

## CHAPTER TWO

### FULL SCOPE OF SALVATION

Man is a complex and unique creation of God. God “*formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being*” (**Genesis 2:7**). And if one studies the anatomy of man — his cell structure, his DNA, his blood flow, his organs and how they all come together in an inclusive and complex unity — it is a surety that only God, the Creator, could have accomplished this most multifaceted and prodigious task.

*And God said, "Let Us make man in Our image, according to Our likeness..."* (**Genesis 1:26a**)

God made man in a most exceptional form. He made man in His “*image*,” in His “*likeness*.” One may wonder about the composition of that “*image*.” In the same verse (**Genesis 1:26a**), God refers to the formation of man in a plural sense, using the words “*Us*” and “*Our*.” In addition, the Hebrew word translated God is *Elohim*, a word that is plural in nature (referring to the Triune Godhead) which means “three,” revealing that God is a tripartite (three-part) being. The number “*three*” in Scripture means “Divine perfection and completion; manifested Deity; resurrection.” Although God is a Trinity, He reveals Himself in three distinct Persons — God the Father, God the Son and God the Holy Spirit. Since God is a tripartite Being and He made man in His image, then man is also a tripartite being. In the “*image*” of God, man is composed of a *spirit*, a *soul* and a *body*. (See page 48).

This is clearly seen when Paul prays for the members of the Thessalonian Church, that each part of their being (spirit, soul and body) may be preserved blameless at the coming of the Lord Jesus Christ:

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.*

**(1 Thessalonians 5:23)**

The author of the Book of **Hebrews** also identifies spirit, soul, and body as the three parts of man:

*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow... (Hebrews 4:12)*

Before Adam and the Woman fell into sin they were covered with the glory of God, created in His “*likeness*.” But after their fall they found themselves *naked*, no longer having the covering of glory (no longer having the “*likeness*” of God) and thereby disqualified from one day exercising their rule (“*dominion*”) over the earth. And the consequence of their fall was that now they existed in a state of death,

*“...but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*  
(**Genesis 2:16**)

The death that they experienced by eating the fruit of the tree of the knowledge of good and evil was multifaceted in nature. Their spirits immediately died, which placed their souls and bodies in a state of regressive and eventual death. Their souls became corrupted as they now possessed a sin nature and their bodies began to decay, as they no longer were immortal. Therefore, since the fall of Adam, man no longer possessed the image of God, an image that is without sin — from that day forward man has been *born dead in trespasses and sin* (**Ephesians 2:1**). And in order to free man from this sentence of death and the bondage of sin, God sent His Son to shed His blood — signifying His spiritual death (separation from the Father) — thereby paying the price, to the Father’s satisfaction, for man’s sin (**Isaiah 53:4-6, 11; 1 Peter 2:24a**).

*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)*

It would be prudent at this point to understand that the consequence (price) of man’s sin in the Garden of Eden (**Genesis 2:17**) was primarily *spiritual death*, even though physical death was a component. And to understand death contextually within Scripture is to understand that it is a *state of separation*. Just as a person is separated from the connection to life (the animation of the body, also expressed in Scripture as the “soul,” which is

contained in the blood [**Leviticus 17:11**]) upon physical death, he becomes separated from his connection to God upon spiritual death. Upon man's rebellion in the Garden of Eden both Adam and Eve became separated from God (i.e., the death of their spirits); and, as well, their physical bodies (i.e., the animation of each body, their souls), became subject to the regression of the dying state.

And it was the shedding of blood, represented by the clothing of skin (**Genesis 3:21**) that God provided to cover their nakedness, the complete nakedness from the covering of glory that they enjoyed upon their creation. This may be understood by the contrast of the two Hebrew words for "naked" (**Genesis 2:25**—*partially* naked, for they had the covering of glory; **Genesis 3:7**—*totally* naked, without the covering of glory) of Adam and Eve (**Genesis 2:7; 3:21**). And this covering, as a type, looked forward to and represented the death of Jesus Christ on the cross, a death that, when accepted by faith, is the covering for a person's spiritual nakedness (i.e., his separation [spiritual death] from God).

