, that is *have faith* in the finished work of Jesus. And according to Ephesians 2:8, it is all by grace.

Do you see the connection? A person who is *spiritually dead in their trespasses and sins* (in the likeness of Adam after his fall) needs to believe in God’s provision for life. Then, by grace, they are made spiritually alive (which is the same as being made righteous) and they then become a spiritually *living* being. Paul says it this way –

**II Corinthians 5:17-18**

**17 Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.**

And from elsewhere in Scripture –

**Job 33:4**

**The Spirit of God has made me, and the breath of the Almighty gives me life.**

**John 3:6**

**That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.**

What (and Who) gives life?

Do you remember (from Day One) the main difference between the creation of animals and the creation of man? And do you remember that the word *spirit* and the word *breath* are the same word? With that in mind, what is the connection between Job 33:4 and John 3:6?

Paul explains it in a different way, giving details to the process –

**I Corinthians 2:11-14**

**11 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 14 But a natural man [5591] does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.**

According to v. 11, what part of man knows man's thoughts?

And correspondingly, what part of God knows the thoughts of God?

According to v. 12, what have we (the Church) received?

And because of this, what can we know (v. 12)?

Our spirit connects with God's Spirit in order to allow us to appraise spiritual things. In other words, our spirit is made alive with the receiving of God's Spirit (the breath of life that is given to that which was dead), thereby creating fellowship with God, allowing us to comprehend the spiritual realm.

And this is why and how we are able to discern the depths of the Word of God. This is how we can understand God's Word regardless of our IQ or level of education accomplished.

But now take a look at v. 14. Can a "natural man" appraise spiritual things?

The Greek word for "natural" is *psuchikos*, which is derivative of the word *psuche*, which means "soul." This is strictly referencing the soulical animating force of the body, which in connection with the flesh, makes man simply an organic, biological creature. When the body lacks the breath of God (which is what gives life to man's spirit), he or she is a *natural man* and not a *spiritual man*, unable to appraise anything spiritual. He or she is completely dead (meaning *separated from God*).

But the *spirit* of a man is just one of his three parts, isn't it? Let's continue reading Paul's letter to the Church at Corinth –

**1Corinthians 2:16-3:3**

**16 For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE SHOULD INSTRUCT HIM? But we have the mind of Christ. 1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet**

**able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?**

We studied this passage last week. Do you remember the exhortation to move away from the milk and move toward the solid food? Look at the context here in relation to *the spiritual man*. Were the brethren “spiritually” alive? (Hint: *they had the mind of Christ*, v. 16.)

But could Paul talk to them as spiritual men?

Why not (v. 3)?

Just because someone has the Spirit of God in him and he is spiritually alive, that does not mean he is *perfect or without sin*. He is fully capable of sinning and following his flesh. Isn't that what Paul says? That is because life – initial justification of a man's spirit – impacts *just one of the three parts of his total being* – his spirit.

Remember this as we continue to discuss the concepts of life and death. Any thoughts?

See you tomorrow.

## Day Four – Life, Death, and Judgment

As we have seen, the initial act of justification (brought about through faith in God's provision – the shed blood of the Lamb of God) impacts *one part* of man. This justification impacts man's *spirit*. This life given to man by the Spirit of God then allows man to understand spiritual things. But subsequent to this initial act, each individual must then choose to walk by the Spirit and not by the flesh, as Paul so clearly expressed in his letter to the Church at Corinth.

In relation to this initial act of justification we must also understand another facet of *the process of justification*. As we studied the definition of the word justification on Day One of this Lesson, we saw that implicit in its meaning is the idea of a judgment being passed at the moment the righteousness is imparted, thereby rectifying the inequality that existed between the two parties.

Let's look at the following verses and make some necessary connections –

**Romans 5:12; 6:23a**

**12 Therefore, just as through one man sin entered into the world, and death through sin...**

**Romans 6:23a**

**For the wages [3800] of sin is death...**

We have already covered these two verses, but let's remember what they teach us. Because of the *sin* that entered into the world through Adam and the woman, *death* entered the world. The reason death entered the world, and subsequently was and still is passed on to all of mankind, is because *the wages of sin is death*. Take a minute to look up the definition of the Greek word for "wages" and write it below –

wages (3800) -

Essentially what we see is that death is *a payment*, a *requirement*, for sin. This is what we see recorded by Paul –

**I Corinthians 15:3**

**For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures...**

What did Christ do for us?

Knowing what you know so far, why did Christ have to *die* for our sins?

Christ died on our behalf because *God requires a death for sin*. But how is it that God accepts the death of Jesus as a substitute for our own death? Let's take a look at some more Scriptures and piece it together –

**I Corinthians 5:7**

**...For Christ our Passover also has been sacrificed.**

What is Christ called?

This would make little or no sense to us unless we understood the original Passover and the implication such a term would mean concerning Jesus' death. Let's explore that first Passover and see what that can teach us in relation to Christ's role on our behalf.

The first Passover took place while God's chosen people – the descendants of Abraham, Isaac, and Jacob – were enslaved in Egypt. While in Egypt, the Hebrew people were treated harshly and they cried out to God to deliver them from their cruel masters. God sent them Moses to deliver His people out of bondage in order to bring them into the land that was promised to their forefathers.

To effect this deliverance, God said to Moses –

**Exodus 4:22-23**

**“...22 Then you shall say to Pharaoh, ‘Thus says the Lord, “Israel is My son, My first-born. 23 So I said to you, ‘Let My son go, that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your first-born.””**

What was Moses to tell Pharaoh?

In particular, what did God call Israel?

God later told Moses to say this to the Hebrew people –

**Exodus 6:6-8**

**6 “Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 7 Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. 8 And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’”**

In the first half of v. 6, what does God say He will do for the sons of Israel?

In the second half of v. 6, God states that He will redeem Israel with an outstretched arm *and what?*

According to v. 8, what does God promise He will do subsequent to this redemption with judgments?

God said He would deliver the sons of Israel from bondage with ten “great judgments.” (These judgments can be found in Exodus 7-10). These judgments had an impact on Pharaoh and the people of Egypt, but it was the tenth and final judgment, *the death of the first-born*, that actually brought about the release of the Children of Israel. The events of this tenth judgment are recorded like this –

**Exodus 11:4-5**

**4 And Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, 5 and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well.'”**

What does Moses say will occur during this final judgment?

The fact that the descendants of Abraham, as a whole, were God's first-born son (Ex. 4:22) would have made the sentence of death applicable to *every single individual Hebrew*, and not just applicable to their literal first-born sons. And because God had plans for the people of Israel, He provided them a way of escape from this judgment –

**Exodus 12:3, 5-7, 12-13**

**3 “Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household.**

**5 Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 6 And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. 7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.**

**12 For I will go through the land of Egypt on that night, and will strike down all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. 13 And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.”**

What were the people to do in order to escape the judgment that was about to befall the inhabitants of Egypt?

What would God do when He saw the blood?

God saw the blood, determined that a death had already taken place in the households of Israel, and He passed over the first-born. We can see that *God accepts the death of a substitutionary sacrifice (that He has provided) on the behalf of those under the sentence of death*. God still passes judgment, but allows another to receive that judgment – in this case, innocent animals which were without blemish. (This is an important aspect to understand, so please make sure that you understand this paragraph before moving on.)

In seeing this, what would you say is meant by the verses, “Christ our Passover also has been sacrificed” and “Jesus died for our sins according to the Scriptures”?

Paul gives us more detail on this very thing –

**Romans 3:22-26**

**21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 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 [629] which is in Christ Jesus; 25 whom God displayed publicly as a propitiation [Lit., atonement] in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.**

What does v. 23 tell us?

And because all have sinned, the *righteousness of God* is manifested through faith in Jesus Christ for all those who believe (vv. 21, 23). This gift of justification, given by grace, is accomplished through what (v. 24)?

This word “redemption” is the Greek word *apolutrosis*. Look up its definition in the Appendix and write it below.

redemption (629) -

Notice the root word *lutron*, which means a ransom or *something that loosens*. This word is used in the following verse –

**Matthew 20:28**

**... just as the Son of Man did not come to be served, but to serve, and to give His life a ransom [*lutro*] for many."**

What does it mean that Jesus gave His life as a ransom? (Really think about this one!)

Do you see the connection to the example given to us concerning Israel's redemption by the blood of the Passover lambs? Write out your thoughts.

This would be a great time to review what we've learned so far today. When we are first born into this world, we are born dead. We are dead in that all three parts of us are *separated from God* because of sin – the sin passed down from Adam through the procreation of mankind. God requires the death of *an innocent* in judgment of this sin. In the same way the nation of Israel was saved out of bondage in Egypt by the blood of the Passover lambs, we are saved out of bondage to sin (the bondage we were born into) by the blood of THE Passover Lamb. Jesus Christ is that substitutionary death for us. And once we appropriate His blood (believe in Him, the provision that God has given), God passes over us as He sees the blood of Jesus Himself, signifying that a death has taken place. And, in judgment, a death *has* taken place. God accepts Jesus' death in substitution for our death. God passes over our sins previously committed in our spiritually dead state (cf. Rom. 3:25b). Therefore, because of Jesus' death, and our faith concerning His death, our past sins up to that point of faith – *all of them* – are forgiven because they have been paid for. *And they are remembered no more!*

Jesus Christ died on the cross, spilling the blood of God Himself, to pay the penalty of death for our sin. He paid the penalty of death, gave His life as a ransom, in order to bring us out of death and make us righteous. Within this realm of *initial* justification, life is imparted to our spirit and we are justified. We are spiritually born; we become a "living being." Judgment – in relation to our spirit being made righteous – is passed right then and there at the moment of faith.

And because a judgment is passed, this life – the life of our spirit – continues on *forever unto all the ages*. It will never be taken back and can never be *given* back. If you continue reading about the experience of the nation of Israel subsequent to their redemption from Egypt you would see that they were *never allowed to go back to Egypt*, though they cried out for it so many, many times. They could not go back into bondage because judgment had already passed. It was, and is, a done deal!

We'll pick up from here tomorrow.

## Day Five – Light and Darkness

We are going to finish up this week by taking a look at some Scriptures that clearly show that *subsequent to* initial justification (spiritual birth) a division exists within each redeemed individual. This is a necessary picture to grasp in order to get you to think in terms of the separateness within our very being and the resultant struggles and choices we each must encounter. It is certainly easy to see that our present life as a Christian can be difficult, but it is much more tolerable and understandable when we see exactly *why* and *how* these things are so. We'll be delving into this concept much more heavily next week; for now, meditate and pray on the Scriptures you read and let God prepare you for the weeks to come.

I hope that it is clear to you that the justification of our spirit, the life given to our spirit, exists in an eternal state. This is something that will never and can never be revoked, cancelled, given back, or lost because a judgment has already taken place concerning the sentence of eternal death that is required as a wage of sin. God is satisfied with the death of His Son on our behalf, and He has passed over our past sins committed up to the point of initial justification, remembering them no more. We are spiritually righteous in God's sight as we stand in Christ.

However, as we have seen, the life breathed into our spirit is just the first of three parts in the process of total sanctification and is therefore a separate process from the "life" that is to be given to the remaining two parts. This separation between the spirit and the soul is pictured for us in the beginning pages of Scripture, when God moves His Spirit over the ruined creation in order to begin His restoration of it –

**Genesis 1:2-4**

**2 And the earth was [became] formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters. 3 Then God said, "Let there be light"; and there was light. 4 And God saw the light was good; and God separated the light from the darkness.**

In what condition was the earth?

Who imparted light into the darkness, and how?

What happened to the darkness once the light came in?

We can clearly see that darkness still existed even once the light shone in. This is the same picture of our initial justification – once life is imparted to our spirit, by the Spirit, darkness and death still exist in us (that which is connected to our unredeemed soul and body). And continuing with the account given in Genesis, we would see the picture of a continuing work of the Spirit *for another five days* after day one in order to effect total restoration. This is not an insignificant fact.

Light and darkness both exist *at the same time*, and several of the epistle writers express it just so. Paul states –

**II Corinthians 4:6**

**For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.**

There is a stated purpose for the light shining in the darkness. What is it?

Paul also says –

**Romans 13:12**

**...let us therefore cast off the works of darkness, and let us put on the armor of light.**

Does this verse imply a choice that we can make? If so, what is the choice?

And we read this by the Apostle John –

**1John 1:5-7**

**5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. 6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the light as He Himself is in the light, we have fellowship with one another** [the fellowship between *us* and *God*], **and the blood of Jesus His Son cleanses us from all sin.**

According to I John 1:7, are we capable of walking in the darkness?<sup>6</sup>

If we walk in darkness, can we have fellowship with God? Why or why not?

More by John –

**1John 2:9-11**

**9 The one who says he is in the light and yet hates his brother is in the darkness until now. 10 The one who loves his brother abides in the light and there is no cause for stumbling in him. 11 But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.**

The unrighteous action of hating one's brother (referring to another member of the body of Christ) results in the one who *says* he is in the light to actually be *in the darkness*. We can see an easy correlation to Paul's admonition to the Church at Corinth to stop act fleshly as they acted unrighteously toward one another. According to I John 2:11, what is the danger of being in, and walking in, the darkness?

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<sup>6</sup> It is assumed that you know that the Bible is written to redeemed individuals, those capable of spiritual thoughts concerning these spiritual words making up the whole of the Scriptures. The Old Testament consists of the prophets of the Lord speaking God's words (instructions, decrees, commands, and judgments) to His people; the New Testament Gospels concern the message of God Himself, in the flesh, speaking to those with the ability to hear His spiritual words. The New Testament epistles are letters written to the Church, explaining doctrine and application to those comprising the body of Christ – *spiritually redeemed individuals*. That is not to say that an unsaved individual cannot find the saving grace power of God within the pages of the Book; *however*, the primary intended audience is *not* the unsaved, but the saved.

The writer of Hebrews refers to this division of the light and darkness (within a saved individual, check context) in this way –

**Hebrews 4:12**

**For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit...**

What is divided, and what causes the division?

There are many more verses supporting this idea of light and darkness existing within each spiritually alive individual (i.e. a *saved* person), and we will continue to study this concept in more detail next week. Before we end, please carefully read through the following section from the Book of Romans. We'll be studying this next week and it would be a good idea to be familiar with it beforehand. There are no questions for now; just read it and ask the Lord to guide you through understanding it.

**Romans 8:1-13**

**1 There is therefore now no condemnation for those who are in Christ Jesus [some manuscripts add, who do not walk according to the flesh, but according to the Spirit]. 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 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.**

See you next week.

## Lesson Four – Life vs. Death, II

*Day One – Future Life and Judgment*

*Day Two – Living and Dying*

*Day Three – Washing and Cleansing*

*Day Four – Suffering and Overcoming*

*Day Five – A Choice to Be Made*

Last week you hopefully got a solid understanding of the process of initial justification – that part of justification dealing with our *spirit*. As we continue to study the concepts of life and death this week you can count on the fact that we will be continuously reviewing previous material as we put more pieces into place in this awesome process of studying God's Word. So please remain in prayer this week, taking the time necessary to understand each connection we draw and reading each Scripture passage thoroughly. It is amazing how each piece fits together to give us the overall, marvelous picture of God's plans and purposes.

We ended last week with the idea of the division that exists within each one of us subsequent to our receiving initial life to our spirit. One particular verse states it so well, let's read it again –

**Hebrews 4:12**

**For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit...**

It is the Word of God – *which is the Spirit of God* – that causes the division between the spirit and the soul, in the same way that the Spirit of God *shone the light* and then *separated the light from the existing darkness* on the first day of restoration in Genesis. But as was the case in Genesis chapter one, we see that there was an ongoing work that God continued to do *subsequent to* that first day. And so is the case with us! Just as God brought light into our being at our spiritual birth, there still needs to be a subsequent, ongoing work of restoration in each one of us. And this ongoing work has to do with our *soul*. Even though our spirit has been justified (i.e. given life, made righteous) at the point of initial faith in Jesus' death, we now need to experience *the sanctification process* which deals with the justification of our soul. This will be the topic of this week's Lesson.

Please allow God's Spirit to continue to enlighten your path as you study this week.

## Day One – Future Life and Judgment

Let's review the meaning of the words "righteousness" and "justification." These words are relational in their scope. One who does not meet the standards of another needs *justification* – to be made *righteous/just* – in order to conform to the other's standard of *right*. If the one *does not* conform to meet the standards of the other, that person will incur a judgment or punishment based on their nonconformity. In the specific case of the relationship between man and God we can clearly see who needs to meet the standards of Whom. Man needs to be justified – made righteous – in order to meet God's standards, since man is sinful and God is perfect. If man does not meet God's standard of right, man incurs a judgment.

In the case of initial justification, each individual needs to believe in (put their faith in) the provision that God has given us for redemption – Jesus Christ. His sacrificial death and shed blood on the cross paid the penalty for *and took the judgment in respect of* the sins that we committed up to that point – the sin that we were in bondage to simply because of our birth into this world, according to the likeness of Adam. Our belief in this substitutionary death by God Himself gives life to our spirit, a life that continues on throughout all the ages to come. God then views us as righteous as we are seen positionally "in Christ."

This righteousness is *perfect*, and as long as we choose to continually walk in righteousness (walk according to the Spirit), we would forever have fellowship with God. But the problem is *we will still sin!* We don't always choose to walk in the Spirit; sometimes we walk in the flesh. Let's read again how the Apostle John states this –

### **I John 1:5-10**

**5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. 6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.**

**8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.**

We studied this portion of the letter from John concerning light and darkness last week. According to John, can a Christian walk in the light?

Can a Christian walk in the darkness?

Do Christians sin (vv. 8-10)?

According to v. 7, can we be in the light and still be in sin?

Confessing these sins allows Jesus to cleanse us. What does John say that Jesus cleanses us from (v. 9)?

That's right – unrighteousness! So a Christian can still be deemed “unrighteous” if that Christian is in sin. Isn't that what John says? But every Christian sins! And that sin, that *unrighteousness*, sets us apart from God for He cannot look upon sin. This sin and unrighteousness is connected to our soul because our soul remains separated from our spirit within us, unredeemed and still separated from God. Our soul is still in darkness, still connected to our body of death, still connected to this world and still under the sway of the *god of this world*.

So what are we to do with this soul of ours? More accurately, what are we to *let God do* with this soul of ours? How do we receive the justification of (*impartation of life to*) our soul? Let's begin to study this *line upon line* by first reading a few Scripture passages concerning what Jesus said in regards to our soul –

**Matthew 16:24-26**

**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 [psuche, 5590] shall lose it; but whoever loses his life [psuche, 5590] for My sake shall find it. 26 For what will a man be profited, if he gains the whole world, and forfeits his soul [psuche, 5590]? Or what will a man give in exchange for his soul [psuche, 5590]?”**

Notice that the English words *life* and *soul* are the same Greek word *psuche*, and they are indeed *interchangeable*. Rewrite this passage using the word *soul* in each instance #5590 is used.

Now rewrite the passage using the word *life* in each instance.

There almost appears to be a contradiction in this passage. How does a Christian both lose their life (soul) and save their life (soul) at the same time? This would have the potential to be confusing if we didn't already have one crucial piece in place from Lesson Two, which is the *timeframe* for restoration, as well as the definition of the term *eternal life*. Remember what you have learned from the story of the rich, young ruler; in particular, these following verses –

**Mark 10:28-30**

**28 Peter began to say to Him, “Behold, we have left everything and followed You.” 29 Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake, 30 but that he shall receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal [aionios] life.**

From this passage, what is a person to inherit if they have left everything and followed Jesus?

(Please remember that the English translators translated the Greek word *aionios* as *eternal*, but eternity is not in the picture here! As we have seen in our previous days of study, our inheriting *aionios life* as a member of God's family [inheritance is a family term] has to do with life in the age to come, not with life throughout all eternity. Remember when an adjective is made from a noun, the meaning does not change, just the grammatical usage changes. *Aion* [age] is the noun; *aionios* [age-lasting] is the adjective. And we have already seen that our receiving of *aionios* life is age-lasting.)

By way of review, when is age-lasting (*aionios*) life realized?

Now return to the previous Matthew passage (16:24-26). What must a person do in order to follow Jesus?

A trade-off is mentioned in Matthew 16:25. What does Jesus say is the cost to save your soul?<sup>7</sup>

We see this same picture made even clearer in the following words of Jesus –

**John 12:24-26**

**24 “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit. 25 He who loves his life [5590] loses it; and he who hates his life [5590] in this world shall keep it to life eternal [*aionios*: age-lasting]. 26 If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him.**

In this context, what does *hating your life* and *losing your life* mean?

The cost for the soul being made righteous is death – the *death of our self*, the *death of our own wants and desires*. In other words, to receive *life* in the coming age we must forfeit *life* in this present age; we must forfeit, *die to*, the life that pertains to this age and this body and all that is connected to our first birth.

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<sup>7</sup> The concept being presented here is the saving of the soul, which is in direct relation to receiving life in the age to come. Therefore we can view “saving” in its simplest sense for now, that it presents the idea of being saved out of death.

Let's look at another verse that pertains to the saving of the soul –

**I Peter 1:9**

**...obtaining as the outcome [Lit., end or goal, 5056] of your faith the salvation of your souls.**

What does Peter say is the *end*, or the *goal* of our faith?

Keeping in mind what we have covered in the previous three Lessons, what is the Christian's goal? And when is that goal to be realized?

Now, in putting together the previous three passages, in what time frame does this place the saving of the soul?

Saving your soul *is the same as* saving your life – but we must realize that this is referencing the saving of our life *in the age which is to come*; i.e. *age-lasting life*. These Scripture passages all present the same scenario – deny yourself *now* and put to death your soul/life *now* and you will receive – *save* – your soul, your life *in the coming age*. And as we have seen throughout our studies thus far, this coming age is the 1,000-year reign of Christ, the Millennial Kingdom.

And just as we saw in relation to our initial justification, wherein God imparted righteousness and life to our spirit, the same would be true *in relation to our soul*. But as we will see, this is an ongoing process of sanctification that takes place *now* (e.g. forfeit your soul in this age), culminating with the justification of (impartation of righteousness and life to) *our soul* yet future. And remember, implicit in the very definition of the word “justification” is the idea of a *judgment being passed on the one who is being justified* (remember that judgment passed immediately when we received initial justification). Since the justification of our soul is yet future (cf. I Pet. 1:9), the judgment given in relation to that *must be future as well*. And isn't it great to know that Scripture presents it as so! Let's take a look –

**Romans 14:10**

**...For we shall all stand before the judgment seat of God.**

**II Corinthians 5:10**

**For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.**

Who is the “we” that Paul is referring to in these verses?

What is it that we “must all” do?

Has this judgment taken place yet?

According to II Corinthians 5:10, what will occur at the Judgment Seat of Christ?

Judgment will be based on what we have done in our body during this lifetime, right? Compare this with Matthew 16:24-26. What is the judgment based on?

Scripture is clearly presenting the idea that we will all be judged according to our *works*. Isn't that exactly what we just read concerning the Judgment Seat of Christ? Christ will judge us according to whether or not we *Christians* have denied our self, *lost our soul*, lost our life during this age, this world. The works that we do in this body must not emanate out of our fleshly man (the darkness within) for we are to *put to death* our fleshly man. Any works of value must emanate out of faith, from our spiritual man, from the Spirit that is inside of each one of us as Christians.

And because of what awaits us at that Judgment Seat of Christ, we must not let our soul be the governing force within us! If we allow our fleshly (*soulical*) man to have dominion in our life then we are living and walking in darkness and death, in unrighteousness, separated from our Father and Lord, *even though* we have received our spiritual birth, *even though* we have been justified in the spirit.

It is this choice of how we are to live our lives now, *with the future in view*, which is the subject of the remainder of this Lesson.

See you tomorrow.

## Day Two – Living and Dying

I hope you're hanging in there! Like I said, this study requires you to think comprehensively and critically as we uncover the pieces in this puzzle, and it is no small task, I know. We are going to pick right up from where we left off yesterday, so refresh your memory of yesterday's work if necessary.

We have seen that we, as Christians, must die to our self. We must forfeit – *put to death* – our soul, our *life in this age*, if we want to gain our life, our soul, in the age to come. We must keep our soul in the place of death, not allowing it to rule us in this life; instead, we must allow *the Spirit* to have dominion over us in this life. We must allow the Spirit, in connection with our spirit, to be the prevailing force within us. And this is done in accordance with God's Word, which is His very Spirit. We must allow ourselves to be led by His Spirit *as we obey His Word* because as we have already seen, we cannot in any way produce the righteousness needed to meet the standard of perfection and holiness that is God's. To be successful and victorious, we must believe *daily* what God has said and accept *daily* His provision for cleansing.

Let's go to the Gospel of Matthew to see what this looks like –

**Matthew 10:37-39**

**37 “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who has found his life shall lose it, and he who has lost his life for My sake shall find it.**

According to v. 38, what must we do to be worthy of God?

What did Jesus do on the cross?

That’s right, *He died*. He died *in the flesh* –

**I Peter 4:1**

**Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin...**

What does I Peter 4:1 tell us to do, and why?

Paul tells the Church at Rome (and correspondingly us, the Church at large) how to act as spiritual men –

**Romans 8:5-8**

**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 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.**

**Romans 8:12-13**

**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.**

How are we to live in this present time?

If we live according to the flesh, can we please God?

And if we live according to the flesh, what *must* happen (v. 13)?

For the sake of clarification, if we live according to the flesh, when would we experience this death?

If we choose to put to death the deeds of the body, what happens (v. 13)?

And if we live according to the spirit, when would we experience this life?

According to v. 13, how do we put to death the deeds of the body?

We must put to death the deeds of the body by the Spirit of God that is within us. This is our choosing to allow God, through His provision of the Spirit (Who was given on behalf of the Son), to accomplish His work of redemption in our life which, when accomplished, will result in the justification of our soul. The putting to death the deeds of the flesh, *by the Spirit*, will require that we maintain that separation within us (remember that *separation* and *death* are the same idea), keeping our corrupted soul (our flesh) in a place of death. In doing so, we are denying our self, picking up our cross and dying just as Jesus did when He died on that cross. *He suffered and died in the flesh*, giving us a picture of what it really means to follow Him, as we die to the flesh.

Let's read what Paul says about "the flesh." (Remember that the word "flesh" in this context is not referring to the physical, organic body, but rather is speaking about our sin nature, the darkness within, *our soul*.) Paul also calls "the flesh" our "old man" or "old self." He writes –

**Romans 6:1-13**

**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.

According to v. 3, what have we been baptized into?

And because of this, how should we walk (v. 4)?

What does v. 6 tell us about our “old self”?

Why were we crucified with Him (v. 6)?

If we stay “united with Him in the likeness of His death,” what are we free from (v. 7)?

Verse 11 gives us two concurrent actions. What are we to do?

Verses 5 and 8 tell us why we are to do this. Explain.

Verses 12 and 13 are of particular importance, as they give more detailed instructions on how we are to live presently. Rewrite these verses in your own words, and spend the time necessary to comprehend what they are saying.

As we continue on in Romans chapter six we see Paul’s entire discourse headed to an end goal. This discourse, you’ll remember, is addressed to members of the body of Christ, *the Church*, which is comprised only of redeemed individuals. And Paul saw it necessary to comment on their behaviors in order to get them to change their behaviors. Let’s read and then answer some questions –

**Romans 6:14-23**

**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 [Lit., grace freely given] is eternal [*aionios*] life in [Lit., through] Christ Jesus our Lord.**

According to vv. 14-16, what happens when you present yourself as a slave to sin, allowing it to be master over you?

And if you are sin's slave, what will it result in (v. 16)?

According to the same verse, what will obedience to God result in?

And accordingly, if you are obedient to God, what are you a slave of (v. 18)?

Paul states exactly why he is saying the things that he is. What is his reason (v. 19a)?

According to v. 19b, if you are a slave to righteousness, what will it result in? (I am hoping that you are drawing to mind the verse from I Thess. 5:23!)

And finally, vv. 22 and 23 bring this entire process to its desired outcome, an outcome that is promised to those who would follow the stated instructions. What is the outcome for those who consider themselves dead to sin and alive to Christ, putting to death the deeds of the body and presenting themselves to the Lord as an instrument of righteousness?

When will those who do these things receive age-lasting life?

And in v. 23, what would be the outcome for those who *don't* die to self, and *don't* receive the sanctification that leads to life in the age to come?

In closing this incredible exhortation to the Church in Rome, Paul states *how* this whole process is possible – *by Whom* and *through Whom* it happens. Did you see it? *Age-lasting life is accomplished in (through) Christ Jesus! And this life is freely given to us by a loving, merciful Father who desires to see us succeed at every point.*

We will receive life in the age to come if we choose to live in Christ while simultaneously choosing to keep our old self dead. We must choose death of self now, life *in Christ* now, in order to receive life for our soul in the kingdom which is to come.

And these things that Paul tells us to do are not automatic; *our flesh does not want to, nor can it put itself to death.* It can't and it won't. But the Spirit of God who lives within us *can* put to death the deeds of our flesh. The action needed on our part is *to choose to allow Him.*

See you tomorrow.

## Day Three – Washing and Cleansing

We'll continue today with the picture of the division within each Christian, the division between the spirit and the soul. This division makes necessary a concurrent lifestyle choice – we either put to death the deeds of flesh while living in Christ by the power of the Spirit, or we live by the flesh, allowing the soul to have dominion, while we quench the Spirit. It's a choice we make moment by moment, day in and day out. And as we have seen, we must be victorious in this if we are to receive life in the age to come. Paul states it similarly –

### **Ephesians 4:22-24**

**22...in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.**

According to v.22, what are we to do regarding our old self? (You can also pull from what you learned in yesterday's study time.)

And according to this same verse, what is happening to our old self?

What are we to do as we lay our old self aside?

*In doing this, you will be putting on the righteousness you need to stand in God's sight.* Do you see this?

We can clearly see that, even as a Christian, we are still in this body of death, possessing a sin nature that battles against us at every point. And because of this, we will time and time again find ourselves in sin, following after the flesh, failing to keep that old man in the place of death.

Let's now address what we must do when we find ourselves in this position (*which we all will*) –

**I John 1:8-9**

**8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess [3670] our sins, He is faithful and righteous to forgive [863] us our sins and to cleanse us from all unrighteousness.**

What must we do with our sins?

Look up the word “confess” (Strong's #3670) in the Lexicon in the Appendix and write down its definition.

The idea of confessing something means that we align our thoughts and words with the one who receives the confession. In other words, we need to align *our thoughts* with *God's thoughts* and see His viewpoint on any matter. If we find ourselves in sin, we bring that sin to the Lord and agree with Him that it was wrong *according to His Word*.

When we confess our sins, what does the Lord do?

Look up the word, “forgive” (Strong's #863) and write down its definition.

With this definition in mind, explain further what it means to be forgiven of our sins.

*Our Lord takes our sins away when we confess them.* That means that they are remembered no more! And since He cleanses us at the same time, we can know that those sins – the unrighteousness – can in no way be counted against us. *We are clean.*

Let's view another portion of Scripture that gives more detail –

**Ephesians 5:25**

**25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; 26 that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.**

Why did Christ give Himself up for the Church?

Notice in v. 26 the *present conditional* aspect of His *past act*. Christ died for the church in order that He *might* sanctify her. This is obviously not saying that Christ might not be able to sanctify, for we know He is most able. The *might* is in reference to the free will on the part of the individuals within the Church, who may or may not allow themselves to be washed and sanctified.

Then we see a *future* action, which will be based on the *now present* action, which is based on Christ's *past* action. According to v. 27, why does Christ need to sanctify the Church by washing her?

Let's tie this back in with a passage from I Thessalonians –

**1 Thessalonians 5: 16-23**

**16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good; 22 abstain from every form of evil. 23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

We should be quite familiar with v. 23 and the goal which it presents to us. The goal is to be sanctified (made holy) *entirely* – spirit, soul, and body, **blameless** when our Lord Jesus Christ returns.<sup>8</sup>

Compare this passage from I Thessalonians to the passage from Ephesians above. What are the similarities in the messages that are given?

What are the instructions being given in I Thessalonians 5:16-22?

In particular, what does v. 19 say?

So the sanctification process (Eph. 5:26; I Thess. 5:23) is dependent upon an individual's willingness to allow God's Spirit to have His way. This *may* or *may not* happen. Therefore the result (Eph. 5:27; I Thess. 5:23b) *may* or *may not* happen.

Let's relate the idea of "quenching the Spirit" to the passage from Romans that we studied yesterday –

**Romans 8:5, 13**

**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.**

**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.**

Comparing this passage with I Thessalonians 5:19, what then would be the result of "quenching the Spirit"?

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<sup>8</sup> We haven't addressed the idea of the justification of the body, nor will we in this Lesson. This will be handled in detail next week with the concept of the redemption of the body. It must be noted now, however, that in keeping with the idea of the inextricable link between the soul and the body (Lev. 17:11) that the justification/life imparted to the soul at the Judgment Seat will result in the same being imparted to the body, for the soul and the body are linked together. Remember that we are not talking about organic, physical life versus organic, physical death; *this is not referencing the resurrection of the body*. Life means fellowship and togetherness with God and death means separation from God. Also remember that man never ceases to exist for he is an immortal creature, and all persons – *all persons that have ever existed* – will be resurrected to stand in judgment before God at some point. This will be explained next week.

We are to live by the Spirit while putting to death the deeds of the flesh. And in this manner of living we are to consistently allow Christ to wash us and cleanse when we sin *by continually confessing our sins*, which allows God to produce in us the sanctification necessary to stand blameless before Him at that future Judgment Seat.

This is a choice, *an action*, that needs to be made by each individual –

**Psalms 51:2**

**Wash me thoroughly from my iniquity, and cleanse me from my sin.**

**II Corinthians 7:1**

**Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.**

**James 4:8**

**Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.**

**John 13:8**

**Peter said unto him, “You shall never wash my feet.” Jesus answered him, “If I do not wash thee, you have no part with me.”**

**Hebrews 9:11-14**

**11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. 13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?**

And if we choose this daily, we overcome our flesh and we will live.

See you tomorrow.

## Day Four – Suffering and Overcoming

Yesterday we expounded on the idea of the flesh versus the spirit, specifically the division that exists within each one of God’s redeemed people. It is clear that we are to choose to follow the Spirit as He leads us into the truth of God’s Word, and in doing so we are to live our lives – *put our faith into action* – in accordance with God’s Word. Our flesh, our soul/life *now*, has no place in that and must be kept in a place of death for the remainder of our time in this earthly body.

We also clearly saw that the example given to us by Christ Himself was one of suffering and death on the cross as He died in the flesh. This, of course, happened to Him in a physical sense in order to give us a spiritual picture of the same path we are to follow (for there would be nothing gained by purposefully

inflicting pain to our physical body). However, the reality in the beginning of the establishment of the Church was that many, many individuals did suffer physically in their flesh. But this was indicative of a determination on their part to live their lives by the Spirit, dying to self and following the truth of the Spirit *wherever that would lead them*. And unfortunately for most during that violent and barbaric time, it led to their torture and/or execution.

The focus of Scripture is the putting to death of the soul/life by the Spirit and thereby living in the Spirit so as to have life in the age to come (the coming Seventh Day). So let's see a bit more about this suffering in relation to the flesh –

**II Thessalonians 1:4-7**

**4 ...therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. 5 This is a plain indication of God's righteous judgment so that you may be considered worthy of the kingdom of God, for which indeed you are suffering. 6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire...**

What was the Church at Thessalonica enduring (v. 4)?

What did this indicate and why?

For what were they suffering?

When was their relief from these afflictions promised to come?

The idea of suffering is *suffering for God, in accordance with His will and His Word*. This righteous suffering is explained in the following passage –

**II Timothy 1:8-12**

**8 Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God, 9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, 11 for which I was appointed a preacher and an apostle and a teacher. 12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.**

According to v.8, for what does Paul suffer?

Paul states his reason for suffering the things that he did, and for this he is not ashamed. What is the reason he gives? (Give details as seen in vv. 9-11.)

Paul is not ashamed because he sees his whole life in relation to the end that is in view. Of what is Paul convinced (v. 12b)?

Note how James views suffering –

**James 5:10**

**As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.**

What is the example of suffering and patience we are to follow? Extrapolate if you can.

We (you and I, today) are included in this call to suffer. It comes along with the job, so to speak –

**Philippians 1:29**

**For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake...**

For Whom are we to suffer?

We are not alone in our suffering, as Peter explains in the following passage –

**1Peter 5:8-10**

**8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 10 And after you have suffered for a little while, the God of all grace, who called you to His eternal [aionios] glory in Christ, will Himself perfect, confirm, strengthen and establish you.**

Notice how Peter links our suffering to our enemy, who seeks to devour us. Our enemy, the devil, is the god of this world and we are currently living within his dominion. Our soul is connected to this world which is currently under his sway. Can you see why we are to keep our soul in a place of death and live by the power of the Spirit of God, who has already won the victory?

*And after we have suffered for a little while* (our lifetime in this body), what will Christ Himself do?

And when/where will He establish us? (Draw your answer from what you have already learned in this study.)

Do you see that *we must overcome our flesh*? We *must* take the actions necessary to have victory. And *the only way* that this can be accomplished is through the power of God, through the power of His Spirit. And if we do this (follow the Spirit), we will receive something much more valuable than anything we could ever receive in this life, for after all, “...**what will a man be profited, if he gains the whole world, and forfeits his soul?**” (Matt. 16:26).

God gives us seven instances in the Book of Revelation where Jesus makes promises to the overcomers within His Church. These are recorded for us so that we may always keep the end in view as we make our choices day to day. These promises are prophetic in that they are *actual* proceedings that occur at the Judgment Seat of Christ, yet future<sup>9</sup>. Read the following verses –

**Revelation 2:7**

**He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God.**

**Revelation 2:11**

**He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.**

**Revelation 2:17**

**He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.**

**Revelation 2:26**

**And he who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;**

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<sup>9</sup> It is simple to determine that the events recorded in the Book of Revelation occur at a time yet future, for John records that he was “in the Spirit on the Lord’s day” (Rev. 1:10). The Lord’s Day is referring to the day of the Lord, the Seventh Day, as was noted in Lesson Two. There are many other reasons to determine this, and you can find more information concerning the Book of Revelation in the book titled, “The Time of the End” found at [www.lampbroadcast.org](http://www.lampbroadcast.org).

**Revelation 3:5**

**He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.**

**Revelation 3:12**

**He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.**

**Revelation 3:21**

**He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.**

In the beginning, the entrance of death barred Adam and the woman from eating of the Tree of Life. What do you suppose it means that the overcomer *will* be able to eat from it (Rev. 2:7)?

And correspondingly, what would the *non-overcomer*, the one who cannot eat of the tree of life, (Rev. 2:11) be hurt by?

Revelation 2:26 states the overcomer will be given authority over the nations. Can you expound on this a little bit more, relating it to what you have learned so far concerning the purpose of man?

Revelation 3:5 relates *overcoming* once again to *life*. What does this verse say and what do you suppose that it means?

And according to Revelation 3:21, the overcomer will sit on the throne with Christ. What correlation does Christ make in this verse?

How did Christ “overcome”?

Any thoughts?

See you tomorrow.

## Day Five – A Choice to Be Made

Today we’ll be discussing a bit more about the choices we Christians have. We truly do possess free will, and God allows us to exercise it even when our choice would not be in our best interests. Therefore, let’s make sure that we understand what God’s Word says so that we can choose to live our lives by faith, living by the Spirit, dying to our self, all with a clear view of that Judgment Seat out ahead.

As we wrap up this Lesson we’ll be looking at some portions of Scripture from the Old Testament that teach us clearly about our choices. There are many reasons to study the Old Testament, but of primary importance is what Paul says –

### **I Corinthians 10:1-11**

**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 into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.**

**6 Now these things happened as examples 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, and they were written for our instruction, upon whom the ends of the ages have come.**

Describe what Paul does not want us to be unaware of (vv. 1-5).

Why did these things happen as examples for us (vv. 6 and 11)?

Consequently we are exhorted *not* to act like they did. How does Paul describe them?

In particular, note vv. 9 and 10. What was the result of their disobedient actions?

Our understanding the examples given to us in the Old Testament are *vital* to our understanding of our calling, for there is nothing in the New Testament that is not in the Old Testament. Jesus Christ is the Word made flesh (John 1:14), and how are we to abide in Him *and eat His flesh* (cf. John 15:6; 6:53) if we do not understand the Old Testament? As He Himself said to two of His disciples when they lacked understanding –

**Luke 24:25-27**

**25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.**

So let's go back to that first generation of Israel that came out of Egypt through the substitutionary deaths of the Passover Lambs. Moses led them out of slavery and they all journeyed onward to the land that was promised to their forefathers through Abraham, Isaac, and Jacob. It was a land in which they were to dwell permanently and securely, wherein they would be a kingdom of priests within a theocracy, bringing blessings to all the nations as promised to Abraham in Genesis 12:2-3 (which we'll be looking at in more detail next week). But along with this promise came a condition –

**Exodus 19:4-6**

**"You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 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."**

What were the conditions stated in v. 5?

What would be the outcome for them if they obeyed God's voice and kept His covenant?

And implicitly, what would be the outcome if they didn't obey God?

We should be familiar with the result. The entire first generation, except for Caleb and Joshua, chose NOT to obey God's voice concerning entering the land; they instead chose to believe a false report given to them by ten of the Nation's leaders. As a result, God refused to allow the disobedient generation in to receive their inheritance in the land (except for Caleb and Joshua, of course; however, they had to wait nearly 40 years to receive it). It is told to us by the author of the Book of Hebrews why this story is so important to us –

**Hebrews 3:5-12, 3:16-4:9**

**5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ was faithful as a Son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. 7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, 8 DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, 9 WHERE YOUR FATHERS TRIED [Me] BY TESTING [Me,] AND SAW MY WORKS FOR FORTY YEARS. 10 THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART; AND THEY DID NOT KNOW MY WAYS' 11 AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'"**

**12 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.**

**6 For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? 17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? 18 And to whom did He swear that they should not enter His rest, but to those who were disobedient? 19 And so we see that they were not able to enter because of unbelief.**

**1 Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it. 2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3 For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world. 4 For He has thus said somewhere concerning the seventh day, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL**

**HIS WORKS"; 5 and again in this passage, "THEY SHALL NOT ENTER MY REST." 6 Since therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS." 8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 There remains therefore a Sabbath rest for the people of God.**

What does Hebrews 4:9 tell us?

Take a look at the timeline again that is printed on page 30 of Lesson Two. What is the Sabbath Day of Rest that yet remains for us? And does this have anything to do with *forever and ever* (i.e. the ages to come)?

According to Hebrews 3:16 - 4:2, why do we need to fear? And why do we need to spend time studying the examples given to us in the Old Testament?

The nation of Israel was promised an earthly land and an earthly inheritance in that land. Christians are promised a heavenly land and a heavenly inheritance in that land. Israel was to dwell in the land in a theocracy; Christians are presently being called out to dwell in a land within a theocracy, yet future.

Yet the conditions still remain: choose to obey His voice in order to enter the land and receive your inheritance, or choose **not** to obey His voice and be rejected. It is each individual's choice. (And of course we are dealing solely with saved individuals here!)

It can be clearly summed up as we read what God said, through Moses, to the second generation of Israel as they stood on the brink of entering into a land that their fathers rejected. He reminds them of this choice –

**Deuteronomy 30:15-20**

**15 "See, I have set before you today life and prosperity, and death and adversity; 16 in that I command you today to love the Lord your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the Lord your God may bless you in the land where you are entering to possess it. 17 But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, 18 I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the Jordan to enter and possess it.**

**19 I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, 20 by loving the Lord your God, by obeying His voice, and by holding fast to**

**Him; for this is your life and the length of your days, that you may live in the land which the Lord swore to your father, to Abraham, Isaac, and Jacob, to give them.”**

What was God setting before the people of Israel (vv. 15 and 19)?

According to v. 16, what did He command them to do and why?

What would happen to them if they did not do as He said (vv. 17 and 18)?

Do you see what God is saying? “***So choose life in order that you may live... for this is your life...that you may live in the land...***” It is the same thing being told to us today! We Christians are a nation on the brink of entering a kingdom, *a land set before us*. We were brought out of slavery in order to be built into a kingdom of priests (1 Pet. 2:5), to dwell in a theocracy. We are being offered *life* in the age to come, in the kingdom which is to come.

But we too have a choice. We can choose to *lose* our soul/life now in order to receive it then; or we can choose to *keep* our soul/life now and lose it then. As Paul says –

**Galatians 6:8-9**

**8 For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal [*aionios*, age-lasting] life. 9 And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.**

**Romans 8:13**

**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.**

Please sum up what you understand your choice to be, as a *Christian*. Be specific and give as much detail as you can.

That’s it for this week. Keep up the good work and we’ll meet again next week!

## Lesson Five – Salvation vs. Destruction

*Day One – Salvation of Israel, Part I*

*Day Two – Salvation of Israel, Part II*

*Day Three – Salvation of Israel, Part III*

*Day Four – Jesus the Christ*

*Day Five – Salvation Sent to the Church*

Within the mindset of Christianity today, the words *salvation* and/or *saved* generally have one single connotation – deliverance from an eternity in hell. There are varying thoughts on the subject of salvation within this limited view, such as whether or not a person is *actually* saved if they claim to be, and whether or not a Christian can lose their salvation once they've received it. But just as we have learned so far by studying what we thought were simple words like *life* and *death*, the Scriptural definition of salvation is not to be understood so narrowly. Furthermore, in studying words like *salvation*, we need to be careful not to let our present understandings hinge on what we may have learned from the words of men; in other words, we must view all doctrine through the lens of Scripture and *Scripture alone*.

There is very little taught, *per se*, in the definition of the word *salvation*; therefore, it will be absolutely crucial to define the word by its context. We'll need to understand the word by answering such questions as, "*What* is a person saved *from*, and *when*?" And most significantly, "*How* is he/she saved?"

And in order to understand *salvation* in its fullest scope it is important to first understand *life* and *death* as it pertains to the structure of the ages. It is also necessary to always keep in mind man's *created purpose* and the *purpose for man's redemption* – both of which are the same – *to rule*. We must also know and understand *the tripartite nature of man*. We have studied all of this and I hope you will remember these building blocks as we continue to move along in this study.

Review is an absolute necessity, and I encourage you to constantly look back through the previous Lessons to help in your comprehension. I will also, when feasible, write short summations in order to aid in your studies. However, please do not count on *my* words to tell *you* what you've learned! That is only partially helpful since the goal of this study is to get you to rely on what the Scriptures – *and only the Scriptures* – say. So again I encourage you to read *all* the Scriptures prayerfully and thoughtfully.

Let's begin!

## Day One – Salvation of Israel, Part I

Before we delve into the definition of *salvation*, let's make sure that we view the *source* of salvation accurately. We must view this in the very same way as we view justification –

**Psalm 62:1-2** (A Psalm of David.)

**1 My soul waits in silence for God only; from Him is my salvation. 2 He only is my rock and my salvation, my stronghold; I shall not be greatly shaken.**

**Psalm 146:3**

**Do not trust in princes, in mortal man, in whom there is no salvation.**

From Whom is salvation?

Why are we not to trust in man (*which would include ourselves*)?

God is indeed the only One Who can save man – at *any* time and in *any* way. Man **cannot** do it for himself.

With that in place, let's now begin defining the words “salvation” (noun) and “save” (verb), both in Hebrew and in Greek, using the Strong's Lexicon. Please remember that the definitions we find are man-made definitions and are *not* God-inspired; however, they are still helpful as tools to guide us through our study of the Scriptures. We will begin with these definitions, but will follow them up with precise study of the Scriptures, utilizing both content and context.

Please look up the following words in your Appendix, and write down the definitions for the following words.

1. salvation (Heb. 03444) -
2. salvation (Heb. 03468) -
3. save (Heb. 02421) -
4. salvation (Heb. 08668) -

5. salvation (Gr. 4991) -

6. save (Gr. 4982) -

From these definitions alone, what is the overall picture you get of the words “salvation” and “save”?

Salvation simply means to be freed, rescued, or delivered *from* something.

Now before we search the Scriptures to find the details of salvation (who, what, where, when, and why), at this point in your understanding what do you suppose mankind needs to be saved from? (Now before you answer *hell*, keep in mind what you’ve learned concerning life and death and man’s created purpose. It is not so much a deliverance from a *place*, but rather deliverance from a *condition*.)

I hope you answered that man needs to be *saved* (delivered, rescued, freed) from death; i.e. his status of *being separated from God*. Remember that ever since Adam sinned man is born into this world *dead* (death being the wages of sin) and he/she must receive life pertaining to all of the three parts of his being. When man has been *saved* from death, *all three parts*, man will be in a position to rule, having been fully redeemed and therefore delivered back into the position for which he was created. This is God’s plan and purpose for man. We’ll call this the “macro-view” of salvation.

Keeping in mind this macro-view of salvation, we will now need to develop a few “micro-views” in order to understand how God uses the concept of salvation in all the various ways throughout the Scriptures. For instance, we will see that the Old Testament portrays Israel as being saved, then *still needing* salvation, *getting* salvation, and *still yet to receive* salvation. We will also see that the New Testament portrays the Christian as *already having been* saved and *possessing* salvation, *in the process of being* saved, and *still yet to be* saved. As we comprehend these varying pictures of salvation, we would need to understand that mankind needs to be *entirely* saved from his separated status from God; he needs to be restored to his originally created purpose, *to rule*. (While this may be confusing on the outset, my hope is that by the end of next week’s Lesson you will have a good grasp of the overall scope.)

To begin this multi-faceted scope of salvation, we’ll start by briefly studying the experiences of Israel throughout their almost 2,000-year history as presented in the Scriptures. Last week we looked at the birth of the nation of Israel through the events of the first Passover as God, through Moses, brought them all out of bondage to slavery in Egypt. We studied this event in connection with the concepts of life and death and

judgment, paying particular attention to the judgment through the death of the first-born and God's provision of a substitutionary sacrifice as a means of deliverance from bondage.

It is essential that we understand the nation of Israel's purpose while we study their history, so let's go back to the initial promises God made to Abraham, and the accompanying details that He swore to accomplish through Abraham and his descendants (specifically only through Isaac and Jacob).<sup>10</sup>

God's promises to Abraham are stated progressively throughout Genesis chapters 12 through 22; they are concisely summed up in the following verses –

**Genesis 12:1-3**

**1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, to the land which I will show you; 2 And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; 3 And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed."**

**Genesis 17:7-8**

**7 "And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."**

**Genesis 22:17-18**

**17 ...indeed I will greatly bless you, 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. 18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."**

In Genesis 12:1 God tells Abram (later called Abraham) to leave his country, his relatives, and his father's house. What does God want to show Abram?

According to Genesis 12:2, what does God say He will do for Abram?

In particular, what is stated in Genesis 12:3b?

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<sup>10</sup> While it is important to grasp the whole concept of God's promises to Abraham, Isaac, and Jacob, I will only touch on this briefly in this study. If you need further instruction or review I recommend that you read Lesson Five in UNDERSTANDING THE BIBLE – BIBLICAL SURVEY. The study is available at [www.cornerstonejacksonville.org/resources](http://www.cornerstonejacksonville.org/resources) and [www.cornerstonelosgatos.com/BibleStudies.php](http://www.cornerstonelosgatos.com/BibleStudies.php).)

God states that He will establish an everlasting covenant between Himself and Abraham and with his descendants after him *throughout their generations*. Essentially, what is this covenant about (Gen. 17:7-8)?

In Genesis 22:17-18, what does God promise He will do for Abraham?

In particular, God states that Abraham's descendants would "possess the gate of their enemies." This term may sound ambiguous to our Western ears, but the phrase itself literally means that Abraham's descendants would *rule* and *have governmental control over* their enemies. This is not an insignificant promise.

Further revelation in Genesis tells us that these promises would come specifically through Isaac, the son of promise (cf. Gen. 26:1-5), through *his* son Jacob (cf. Gen. 28:11-15), and through Jacob's twelve sons (who, through their descendants, made up the twelve tribes of Israel). The initial growth of this Nation – from 70 adult males to over 600,000 adult males – occurred while they were sojourning and eventually enslaved in Egypt. God delivered the whole Nation, through Moses, from the bonds of captivity and slavery through mighty judgments, culminating in a tenth judgment that resulted in the deaths of all of the firstborn. Each Hebrew household that escaped this judgment did so by using God's provision of a substitutionary sacrificial death of a lamb.

This Passover was so important that God commanded the nation of Israel to keep this event as an ordinance in order to pass on the details to every subsequent generation –

**Exodus 12:24**

**"And you shall observe this event as an ordinance for you and your children forever.**

**Exodus 12:42**

**It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.**

Further in the Book of Deuteronomy we see a reminder of this event being given to the second generation out of Egypt. The first generation, you'll remember, failed to believe in God's promises as they stood on the precipice of entering their land, and consequently they all wandered in the wilderness and *died* in the wilderness (except for two, Joshua and Caleb) over the course of forty years, never having entered the Promised Land. This second generation was then given the same opportunity that their fathers rejected. God told Moses to speak these words to them –

**Deuteronomy 7:6-8**

**6 "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a**

**mighty hand, and redeemed [06299] you from the house of slavery, from the hand of Pharaoh king of Egypt.**

In v. 8, the Lord states why He brought the nation of Israel out of Egypt. What does He say?

What oath is He referring to in v. 8? Be specific. (You may want to review the promises given to Abraham.)

The word for “redeemed” found in v. 8 is the Hebrew word *padah* (06299). Look up its definition in your Appendix and write it down below.

Using this definition, please rewrite v. 8 in your own words.

With a mighty hand, God *redeemed* the nation of Israel. He *ransomed* them, *released* them, *delivered* them from the house of slavery and from the hand of the king of Egypt. In other words, God *saved* them. This was Israel's *initial salvation*, the birth of the Nation. From that point onward they were in a position to be led by God to a particular destination, for a specific purpose –

**Exodus 19:4-6**

**4 “You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 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.”**

Why did God save (*deliver, rescue, free*) the nation of Israel?

Let's stop here for today. We'll pick right back up at this spot tomorrow. See you then!

## Day Two – Salvation of Israel, Part II

We are covering a lot of information, I know! But what a blessing it is to be the recipient of God's awesome Word and to have this wonderful opportunity to get to know Him better through it! Be sure to begin your day in prayer, and perhaps offer a praise of thanksgiving to our Creator for the preservation of His Word.

As we studied yesterday, the nation of Israel's initial salvation *was for a purpose*. They were redeemed/saved/delivered from bondage in order to become a holy nation, a kingdom of priests, and God's own possession among all the peoples. This purpose, however, cannot be understood apart from the promises that were given to Abraham concerning this Nation made up of his descendants. God promised to make these descendants a great Nation, *through whom He would bless all of the families of the earth as this Nation dwelled in a specific land, while they governed over all other nations*. And God promised to dwell among them, bringing all of these blessings to pass.

Israel's creation and purpose must also be understood within the bigger picture of *mankind's* creation and purpose (Gen. 1:26, 28). All the concepts we have been dealing with are about mankind being created to rule, his fall and the subsequent entrance of sin and death, and God's work of redemption to bring man out of a place of death, into life, so as to restore man back into the position for which he was created. *Time* is about this; *life and death* are about this; and *salvation* is about this. So when we try to address issues such as salvation within these pictures, we need to realize that it is simply not as cut and dry as we may have once thought, that "God saves us from an eternity in hell." It goes way beyond such simple thoughts.

However, let's answer the question that begs asking before we go any further (for it is this matter that seems to be a point of confusion for many), "Was the nation of Israel 'saved'?" In the way that we may have once understood this word "saved," the question may be posed as, "Was the nation of Israel (please note that we're talking about those individuals comprising the Nation, those that the Lord deals with in the Old Testament from the time of the redemption out of Egypt to the time of Christ's crucifixion)...*was that nation of Israel* in possession of a salvation that delivered them from eternal separation from God?" After studying the past two Lessons, we could also ask the question like this, "Was the nation of Israel dealt with throughout the Old Testament spiritually alive?"

Before we answer that question, let's consider what we've learned so far. Salvation simply has to do with a deliverance from something, and man, upon his/her birth into this world, is born completely and totally dead, in bondage to sin. At this point, the only thing that man needs deliverance from is *this condition of death and the resultant judgment concerning it*. When any person in this condition accepts God's provision on their behalf – the death and shed blood of the substitutionary sacrifice *that God provides*, they become alive and pass out of the judgment of *forever and ever* separation. This impacts their spirit, bringing about their spiritual birth, giving them spiritual understanding and spiritual life. In other words, their spirit is made alive, being *saved from death/separation*.

Deliverance out of a spiritually dead state into a spiritually alive state is *always* the initial work of God in an individual's life. *Always*. It is salvation from eternal (*forever and ever*) death into eternal (*forever and ever*) life. It is always granted *by grace through faith* in the work of Another. In Israel's case, it was granted through their faith in – *belief in* – the provision of the passover lamb, which signified God's work on their behalf. The *means* of this salvation (death and shed blood), and the *end* of this salvation (forever and ever life) is always the same. The *means* and the *end* do not change from one Testament to the other,

from one people group to another. (Read this paragraph a few times to make sure that you fully understand what is being said.)

We absolutely must remember these things when considering Israel's initial salvation on the night of Passover in Egypt, because this would subsequently be an individual's means of initial salvation *throughout the remainder of the Old Testament time*, even up to the death of Jesus, *God's Passover Lamb*. This was the reason for the annually celebrated Feast of Passover. It pointed *directly to Jesus' sacrificial, substitutionary death*, in complete fulfillment of the picture.

Having reviewed all of that, in order to answer the question, "Was the nation of Israel as seen throughout the Old Testament *saved*?" we need to simply answer the following questions:

1. Had the nation of Israel been given a substitutionary, sacrificial provision of death and shed blood, *by God*, in which they could each individually believe?

**Yes**, on that night of Passover, and annually from that night forward in remembrance, Israel had been given a substitutionary, sacrificial provision.

2. Did the nation of Israel, *to whom God spoke*, have the capacity for spiritual understanding?

**Yes**, the nation of Israel had spiritual understanding (again, please remember that we're talking about the individuals comprising that Nation that God deals with in the Old Testament). Since its inception this Nation was continuously in and out of God's will, but all the time they were *hearing* and *knowing* what it was that God was speaking to them. They had spiritual discernment and understanding, which has nothing to do with *whether they obeyed or not*. When a person is born dead, according to the image and likeness of Adam, he or she is *separated from God*. Such a person cannot operate in the spiritual realm for their whole being is *dead*. In order for any person to be in a position to commune with God and perceive anything spiritual, they would need to be alive *spiritually*.<sup>11</sup>

But that's just one piece of the puzzle, isn't it? The nation of Israel, though possessing spiritual life and the capacity to understand spiritual things, has yet to fully achieve *the ultimate purpose* for their initial redemption, which is to dwell in the land that God promised them, within a theocracy, bringing blessings to

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<sup>11</sup> Just to make sure that you understand the point being made, not everyone who was biologically a descendant of Abraham, Isaac, and Jacob can be considered "spiritually alive" simply based on their genetic history and the availability of a provision. The point to be grasped is that each individual within the nation of Israel *had that opportunity* to believe in what God had done. If an individual did not believe, then they would **not** be considered to be part of the nation that God addressed with His commands, judgments, and blessings. They would not be within the scope of spiritual activity and would simply not be addressed at all.

all the families of the earth and governing over all of their enemies. Even though they were completely and totally delivered from slavery, *their purpose for that deliverance has yet to be fully achieved.*

(Please note that the nation of Israel *did* possess the land and dwell within a theocracy *for a time*, but that period was marred by disobedience; because of that, the Nation never fully achieved the full scope of God's promises. God did indeed dwell with the nation of Israel, but after Israel's compounded disobedience God removed His glory from amongst the people [cf. Ezek.10-11]. This first covenant, *regulated by the Law*, was to be in place until God made the new covenant with Israel, described by Jeremiah in the following passage –

**Jeremiah 31:31-34**

**31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. 34 And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."**

This new covenant with Israel spoken of by Jeremiah [with further commentary given in Hebrews 8:7-10:18] is still to come.)

Now that we know that the individuals comprising the nation of Israel did indeed possess spiritual life, let's now consider the Nation's repetitive cycle of deliverance/disobedience and repentance/deliverance as seen throughout the Old Testament. This will add more to the full scope of the picture of salvation.

One of the first uses of the word *salvation* in the Bible occurs in the Book of Exodus at a point in the story where the newly born nation of Israel had just been redeemed out of Egypt in order to be taken to the land that was promised to them by God. After being safely removed from Egypt, the only things that jeopardized their journey to their Promised Land were the Red Sea, which was blocking their path, and their ensuing former captors. Here is what Moses said to them –

**Exodus 14:13**

**But Moses said to the people, "Do not fear! Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.**

God then opened up the Red Sea to allow the recently saved nation of Israel to pass through. Then when they were safely upon the eastern shore, God closed up the Sea, allowing it to swallow up all of Israel's pursuing enemies –

**Exodus 14:30**

**Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.**

After Israel's *initial salvation* from Egypt, what was the nation of Israel *saved* from as they passed through the Red Sea?

Who *saved* them?

How did God *save* them?

The nation of Israel *was saved* from the enemies who chased them *after* they were *saved* from bondage. Did you catch that? *They were saved from their enemies after they were saved from bondage.* And these events occurred at *different* times.

This newly saved Nation was to journey *out* of Egypt in order to be taken *to* the land promised to their forefathers, for the specific purpose of being established within a theocracy *in the land*, wherein God's blessings would flow to all nations *through* the nation of Israel, as was promised to Abraham. And let's not forget the promise that God gave to Abraham that his descendants would *rule over their enemies*. Hence God's focus on *delivering them, saving them* from their enemies –

**Deuteronomy 12:10** (Moses speaking to the second generation)

**"When you cross the Jordan and live in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security..."**

What was the nation of Israel to receive while living in the land? How would they live?

Being in this land (and everything that it entailed) was the Nation's redeemed *purpose*. And this establishment in the land was to be a blessing to Israel as well as the other nations of the earth. Read the following passage, paying close attention to what God had said would happen to Israel once they were in the Promised Land. He promised them awesome blessings –

**Deuteronomy 28:1-14** (Spoken to the second generation)

**1 "Now it shall be, if you will diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. 2 And all these blessings shall come upon you and overtake you, if you will obey the LORD your God. 3 Blessed shall you be in the city, and blessed shall you be in the country. 4 Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock. 5 Blessed shall be your basket and your kneading bowl. 6 Blessed shall you be when you come in, and blessed shall you be when you go out."**

**7 "The LORD will cause your enemies who rise up against you to be defeated before you; they shall come out against you one way and shall flee before you seven ways. 8 The LORD will command the blessing upon you in your barns and in all that you put your hand to, and He will bless you in the land which the LORD your God gives you. 9 The LORD will establish you as a holy people to Himself, as He swore to you, if you will keep the**

**commandments of the LORD your God, and walk in His ways. 10 So all the peoples of the earth shall see that you are called by the name of the LORD; and they shall be afraid of you.**

**11 And the LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you. 12 The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow.**

**13 And the LORD shall make you the head and not the tail, and you only shall be above, and you shall not be underneath, if you will listen to the commandments of the LORD your God, which I charge you today, to observe them carefully, 14 and do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.**

Briefly write out what God said He would do for Israel.

What did God require in return from Israel (vv. 1, 9, 13, 14)?

This entire scenario was *conditional* and would only come to pass *if they would obey God's voice*. God had previously stated to the nation of Israel some very specific consequences for disobedience –

**Leviticus 26:13-17**

**13 “I am the LORD your God, who brought you out of the land of Egypt so that you should not be their slaves, and I broke the bars of your yoke and made you walk erect. 14 But if you do not obey Me and do not carry out all these commandments, 15 if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant [the Mosaic covenant], 16 I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that shall waste away the eyes and cause the soul to pine away; also, you shall sow your seed uselessly, for your enemies shall eat it up. 17 And I will set My face against you so that you shall be struck down before your enemies; and those who hate you shall rule over you, and you shall flee when no one is pursuing you.**

What did God say that He would do to the nation of Israel if they rejected His statutes and didn't carry out all of His commandments (vv. 16 and 17)?

In particular, what does the second half of v. 17 say?

Simply stated, God expected (and still expects) obedience from His redeemed people. And if Israel did not obey God's voice, He would allow them to be struck down by their enemies – which were, in essence, every other nation – and be *ruled over* by these enemies. These were very harsh consequences considering that Israel was supposed to rule over *them*, not the other way around. And if the Nation found themselves in this condition of disobedience, *as God's redeemed people*, God expected the Nation to repent and return to Him in order that He could deliver them – and *save them* – according to His initial promises to Abraham.

Let's continue with the passage from Leviticus –

**Leviticus 26:40-42**

**40 “If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me – 41 I also was acting with hostility against them, to bring them into the land of their enemies – or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, 42 then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.**

What does God say that He will do for the nation of Israel if they confess their iniquities committed against Him and humble their hearts (v. 42)?

What is the covenant that is being referred to?

What does God mean by saying He will remember the covenant and remember the land? What would that mean for Israel? Give details if you can.

This restoration of Israel would, in essence, be God *saving them* from the very recompense He meted out to them as a consequence for their disobedience. And this is exactly what we see throughout their history, a repetitive cycle of disobedience leading to judgment, followed by their repentance and God's deliverance. But the latter never lasted very long, for they would fall into wickedness again, starting the cycle all over again. So instead of Israel becoming the head of all nations, bringing blessings to all the families of the earth, the Nation *as a firstborn son of God* became a disobedient and stubborn son to God, *not* performing God's will as He had set forth. They did indeed occupy the land for a period of time, but never did they experience complete rest and deliverance from all of their enemies, being fully blessed and fully blessing others. The nation of Israel received a just recompense for their disobedience in exact accordance with God's stated Word.

We'll continue with these thoughts tomorrow.

## Day Three – The Salvation of Israel, Part III

Before you begin today, remember to lift your heart up to God and allow Him to minister to you during your study time. If you feel any prompting in any particular direction, listen to His leading and take the time to follow Him.

We are going to pick right up from where we left off yesterday, so you may want to do a quick review if you feel it necessary. Briefly stated, we've seen that Israel's ongoing salvation – from their enemies and from the consequences of their disobedience (precipitated by repentance, of course) – had nothing to do with their initial salvation or any type of deliverance from “hell,” but everything to do with their *restoration* to the purpose for which they were created, which was to rule with God, bringing blessings to all the nations and having peace and safety from all their enemies.

The following Psalm gives a history lesson of the Jewish people, with their many failures in living up to what God had intended for them. We can see that God never gives up on His promises; *on the contrary*, He will bring to pass every Word that He speaks. But He is merciful, forgiving, and patient with His people and He shows that patience throughout the pages of the Old Testament. Let's study this particular passage, written by an Israelite who sees clearly where his people have been, and who diligently hopes for where they will yet be.

### **Psalms 106:1-48**

**1 Praise the LORD! Oh give thanks to the LORD, for He is good; For His lovingkindness is everlasting. 2 Who can speak of the mighty deeds of the LORD, or can show forth all His praise? 3 How blessed are those who keep justice, who practice righteousness at all times! 4 Remember me, O LORD, in Thy favor toward Thy people; visit me with Thy salvation, 5 that I may see the prosperity of Thy chosen ones, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance.**

According to v. 3, who is “blessed”?

What is this writer calling out for (v. 4)?

According to v. 5, why does he want to be visited by “Thy salvation”?

Continuing in the passage –

**6 We have sinned like our fathers, we have committed iniquity, we have behaved wickedly. 7 Our fathers in Egypt did not understand Thy wonders; they did not remember Thine abundant kindnesses, but rebelled by the sea, at the Red Sea. 8 Nevertheless He saved them for the sake of His name, that He might make His power known. 9 Thus He rebuked the Red Sea and it dried up; and He led them through the deeps, as through the wilderness. 10 So He saved them from the hand of the one who hated them, and redeemed them from the hand of the enemy. 11 And the waters covered their adversaries; not one of them was left. 12 Then they believed His words; they sang His praise.**

This writer comments on the events of the first generation. What does he say they did wrong (vv. 6 and 7)?

Nevertheless, God *saved* them anyway. Though they had already been saved out of slavery by the death and shed blood of the paschal lambs in Egypt, what did He save them from thereafter (v. 10)? To which event is this referencing?

And because of God’s act of salvation, what did they believe (v. 12)?

So why did God save them (v. 8)? And did this have anything to do with their initial redemption?

Israel being saved from their enemies had *nothing* to do with their initial salvation (except that their initial salvation had to happen *first*) but *everything* to do with accomplishing *the purpose* for their redemption.

Continuing –

**13 They quickly forgot His works; they did not wait for His counsel, 14 but craved intensely in the wilderness, and tempted God in the desert. 15 So He gave them their request, but sent a wasting disease among them. 16 When they became envious of Moses in the camp, and of Aaron, the holy one of the LORD, 17 the earth opened and swallowed up Dathan, and engulfed the company of Abiram. 18 And a fire blazed up in their company; the flame consumed the wicked. 19 They made a calf in Horeb, and worshiped a molten image. 20**

**Thus they exchanged their glory for the image of an ox that eats grass. 21 They forgot God their Savior, who had done great things in Egypt, 22 wonders in the land of Ham, and awesome things by the Red Sea. 23 Therefore He said that He would destroy them, had not Moses His chosen one stood in the breach before Him, to turn away His wrath from destroying them.**

They quickly forgot God's works, and they did not wait for His counsel. Instead, what did they do (v. 14)?

This is the same generation that was saved out of bondage in Egypt; the same generation that escaped the judgment that day. However, they forgot God's works and engaged in *wicked* behavior. What does v. 21 say?

*They forgot their Savior.* And because of this, what did God want to do (v.23)?

What/who interceded for them, to turn God's wrath away from destroying them?

Continuing –

**24 Then they despised the pleasant land; they did not believe in His word, 25 but grumbled in their tents; they did not listen to the voice of the LORD. 26 Therefore He swore to them, that He would cast them down in the wilderness, 27 and that He would cast their seed among the nations, and scatter them in the lands. 28 They joined themselves also to Baal-peor, and ate sacrifices offered to the dead. 29 Thus they provoked Him to anger with their deeds; and the plague broke out among them. 30 Then Phinehas stood up and interposed; and so the plague was stayed. 31 And it was reckoned to him for righteousness, to all generations forever.**

According to vv. 24 and 25, what did the first generation of Israel then do?

And because of that, what did the Lord swear to do (v. 26-27)

Again we see Israel's failure and the Lord's resultant anger aimed at destroying them for their disobedience. But once again God's anger was stayed due to the intercession of a faithful man, Phinehas.

Continuing –

**32 They also provoked Him to wrath at the waters of Meribah, so that it went hard with Moses on their account; 33 Because they were rebellious against His Spirit, He spoke rashly with his lips. 34 They did not destroy the peoples, as the LORD commanded them, 35 but they mingled with the nations, and learned their practices, 36 and served their idols, which became a snare to them. 37 They even sacrificed their sons and their daughters to the demons, 38 and shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with the blood. 39 Thus they became unclean in their practices, and played the harlot in their deeds. 40 Therefore the anger of the LORD was kindled against His people, and He abhorred His inheritance. 41 Then He gave them into the hand of the nations; and those who hated them ruled over them. 42 Their enemies also oppressed them, and they were subdued under their power.**

The Nation continued their cycle of disobedience, bringing it to such a level of wickedness that God again intervened and brought about a judgment. What did the Nation do that so angered the Lord?

Because of these actions, what did God do (vv. 41 and 42)?

Continuing –

**43 Many times He would deliver them; they, however, were rebellious in their counsel, and so sank down in their iniquity. 44 Nevertheless He looked upon their distress, when He heard their cry; 45 and He remembered His covenant for their sake, and relented according to the greatness of His lovingkindness. 46 He also made them objects of compassion in the presence of all their captors.**

This is amazing, isn't it? Even though *God Himself* delivered/saved the nation of Israel from their enemies time and time again (and then saved them from the judgment that rightfully came to them due to their wickedness), they were "rebellious in their counsel." *Nevertheless*, what did God do, and most importantly, *when* did He do it (v. 44)?

What did God remember?

*It's all about the covenant*, the oath made to Abraham that his descendants would possess that gates of their enemies and dwell securely in a land with God at their head, bringing blessing to all the nations.

And so the writer of this Psalm ends with this cry on behalf of his people, *God's* people –

**47 Save us, O LORD our God, and gather us from among the nations, to give thanks to Thy holy name, and glory in Thy praise. 48 Blessed be the LORD, the God of Israel, from everlasting even to everlasting. And let all the people say, "Amen." Praise the LORD!**

This Psalm is simply a reiteration of the historical account of Israel from Moses' day to David's day, and in it we can clearly see a recurring theme throughout the Old Testament. Through the mouths of prophets God repeatedly told Israel that they needed to *repent*, and *when they did*, He would in turn *save them from their sins* and *their enemies*, into whose hands God had placed them due to their disobedience. Again and again the nation of Israel was told to repent of their behavior, and start obeying God again in order that God's will could be accomplished through them as He had originally stated in the covenant He made with Abraham, Isaac, and Jacob. Israel would listen for a while, then repent for a while, and then obey God for a while....and then back into lawlessness and wickedness they would fall.

Throughout it all, however, God remained faithful and true to His promises. And it is amid this cycle of disobedience and repentance that we see the entrance of *the Savior, the Deliverer, Jesus the Messiah*. We'll be discussing this tomorrow.

See you then.

## Day Four – Jesus the Christ

I hope that some pieces are starting to come together for you, and that by putting these pieces together you are able to better connect the dots within the Scriptures that give the overall perfect picture of God's will for us. It's an awesome picture, isn't it?

You'll remember that the word "salvation" means simply *to be freed or delivered*, and as we study this word we must derive from the context *who* is delivered from *what*, remembering all the while the purpose for mankind's creation and the reason for mankind's redemption. At this point please make sure that you clearly understand Israel's initial salvation from bondage in Egypt, which was completely and totally accomplished by God alone. And remember that Israel had been saved out of Egypt for the purpose of being placed in the land of promise within a theocracy, as the head of all the nations, as was promised to Abraham and his descendants. The Nation's deliverance into this land, with the promised subsequent rest from their enemies, was to be effected by God, *but it was conditioned upon the Nation's behaviors*. God clearly stated that if they disobeyed, He would dole out a just recompense. Yet, He also clearly stated that if they would but repent of their disobedient behaviors He would forgive them. As we know, Israel failed to follow through with obedience (precipitated by repentance) to the conditions that were set forth by the Word of the Lord.

After centuries of cyclical obedience followed by disobedience and resultant judgment, followed by repentance and deliverance, the kingdom and nation of Israel was divided. For centuries the Nation consisted of two separate kingdoms (Northern – Israel, Southern – Judah) until they were both, at separate times, eventually overrun and captured by their enemies in what began a long period of subjection under Gentile rule.

Now the stage was set for the entrance of the Messiah.

Let's briefly study who Jesus is and why He came.<sup>12</sup> The name Jesus literally means, "Jehovah (God) saves," which also states His purpose. Israel, we know, was God's chosen Nation and they had a purpose to which they never fully attained. Throughout their history God would save the Nation from the hands of their enemies, but would eventually hand them over again due to Israel's unabashed disobedience. All the while, the prophets of the Lord spoke to the Nation of the One Deliverer, the One Savior who would bring all of God's promises to pass for Israel. The Nation was waiting for this Promised One.

Let's begin by reading some foundational Scriptures that pointed to the coming of this Promised One. We could look at many, *many* Old Testament Scriptures that speak of Messiah's first coming, but here are just a few that draw the big picture of expectation on Israel's behalf –

**II Samuel 7:12-14**

[The prophet Nathan speaking the words of the Lord to King David] **12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 I will be a father to him and he will be a son to Me..."**

**II Samuel 7:18-19**

**18 Then David the king went in and sat before the LORD, and he said, "Who am I, O Lord GOD, and what is my house, that Thou hast brought me this far? 19 And yet this was insignificant in Thine eyes, O Lord GOD, for Thou hast spoken also of the house of Thy servant concerning the distant future."**

What is David told about his descendant? Be specific.

This Son of David would have a kingdom that would last *forever*. This *Son* of David would also be the *Son* of God. The nation of Israel expected this Coming One to establish Israel in her rightful place as the head of the nations, ruling over all other nations in the ultimate fulfillment of their intended purpose as set forth in the promises made to their forefathers.

Specifically in v. 19, what did David understand about *the timing* of this descendant?

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<sup>12</sup> There is a whole mini-study in the UNDERSTANDING THE BIBLE series devoted to this subject. It is titled JESUS THE MESSIAH and is available on the aforementioned websites. While I am only covering a brief overview of the Messiah, you can certainly study this at length using the study book as a tool.

Hold on to these thoughts as we continue. Let's now read the following familiar passage –

**Isaiah 9:6-7**

**6 “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of hosts will accomplish this.”**

Notice that v. 7 brings the prophecy of this “Son” right back to the throne of David, as was mentioned in II Samuel chapter seven. What does Isaiah say about this son who will be given to the nation of Israel?

Just from this passage you can imagine that Israel should have been expecting the ultimate kingdom when this One came – a kingdom of peace and righteousness and justice where Israel would dwell securely and permanently, with no end to the increase in this perfect government.

And of utmost importance, the nation of Israel expected that this One, this King, would *save* them –

**Luke 2:11**

**...for today in the city of David there has been born for you [Israel] a Savior, who is Christ the Lord.**

**Matthew 1:21**

**"And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins."**

Who would Jesus save and what would Jesus save them from?

This Son who was to be born to Israel would *save them from their sins*. And wasn't it *the sins* that they kept committing that were preventing them from their being established in the land within a theocracy as was promised?

Now let's read what Zacharias proclaimed immediately after the birth of his son, John (the Baptist). Zacharias was told by an angel that his son would be the messenger spoken about by the prophet Isaiah (cf. Isa. 40:3-5) who would prepare the way of the Promised One (the Messiah or Christ). Read through this passage a couple of times before answering the questions that follow.

**Luke 1:67-79**

**67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: 68 “Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people, 69 and has raised up a horn of salvation for us in the house of David His servant—70 as He spoke by the mouth of His holy prophets from of old—71 salvation**

**FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US; 72 to show mercy toward our fathers, and to remember His holy covenant, 73 the oath which He swore to Abraham our father, 74 to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, 75 in holiness and righteousness before Him all our days.**

**76 “And you, child, will be called the prophet of the Most High; for you will go on BEFORE THE LORD TO PREPARE HIS WAYS; 77 to give to His people the knowledge of salvation by the forgiveness of their sins, 78 because of the tender mercy of our God, with which the Sunrise from on high shall visit us, 79 TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, to guide our feet into the way of peace.”**

Zacharias was surely excited about what the birth of his son meant for his people. According to v. 76, what did Zacharias understand about his son?

According to vv. 68 and 69, what did Zacharias believe concerning what God was ready to do for Israel?

According to Zacharias, the Lord “has raised up a horn of salvation for us in the house of David His servant, as He spoke by the mouth of His holy prophets from of old.” Why is there a connection to the house of David? (Remember II Samuel 7:12-14.)

Verse 71 tells us what they would be *saved from*. Please rewrite the verse.

Then in v. 72, Zacharias brings it all back to the “holy covenant, the oath which He swore to Abraham our father...” What was the gist of the Abrahamic covenant and how does what Zacharias said fit into it? (Reference p. 92 if necessary.)

Verses 74 and 75 bear a striking resemblance to the Isaiah passage we just looked at (Isa. 9:7). What are the similarities?

Did you notice in v. 77 that John the Baptist would give the Lord’s people the “*knowledge of salvation by the forgiveness of their sins*” to prepare them for the Lord’s arrival? This phrase may sound benign, or it may not make sense to you in light of what we have just studied, so let’s break it down –

- John the Baptist would give Israel (a spiritually aware people, therefore in possession of spiritual life)...
- the knowledge of (the comprehension of, an awareness of)...
- salvation (that which they were waiting for, that which they needed from God, in order to be delivered from their enemies who were ruling over them; the salvation that Messiah would bring)...
- BY the forgiveness of sins (this salvation would be received by repenting and having their sins forgiven).

And what was John the Baptist’s message? Let’s read it –

**Matthew 3:1-2, 6**

**1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2 "Repent, for the kingdom of heaven is at hand."**

**6...and they were being baptized by him in the Jordan River, as they confessed their sins.**

John was telling the individuals comprising the nation of Israel to *repent*. Why did he tell them to repent (v. 2)?

I apologize for sounding like a broken record at this point, but it is crucial for you to keep in mind what you have learned concerning the saved status of this people to whom Jesus came! *They possessed spiritual life.* Their problem was **not** that they were eternally “dead” (separated); on the contrary, they were in fact eternally saved, but in such a disobedient state that they were following after *their flesh* and not *the spirit*. That is why John the Baptist came with a message of *repentance*; that is why Jesus came with a message of *repentance*. The individuals making up this nation of Israel needed to repent in order for God to bring about their deliverance – their salvation – in exact accordance with Abraham’s promises.

So John the Baptist surely was preparing a people for the Lord, wasn’t he? He was proclaiming that they needed to repent of and confess their sins, and by doing so they would indeed be forgiven. This was done so that when the Lord came (the Promised *Son of David* and *Son of God*), He could bring salvation to Israel – *salvation from their sins* (Matt. 1:21). And as a result of their being cleansed from their sins, salvation would come in the form of *deliverance from their enemies and from those who ruled over them*. This was all in accord with Abraham’s promises that his descendants would dwell securely in a land, within a theocracy, receiving the blessings of the Lord and, in turn, blessing the surrounding Gentile nations. (This is extremely important to grasp, so re-read the last two paragraphs a few times if necessary.)

But this message that John brought was quite particular. This kingdom being offered by John, and then by the One born King of the Jews, was “the kingdom of heaven” (literally, the kingdom of *the heavens*).<sup>13</sup> You’ll remember from Lesson One that this kingdom of the heavens is currently being ruled by Satan and his angels (cf. Eph. 6:12), but will, in that coming age, be ruled by Christ and His co-heirs (cf. Heb. 2:5-8; Rom. 8:17). This was the kingdom that could have been Israel’s at this point had they repented from their sins and believed in their Savior, Jesus the Messiah. This Jesus was the One Who would save them from their enemies and establish them in the kingdom.

But as we have seen, Israel’s spiritual condition had remained unchanged for centuries, and it was no different when Jesus arrived on the scene. The Prophet Isaiah had described the Nation as follows –

**Isaiah 1:2-7**

**2 Listen, O heavens, and hear, O earth; for the LORD speaks, "Sons I have reared and brought up, but they have revolted against Me. 3 An ox knows its owner, and a donkey its master's manger, but Israel does not know, My people do not understand. 4 Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the LORD, they have despised the Holy One of Israel, they have turned away from Him. 5 Where will you be stricken again, as you continue in your rebellion? The whole head is sick, and the whole heart is faint. 6 From the sole of the foot even to the head there is nothing sound in it, only bruises, welts, and raw wounds, not pressed out or bandaged, nor softened with oil. 7 Your land is desolate, your cities are burned with fire, your fields – strangers are devouring them in your presence; it is desolation, as overthrown by strangers.**

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<sup>13</sup> While the Old Testament prophets did indeed deal primarily with the earthly portion of the kingdom, it must be remembered that the heavenly portion of the kingdom can be seen throughout the pages of the Old Testament as well. Remember that Abraham was promised descendants “as the sand on the seashore” (earthly) and “as the stars in the heavens” (heavenly). This heavenly portion of the kingdom can be seen in types and pictures as well (e.g. Jacob’s ladder, the rights of primogeniture, the present system of rulership seen in Daniel chapter 9, and much more). The kingdom of the heavens has to do with mysteries which were fully opened up in the New Testament. We will spend a bit more time on this in Lessons Six and Seven.

The nation of Israel was so sick, so disobedient, and so far from the Lord that they desperately needed to turn around (i.e. *repent*) and get back on track. They needed cleansing; they needed healing. Jesus came to them offering healing, salvation, and deliverance –

**Matthew 13:15**

**....FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.**

**Matthew 4:17**

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

**Luke 13:5**

**"I tell you, no, but unless you repent, you will all likewise perish."**

**Matthew 15:24**

**But He answered and said, "I was sent only to the lost sheep of the house of Israel."**

Israel, though, did not choose this salvation nor did they accept their King. They not only exhibited a *lack of repentance*, but they chose to put to death the Son of David, the Son of God, the One who came offering salvation – *salvation* from their sins, *deliverance* from Gentile power, and *entrance into the kingdom*.

**John 19:14-16**

**14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" 15 They therefore cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." 16 So he then delivered Him to them to be crucified.**

We'll study more on this tomorrow.

## Day Five – Salvation Sent to the Church

We studied yesterday that the nation of Israel had made a corporate choice. As a Nation they chose to put to death their King, the Greater Son of David. Although many individuals within the Nation did *not* participate in this choice (instead they believed in Jesus as their Messiah), the outcome was that the nation of Israel *as a whole* did not receive salvation from their enemies, a restoration and fulfillment of the covenants made to Abraham and to Moses.

However, their loss was our gain. Paul says it this way –

**Romans 11:11-15**

**11 I say then, they [Israel, speaking of their rejection of their Messiah] did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. 12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15**

**For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead?**

By Israel's transgression, what came to the Gentiles (v. 11)?

Why did this salvation come to the Gentiles (v.11b)?

What could this jealousy have done for Paul's fellow countrymen, the Jews (vv. 14 and 15)?

This salvation that came to the Gentiles was to move Israel to jealousy, and if Israel had gotten jealous and repented (doing exactly what they should have done when directed so by John the Baptist and then Jesus), then they would have been *saved* (v. 14) and received *life* (v. 15). Salvation and life *in this context* has to do with the nation of Israel achieving their purpose for creation and getting back into fellowship with God.

If Israel as a whole had repented at the urging of Christ's messengers, *even after killing the Christ*, they would have been accepted – *delivered, saved* – in exact accordance with the words God had already spoken (cf. Lev. 26:40-42). Paul delivers a lengthy discourse to the men of Israel in an attempt to get them to repent and believe in the message they had rejected –

**Acts 13:16-39**

**16 And Paul stood up, and motioning with his hand, he said, "Men of Israel, and you who fear God, listen: 17 the God of this people Israel chose our fathers, and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. 18 And for a period of about forty years He put up with them in the wilderness. 19 And when He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance--all of which took about four hundred and fifty years. 20 And after these things He gave them judges until Samuel the prophet."**

To whom is Paul speaking (v.16)?

Would these be men with the capacity for spiritual understanding?

The issues that Paul was dealing with had nothing to do with the salvation which they already possessed. Therefore, do the issues being dealt with regarding Israel's repentance have anything to do with *forever and ever* (our concept of eternity)?

Notice that Paul's emphasis is on their forefathers' deliverance out of slavery in Egypt for the purpose of their placement in the land as an inheritance – *the very reason they were redeemed in the first place*.

Continuing –

**21 “And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, ‘I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.’ 23 From the offspring of this man, according to promise, God has brought to Israel a Savior, Jesus, 24 after John had proclaimed before His coming a baptism of repentance to all the people of Israel.”**

Paul is now specifically focusing on the removal of the first king of Israel, Saul, and the establishment of the second king, David. He then transitions directly to Jesus, whom he calls Israel’s Savior (v. 23). What is the promise he refers to in v. 23 and how does it connect with Israel needing a Savior?

Continuing with Paul’s speech in Acts chapter thirteen –

**25 "And while John was completing his course, he kept saying, 'What do you suppose that I am? I am not He. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.' 26 Brethren, sons of Abraham's family, and those among you who fear God, to us the word of this salvation is sent out. 27 For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him. 28 And though they found no ground for putting Him to death, they asked Pilate that He be executed. 29 And when they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb.**

**30 But God raised Him from the dead; 31 and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people. 32 And we preach to you the good news of the promise made to the fathers, 33 that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'THOU ART MY SON; TODAY I HAVE BEGOTTEN THEE.' 34 And as for the fact that He raised Him up from the dead, no more to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.' 35 Therefore He also says in another Psalm, 'THOU WILT NOT ALLOW THY HOLY ONE TO UNDERGO DECAY.' 36 For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay; 37 but He whom God raised did not undergo decay.**

**38 Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, 39 and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.**

Paul's speech to the nation of Israel is in exact keeping with God's intended purpose for Israel from the beginning. What does Paul say in v. 26?

Since this is being addressed to the "sons of Abraham's family," what exactly is "the word of this salvation" that is being sent out?

Paul states that this "good news" (v. 32) of the promise made to the fathers, the "word of this salvation," is being sent out and preached to the nation of Israel so that they would recognize that this Jesus *they killed* was the One that they were waiting for. This Jesus was raised from the dead; this Jesus appeared to many over a period of many days, and these people are now His witnesses concerning His resurrection. This Jesus was the fulfillment of the promises made to David; this Jesus was the One who would deliver them, save them, and set them up as the head of the nations, with God *in the flesh* as their King, as was promised to their forefathers.

Stephen made the same plea to the Nation in Acts chapter seven, as did Peter in Acts chapter three.

In v. 38 Paul sums it up in much the same way as did John the Baptist: forgiveness of sins is available through Jesus the Christ. What does Paul say in v. 39?

Paul clearly states that those who would believe that Jesus was *who He said He was* would be freed – *delivered, saved, given life*. He goes on to say that this type of freedom having to do with the "good news" of the promise made to the fathers (v. 32)," and the "holy and sure blessings of David (v. 34)" was *unable* to be realized through the Law of Moses (v. 39). Hence the coming of the Promised One, God Himself, who was (and still is) the fulfillment of, and not the abolishment of, the Law and the Prophets (cf. Matt 5:17).

But Israel again continued to reject the message which was given to them from the many witnesses and messengers within the Book of Acts. The message to the nation of Israel regarding their repenting was silenced with their complete and total rejection as a whole, which occurred sometime just before the year 70 A.D. As Paul clearly states it –

**Acts 28:27-29**

**27 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD**

**HEAL THEM.'" 28 "Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen."**

**29 And when he had spoken these words, the Jews departed, having a great dispute among themselves.**

The salvation of God was now going to the Gentiles; Israel had been set aside because of the hardness of their hearts. And as a result, we know historically that God did not “save” Israel but instead handed them over to their enemies in a horrific – and *seemingly* final – manner when Jerusalem and the Temple were destroyed in 70 A.D. (But Israel’s story is not over!)

We’re going to end right here. Next week we will pick up at this point and continue to look at exactly what “this salvation” is that has been sent to the Gentiles.

See you next week.



## 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*.<sup>14</sup> This brings to mind another verse, one we looked at in Lesson Two –

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<sup>14</sup> 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](http://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.

## Lesson Seven – Heaven vs. Hell

*Day One – Heaven is God's Domain*

*Day Two – The Heavenly Calling*

*Day Three – Gehenna*

*Day Four – Sheol/Hades*

*Day Five – The Abyss and the Lake of Fire*

We have spent many weeks studying the fundamental building blocks of Christian doctrine: time and eternity, life and death, salvation and destruction. While we have just begun to touch the surface of these subjects, these subjects are indeed at the very heart of our Christian faith. I again encourage you to be diligent in searching the Scriptures to make sure that your foundations are in place, so that when you continue your studies you will be building *truth* upon *truth*. Only then can you truly stand firm. For as David wrote –

### **Psalm 11:3**

**If the foundations be destroyed, what can the righteous do?**

This week we will explore what is perhaps the most crucial, yet basic concept of all Christianity – the understanding of the dwelling places for man when he/she leaves this earth, either by the passing of the physical body or the future intervention by the Lord Himself. The most common Christian belief is that Heaven is the place where all Christians will immediately go, that Heaven is currently the residence of God on His throne, with Jesus at His right hand. Moreover, most believe that when each and every Christian physically passes on, their spirit and/or soul (for there are varying degrees of belief concerning how many parts there are to man) go to Heaven to be with Jesus and God, thus beginning *eternity* for each individual Christian.

Additionally, most Christians believe that the opposing dwelling place of Heaven is Hell, and when all *non*-Christians physically pass on from this earth, their spirit/soul ends up in Hell, where (most believe) Satan dwells.

Again the question we should be asking is, *Is this scriptural?*

To begin this week's study we must again review. Please do not tire of this step! We must build upon what we have already learned. So far we have learned about the construct of time as it pertains to *this age*;

an age that will last 6,000 years. We learned that Satan is currently the god and ruler of this age, and he rules the earth from the heavens with his fallen angels. This, however, is all occurring within God's Supreme Rule as nothing happens outside of His Sovereignty. We also learned that there is an age that is coming. This coming age will follow directly after this present age and will last 1,000 years; this coming age is the coming kingdom of the Lord Jesus Christ. This coming age is also known as the Seventh Day, the Day of the Lord. The fullness of "time" is seen in the construct of 7,000 years as set forth in the beginning pages of Scripture in the account of God's restorative work of the heavens and the earth; He takes 6 days of work to bring about restoration for His fallen creation, followed by a 7<sup>th</sup> day of rest. *This is the way God structured His Word in order to represent His ways of restoration.* Therefore, as we study all fundamental doctrines of Christianity we must see how everything fits within this structure.

The concept of life and death, as seen within this structure, is simple. Man consists of three parts – spirit, soul, and body. When man is born he is born *dead* (death simply means *separation*). All three parts of man are separated from God due to the one transgression of Adam that was then passed on to all mankind (save One – Jesus the Christ). Man therefore needs *life* for all three parts; he needs to be *saved from death*. Since man is in this fallen state during this age, he is currently not achieving his created purpose, which is to rule. *Man needs life* (fellowship with God) *and salvation in order to rule*. This process will take six "days," or six 1,000-year periods, culminating in a final Day of Rest. (These seven days end just prior to the beginning of the ages of eternity.)

Man first receives spiritual life through faith in God's provision of a substitutionary sacrifice of death and shed blood. The ultimate, perfect sacrifice is Jesus Christ. This initial giving of life pertains to man's spirit, and once given *it remains throughout all the ages to come*. Subsequent to receiving spiritual life, man must then choose to forfeit his soul/life in this age in order to receive his soul/life in the age to come (which is viewed as *a reward*). He must also, during his Christian life, receive the provision given for the cleansing and forgiving of sins, which is the shed blood of Christ currently on the Mercy Seat in the heavens, where Jesus is acting as High Priest and ministering on behalf of His people. If the Christian practices this life of faithful obedience, *by following the Spirit and allowing God to restore him*, he will be justified at the Judgment Seat of Christ and receive the salvation of his soul. Along with the salvation of his soul he will receive the salvation/redemption of his body – a body that will be covered in glory as is needed to fully be in the image and likeness of God. This subsequent life and salvation pertains to the kingdom age and is given as a reward for working out your salvation (i.e. *overcoming*). Life and salvation pertaining to the kingdom age is a separate process from the life and salvation that pertains to the ages of eternity future.

Many saved individuals *will not* receive the salvation of their soul and corresponding body of glory and *will not* rule during the coming age, the Seventh Day. However, this person *still has life that pertains to the spirit* – presently, and for all the ages to come (eternity future).

At the end of the 7,000 years of time, we see the institution of a new heavens and a new earth wherein time *as we know it* ceases. The throne of God combines with the throne of the Lamb and we see God's dwelling place switch from the upper recesses of the north *to the new earth* (cf. I Cor. 15:23-25; Rev. 21:1-5). From that point onward we are given but a glimpse in the Scriptures as to what will transpire, that saved mankind will rule with the Godhead throughout the entire universe, throughout the ages of ages.

As we are learning, the focus of the Scriptures is on the Seven Days.

So let's begin!

## Day One – Heaven is God’s Domain

Please pray before you begin to study today. As we near the home stretch it is important that you stay alert and diligent, not only in your studies but also in your prayers. It would be good to continue to pray for wisdom and understanding.

As we have done with the other Lessons, let’s start building a picture, *line upon line, one piece at a time*. First, we will need to understand the current administration of God, as well as the physical (invisible and visible) structure of the heavens and the earth.

Let’s take a look at some Scriptures that will help us view this more accurately. You’ll remember that we just looked at these passages in Day Two of Lesson Six –

**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.**

All things were created by Jesus and *for Jesus*. But due to Satan’s sin, and due to man’s subsequent sin, certain positions of authority *fell into ruin* (you’ll recall this from Lesson Two), and therefore have need of reconciliation. The blood that was shed at the cross made reconciliation of *all* these things possible. What things are mentioned in v. 16? And where are these things located (vv. 16 and 20)?

The focus of reconciliation is on the *invisible* and *visible* positions of authority in the heavens and on the earth. We have already learned that there are dark and wicked forces in the heavens, ruling over the earth (Satan and his angels), but we also know that God is in “Heaven” ruling over everything –

**Matthew 5:34-35**

**34 "But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet...**

What/Where is the throne of God?

This next verse will help put another piece in place –

**II Corinthians 12:2-5**

**I know a man in Christ who fourteen years ago – whether in the body I do not know, or out of the body I do not know, God knows – such a man was caught up to the third heaven. 3**

**And I know how such a man--whether in the body or apart from the body I do not know, God knows – 4 was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak. 5 On behalf of such a man will I boast; but on my own behalf I will not boast, except in regard to my weaknesses.**

In this letter written by Paul he is referencing *himself* when he says he knows “a man” who was caught up to the *third* heaven and heard “inexpressible words” that he “is not permitted to speak.” Paul is somewhat “boasting” (v. 5) of this vision/experience because the Church at Corinth was exhibiting a passive interest in his obvious authority from the Lord. In other words, Paul is telling the Church that he actually went up to “the third heaven” and heard from God Himself.

So we can actually see that God resides in the *third* heaven, and Satan and his angels currently reside in *the* heavens (this would be referencing the invisible positions of authority). But the word “heavens” is used in another sense as well, in relation to something visible –

**Genesis 1:20**

**Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."**

The problem with our current understanding of heaven lies in the fact that we have somehow limited the word to just *one* place, that being the proper noun, *Heaven*. But Scripture doesn't use the word so narrowly. The word “heaven” is used in many different ways, with its definition determined by its context. Unfortunately, if you were to look up the word “heaven” in the Strong's lexicon, you would find some misleading information (much in the same way as the word “eternal”). Again, the definitions are *man-made* definitions; the definitions are *not* inspired. Sometimes they are scripturally accurate, sometimes they aren't. Therefore it is crucial to set context of scriptural passages wherein these types of words are used.

Here are just a few additional verses to help in our understanding. Read the following verses and then take a look at the chart that follows on the next page.

**Psalms 103:19**

**The LORD has established His throne in the heavens; and His sovereignty rules over all.**

**Isaiah 14:13-14**

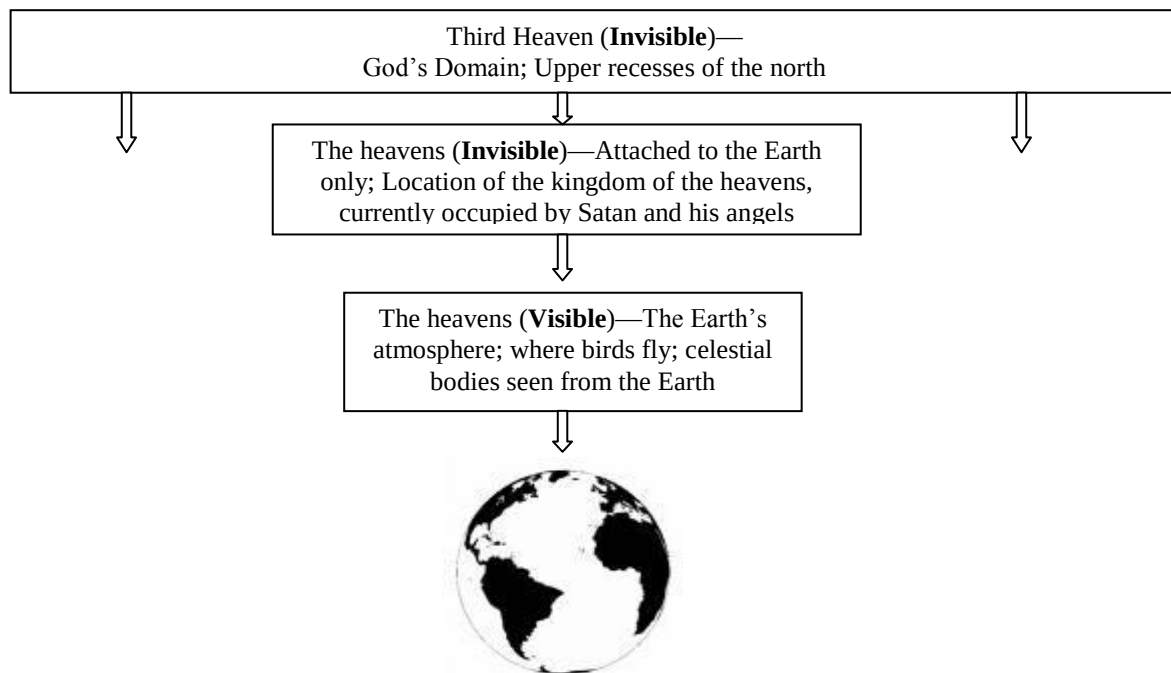
**13"But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north. 14 'I will ascend above the heights of the clouds; I will make myself like the Most High.'"**

**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.**

**Psalms 8:3**

**When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained...**



Psalms 103:19, II Corinthians 12:2, and Isaiah 14:13 correspond with the top box of the chart; Ephesians 6:12 with the middle box of the chart; Genesis 1:20b and Psalms 8:3 with the bottom box. All of this is seen in relation to *above* the earth (ground).

(Please make sure you understand this before continuing with this Lesson.)

Let’s now take a closer look at the structure of the *administration* of the heavens and the earth within God’s universal kingdom. Remember, just as the Scriptures are focused around a Seven-Day structure of *time* as it pertains to man, so are the Scriptures focused on the *places* which concern mankind – the earth and the heavens immediately surrounding it.

Let’s take a look at the following passages from the Book of Daniel –

**Daniel 10:1-21**

**1** In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and one of great conflict, but he understood the message and had an understanding of the vision. **2** In those days I, Daniel, had been mourning for three entire weeks. **3** I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all, until the entire three weeks were completed.

How long does this say that Daniel mourned?

Continuing –

**4** And on the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris, **5** I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz. **6** His body also was like

**beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.**

Describe the “man” that Daniel encounters.

Continuing –

**7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves. 8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deadly pallor, and I retained no strength. 9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground. 10 Then behold, a hand touched me and set me trembling on my hands and knees. 11 And he said to me, “O Daniel, man of high esteem, understand the words that I am about to tell you.” And when he had spoken this word to me, I stood up trembling.**

**12 Then he said to me, “Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words.**

Why did this “man” come?

From where did he come? (This is not directly stated, but inferred.)

Continuing –

**13 But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. 14 Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future.”**

Again referencing v. 2, how long did Daniel mourn? And according to v. 13, how long was this “man” delayed from coming to Daniel?

Who was withstanding him and whom had he been “left there with”?

Who came to help him?

What is Michael called?

It is important to note that the words “prince” and “king” indicate *positions of authority*. Therefore, context dictates whether what is being spoken of is a man or an angel (e.g. Satan is called the “king” of Tyre in Ezek. 28:12, and the “prince” of the power of the air in Eph. 2:2).

Continuing in Daniel chapter 10 –

**15 And when he had spoken to me according to these words, I turned my face toward the ground and became speechless. 16 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke, and said to him who was standing before me, “O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. 17 For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me.” 18 Then this one with human appearance touched me again and strengthened me. 19 And he said, “O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!” Now as soon as he spoke to me, I received strength and said, “May my lord speak, for you have strengthened me.”**

**20 Then he said, “Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. 21 However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince.”**

Verse 20 states that the man/messenger will “return to fight against the prince of Persia.” To where will he return?

What are the forces being referred to in v.21?

Who is the only one standing firmly with this “man” against these forces?

The messenger, with help from Michael the Archangel and Guardian of Israel (cf. Dan. 12:1; Jude 1:9), was fighting with the prince of Persia and the kings of Persia in the *heavenly realm*. Meanwhile Cyrus, the earthly king of Persia, was ruling a rather large and powerful kingdom of Persia (which was actually a dual kingdom, the Medo-Persian kingdom, but Persia was the stronger of the two at this point). In v. 20 the messenger states that “the prince of Greece is about to come,” and historically we know that Greece became the next world power, under the leadership of Alexander the Great, after conquering the Persians and the Medes.

So we see that there are angels waging war with other angels in the invisible *heavenly realm*. Their titles, “prince of Persia,” “prince of Greece,” and “kings of Persia” historically coincide with the earthly kingdoms in power. Satan is the leader of them all; his angels are directly under his authority. And this rule governs *in* and *from* the heavens above the earth, *over* and *on* the earth. However, remember that Satan’s rule does not and cannot take place outside the sovereign control of the Almighty God.

We can see this succinctly stated in the following passage from Daniel –

**Daniel 4:24-26**

**“...24 this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king [Nebuchadnezzar]: 25 that you be driven away from mankind, and your dwelling place be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind, and bestows it on whomever He wishes. 26 And in that it was commanded to leave the stump with the roots of the tree, your kingdom will be assured to you after you recognize that it is Heaven that rules [Lit., *the heavens* do rule]...”**

What does the second half of v. 25 say about the Most High?

What is said at the end of v. 26?

God is the ruler of the realm of mankind but *He bestows this rulership on whomever He wishes*. Also, “the heavens do rule.” This shows us a picture of rulership emanating *downward* through a hierarchy of rulers whom God chooses, from the third heaven where God dwells to the heavenly realm where the angels dwell, down to the earth where man and beast dwell. And as we glimpsed through Daniel’s experience, there is a battle going on in the heavenlies between the fallen, rebellious angels under Satan’s rule and those angels still faithful to God’s bidding, having as its focus God’s redeemed people who are striving after the kingdom. And though it is invisible to us, we should nonetheless believe that it is as real as anything we can physically touch and encounter.

This idea we’ve been taught about “Heaven” is not so simple, is it?

See you tomorrow.

## Day Two – The Heavenly Calling

As we begin to study today please pray carefully for understanding regarding the things that you are learning. It's no small matter that we have encountered such confusion regarding the terms *heaven* and *hell*, for the enemy of our soul would much rather have us stay confused and deceived rather than understand our true calling –

**Hebrews 3:1**

**Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession.**

Just as Israel had an earthly calling immediately subsequent to being redeemed out of slavery, so the Church, the holy brethren, has a *heavenly calling*. Just as Israel, this is a calling *beyond* our initial salvation/justification. Since we have seen that the term “heavens” refers to several different domains, exactly which of the three heavens would our “heavenly calling” be referring to?

I hope that you answered “the invisible heavens, where Satan and his angels currently dwell” (or words to that effect)! The implications contained within that phrase should be getting clearer and clearer to you at this point, and because it is so crucial to understand exactly what our heavenly calling is, we will be spending the rest of today's study time reviewing this term. Let's begin by answering a few (easy!) questions –

What is man's created purpose?

What will man be ruling over?

Who is currently ruling that domain?

What Day does Scripture focus on?

What will be occurring during this Day?

Does this have anything to do with forever and ever?

Since man cannot take part in this in his currently incomplete state, what needs to occur concerning all three parts of man's being? (Answer this question by using some of the terminology we have been studying the past few weeks.)

Scripture teaches us that Satan is currently ruling over this earth from the heavenly realm. Scripture also teaches us that he will *not* be ruling during the coming Seventh Day because his throne, which is *in the heavens*, will be taken from him by the rightful King, Jesus the Christ. This change of power (so to speak) will transpire immediately prior to the Seventh Day (after the six days of work has been accomplished). Jesus will not be ruling alone that Seventh Day for He will have a host of co-heirs ruling with Him *in the heavens* – those who have received the salvation of the soul (*life in the age to come*) by making the proper choices during *this* life, *this* present age. It will be those of the Church who have carried their own cross, died to their flesh, lost their soul *now* who will receive life, salvation, and rulership in the age to come.

*It is the clear teaching of Scripture that not every member of the body of Christ will take part in that coming age.* And even though that may be very hard for some of us to hear, it is true nonetheless. As we have studied, life and salvation are an individual's choice. Here is just a sampling of what the Scriptures teach –

**Matthew 7:21-23**

**"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. 22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'"**

**Ephesians 5:5**

**For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.**

**Revelation 2:26-27**

**26 And he who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27 AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father...**

**Revelation 3:19-21**

**19 Those whom I love, I reprove and discipline; be zealous therefore, and repent. 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.**

**1Corinthians 6:9-10**

**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.**

Generally, what do these passages say about the coming kingdom?

In particular, what does 1 Corinthians 6:9-10 say about the kingdom of God?

Did you notice the key term “inherit”? This may bring to mind a verse that we studied a few weeks back that gave us a treasure of information –

**Matthew 19:29**

**And everyone who has left houses or brothers or sisters or father or mothers or children or farms for My name’s sake, shall receive many times as much, and shall inherit eternal [age-lasting] life.**

This verse is found after the interchange between Jesus and the man we know of as the rich, young ruler, when Jesus’ disciples questioned Him concerning the dialogue. We studied this on Day Five of Lesson Two and found some very important synonymous terms throughout the passage. Please go back to that section now and review what you learned from that day. We will then finish today’s study time by tying all of these terms together so that we can be absolutely sure that we know exactly what Scripture is talking about in reference to our *heavenly calling*. Please do that reading now.

Okay, now that you’ve refreshed your memory of that section of Scripture, let’s review some of the key phrases. Receiving eternal (age-lasting) life, entering into life, being perfect/complete, entering the kingdom of heaven/God, being saved (*future tense*) and receiving a reward concerning rulership are all used interchangeably. Add in the last verse we just looked at and we’ll see that *inheriting* eternal (age-lasting) life is synonymous as well. Let’s make some more comparisons –

**Colossians 3:24**

**...knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.**

What is the reward?

And –

**Matthew 5:12**

**"Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you."**

Where is the reward?

And –

**1Peter 1:4**

**...to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,**

What does Peter say is in heaven for us?

And –

**Ephesians 5:5**

**For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.**

Where is the inheritance (i.e. *the reward*, which is reserved in heaven)?

And –

**Luke 18:18**

**And a certain ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal [Lit. age-lasting] life?"**

**I Corinthians 6:10**

**...nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God.**

What do we *inherit*?

And –

**Revelation 22:12**

**"Behold, I [Jesus] am coming quickly, and My reward is with Me, to render to every man according to what he has done."**

When, and with Whom, is this reward coming?

What is the reward "according to"?

When does Jesus set up His kingdom?

Do you see how all of this is tied together? It is all pointing to, talking about, referencing, and focusing on *the coming Seventh Day in which all of these things will be realized.*

So in closing, what "heaven" should we Christians be focused on? What is our heavenly calling?

See you tomorrow.

## Day Three – Gehenna

Now that we have clearly seen that *not all Christians* will receive the inheritance in the coming kingdom of Christ on that Seventh Day, we must of necessity ask the question regarding the fate of the Christian who *does not* enter into life in the age to come. If during that Seventh Day the *overcoming* (i.e. the faithfully obedient) Christians will be ruling from the heavens, then what happens to the *non-overcoming* Christian during that time?

At this point I would like to make something abundantly clear. We serve a God of mercy and compassion. We belong to a Father who loves us mightily and loves us in a way that is beyond human comprehension; He provides for us ample abundance and blessing, everything that is necessary to be victorious. Our Father loves us so much that He sent His Son to the earth in a body of flesh, died in a most horrific way, and in a real sense, *He shed His own blood* in order to bring salvation and life and forgiveness to us – His creation.

We also serve a God of justice. We serve a God of perfection and righteousness in Whom there is no flaw, no sin, no deviance, no lies, *no evil whatsoever*. God will achieve that which He has set out to do and He will do it perfectly. He will not fail. We serve a God of omniscience, omnipotence, and omnipresence. Everything He does and says and wills and plans is perfect.

Having said that, we may very well not like what we read in the Scriptures sometimes. We may find ourselves full of fear concerning what we read in the Scriptures sometimes. *That's okay*. But when that happens, remember that God will not fail in what He has set out to do, nor will He abandon us or leave us. Should we stray from the course and find ourselves in a place of disobedience or unrepentance, it is *we* who have left God. He has not left us. And not only has He seen fit to give us everything that we would need for life and godliness (II Pet. 1:3), He saw fit to warn us of the consequences regarding our choices – both good and bad (cf. Lev. 26; Deut. 28). So if we at any time decide that God's way is too hard or too narrow, we must remember that it is not our plans that God needs to fit into – we must fit into His.

So now, as we take a look at what Jesus said during His earthly ministry regarding entrance into the kingdom of heaven, we must take His words personally and individually. Jesus spoke to His own people, those with spiritual eyes and ears and He spoke Truth. Unfortunately, those who should have heard and should have heeded chose not to. We, Church, are in that same position now, with spiritual eyes and ears, with the capacity to hear Truth. Let us please hear.

Most Christians believe that “Hell” is the final destination for all of the unsaved people throughout time, and that it is also the final dwelling place for Satan and his angels. *It is not*. Hell, as we will see throughout the remainder of this study, is a word that the English translators have used (most indiscriminately) to translate more than three *different* Greek and Hebrew words throughout the Scriptures. These transliterated words are *Gehenna*, *Hades*, *Sheol*, *Tartarus*, and sometimes *the Lake of Fire* (although not all translators use the word “hell” for all of these terms). It is absolutely necessary to set context each time one of these terms is used.

Let's take a look at what Jesus spoke during His earthly ministry –

**Matthew 18:9**

(Jesus speaking) "**And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery hell** [Lit., *Gehenna*, 1067].

What are the two scenarios that Jesus is contrasting?

This same conversation is recorded in a slightly different way in the Gospel of Mark –

**Mark 9:47**

(Jesus speaking) "**And if your eye causes you to stumble, cast it out; it is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell** [Lit., *Gehenna*, 1067].

Again we see a contrast. What are the two alternate scenarios presented here?

The word “hell” in these verses is the Greek word *Gehenna*, Strong’s #1067. Look up the definition in the Lexicon located in your Appendix and write it down below.

Do you see a discrepancy here? The Strong’s definition has defined *Gehenna* as the place of *everlasting* punishment. But notice that Jesus used the term *Gehenna* in contrast with entering life/entering the kingdom, which we know is realized on that Seventh Day and not eternity. The kingdom of Christ lasts 1,000 years, still within time as we know it. So then, is *Gehenna* everlasting? Or is it age-lasting?

Let’s look at this a bit further by paying particular attention to what Jesus said specifically to the Pharisees and scribes of the nation of Israel. The scribes and Pharisees were the leaders of the people, the very ones who were in the position to teach God’s people all things concerning the Word of God and obedience to it. They were to teach truth, not only by the Word but by their actions as well. It is a clear rebuke by Jesus that they were not doing what they were supposed to do as shepherds of God’s people; in fact, they were doing quite the opposite. Let’s read what He said to them –

**Matthew 23:13, 15**

**13 "But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in."**

**15 "Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell [*Gehenna*] as yourselves."**

According to v. 13, what were the scribes and Pharisees shutting off from men?

Were they, the leaders, going to go in?

Because of the leaders’ actions, were those *who were to enter the kingdom* going to go in?

And because of them shutting off the kingdom of heaven from the men of Israel (as well as the proselytes, who were converts to Judaism) who were entering, what does Jesus call both the leaders and the followers (v. 15b)?

We can see from the Scriptures that the *picture* of being “cast into *Gehenna*” is contextually used in juxtaposition to entering the kingdom of heaven. *Both scenarios* are set within the context of the offer of the kingdom of the heavens; on the one hand we see a person who overcomes *entering into life*, and on the other hand we see the one who is disobedient *being “cast in *Gehenna*.”*

Another interesting detail concerning Gehenna is given in the following verse –

**Matthew 10:28**

[Jesus speaking] **And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy [622] both soul and body in hell [Gehenna, 1067].**

According to this verse, what two parts of man can be destroyed by God in Gehenna?

Which part of man is noticeably absent here? Why do you think that would be?

Remember that the word “destroyed” does not mean to cause something to cease to exist. We studied this word in Day Four of Lesson Six. If necessary, please review that section now in order to refresh your memory concerning the definition of destroy.

Implicit in Jesus’ statement in Matthew 10:28 is that the spirit of man *will not be cast into Gehenna*, nor will it be destroyed. In perfect keeping with what we have learned regarding the justification of man’s spirit, and the life imparted to the spirit upon initial faith, we see that the spirit is once and forever more given life and fellowship with God unto the ages. BUT, should such a person find that they did not receive life and salvation for the age to come – that which pertains to the soul and body – such a one would find themselves, soul and body, cast away from, *separated from*, God for a thousand years and *separated within themselves* (spirit vs. soul and body).

Now before we go any further as to *the location* of Gehenna, we’ll need to remember to see something quite particular to the word’s usage. While the Strong’s definition was inaccurate in the general definition of Gehenna, it is accurate in its description of Gehenna as being the same place as the Valley of the son of Hinnom, a particular city described in the Hebrew texts of the Old Testament. A description of this place is found in the following verses –

**II Chronicles 28:3**

**Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.**

**Jeremiah 7:31**

**And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.**

What particular aspect of this city is prominent in these verses?

The Valley of Hinnom was a *garbage dump*, located just to the south of the city of Jerusalem. And because it was a garbage dump, it was continuously *on fire* in order to consume all of the garbage. In other words,

the image presented is that Gehenna (a.k.a. the Valley of Hinnom) was a *fiery place* located *outside of the city*. It is *this particular place* that Jesus is using **as a figure of speech, for an example**, in His accounts as He speaks about the alternative to entering the kingdom of heaven.

And since this description of Gehenna is given only briefly, as an example, we are left with only a couple of details concerning it. Gehenna is fiery; Gehenna is outside of the city; and Gehenna is unpleasant. And implicit in our understanding concerning it, *so much so* that it almost doesn't need to be said, is that we should seek to avert being cast there for the duration of one thousand years. Instead we should focus on that which God expects us to focus, and that is –

**Matthew 6:33**

**But seek first His kingdom and His righteousness...**

**II Peter 1:3**

**...seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.**

See you tomorrow.

## Day Four—Sheol/Hades

So far we have seen that the *overcoming* Christian inherits the kingdom of the heavens on the Seventh Day. The *non-overcoming* Christian is figuratively pictured as being *cast in Gehenna* on that same Day. Remember that this pertains to the Seventh Day **only**.<sup>15</sup>

Since we have been dealing with individuals who have received initial justification/salvation of the spirit, we need to ask some necessary questions. If I die *today*, being a Christian with a redeemed spirit, where do I go? If the salvation of the soul and body remains to be determined at the Judgment Seat of Christ, and this particular Judgment takes place just prior to the Seventh Day, where do *I* go when my body dies? My body clearly goes into the ground, so where do my spirit and soul go? Any thoughts before we find the answer?

Remember Lesson One, Day Five when we studied about the events subsequent to Jesus' death on the cross? Review pages 20 and 21 of that Lesson now, and then fill in the blanks below.

Jesus' body went into the \_\_\_\_\_. His spirit went to \_\_\_\_\_. His soul went into \_\_\_\_\_.

---

<sup>15</sup> Remember, when the Seventh Day ends, a new age of endless ages begins. And when the Seventh Day ends and time *as we know it* ceases, the dwelling place of God will be with men, *on the new earth*, as His throne and the Lamb's throne become one (cf. I Cor. 15:24-25). 5). The New Jerusalem will descend from the heavens to the new earth (cf. Rev. 21), and at this point, *because man was created to rule and God's plans are perfect*, all of *saved* mankind will indeed rule with God unto all the ages beyond.

This threefold separation continued until Jesus' soul and Jesus' spirit re-entered Jesus' body at the time He was raised from the dead. So what do you think happens to Christians when our bodies die?

Two words sometimes translated as "hell" are *Hades* (Greek) and *Sheol* (Hebrew), and both refer to the same place. This place being spoken of is *not* hell as most people understand the term, which is to say a fiery pit where Satan and his fallen angels are cast, as well as all lost individuals. It is not a place of punishment nor is it a place of eternal judgment. It is much more benign and Scripture describes it as such. (We saw that Jesus' soul went into Hades upon His death [cf. Acts 2:30-31]. Obviously if Jesus' soul went there, and stayed there for the interim of the three days, Hades is not an evil place of punishment.)

Hades/Sheol is simply the place of departed *souls* – souls that no longer have a body to dwell in. A "holding place," if you will, for souls awaiting judgment. Let's view some Scriptures that talk about it –

**Genesis 37:35**

[Isaac's son Jacob speaking] **Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol [07585] in mourning for my son." So his father wept for him.**

**Job 7:9**

[Job speaking of physical death] **When a cloud vanishes, it is gone, so he who goes down to Sheol [07585] does not come up.**

**Matthew 11:23**

**And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades [86]; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.**

In what direction is Sheol (Greek *Hades*)?

Let's take a look at how Sheol is used in context –

**Psalms 116:1-5**

**1 I love the LORD, because He hears My voice and my supplications. 2 Because He has inclined His ear to me, therefore I shall call upon Him as long as I live. 3 The cords of death encompassed me, and the terrors of Sheol came upon me; I found distress and sorrow. 4 Then I called upon the name of the LORD: "O LORD, I beseech Thee, save my life!"**

**Psalms 18:1-6**

**1 (For the choir director. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said,)**

**"I love Thee, O LORD, my strength." 2 The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge; my shield and the horn of my salvation, my stronghold. 3 I call upon the LORD, who is worthy to be praised, and I am saved from my enemies.**

**4 The cords of death encompassed me, and the torrents of ungodliness terrified me. 5 The cords of Sheol surrounded me; the snares of death confronted me. 6 In my distress I called upon the LORD, and cried to my God for help; He heard my voice out of His temple, and my cry for help before Him came into His ears.**

Rewrite Psalm 18, vv. 4-6.

David is clearly presenting a contrast in these two Scripture passages, through which we can see a definition emerge. Sheol is used in relation to death *in a physical sense*, contrasted with the saving of the physical life. David is talking about his fears of actual, physical death from the hands of Saul and he cried to the Lord for deliverance from that. As David praises the Lord for being saved from his enemies, he talks about the fear of the grave – *the fear of Sheol*. Sheol is viewed in an almost synonymous way as death. Sheol is the place of the dead, with no distinction made between saved and unsaved within the Word itself.

Let's take a look at what Paul says in the following passage –

**I Corinthians 15:12-14**

**12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain.**

What is the topic that Paul is speaking about to the Church at Corinth (v. 13)?

This resurrection of the dead that Paul is speaking about is the simple fact concerning those who once existed in a physical body on this earth – those who then physically died – coming back to life in the same physical body. In other words, man does not cease to exist. And according to Paul, Christ is our example of this.

Continuing in I Corinthians –

**15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied. 20 But now Christ has been raised from the dead, the first fruits of those who are asleep.**

According to vv. 17 and 18, if Christ hasn't been raised, then what has happened to those who have already "fallen asleep" (died)?

And since Christ was raised from the dead, have any of those who have fallen asleep perished?

What does v. 20 imply will happen to those who have fallen asleep?

Continuing further on in I Corinthians 15 –

**...50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 For this perishable must put on the imperishable, and this mortal must put on immortality.**

Within the topic of the resurrection of the dead, what is Paul's specific focus (v. 50)?

Continuing—

**54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. 55 "O DEATH [2288], WHERE IS YOUR VICTORY? O DEATH [86, Hades], WHERE IS YOUR STING?" 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.**

Verse 54 is the climax of the subject that Paul is speaking about. He states that when the perishable (the earthly body) puts on the imperishable (the resurrected body) and the mortal becomes immortal, then the victory Christ won *for us* over *physical* death will come about.

Look up the following words in the Lexicon located in your Appendix and write down the definitions:

1. Death (2288)-

2. Death (86)-

Using the definitions above, rewrite v. 55 in your own words.

Because those who die physically (i.e. “fall asleep”) will be raised up again – their physical, earthly, mortal body will become imperishable and immortal – death and Hades have no more sting or power. Hades, the place that holds the dead, will be defeated.

Other than the use of Sheol/Hades as being the place of the dead, Scripture has very little to say about it. This should not be viewed as unusual, for Scripture has little to say about man’s existence between death and resurrection. Also, Scripture has little to say about what happens to man after the Seventh Day. What we see time and time again is that God’s focus within His Word is on the placement of man in the position of rulership on that Seventh Day. *That is the focus.*

## Day Five—The Abyss and The Lake of Fire

Well, this is it! You made it – good job! This is our last day together and it has been an absolute privilege and blessing to bring you this study. I have no doubt that you have learned much, but I am also quite sure that you have more questions that have not been answered. That is precisely what should happen and I encourage you to continue your studies and be diligent in your searching and praying.

Today we will be taking a brief look at the “abyss” and the “lake of fire.”<sup>16</sup> The Lake of Fire is probably most in line with Christianity’s idea of hell, though interestingly enough you won’t find it translated into that English word in any of the English Bibles.

Let’s begin by looking at events that will occur during the last days of this age –

### **Revelation 19:20**

**And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone.**

This verse from the Book of Revelation is speaking about the beast (who is Antichrist) and the false prophet who performs signs in the Antichrist’s presence in order to deceive the nations (particularly the nation of Israel). The beast and his prophet are prominent characters during this time yet future, a time we know of as the Tribulation, which is the seven-year period immediately preceding the return of Christ to the earth and the establishment of His kingdom.

Context leading up to Revelation 19:20 shows the return of Christ to the earth in order to bring swift judgment and recompense to those who remain. He returns in victory having wrested the throne and crowns from the devil and his angels, and in this verse we are witnessing His judgment to His primary opponents, preceding the establishment of His Millennial Kingdom.

Where are the beast and the false prophet thrown?

---

<sup>16</sup> There is one other Greek word that is translated into “hell” in English, and that is *Tartarus*. It is only mentioned once in the Scriptures and we will not be studying it together this week. I have attached some information on the subject in the Appendix that is quite useful and I encourage you to find some time to read it.

How is the Lake of Fire described?

There are another couple of details to view in Chapter twenty of the Book of Revelation, but again we need to see the timing presented therein. After the beast and false prophet are thrown into the Lake of Fire, Jesus then turns His attention to Satan –

**Revelation 20:1**

**1 And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.**

Where is Satan thrown, and for how long?

Notice that Satan will be released from *the abyss* at the end of the thousand years. The abyss is neither Sheol/Hades nor Gehenna nor the Lake of Fire. It is mentioned in a few other places, but not much information is given concerning it, other than who it will hold and its general location –

**Romans 10:6-7**

**But the righteousness based on faith speaks thus, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), 7 or 'WHO WILL DESCEND INTO THE ABYSS [12]?'"**

Where is the general direction of the abyss (also translated as “bottomless pit”)?

The bottomless pit is a separate and distinct place from the Lake of Fire. It is after the thousand years when Satan is loosed for a little while that he is then dealt with permanently –

**Revelation 20:10**

**And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.**

At this point, who is thrown into the Lake of Fire?

There is a further description given of what will occur in the Lake of Fire. What will happen to the devil, the beast, and the false prophet?

Then a few verses later we read this –

**Revelation 20:14**

**And death and Hades were thrown into the lake of fire.**

What else is thrown into the Lake of Fire (after the thousand years, *check context*)?

There is one other group of people sent into the Lake of Fire, and we see this recorded in the verse that follows the one we just looked at –

**Revelation 20:15**

**And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

But in order to understand who this group is that is being spoken of, we need to jump back a few verses. Read the following passage concerning that time period immediately preceding the establishment of the kingdom when Jesus is determining who will be reigning with Him. This account is describing one group of people who had *not* worshipped Antichrist and/or were beheaded for not following Antichrist, but stayed faithful to Christ. These individuals are resurrected, brought to life, and given a reward of rulership. Then note in particular v. 5.

**Revelations 20:4-5**

**4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshipped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed...**

Rewrite v. 5.

Who are “the rest of the dead”? They are the ones that were *not* resurrected prior to the coming age because they were *in no way eligible* to be judged in relation to that coming age. In other words, this is the group of people that we know of as the *unsaved*, those who never passed out of the death that they were born into. They never received life and salvation in relation to their spirit. And because of this lack of spiritual comprehension they cannot be judged on any works done in faith, for they never possessed any faith to begin with. They cannot be judged in relation to receiving the reward of the kingdom. And because of this, this group of people remains in Hades until after the Seventh Day has ended. After the Seven Days they are then resurrected to stand before the Great White Throne.

**Revelation 20:11-15**

**11 And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is [the book] of life; and the dead were judged from the things which were written in the books, according to their deeds. 13 And the sea gave up the dead which were in it, and**

**death and Hades gave up the dead which were in them; and they were judged, every one [of them] according to their deeds. 14 And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.**

**15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

This group would fall into the category of *not* having their name written in the Book of Life, for they possess no spiritual life – they refused it at every turn. At this Judgment it is made abundantly clear to them what they have refused to receive and Whom they have refused to believe. And at this point when judgment is passed, this group of the spiritually dead is thrown into the Lake of Fire, where Satan and his angels, the beast and the false prophet, and death and Hades reside.

And because of what the future will bring us, because of all the things that we have been studying, it is with utmost seriousness that we must approach the topics of heaven and hell, salvation and destruction, life and death, and time and eternity. We should not be learning these things simply to increase the capacity of knowledge within our minds. We should not be learning these things in order to esteem ourselves above those around us. We need to learn these things in order to *live* these things and have the very thoughts and words of God transform us into the image of His Son. If we can attain to these things then we will no doubt be the light on the hill, the salt of the earth, and the messengers of the good news that God commands us to be. And if we can give an account of the hope that is within us then we may be able to be the vessel that God uses to show life to those who are dead, and life to those who are perishing. And not only that, He can use the implanted word to save our souls (James 1:21).

And if we receive the salvation of our soul in that future day, we will receive the redemption of our body and we will be found complete at the coming of our Lord and Savior, our Judge and King. And if we are found complete, we will hear those magnificent words spoken directly to us, “Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities” (Luke 19:17).

It is a choice. I pray that we make the right one. *Daily.*

Keep studying!

# Appendix

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## Old Testament Lexicon<sup>1</sup>

Information taken from Power Bible CD software available through  
Phil Lindner 1-800-243-7124 or  
www.powerbible.com

### **0430 'elohiym,**

plural of 433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:--angels, X exceeding, God (gods)(-dess, -ly), X (very) great, judges, X mighty.

### **0433. 'elowahh**

probably prolonged (emphat.) from 410; a deity or the Deity:--God, god. See 430.

### **0410. 'el**

shortened from 352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):--God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in "-el."

### **0352. 'ayil**

from the same as 193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree:--mighty (man), lintel, oak, post, ram, tree.

### **01254. bara'**

a primitive root; (absolutely) to create; (qualified) to cut down (a wood), select, feed (as formative processes):-- choose, create (creator), cut down, dispatch, do, make (fat).

### **01961. hayah**

a primitive root (compare 1933); to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary):--beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-)self, require, X use.

### **02416. chay**

from 2421; alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively:--+ age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

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<sup>1</sup> It must be noted that the definitions we read of the Greek and Hebrew words are *man-made* definitions, and thus subject to error. The Strong's definitions are extremely useful tools in the study of Scripture, but should never be used in substitution of God's Word. It is always necessary to study the context of each word within God's Word, and study its usage throughout the Scriptures to get its actual meaning.

**02421. chayah**

a primitive root (compare 2331, 2421); to live, whether literally or figuratively; causatively, to revive:--keep (leave, make) alive, X certainly, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), revive, (X God) save (alive, life, lives), X surely, be whole.

**02421. chayah**

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**03444. y@shuw`ah**

feminine passive participle of 3467; something saved, i.e. (abstractly) deliverance; hence, aid, victory, prosperity:--deliverance, health, help(-ing), salvation, save, saving (health), welfare.

**03467. yasha`**

a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:--X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

**03468. yesha**

Or yeshai {yay'-shah}; from 3467; liberty, deliverance, prosperity:--safety, salvation, saving.

**03467. yasha`**

a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:--X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

**05315. nephesh**

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):--any, appetite, beast, body, breath, creature, X dead(-ly), desire, X (dis-)contented, X fish, ghost, + greedy, he, heart(-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-)self, them (your)-selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

**05314. naphash**

a primitive root; to breathe; passively, to be breathed upon, i.e. (figuratively) refreshed (as if by a current of air):--(be) refresh selves (-ed).

**05337. natsal**

a primitive root; to snatch away, whether in a good or a bad sense:--X at all, defend, deliver (self), escape, X without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, X surely, take (out).

**05397. n@shamah**

from 5395; a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal:--blast, (that) breath(-eth), inspiration, soul, spirit.

**05395. nasham**

a primitive root; properly, to blow away, i.e. destroy:--destroy

**05769. `owlam**

or lolam {o-lawm'}; from 5956; properly, concealed, i.e. the vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity; frequently, adverbial (especially with prepositional prefix) always:--always(-s), ancient (time), any more, continuance, eternal, (for, (n-))ever(-lasting, -more, of old), lasting, long (time), (of) old (time), perpetual, at any time, (beginning of the) world (+ without end). Compare 5331, 5703.

**05956. `alam,**

a primitive root; to veil from sight, i.e. conceal (literally or figuratively):--X any ways, blind, dissembler, hide (self), secret (thing).

**06299. padah**

a primitive root; to sever, i.e. ransom; gener. to release, preserve:--X at all, deliver, X by any means, ransom, (that are to be, let be) redeem(-ed), rescue, X surely.

**06666. tsadaqah**

From 6663; rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity):--justice, moderately, right(-eous) (act, -ly, -ness).

**06663. tsadaq**

a primitive root; to be (causatively, make) right (in a moral or forensic sense):--cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

**07307. ruwach**

from 7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):--air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-))wind(-y).

**07306. ruwach**

a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):--accept, smell, X touch, make of quick understanding.

**07585. sh@'owl**

or shol {sheh-ole'}; from 7592; Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates:--grave, hell, pit.

**07592. sha'al**

or shael {shaw-ale'}; a primitive root; to inquire; by implication, to request; by extension, to demand:--ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish.

**08414. tohuw**

from an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:--confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

**08668. t@shuw`ah**

or tshuah {tesh-oo-aw'}; from 7768 in the sense of 3467; rescue (literal or figurative, pers., national or spir.):--deliverance, help, safety, salvation, victory.

**07768. shava'**

a primitive root; properly, to be free; but used only causatively and reflexively, to halloo (for help, i.e. freedom from some trouble):--cry (aloud, out), shout.

## New Testament Lexicon<sup>2</sup>

Information taken from Power Bible CD software available through  
Phil Lindner 1-800-243-7124 or  
www.powerbible.com

### 12. **abussos**

from 1 (as a negative particle) and a variation of 1037; depthless, i.e. (specially) (infernally) "abyss":--deep, (bottomless) pit.

### 1037. **buthos**

a variation of 899; depth, i.e. (by implication) the sea:--deep.

### 899. **bathos**

from the same as 901; profundity, i.e. (by implication) extent; (figuratively) mystery:--deep(-ness, things), depth.

### 37. **hagiazō**

from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:--hallow, be holy, sanctify.

### 40. **hagios**

from hagos (an awful thing) (compare 53, 2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):--(most) holy (one, thing), saint.

### 86. **hades**

from 1 (as negative particle) and 1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls:--grave, hell.

### 1. **α**

of Hebrew origin; the first letter of the alphabet; figuratively, only (from its use as a numeral) the first: --Alpha. Often used (usually an, before a vowel) also in composition (as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of 260).

### 1492. **εἶδω**

a primary verb; used only in certain past tenses, the others being borrowed from the equivalent 3700 and 3708; properly, to see (literally or figuratively); by implication, (in the perfect tense

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<sup>2</sup> It must be noted that the definitions we read of the Greek and Hebrew words are *man-made* definitions, and thus subject to error. The Strong's definitions are extremely useful tools in the study of Scripture, but should never be used in substitution of God's Word. It is always necessary to study the context of each word within God's Word, and study its usage throughout the Scriptures to get its actual meaning.

only) to know:--be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

**165. aion**

from the same as 104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):--age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end)

**104. aei**

from an obsolete primary noun (apparently meaning continued duration); "ever," by qualification regularly; by implication, earnestly; --always, ever.

**166. aionios**

from 165; perpetual (also used of past time, or past and future as well):--eternal, for ever, everlasting, world (began).

**622. apollumi**

from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:--destroy, die, lose, mar, perish.

**575. apo**

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**3639. olethros**

from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment:--destruction.

**629. apolutrosis**

from a compound of 575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation:--deliverance, redemption.

**575. apo**

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**3083. lutron**

from 3089; something to loosen with, i.e. a redemption price (figuratively, atonement):--ransom.

**859. aphesis**

from 863; freedom; (figuratively) pardon:--deliverance, forgiveness, liberty, remission.

**863. aphiemi**

from 575 and hiemi (to send; an intensive form of eimi, to go); to send forth, in various applications (as follow):--cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**575. apo**

a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):--(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**1067. geenna**

of Hebrew origin (1516 and 2011); valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment:--hell.

**01516. (Hebrew) gay'**

or (shortened) gay {gah'-ee}; probably (by transmutation) from the same root as 1466 (abbreviated); a gorge (from its lofty sides; hence, narrow, but not a gully or winter-torrent):--valley.

**02011. (Hebrew) Hinnom**

probably of foreign origin; Hinnom, apparently a Jebusite:--Hinnom.

**1343. dikaiosune**

from 1342; equity (of character or act); specially (Christian) justification:--righteousness.

**342. dikaios**

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

**1349. dike**

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.

**1344. dikaios**

from 1342; to render (i.e. show or regard as) just or innocent:--free, justify(-ier), be righteous.

**1342. dikaios**

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

**1349. dike**

right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance

**1347. dikaios**

from 1344; acquittal (for Christ's sake):--justification.

**1344. dikaios**

from 1342; to render (i.e. show or regard as) just or innocent:--free, justify(-ier), be righteous.

**1342. dikaios**

from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).

**1349. dike**

right (as self-evident), i.e. justice (the principle, a decision, or its execution):-- judgment, punish, vengeance.

**1519. eis**

a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:--(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, - so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

**2288. thanatos**

from 2348; (properly, an adjective used as a noun) death (literally or figuratively):--X deadly, (be...) death.

**2348. thnesko**

a strengthened form of a simpler primary thano than'-o (which is used for it only in certain tenses); to die (literally or figuratively):--be dead, die.

**2315. theopneustos**

from 2316 and a presumed derivative of 4154; divinely breathed in:--given by inspiration of God.

**2316. theos**

of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god(-ly, -ward).

**4154. pneo**

a primary word; to breathe hard, i.e. breeze:--blow.

**2631. katakrima**

from 2632; an adverse sentence (the verdict):--condemnation.

**2632. katakrino**

from 2596 and 2919; to judge against, i.e. sentence:--condemn, damn.

**2596. kata**

a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined):--about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, X more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

**2919. krino**

properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:--avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

**2644. katallasso**

from 2596 and 236; to change mutually, i.e. (figuratively) to compound a difference:--reconcile.

**2596. kata**

a primary particle; (prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined):--about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to touching), X aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, X more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-)on (X part), out (of every), over against, (+ your) X own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), X uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

**236. allasso**

to make different:--change.

**3059. loidoria**

from 3060; slander or vituperation:--railing, reproach(-fully).

**3060. loidorosos**

from loidos (mischief); abusive, i.e. a blackguard:--railer, reviler.

**3361. me**

a primary particle of qualified negation (whereas 3756 expresses an absolute denial); (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer (whereas 3756 expects an affirmative one)) whether:--any but (that), X forbear, + God forbid, + lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations.

**3756. ou**

a primary word; the absolute negative (compare 3361) adverb; no or not:--+ long, nay, neither, never, no (X man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**3670. homologeo**

from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge:--con- (pro-)fess, confession is made, give thanks, promise.

**3674. homou**

genitive case of homos (the same; akin to 260) as adverb; at the same place or time:--together.

**3056. logos**

from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**3800. opsonion**

neuter of a presumed derivative of the same as 3795; rations for a soldier, i.e. (by extension) his stipend or pay:-- wages.

**3795. opsarion,**

neuter of a presumed derivative of the base of 3702; a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment):--fish.

**3702. optos**

from an obsolete verb akin to hepso (to "steep"); cooked, i.e. roasted:--broiled.

**4100. pisteuo**

from 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):--believe(-r), commit (to trust), put in trust with.

**4102. pistis**

from 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:--assurance, belief, believe, faith, fidelity.

**3982. peitho**

a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**4151. pneuma**

from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind.

**4154. pneo**

a primary word; to breathe hard, i.e. breeze:--blow.

**4982. sozo**

from a primary sos (contraction for obsolete saos, "safe"); to save, i.e. deliver or protect (literally or figuratively):--heal, preserve, save (self), do well, be (make) whole.

**4991. soteria**

feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally):--deliver, health, salvation, save, saving.

**4990. soter**

from 4982; a deliverer, i.e. God or Christ:--saviour.

**4982. sozo**

from a primary sos (contraction for obsolete saos, "safe"); to save, i.e. deliver or protect (literally or figuratively):--heal, preserve, save (self), do well, be (make) whole.

**5056. telos**

from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result

(immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid):--+ continual, custom, end(-ing), finally, uttermost.

**5124. touto**

neuter singular nominative or accusative case of 3778; that thing:--here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**5590. psuche**

from 5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew 5315, 7307 and 2416):--heart (+ -ily), life, mind, soul, + us, + you.

**5594. psucho**

a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication, of reduction of temperature by evaporation) to chill (figuratively):--wax cold.

**5591. psuchikos**

from 5590; sensitive, i.e. animate (in distinction on the one hand from 4152, which is the higher or renovated nature; and on the other from 5446, which is the lower or bestial nature):--natural, sensual.



## **Adoption, Redemption of the Body** **By Arlen Chitwood**

“The adoption” is spoken of in Romans 8:23 as being synonymous with “the redemption of our body”:

**“...waiting out adoption, [namely] the ransoming of our body”  
(Lenski).**

**“...patiently awaiting son-placing, the redemption of our body”  
(Wuest).**

And since “the adoption” and “the redemption of our body” are synonymous in this respect, the matter cannot possibly be a reference to that which will occur at the time of the resurrection and rapture at the end of the present dispensation, as commonly taught. If the redemption of the body were to occur at this time, all Christians would be adopted into a firstborn status. And this would be *completely contrary* to any Scriptural teaching surrounding adoption, for “sons” *alone* [those whom God presently recognizes in this capacity, as seen in Rom. 8:14; Gal. 3:26; 4:6, 7; Heb. 12:5-8], not children, find themselves in a position to be adopted..

If the redemption of the body/adoption does not occur at the time of the resurrection and rapture, then when does it occur? And exactly what is involved in this future redemption/adoption?

Romans 8:14-23 connects this future *redemption/adoption* with being “glorified together” with Christ and with “the manifestation of the sons of God.”

Then, in this same respect, note how these things have been put together in Phil. 3:20, 21:

**“For our conversation [Gk. *politeuma*, ‘commonwealth,’ ‘political sphere of activity’] is in heaven [‘heavens’]; from whence also we look for the Saviour, the Lord Jesus Christ:**

**Who shall change our vile body [*lit.*, ‘our body of humiliation’], that it may be fashioned like unto his glorious body [*lit.*, ‘His body of glory’], according to the working whereby he is able even to subdue all things unto himself.”**

The thought from the preceding two verses has to do with the Christians’ future regal position in the heavens, following Christ’s return; and it has to do with occupying this position in a “body of glory,” like unto the body presently possessed by Christ, not in the “body of humiliation” presently possessed by Christians.

There was a time when this same *humiliation* presently seen in connection with the Christians' body was also seen in connection with Christ's body. Note the quotation from Isa. 53:7, 8 in Acts 8:32, 33:

**“...He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:**

**In his humiliation his judgment was taken away: and who shall declare his generation? For his life is taken from the earth.”**

(The Gk. word translated “humiliation” in Acts 8:33 [*tapeinosis*] is the same word translated “vile” in Phil. 3:21 [also in the Septuagint trans. of Isa. 53:8]. “Humiliation,” as in Acts 8:33, is *the correct* translation of the word.)

The preceding reference from Acts has to do with the events surrounding Calvary. Christ, following His being stripped of His garments and arrayed as a mock King, was again stripped of His garments and impaled on a cross. Reference is made in all four gospels to His garments being removed prior to the crucifixion (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24). Christ was lifted up in this manner, after His garments had been removed (except for perhaps an inner tunic), *exposing His uncovered flesh for all to see* (Psa. 22:16-18).

The time of *the humiliation* spoken of in the text was the time when two things occurred: 1) *His judgment* was “taken away,” and 2) *His life* was “taken from the earth [*i.e.*, He was cut off from the land of the living].” The former could only have to do with *regal activity* and the latter with *His death*.

Christ had come over three decades prior to the events surrounding Calvary as “King of the Jews,” “in the likeness of [or, ‘in the resemblance of’] sinful flesh” (Matt. 2:2; Rom. 8:3). And upon the cross, this body of flesh was *exposed for all to behold*. It was a body which, in all outward appearance, was *like* that which man presently possesses. It was a body which bore *a likeness* to that of all other men in their bodies of sinful flesh and, consequently, a body connected with *humiliation*.

To properly understand that which was involved in relation to Christ's body at the time of His first coming and in relation to man's body both prior to and following that time, one must go back to the fall and see exactly what occurred in relation to Adam's body at the time he partook of the forbidden fruit.

When man sinned in the garden in Eden, the complete being of man – spirit, soul, and body – became in a fallen state. God had commanded Adam concerning the fruit of *the tree of the knowledge of good and evil*, “thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).

After Satan had deceived Eve into eating of the fruit of this tree, she then “gave also unto her husband with her; and he did eat.” Immediately following this, “the eyes of them both were opened, and they knew that they were naked.” Then, in a vain effort to cover their nakedness, “they sewed fig leaves together, and made themselves aprons” (Gen. 3:1-7).

At the time of the fall, Adam and Eve lost something; and it is clearly stated in Scripture that both immediately recognized this fact. That which they lost could only have been *a covering of pristine glory* which had previously clothed their bodies, for they, following the fall, found themselves in a twofold condition: 1) *naked*, and 2) *separated from God*.

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

**“Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with [‘you have put on’] honour and majesty.**

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

Recognizing the loss of this covering, realizing that they were naked, explains why Adam and Eve, immediately following the fall, *sought to clothe themselves*. They tried to replace the covering which had been lost with a work of their own hands, with fig leaf aprons. And then, apparently realizing the utter inadequacy of this covering, they, in their fallen state, sought to hide from God.

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

Then, to bring His fallen creature back into a right relationship (although not in complete keeping with their previously unfallen state – something still future even today [and, as will be shown, something in connection with the redemption of the body]), God provided a covering consisting of animal skins (Gen. 3:21). This necessitated *death and the shedding of blood*; and herein lie basic, unchangeable truths concerning the state of fallen man and the means which are necessary to effect his redemption.

Unredeemed man is a fallen creature, alienated from God; and two things are necessary to effect his redemption: 1) *Divine intervention*, and 2) *death and shed blood*. These truths have forever been set forth in the opening chapters of Genesis and can never change.

(Two different words are used for “naked” in the Hebrew text of Gen. 2:25 [before the fall] and Gen. 3:7 [after the fall]. In the latter [3:7], the word has to do with *absolute nakedness*, but not so in the former [2:25].

Remaining within the way a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used relative to *nakedness* pertaining to Adam and Eve preceding the fall [2:25] could be used to describe a person clothed in a tunic [inner garment] but lacking the mantle or cloak [outer garment]. In the preceding respect, prior to the fall, Adam and Eve were clothed in the Glory of God but had yet to possess the regal outer garments worn by kings [fulfilling the reason for man’s creation – to rule the earth (Gen. 1:26-28)].

Then, following the fall, no longer clothed in the Glory of God, Adam and Eve were no longer in a position to be further clothed in regal garments, realizing the purpose for their creation. They, apart from the inner garment [the Glory] could not wear the outer garments [royal apparel].

Adam, prior to the fall, never wore regal garments or held the sceptre. In this respect, he never moved beyond the description given in Gen. 2:25 – a “naked” condition, “*naked*” in relation to the reason for his creation [lacking the outer regal garments].

Thus, if man, now separated from the Glory, is to ever fulfill the purpose for his creation, God must act. Redemption has to occur; and this, of necessity, has to include the complete man – *spirit, soul, and body* – with a view to not only a *restoration of the Glory but to regality beyond this restoration*.)

Flesh in Scripture is spoken of in synonymous terms with sin (e.g., Rom. 8:1-13; Gal. 4:23; 5:16; 6:8; I Peter 3:21; I John 2:16). But, in actuality, there is *nothing* inherently wrong with flesh. Flesh is sinful *only* in the sense in which Scripture uses the expression, *which must relate back to and have to do with the fall*.

God created man in a body of flesh; Christ appeared in a body of flesh, which He still has today and will continue to possess throughout eternity; and the whole of mankind, as well, will live in bodies of flesh throughout eternity – a type body which God designed for man in the beginning.

Flesh is referred to as *sinful* and spoken of in synonymous terms with *sin* when it is not covered in the manner which God originally covered flesh and intended that flesh remain covered. And the removal of this covering at the time of the fall, because of sin, provides the connection between flesh and sin, existing today.

Thus, Christ coming “in the likeness of sinful flesh” is simply a reference to His coming apart from His body being enswathed in Glory. And, in this respect, the height of His humiliation could only have occurred following His being arrayed as a mock King when His naked body, apart from the covering of Glory originally enswathing man’s body, *was exposed on the cross for all to behold*.

Christ *could not* have worn regal garments at this time, for there was *no covering of Glory*. Christ, as Adam following the fall, lacked the inner garment; He lacked the covering of Glory. And, apart from this covering of Glory, which would have allowed *regal garments* to be worn, “judgment,” *was not* Christ’s to render. Consequently, it was taken from Him.

Then, another – Pilate, a Gentile ruler (exercising power during the Times of the Gentiles, a time existing because of Israel’s past disobedience, extending over centuries of time) – was allowed to execute judgment upon Christ. And, as a result of this judgment, Christ was “led as a sheep to the slaughter,” with His “life” then taken away.

With all these things in mind, in the light of that stated in Rom. 8:15-23 and Phil. 3:20, 21, it should be a simple matter for anyone to see what is involved in the adoption, the redemption of the body.

Christ, at the time of His resurrection, was not raised in a glorified body. Christ’s body, following His resurrection, was still void of the covering of Glory. Christ’s body was not enswathed in a covering of Glory until at least forty days following His resurrection, when He ascended and “a cloud” received Him out of the disciples’ sight (Acts 1:9), an apparent reference to His being “received up into glory” (I Tim. 3:16).

In this respect, until His ascension, Christ still appeared exactly as He had appeared since the time of His incarnation – in a body of flesh, void of the Glory.

Note the differences in His appearance to the two disciples on the Emmaus Road following His resurrection and His appearance to Paul on the Damascus Road at a time following His ascension. In the former appearance, it is evident that the two disciples noticed no visible difference between Christ’s outward appearance and that of any other Jewish man of that day. However, following His being “received up into glory,” that changed dramatically. When Christ appeared to Paul in a body enswathed in Glory, Paul was blinded by His outward appearance, by light which he later described as occurring at “midday” and being “above the brightness of the sun” (Acts 9:3-9; 26:12-15).

(Note the similar description of Christ in Rev. 1:16, where He is seen at a yet future time in the role of *Judge* – a time when “judgment” cannot be and will not be taken from Him:

**“...out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.”)**

In like manner to Christ’s resurrection, Christians will not be raised in glorified bodies either. The bodies of Christians will not be enswathed in Glory until events following the judgment seat, for it will be there that decisions and determinations will be made surrounding Christians relative to their having been shown

qualified or having been shown disqualified to occupy positions with Christ in the kingdom. And *only those having been shown qualified to occupy these positions will enter into events surrounding the adoption, the redemption of the body, and the Glory.*

If a person takes the redemption of the body back to the time of the fall – *which is exactly where it must be taken, for something happened to the body at this time, necessitating redemption* – he can come to only one conclusion. “The redemption of the body” has to do with *placing man back in the position which he occupied prior to the fall and, in this position, allowing man to realize the reason for his creation, which is regal.* This is the way matters are set forth in both Rom. 8:15-23 and Phil. 3:20, 21.

The word “change” in Phil. 3:21 (referring to changing our body of humiliation) is a translation of the Greek word *metaschematizo*, which refers to *an outward change*. An *inward change* – described by the Greek word *metamorphoo* (Rom. 12:1, 2 [translated, “transformed”]) must have previously occurred, else there can be *no outward change* at that future time when Christians having previously been shown qualified find themselves *enswathed in Glory*, with their bodies “fashioned like unto” *Christ's body of Glory* (Phil. 3:21).

Thus, the adoption, the change in our body of humiliation, the redemption of the body, occurs at a time following the resurrection and rapture. This will be *the capstone of all which preceded, placing man back in the position which Adam occupied before the fall, though with regal garments*. And, accordingly, it will precede and anticipate Christ's millennial reign.



## Tartarus

By Arlen Chitwood<sup>1</sup>

### CHRIST'S PROCLAMATION

**“Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the Spirit;**

**In which also he went and preached [delivered a proclamation] unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few,**

**That is, eight souls, were saved through water” (I Peter 3:18-20, ASV).**

The “spirits” in this passage are said to have sinned during days preceding the Flood. For this reason not only are they imprisoned but Christ also appeared in their presence at a time following their imprisonment and delivered a proclamation. The *time* and *purpose* of this proclamation center around the *reason* for their sin, and the passage must be interpreted with this in mind.

These imprisoned spirits cannot be identified as descendants of Adam. The dead from the lineage of Adam are never referred to as being in prison; nor are individuals from the human race, living or dead, ever called “spirits.” Man has a *spirit*, but he himself is never called a “spirit.” Scripture speaks of the “spirits of just men” (Heb. 12:23) and refers to Christ, *following His resurrection*, as a “quickening spirit” (referring to His position as Life-Giver in His resurrection body [*a spiritual body* — I Cor. 15:44, 45 — a body of *flesh* and *bones*, the same body which had been placed in the tomb, but now possessing the Spirit rather than the blood as the life-giving, animating principle of the body]). But the descendants of Adam cannot be referred to by the use of the word “spirit” in this sense, for they have not received such bodies, with the possible exception of Enoch, Moses, and Elijah.

Among God’s created beings, only *angels* are called “spirits” in the Word of God:

**“Who maketh his angels *spirits*, and his ministers a flame of fire. Are they [angels] not all ministering *spirits*, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:7b, 14).**

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<sup>1</sup> This article was taken from Arlen Chitwood’s book Jude. You can find this book, as well as many others, on his website, [www.lampbroadcast.org](http://www.lampbroadcast.org).

The “spirits” in I Peter 3:19 can only be identified as the *angels* who sinned by taking upon themselves the form of man, leaving their positions of power in the heavens, and cohabiting with women in the human race during days preceding the Flood. The prison in this passage is *Tartarus*; and according to both II Peter 2:4 and Jude 6, these angels are not only confined in this prison but they are chained, awaiting judgment.

The word for “preach” in I Peter 3:19 is *kerusso* in the Greek text, which means, to “make an announcement.” The word itself gives no indication concerning either the type announcement or the content of the message. These things must be determined from the context or other related Scripture. *Kerusso* appears numerous times throughout the New Testament and is almost always used in connection with proclaiming some facet of the gospel message. In these passages, either the Greek word *euaggelion* (“gospel,” “good news”) or other related qualifying words appear with *kerusso* to make this connection (e.g. Matt. 4:23; I Cor. 1:23). However, there is nothing in I Peter 3:18-20 which would even remotely connect *kerusso* with the gospel message. In fact, the word *could not* refer to the proclamation of the gospel. The message in this passage is directed to “spirits [angels],” and the gospel is for the descendants of Adam, not angels. *Kerusso* is used in I Peter 3:19 in the same sense that it is used in Rev. 5:2 – a proclamation concerning *something other* than the gospel.

The *time* of this proclamation did not occur, as many infer, between Christ’s death and resurrection while He was in *Hades*; nor, as others infer, did this proclamation have anything to do with the strange interpretation which is termed “the preaching of Christ [by the Holy Spirit] through Noah” during days preceding the Flood. I Peter 3:18, 19 clearly reveals that Christ delivered this proclamation Himself, *following His resurrection*.

In verse eighteen, Christ was “put to death in the flesh, but made alive in the Spirit.” At the time of His death, Christ possessed a “soulical [*psuchikos*]” body of flesh, blood, and bones. The life-giving, animating principle of this body was the blood (Lev. 17:11). But at the time of His resurrection Christ possessed a “spiritual [*pneumatikos*]” body of flesh and bones, without blood. The life-giving, animating principle of this body was the Spirit of God. The body which Jesus possessed following His resurrection was the same body He possessed before His death. The words “soulical” and “spiritual,” in the preceding respect, have to do with the life-giving, animating principle of the body (*cf.* I Cor. 15:44-50).

The thought in verse eighteen is continued in verse nineteen by the statement, “In which also he went and preached [delivered a proclamation] unto the spirits in prison.” In verse eighteen, Christ was put to death in a soulical body and then raised in a spiritual body. Then, in verse nineteen, Christ went to *Tartarus* and delivered a proclamation to the angels who were responsible for the judgment of the Flood.

The word, “which” (v. 19), is a translation of the Greek relative pronoun, “*ho*.” A rule of Greek grammar states that the relative pronoun must agree with its antecedent in both gender and number. “*Ho*” is a singular case form of the word which can be either masculine or neuter (both case forms in this instance are the same in the Greek text, but the feminine is different).

The wording in verse eighteen, in the English text, would seem to allow for two possible antecedents to be considered: “flesh,” and “Spirit.” However, in the Greek text, “flesh” is a feminine word and thus cannot be the antecedent. “Spirit,” on the other hand, is a neuter word. Consequently, the antecedent of “which” can only be “Spirit” (a neuter relative pronoun agreeing with its neuter antecedent).

With this in mind, note what is in view insofar as the time and manner of the proclamation are concerned. In verse eighteen, Christ was “made alive in the Spirit.” Jesus possessed a resurrection body animated by the Spirit. Then verse nineteen states, “In which also he went and preached [delivered a proclamation] unto the spirits in prison.” The relative pronoun, “which,” with its antecedent “Spirit,” can only refer to His resurrection body. Jesus, *IN* His resurrection body, went to *Tartarus* for the specific purpose of making an announcement to a select group of imprisoned angels.

These angels imprisoned in *Tartarus* had sought, under Satan, to corrupt the lineages of all the families of the earth in order to prevent the appearance of man's Redeemer. But now, the very One Whose appearance they had sought to prevent stood in their presence. Not only this, but He stood there in His *resurrection body* with His work of redemption *completed*. He had met Satan face to face in the wilderness, showing that He was fully qualified to redeem that which Adam forfeited in the fall. He then paid redemption's price at Golgotha, His Own shed blood. Man's redemption was now not only an accomplished fact, but redeemed man could ultimately realize the purpose for his creation in the beginning.

The only proclamation which Christ could have delivered to the imprisoned angels in *Tartarus* would have had to center around the fact that what they had attempted to do preceding the Flood was for naught. The resurrected Christ stood in their presence; and not only would He, as the Last Adam, one day take the kingdom, but the angels in *Tartarus* could now look forward to only one thing: *remaining chained, awaiting judgment*.

Satan and the angels continuing to reign with him could, likewise, now look forward to only one thing: biding their time, awaiting the day Christ takes the kingdom, followed ultimately by their consignment to the *lake of fire* "prepared for the devil and his angels."



## **Biblical Survey – Lessons Three and Four**

The following two Lessons are taken from Cindy Zeigler’s Bible study in this series titled, “Understanding the Bible – Biblical Survey: A seventeen-week study from Genesis to Revelation.” These two Lessons are printed here in order to offer you additional study material for Lesson Two, Day One, if needed.

Note: The following pages do not coincide with the surrounding page numbers of this study due to the fact that these are reprinted from their original book.



## Lesson Three — The Purpose of Man's Creation

*Day One — Observations of the Beginning*

*Day Two — The Question of the Purpose for Man's Creation*

*Day Three — The Answer Spelled Out*

*Day Four — "It is Not Good..."*

*Day Five — What Happened?*

Have you ever wondered why God created you? What is the reason for *your* existence? Or generally, what is God's reason for man's existence? Can you give specific answers to these questions?

Did you know that Scripture records God's *spoken intent* for creating man just *prior* to creating him (Gen. 1:26), and reiterated His purpose just *after* creating him (Gen. 1:28)? Scripture records the very first words of God concerning man at this time, revealing His purpose for man's creation.

This week we will look closely at the question — Why did God create man? Remember to pray for a clearer understanding. Seek help, guidance, and understanding from the Holy Spirit. And remember to *lean not on your own understanding*, but listen to what God says in His recorded Word.

### Day One — Observations of the Beginning

Today we are going to observe Genesis chapter one. As we learned in last week's lecture this chapter, along with the first three verses of chapter two, form the very foundation upon which all of Scripture rests. There is good reason why God places this information at the beginning. His placing it there was not happenstance!

Right now we are simply turning up the puzzle pieces. In upcoming weeks, you should be able to easily see how these things begin to fit together in the big picture. Give yourself time to study! These things are important.

Let's begin by reading the first two verses of the Bible —

**Genesis 1**

**1 In the beginning God created the heavens and the earth. 2 And the earth was <01961> formless <08414> and void <0922>, and darkness <02822> was over the surface of the deep <08415>; and the Spirit of God was moving over the surface of the waters.**

We'll come back to v. 1 in next week's lesson, but for now, look up the following words from v. 2 in the Appendix —

was <01961>

formless <08414>

void <0922>

After looking up the definitions, state the condition of the earth, as found in v. 2 —

Now we will see what God did to bring the earth into order out of such a horrible disorder. The remainder of Genesis chapter one is divided into *six days of time*. In the NOTES section after each passage, briefly write out which day it was, and what God did on that particular day. The first one is done for you.

**Genesis 1**

**3 Then God said, "Let there be light"; and there was light. 4 And God saw that the light was good; and God separated the light from the darkness. 5 And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.**

NOTES:

The first day — God brought forth light; made a separation between light and darkness; called the light day, and the darkness night.

**Genesis 1**

**6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 8 And God called the expanse heaven. And there was evening and there was morning, a second day.**

NOTES:

**Genesis 1**

**9** Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. **10** And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. **11** Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. **12** And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good. **13** And there was evening and there was morning, a third day.

NOTES:

**Genesis 1**

**14** Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; **15** and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. **16** And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. **17** And God placed them in the expanse of the heavens to give light on the earth, **18** and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. **19** And there was evening and there was morning, a fourth day.

NOTES:

**Genesis 1**

**20** Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." **21** And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. **22** And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." **23** And there was evening and there was morning, a fifth day.

NOTES:

**Genesis 1**

**24** Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. **25** And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

**26** Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." **27** And God created man in His own image, in the image of God He created him; male and female He created them. **28** And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

**29** Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; **30** and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.

**31** And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

NOTES:

And now for the seventh day! Read the first three verses of chapter two and make notes of what the seventh day was all about.

**Genesis 2**

**1** Thus the heavens and the earth were completed, and all their hosts. **2** And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. **3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

NOTES:

That's it for the day. See you tomorrow.

## Day Two — The Question of the Purpose for Man's Creation

Begin today in prayer.

Before we begin to grasp a clear understanding from Scripture as to the purpose for man's creation, and without looking beyond this point in your workbook, write down what you think is/are the purpose(s) for man's creation and, if possible, give Scripture references. It is good to spend a bit of time on this, for if you do not know the purpose for man having been created, then how can you begin to know how to fulfill that which should be your life's goal? So without going any further, state in your own words why you think man was created.

Go back and add any Biblical references you can use to substantiate what you just wrote.

Usually a person will answer the question of God's purpose for creating man by saying that man was created "to glorify God." They may get this idea from the passage below —

**Isaiah 43**

**7 Everyone who is called by My name, And whom I have created for My glory, whom I have formed, even whom I have made.**

According to Isaiah 43:7, who is created for God's glory?

Would that be all of mankind, or just those who *are called by His name*?

Who would that be?

If you looked up the context of this verse in Isaiah, you would see that the verse is referring to Israel, not mankind in general. This is *not* to say that mankind was not created to glorify God! Man *is* to glorify God! So let's think it through — How would man glorify God? Very specifically, *how* does one accomplish this task?

Do you know of any other place(s) in Scripture where God's purpose is specifically stated? If so, write down the reference(s), briefly stating what the passages say —

Finding and fulfilling God's purpose in your life should be paramount in your mind. This should become our intended goal. So let me ask — What is the goal of your life? And how does this goal relate to God's created purpose for you?

How do you plan to accomplish your goal? Name three specific things that may help you accomplish the goal of your life:

1)

2)

3)

The reason it is important to think these things through is that if God has a purpose for you — and He does — it becomes important for you to understand *exactly* what His purpose is, so that you can take the necessary steps to work toward fulfilling that purpose. But if you do not know what His specific purpose is, then how will you accomplish it, or how will you know if and when you have accomplished it? Simply stated — it's good to think these things through, and to see if our thoughts on the subject are in complete agreement with God's Word. If any of us lack understanding in this area, it is best to find out now, while there may be time to make necessary adjustments. That is why I had you spend time writing out your thoughts. Just think it through a bit.

See you tomorrow.

## Day Three — The Answer Spelled Out

Remember to begin today in prayer.

Now back to the original question — WHY DID GOD CREATE MAN? In the very beginning, *even before He had need to redeem man*, why did He *create* him? Did God specifically state His reason? Did He state His own purpose for mankind at the moment of creation? Yes, He did!

His intended purpose for man's creation is very clearly stated! You read this passage yesterday, but you may have missed the fact that God spelled out His purpose for creating man! Read it again (printed below) and underline God's stated purpose when you see it.

### Genesis 1

**26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them.**

Write out God's stated purpose for creating man according to His own words.

Do you feel that God meant this literally?

How important do you think this first statement is? (Remember the Law of First Mention.)

Is there any reason for us to believe that God changed His mind about this?

Let's think through a few things. At this point in your understanding of mankind's history, has Adam or his offspring ever ruled over *all the earth*? In other words, from the moment Adam was created until now, has man had dominion over all the earth, including the birds of the air, the fish in the seas, and animals that roam over the whole earth?

***"And let them rule,"*** were the very words that came out of the mouth of God at the very moment He was creating man. This was God's plan. Was God's plan thwarted? Was His plan never to be in place again? Is it yet to happen? When? Where? With whom? Write down any thoughts you might have about these things.

Let's go back to the passage in Genesis chapter one. Included are some words with Strong's numbers for you to look up the definitions —

**Genesis 1**

**28 God blessed them; and God said to them, "Be fruitful <06509> and multiply <07235>, and fill <04390> the earth, and subdue <03533> it; and rule <07287> over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so.**

be fruitful <06509>

multiply <07235>

fill <04390>

subdue <03533>

rule <07287>

Now go back and plug these definitions into the passage and write it out in your own words.

Now for the details of man's creation. God saw fit **not** to give these details in chapter one, however, He does give minimal detail in chapter two —

**Genesis 2**

**7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.**

**8 And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. 9 And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.**

NOTES:

What was the man's body made from?

**Genesis 2**

**15 Then the LORD God took the man and put him into the garden of Eden to cultivate <05647> it and keep it <08104>.**

NOTES:

cultivate the garden <05647>

keep it <08104>

**Genesis 2**

**16 The LORD God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”**

What was God's command?

What would be the result if man disobeyed this command?

Think for a moment...what did God mean when He said that “man would die”? What would it mean *to die*? (We'll look at this again at the end of the lesson.)

We'll stop here for the day. I hope you are persevering, as we are laying down needed and necessary foundational information. Keep seeking understanding for these things from the Lord.

## Day Four — “It is Not Good...”

A careful look at Genesis chapter one reveals that every time God looked to see what He had done, He saw that it was good! But now we come to a place where He states, “It is not good...” After God created man and placed him in the garden, He saw that *it was not good for the man to be alone*.

**Genesis 2**

**18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”**

And in the passage following this, we see that God gave Adam the job of naming all of the animals, all the while he was to be looking to see if there might be a suitable helpmate for him.

**Genesis 2**

**19 And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.**

**21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. 22 And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23**

**And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.**

NOTES:

Thus, God created woman. What was the woman's body made from?

Write out the steps that God took to create the woman —

What did Adam name this new creation, and why?

From the text, what was the specific purpose for God creating woman?

Given the context of what we have studied thus far, what would it be that the woman was to help Adam do?

Since today's study is rather brief, this would be a good time for you to briefly summarize what you have learned in the past four days, particularly noting the specific commands that God gave the man. Writing a summary at this point will help seal what you have learned.

## Day Five — What Happened?

In the past four days we have glimpsed the stated purpose for man, as well as the actual creation of the man and the woman. We have also glimpsed the commands God gave Adam prior to His placing the man and the women in the garden. Today we want to see a little more of the detail of the ongoing story. We are laying part of the foundation of the Bible, so these study days are important. Be sure to continue to pray for understanding.

From the passages studied yesterday, what two trees did God place in center of the garden, and what was man to do with respect to these trees (Gen. 2:8 [see pg. 48])?

And just to get you thinking, why do you think God put the tree of knowledge of good and evil in the garden?

Let's read what happened.

### **Genesis 3**

**1** Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

**2** And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; **3** but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'"

**4** And the serpent said to the woman, "You surely shall not die! **5** For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

**6** When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. **7** Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

**8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. **9** Then the LORD God called to the man, and said to him, "Where are you?" **10** And he said, "I heard the sound of Thee in the garden, and I was afraid because I was naked; so I hid myself." **11** And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" **12** And the man said, "The woman whom Thou gavest to be with me, she gave me from the tree, and I ate." **13** Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

# Understanding the Bible — Biblical Survey

## Lesson Three The Purpose of Man's Creation

Summarize what happened in the various sections of this passage —

Verses 1-6:

Verse 7:

Verses: 8-13

Continuing in Genesis chapter three, study the sections below and analyze carefully what is taking place in the NOTES section.

### **Genesis 3**

**14 And the LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, and more than every beast of the field; On your belly shall you go, and dust shall you eat all the days of your life; 15 And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."**

NOTES:

### **Genesis 3**

**16 To the woman He said, "I will greatly multiply Your pain in childbirth, in pain you shall bring forth children; yet your desire shall be for your husband, and he will rule over you."**

NOTES:

### **Genesis 3**

**17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; in toil you shall eat of it all the days of your life. 18 Both thorns and thistles it shall grow for you; and you shall eat the plants of the field; 19**

**By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.”**

NOTES:

Back in Genesis 1:26, man was created *to rule* <07287> *over all the earth*. In Genesis 3:16, we see that man is now *to rule* <04910> *over the woman*. These are not the same Hebrew words. *Prior to the fall*, when part of the man's body was taken out of him and formed into the woman and presented back to him, so the two become one flesh, the man and his wife were to rule as one over the earth. But *after the fall*, after the woman had become deceived, and both of them ate of the fruit of the tree of the knowledge of good and evil, the man was now to rule over the woman.

rule <04910>

rule <07287>

What differences do you see in the two words?

Briefly write a comparison of what the man was created to do (prior to the fall), and what he was going to have to do now?

Before

After

### Genesis 3

**20 Now the man called his wife's name Eve, because she was the mother of all the living. 21 And the LORD God made garments of skin for Adam and his wife, and clothed them. 22 Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever" — 23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. 24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.**

NOTES:

Taking into account all that has happened up to this point in time, do you see any significance in Genesis 3:20? If so, what?

What might be the significance of Genesis 3:21?

What might be the significance of Genesis 3:22, 24?

Again we will consider — what does it mean to die? Is it ceasing to exist? Does it ever mean ceasing to exist? It is important to see the context wherein *death* was first presented in Scripture and go from there. How was it first presented in Scripture? See Genesis 2:16, 17. It refers to a *separation*. It meant that in the day that Adam ate of the forbidden fruit, he would be *separated from God* — he would *die* that day. Only later do we see that it also had reference to the complete triune nature of man as well — his spirit, soul and body — becoming *separated* from one another. We'll understand more of this as we go, and will see the importance of understanding what it means *to die*.

Much was lost in this decision to disobey. It literally changed all of mankind. As a result of Adam's sin corrupting his line of descendants, we see one of Adam's offspring, Cain, rising up and killing his brother, Abel (Gen. 4). Ultimately, the ramifications of Adam's sin are spelled out in the passage below.

#### **Genesis 5**

**1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.**

What comparison can you make between Genesis 5:1 and 3?

We'll cover more detail on these things in class. See you there.

## Lesson Four — The Present System of Rulership

*Day One — Powers and Principalities*

*Day Two — In the Beginning*

*Day Three — World Rulers*

*Day Four — Satan's Fall*

*Day Five — Angelic Dominion*

Last week we saw that God's stated purpose for the creation of man was that he would rule over the earth. But man fell and became disqualified to rule. We know that God has a plan of redemption for man, but even with redemption in place, we do not yet see man ruling as God intended. So the question is — Who is ruling now, and how does all of this fit into the overall picture of Scripture? This week, we will look into these things. Please pray for yourself and for the others in your study group. Ask the Lord to protect you this week as you study these things.

Some people struggle with the thought that man has been created to rule. Perhaps it is because they have never been taught this truth. And while it is true that *redeemed man* should bring glory to God, it also must be recognized that the first mention concerning the purpose of man's creation is that man is to rule. This stated purpose for man, found in the *very first chapter* of the Bible, is an often overlooked foundational truth. And *if this truth is ignored, then it will be impossible to grasp the big picture of the purpose for man relative to time and eternity*. Taking this full circle, when man does rule, he will ultimately be glorifying God, for having fulfilled his purpose for his creation. (Now that is something to think about!)

Since man is not presently ruling, we have a question to ask: WHO is ruling over the earth at this present time?

Of course, God is the Sovereign over the universe, being the Creator and Supreme Ruler over all of creation. He is the One Who *'had no beginning, is now, and shall have no end.'* He rules above all of creation from *the uttermost parts of the north* (Is. 14:13b). But for some, perhaps seemingly mysterious reason, He has placed created beings to rule over at least this part of His universe called earth.

And if man failed (and he did), then what is happening over the planet earth? Who is presently positioned as the ruler of this earth? Did God just skip having anyone else rule and He rules directly? Or is there some sort of hierarchy in place?

Our goal this week is to "fit together this puzzle section" which will answer these questions. By seeing the face of this puzzle section you may begin to understand a part of the overall scheme of things which you

may, or may not have previously understood. But beware! The process can be frustrating. You will want to know more. You will have more questions. You will want to see how this fits in the whole puzzle. Be patient! And pray! You must pray for wisdom. Pray that God will give you understanding. Pray that any blinders may fall off, that Satan will have no more ability to blind you from these truths, as these truths are vital to the overall picture. Hang in there! It will all come together for you. But it takes time and diligent study.

Let's see what we can learn from Scripture concerning *who* is positioned over this world's system, and perhaps answer the question *why*. We will first look at a few passages in the New Testament because herein it is stated so plainly. Tomorrow we'll get back to the Old Testament.

## Day One — Powers and Principalities

Last week in the lecture, we glimpsed some of the verses we will look at more closely today. As we saw last week, one very specific place in Scripture which deals with the question of rulership over this present world system is found in the Book of Ephesians. Read through the passage below, then look up the definitions in the Appendix.

### **Ephesians 6**

**12 For our struggle is not against flesh and blood, but against the rulers <746>, against the powers <1849>, against the world <165> forces <2888> of this darkness <4655>, against the spiritual forces <4152> of wickedness <4189> in the heavenly places <2032>.**

rulers <746>

powers <1849>

world <165> forces <2888>

darkness <4655>

spiritual forces <4152 (see def. #2)>

wickedness <4189>

heavenly places <2032>

Now that you have looked up all the definitions, write in your own words the description of those we struggle against.

Apparently this is a description of the hierarchy of the ruling forces over this world. Here are a few more New Testament passages that address the same topic —

**John 14** (Jesus is speaking)

**30 I will not speak much more with you, for the ruler <758> of the world is coming, and he has nothing in Me;**

ruler <758>

What does Jesus call Satan?

**2 Corinthians 4**

**4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.**

Who is *the god of this world*?

The following verse tells why the *ruler of the world* has no hold on Jesus —

**Colossians 2**

**15 When He [Jesus] had disarmed the rulers <746> and authorities <1849>, He made a public display of them, having triumphed over them through Him.**

rulers <746>

authorities <1849>

From the previous two verses, who are the rulers and authorities to which Paul refers? (Notice that these are the identical words used in Eph. 6:12.)

Remember to continue to pray for proper understanding. It is only through the work of the Holy Spirit that one can begin to grasp truths in Scripture. See you tomorrow.

## Day Two — In the Beginning

Skim over yesterday's lesson, so your mind will be refreshed on our topic for the week.

Because this topic is so powerful, remember you must begin in prayer. Ask God to **cover you** and **to give you wisdom and insight**. Satan does not want you to know these truths about his character and purposes.

Be sure to pray that the Lord will open your eyes. It is important to know our enemy in order to do battle with him. Satan has blinded our eyes to so much of what God desires the Church to know concerning His plans and purposes for the ages. There is good reason Satan tries to keep us blinded. It will become evident as we learn more. God desires us to seek Him diligently and He will reveal His truths to us as they are found in His Word.

Let's begin today by simply *thinking through* some questions. (Although I am not having you write out answers to these questions, *I do want you to think through these things.*)

- When was Satan created and when did he fall?
- Does Satan actually rule over this earth in a real and tangible sense?
- Has Satan ruled over the earth from the beginning or was he given dominion at some point thereafter? If thereafter, when was it?
- Why was Satan present (in a fallen state) in the Garden of Eden *so soon* after man's creation?
- Why did Satan desire to bring about Adam's fall? What was in it for him?

In order to answer these questions we need to look back at Genesis, the book of beginnings, and allow Scripture to interpret things for us. Having a correct understanding of *the beginning* is paramount in understanding other portions of Scripture. So please bear with the process of "fitting together this puzzle section" and examining it.

Last week in the first portion of the homework for Day One (pg. 42), we looked at the first two verses of the Bible. Please turn back to this section and review what you studied. For today's study you only need to review the first two verses in Genesis. Do that now.

Having these things fresh in your mind, consider verse two. Genesis 1:2 begins with the English word *And*, which has been translated from a Hebrew letter called a 'waw,' which prefixes a word. This Hebrew letter, found at the beginning of v. 2, can be translated in one of two ways. (Actually, while it is a Hebrew letter, we have to use an English *word* to translate it.) This Hebrew *waw* can be translated either **conjunctively** such as "and," or **disjunctively** such as "but." The Hebrew *waw* is used some 28,000 times in the Old Testament. Of those 28,000 times, it is translated about 25,000 times *conjunctively* "and" and about 3,000 times *disjunctively* "but." Context is usually the determining factor as to which way it should be translated. But Genesis 1:2 is rather unique in its position in Scripture in that there is little *preceding context* — only verse one. At first glance, this might make it appear somewhat difficult to determine just how the *waw* was intended for interpretation. But considering the first verse of Scripture and relating it to subsequent Scriptures, it is easy to see that this can be easily understood, even here in the second verse of all Scripture.

Specifically, we are looking to see if the *waw* was intended to *join* verses one and two in a conjunctive fashion — "and," or if it was intended to *disjoin* verses one and two in a disjunctive fashion — "but." Essentially the question is — Did God **create the earth formless and void** OR did the earth **become formless and void**?

With v. 1 preceding v. 2 in Genesis chapter one, we can now look to see if any other passages shed light on the correct way to translate this Hebrew letter. Isaiah gives us specific insight into this question. Let's study the passage thoroughly.

**Isaiah 45**

**18 For thus says the LORD, who created <01254> the heavens (He is the God who formed <03335> the earth <0776> and made <06213> it, He established it and did not create <01254> it a waste place <08414>, But formed <03335> it to be inhabited), “I am the LORD, and there is none else...”**

From this passage write out each thing *that the Lord did*. I’ll begin for you —

- 1) He created the heavens
- 2) He formed \_\_\_\_\_

Now look up the definitions:

created <01254>

formed <03335>

earth <0776>

made <06213>

a waste place <08414>

Below the verse is typed out again, only the pronoun “it” has been replaced with the noun “the earth.” This helps the verse to be more easily understood.

**Isaiah 45**

**18 For thus says the LORD, who created the heavens (He is the God who formed the earth and made [the earth], He established [the earth] and did not create [the earth] a waste place, But formed [the earth] to be inhabited), “I am the LORD, and there is none else.**

With the definitions in mind, write out what you learn from this passage.

Compare Isaiah 45:18 with Genesis 1:2 and write out the comparison.

Genesis 1:1 states that God created (Heb., *bara*) the earth. Genesis 1:2 gives a description of the earth laying in a formless (Heb., *tohuw*) state. Isaiah says that God, “**did not create (*bara*) the earth a waste place (*tohuw*).** What happened?

Remember to keep asking the Holy Spirit to be your Teacher. He will lead you into understanding as you seek Him. You do not have to have a degree in theology in order to understand God’s Word, even the seemingly most difficult or controversial portions of God’s Word. God reveals Himself to individuals who whole-heartedly seek Him. Scripture attests to this in many places, so don’t get discouraged. Rather, be challenged to search the Scriptures, diligently seeking God for guidance and understanding.

Tomorrow we will try to see what this all means, and why it matters.

Have a good day.

## Day Three — World Rulers

Remember to pray for spiritual discernment and insight, and for God to hedge you up with His protection.

In the first day’s homework this week, we saw that Satan is called “the god of this world,” “the ruler over the earth.” Keeping this in mind, here are a few more questions for you to ponder —

- When did Satan gain dominion over the earth? Was it before or after he fell?
- Does his dominion over the earth continue to this day?
- Why did he desire to see man fall?
- If a believer’s free gift of eternal life cannot be revoked for any reason, then why does Satan even bother with Christians? What does he hope to gain?

These are good questions to consider. They are also questions which should be answered if we are to know and do battle with our enemy, an enemy who is against our very created purpose, and one who fights at every turn to keep us from understanding.

The importance of believers knowing the purpose for their creation becomes evident as we begin to understand more and more about these *first things* in Scripture. It is also important so that we might make the goal of our life the fulfillment of God’s purpose for us. In order to do that, it is essential for us to gain understanding in these areas.

It is equally important to know and understand that which is set against our attaining this goal, in order that we might be able to endure and remain steadfast. Therefore, we *need* this puzzle section. We need to see Satan’s role in this overall scope of Scripture. We need to have a clear understanding of how he fits into all of this. We will take a look at Satan and his part in this picture. (Be sure to ask God to cover you with His mercies as you study.)

First, there is something that we need to understand about the heavenly rulers in relation to earthly rulers. Let's check out something from the writings of Daniel the prophet. Then we'll go to Ezekiel and Isaiah, and hopefully, this picture will come into focus.

The prophet Daniel has written some interesting things concerning the angelic world and just how far-reaching their authority is. As a young man, Daniel had been taken into captivity by King Nebuchadnezzar of Babylon. Daniel had purposed in his heart to live faithfully for God, and not to become unfaithful in a strange land filled with strange gods. As a result, the One and True God used Daniel in mighty ways during his captivity and beyond. Daniel proved himself faithful throughout the Babylonian captivity.

Some time after Nebuchadnezzar had taken Judah, the Southern kingdom, into captivity, the Medes and Persians defeated the Babylonians. The Babylonian kingdom came into the hands of the Medes and the Persians, which was a dual kingdom, and the second in the line of world kingdoms prophesied in the Book of Daniel.

Daniel remained there during the Medo-Persian reign. It was during the Medo-Persian reign in Babylon that Daniel received a peculiar vision which filled him with much fear and confusion. He prayed and fasted for the interpretation of the vision for 21 days, until an angel came to him with the interpretation. Below is the detail of what happened.

We are looking at this passage for the purpose of grasping an understanding of the angelic forces and their relationship to earthly rulers. So at this point, rather than studying this passage for its prophetic purposes, we want to look at this passage for the purpose of gaining understanding about the powers and principalities in the heavens in relation to earthly rulers. We want to notice what the messenger angel says *about the angelic realm*.

**Daniel 10**

**12 Then he [the messenger angel] said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. 13 But the prince <08269> of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief <07223> princes <08269>, came to help me, for I had been left there with the kings <04428> of Persia. 14 Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future."**

Remember at this time, we are using this passage to gain a better understanding of the angelic world, not to look at the prophetic information. So remain focused on the picture drawn here which describes the angelic world.

Look up all the definitions.

prince <08269>

chief <07223>

king <04428>

Re-read the previous passage with the understanding of these definitions.

Remember that the messenger angel is describing the angelic world in v. 13; he is not speaking of the physical world. Below are some questions for consideration.

*When* was the messenger angel sent with the interpretation in response to Daniel's prayer?

Who resisted the messenger angel in reaching Daniel?

Who came to the aid of the messenger angel?

Again, we are not presently looking at prophecy per se, but rather we are trying to understand the angelic realm a little better. In Daniel 10:15-17, after the messenger angel gives Daniel the interpretation of his vision, he then says:

**Daniel 10**

**20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince <08269> of Persia; so I am going forth, and behold, the prince <08269> of Greece is about to come. 21 However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince <08269>."**

Look back at vv. 13 and 21 in Daniel chapter ten. Keeping in mind what the definition for this word *prince* <08269> is, what is the picture here?

To whom will the messenger angel return to fight?

Then who will be the next heavenly prince to come?

History has proven the messenger's declaration to be true. The very next worldwide kingdom which came into power after the Medo-Persian kingdom was the Grecian kingdom under the direction of the earthly ruler, Alexander the Great. The angel was evidently explaining to Daniel the warfare which takes place in the heavens; and the resulting changes of power taking place on earth only reflects changes of power that first takes place in the heavens. History records a change of world power on earth, which apparently only reflected a change in the heavens, as well. Very interesting, don't you think?

Think for a moment. What picture does this put into your mind concerning the kingdoms of the world in relation to the angelic realm? What is the relationship between the heavens and the earth?

Meditate on these things throughout the day. See you tomorrow.

## Day Four — Satan's Fall

Yesterday we looked at the apparent connection between earthly and heavenly rulers. Today we will see this distinction between two classes of rulers a little more clearly in our study passages. Pray for understanding.

In Ezekiel chapter twenty-eight, God tells the prophet to take up a lamentation against “the ruler of Tyre.” The first ten verses of this chapter speak of the earthly ruler (28:2b, 9) and the pending judgment upon him since he lifts himself up in pride. These first ten verses obviously deal with the *earthly* king of Tyre. (If you like, feel free to read the first ten verses from your Bible.)

But the following verses (vv. 11-19) speak of the corresponding heavenly ruler — Satan. It becomes evident that these verses speak of Satan because of the words used to describe this ruler. Study the passage thoroughly, then we'll study it further in the lecture. (This text is double-spaced for good observation.)

### **Ezekiel 28**

**11 Again the word of the LORD came to me saying, 12 Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD,**

**“You had the seal of perfection, full of wisdom <02451> and perfect in beauty. 13**

**You were in Eden <05731>, the garden <01588> of God; Every precious stone was**

**your covering; the ruby, the topaz and the diamond; the beryl, the onyx and the**

**jasper; the lapis lazuli, the turquoise and the emerald; and the gold, the**

**workmanship of your settings and sockets, was in you. On the day that you were**

**created they were prepared. 14 You were the anointed <04473> cherub who**

**covers, and I placed you there. You were on the holy mountain of God; you**

**walked in the midst of the stones of fire. 15 You were blameless <08549> in your**

**ways from the day you were created until unrighteousness was found in you. 16**

**By the abundance of your trade you were internally filled with violence, and you**

**sinned; therefore I have cast you as profane from the mountain of God. And I**

**have destroyed you, O covering cherub, from the midst of the stones of fire. 17**

**Your heart was lifted up because of your beauty; you corrupted your wisdom by**

**reason of your splendor. I cast you to the ground; I put you before kings, that**

**they may see you. 18 By the multitude of your iniquities, in the unrighteousness of**

**your trade you profaned your sanctuaries. Therefore I have brought fire from the**

**midst of you; it has consumed you, and I have turned you to ashes on the earth in the eyes of all who see you. 19 All who know you among the peoples are appalled at you; you have become terrified and you will be no more.”**

NOTES:

Look up the following words and write out the definition which best fits the context.

wisdom <02451>

Eden <05731> (This is the same Hebrew word used in Gen. 2:15 as to where God placed the man after he had been created. But note the difference in the description of the garden.)

garden <01588>

anointed <04473>

blameless <08549>

After looking at these definitions, write out any new insights.

Give a description of Satan in his **un**fallen state (vv. 13 , 14).

What two places does this passage use in locating where Satan was in his unfallen state (vv. 13, 14)? Give a description of both of these places mentioned.

Let's look again at the description of Satan's fall. Remember that the prophets often received visions "in motion," so to speak, which is why some prophecies concerning the future are written in past tense — the

prophet having written about something they had already seen in a vision. The actual event may or may not have taken place in time and space at the timing of the writing. But they saw the whole of it as having taken place. (This clue is particularly helpful in trying to understand the writings of the prophets.)

**Ezekiel 28**

**15 “You were blameless in your ways from the day you were created, until unrighteousness was found in you. 16 By the abundance of your trade you were internally filled with violence, and you sinned; therefore I have cast you as profane from the mountain of God. And I have destroyed you, O covering cherub, from the midst of the stones of fire. 17 Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your splendor. I cast you to the ground; I put you before kings, that they may see you. 18 By the multitude of your iniquities, in the unrighteousness of your trade, You profaned <02490> your sanctuaries. Therefore I have brought fire from the midst of you; It has consumed you, and I have turned you to ashes on the earth In the eyes of all who see you. 19 All who know you among the peoples are appalled at you; you have become terrified, and you will be no more.”**

Only one additional word to look up —

profaned <02490>

Whose sanctuaries did Satan profane (v. 18)?

How did he defile them?

Describe Satan after his fall.

In the order given, list all that God says He will do to Satan because of his actions.

Now summarize today’s study.

## Day Five — Angelic Dominion

Today we want to continue with yesterday's lesson. We want to look at what it was that Satan did when he defiled his sanctuaries (Eze. 28:18). In other words, what did he do that was so bad? Be sure to pray for insight and understanding.

First, from yesterday's passage, write out how Ezekiel described Satan's fall (Eze. 28:15-18a).

Now, let's compare Scripture with Scripture. In Isaiah chapter fourteen, Isaiah apparently reflects on the details of this past act of Satan's rebellion, as he prophesies future actions of Satan when he will be operating through a human world-wide ruler, the Antichrist. This description of Satan and his fall is found within another context that reveals earthly rulers corresponding to heavenly rulers. The context makes it obvious that Isaiah is talking about the end of the tribulation when the Antichrist falls (see Isa. 14:4-10). Then Isaiah refers to the power behind the Antichrist, Satan, and flashes back to his fall in eternity past.

In this portion of Isaiah's prophecy, the nation of Israel is seen celebrating the fact that this oppressive ruler (the Antichrist) has fallen. It becomes obvious that Isaiah is talking about the spiritual ruler behind the earthly one as he describes Satan's fall —

### **Isaiah 14**

**12 “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations! 13 But you said in your heart,**

**‘I will ascend to heaven; I will raise my throne above the stars of God,  
And I will sit on the mount of assembly in the recesses of the north. 14  
I will ascend above the heights of the clouds; I will make myself like  
the Most High.’**

**15 Nevertheless you will be thrust down to Sheol, to the recesses of the pit...”**

Put into your own words what Satan said he would do.

By the very fact that Satan says he *will ascend* (mentioning ascending twice) along with the text saying that he will *be thrust down*, indicates that his place is somewhere between earth and God's Throne. The text also gives evidence beyond any doubt that Satan has a throne (i.e., “I will raise my throne...”). With these thoughts in mind, answer the following questions.

What is Satan called in v. 12?

Based upon that, of whom might the “stars of God” be referring?

Specifically, where does Satan want to sit?

But what will happen (v. 15)?

What is the verb tense in v. 15?

The ‘Mount of Assembly’ is the description of the location of God’s Throne with an interesting location — *the recesses of the north*. The Book of Job gives more insight into what this place is and what activity occurs there. In Job 1:6-7, we see God calling together “the sons of God” (the angels) seemingly for them to give Him an account of what is going on in their own sanctuaries. We only get the account of earth because that is the only scope of activities which God has seen fit to reveal to man. (Remember, the main setting of this overall story is the earth.)

**Job 1**

**6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 The LORD said to Satan, “From where do you come?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”**

Then we see this assembly happening again. This could well indicate that this ‘assembly’ takes place with some regularity.

**Job 2**

**1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2 The LORD said to Satan, “Where have you come from?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”**

The phrase “sons of God” in the Old Testament is a name referring to the angels. (Stars of God refers to the same thing, only it seems that “stars of God” may be a specific class of angels. We’ll discuss this in detail in the lecture.)

When asked, Satan said that he had come from “*roaming about on the earth and walking around on it.*” This is a statement of jurisdiction, if you will. The earth is Satan’s domain. But according to Isaiah, evidently Satan felt it wasn’t enough for him to have such a limited domain. He wanted to “raise his throne above the stars of God,” and to “sit enthroned on the Mount of Assembly.”

What do you think this would imply?

Satan is the present ruler of this world, with innumerable fallen angels who joined him in his rebellion against God in eternity past. He continues to be in this position of rulership as head over the other fallen angelic rulers.

We'll cap this week's lesson with one more passage. It is a passage found in the New Testament and has to do with Christ's temptation in the wilderness. This is His third temptation recorded in the Gospel of Matthew.

**Matthew 4**

**8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9 and he said to Him, "All these things I will give You, if You fall down and worship me."**

**10 Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"**

NOTES:

What did Satan offer Jesus (v, 8, 9)?

Does it appear that Jesus indicated in any way that Satan did not have the power to give Him the kingdoms of the world? Why, or why not?

As we close for today, summarize what you learned today.

See you in class.