For it was on the Cross that God the Son experienced *spiritual death* by becoming separated from God the Father for a period of three hours ("*from the sixth hour [noon] until the ninth hour [3:00 p.m.]*" — **Matthew 27:45**), in which He cried, "*Eli, Eli, lama sabachthani?*" *that is, 'My God, My God, why have You forsaken Me?'*" (**Matthew 27:46**). This spiritual separation was the price [which satisfied God the Father (**Romans 3:25, 26; 1 John 2:2; 4:10**)] that God, in the person of His Son, paid for the sins of mankind — a price that may only be accepted by faith for man to be eternally saved (**Ephesians 2:8, 9**).

In Christ's physical death upon the Cross we see the distribution of all three components of His composition, as His soul went to Paradise/Hades (**Luke 23:43; Acts 2:27; Ephesians 4:9**), His spirit went to God the Father (**Luke 23:46**) and His body to the tomb (**Matthew 27:57-60**).

Upon His resurrection on the third day, all three (spirit, soul, and body) were then re-united. Likewise, upon physical death, the believer's soul will go up to Paradise, (its location having been relocated from the center of the earth [**Luke 16:22**] to the "*third heaven*" [**2 Corinthians 12:2-4**] when Christ rose from the dead [**Ephesians 4:8-10**]), his spirit will go into the presence of God (**Acts 7:59; 2 Corinthians 5:6-8**) and his body will go to the grave (or to be cremated) until he is resurrected. Then, at his

resurrection, all three components will be re-united to stand before Christ Jesus at His judgment seat. And those believers who remain alive will be raptured to the Judgment seat of Christ as well (**1 Thessalonians 4:13ff; 2 Corinthians 5:10**).

But for the unsaved upon physical death, the soul will go down to Hades and the body and spirit to the grave until *after* the Millennium. Then, Death and Hades will deliver them up to the Great White Throne Judgment where they will be judged according to their works. Their exclusion from the Book of Life will result in the unsaved being found insufficient by their works; therefore, they will be cast into the lake of fire (**Revelation 20:11ff**).

Beginning the study of man's three components, we find that the *spirit* is the immaterial part of man's composition that was the result of God creating man in God's "*image*," according to His "*likeness*," and then breathing into man's nostrils the "*breath of life*" (**Genesis 1:26; 2:7**). The spirit is that component of man that allows him to be permanently linked to God, to be able to have a relationship with all that is Divine. But it is only when one believes in the Lord Jesus Christ that his spirit is made alive and his eternal salvation is secure.

*And he brought them over and said, "Sirs, what must I do to be saved?"*

*So they said, "Believe on the Lord Jesus Christ, and you will be saved..." (Acts 16:30, 31)*

But for an unsaved (unregenerate) person, the spirit remains dead, with no link to (or with) God.

The Greek word *pneuma* (Strong's #G4151) is translated both "breath" and "spirit" in the New Testament. The Spirit of God (Breath of God) is the One who gave life to man upon creation, and who gave the living Word to man. From the day that Adam sinned in the Garden and his spirit died, everyone born thereafter possessed a dead spirit. However, Jesus Christ paid the price for the sins of the world and made it possible for man's redemption.

The moment one believes in Christ, the Holy Spirit brings the person's spirit to life. It is at that moment the person who was "*dead in trespasses and sins*" (**Ephesians 2:1**) passes from "*death into life*" (**John 5:24**). And from that moment on it is possible for God to guide him "*into all truth*" (**John 16:13**) by and through the Word, which is "*living and powerful, and sharper than any two-edged sword*" (**Hebrew 4:12**), and which will transform him by the renewing of his mind that he may "*prove what is that good and acceptable and perfect will of God*" (**Romans 12:2**).

He is now able to commune with God by means of his living spirit as it is inalterably linked to God by and through the Spirit of God, and he is now able to grow from immaturity to maturity. And if the believer will diligently and earnestly seek God through the assimilation of His Word, he will be given "*the spirit of wisdom and revelation in the knowledge of Him*" as his eyes of understanding are enlightened and he understands what is the hope of God's calling and the riches of the glory of God's inheritance in the saints (**Ephesians 1:17, 18**).

*Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. (2 Corinthians 5:5) [See also Ephesians 1:13, 14]*

*But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. (John 14:26)*

At the beginning of the present dispensation (beginning at Pentecost), God assigned a unique feature to the mission of the Holy Spirit pertaining to His presence in the world — *to acquire a bride for His Son* — which is the *antitype* of the Old Testament *type* of Abraham when he sent his "*oldest servant of his house, who ruled over all that he had*" into Mesopotamia to acquire a bride for his son (**Genesis 24**). In this respect, the Holy Spirit has an entirely different mission from that which He has fulfilled from the time when man fell in the Garden of Eden, man's eternal salvation. In order to acquire a bride for his Son, which will have direct application relative to the kingdom during the Messianic Era, God commissioned the Holy Spirit for this unique purpose.

Salvation in Scripture is also spoken of in three tenses — past, present and future. This has been done to point out a beginning with an end in view. The Spirit can take the one who now has spiritual life and perform a work in the life of that individual, with a view to an inheritance that will be realized at a future time.

**Ephesians 2:8** refers to the salvation of the spirit, which is a past, completed work based solely on the work (sacrifice) of Christ on the Cross of Calvary. This aspect of salvation is the *gospel of grace*, which is the good news of the free gift of eternal salvation.

*“For by grace you have been saved [past tense salvation] through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” (Ephesians 2:8)*

Once we are eternally saved, we can never again be unsaved, irrespective of what we do.

*For the gifts and the calling of God are irrevocable.*  
**(Romans 11:29)** [See also **2 Timothy 2:14**]

Furthermore, there was nothing that we did to be eternally saved, for the work was completed in the past by the Lord, and therefore there is nothing we can do to become unsaved again.

The salvation of the spirit is just the beginning of our walk with God. All three aspects of our being: *spirit, soul and body* must be saved to be able to rule and reign with Christ in the Millennium. Salvation of the spirit is exclusively associated with entrance into the kingdom of heaven during the *Eternal Ages*, which does not begin until *one thousand years after* Christ's return.

The indwelling of the Holy Spirit, a prominent aspect of salvation of the spirit (**John 7:39; 14:16, 17; Romans 5:5; 8:9; 1 Corinthians 3:16; 6:19; Galatians 4:6; 1 John 2:27**), will (if allowed) assist the Christian in a righteous walk that will insure the salvation of his soul. The Christian's temporal earthly life is a testing ground of his faith in God, and all that he does during this time will significantly affect his future during the coming Messianic Era. His works performed during his lifetime will surely be judged at Christ's judgment seat to determine whether or not he will be

worthy for entrance into the kingdom. As children of God, we are also joint-heirs with Christ, *but only if* we walk like Him, in faith and love through suffering.

*The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. (Romans 8:16, 17)*

This takes us into the second component of our created being: *the soul*. The Greek word *psyche* (Strong's # G5590, also spelled "*psuche*") throughout the New Testament is translated "soul" or "life." Therefore, both soul and life mean the same thing and is used interchangeably in Scripture. This word defines the natural life of a person. The soul is the foundation of a person's emotions, feelings, desires, likes and dislikes. In **Leviticus 17:11**, we see that *the life [soul] of the flesh is in the blood*. It is the animating principle of the body of flesh.

By means of the salvation of the spirit, a person is then in a position to realize the purpose of his salvation -- the salvation of his soul or life. The difference between the salvation of the spirit and the salvation of the soul is that the salvation of the soul is conditional, dependent on the life one lives after his spirit has been saved, which in turn, is dependent on him allowing the Holy Spirit to control his life through his own spirit. The Holy Spirit does this by imparting spiritual truth, understanding and direction — functions that are directly connected and proportionate to one's assimilation of Scripture.

The control of one's life by the Holy Spirit, referred to in Scripture as being "*filled with the Spirit*," may be seen by comparing the following two companion passages of Scripture:

*And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,*

*speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,*

*giving thanks always for all things to God the Father in the name of our Lord Jesus Christ. (Ephesians 5:18-20)*

*Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

*And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.*  
**(Colossians 3:16, 17)**

A proper comparison of these two companion passages clearly indicates that *being filled with* (control by) *the Holy Spirit* is proportionate to one's assimilation of Scripture. One must read and study the living Word of God in order to have the Spirit's truth, understanding and direction. Then, one must act upon the Spirit's truth, understanding and direction, being a doer and not just a hearer of the Word (**James 1:22**). This is not always an easy thing to do, as it requires laying aside our thoughts and desires. But knowing what is to come in the future should inspire us to try hard to set our fleshly desires aside and walk according to the Spirit in order to attain the salvation of our soul.

*Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.* (**James 1:21**)

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,*

*to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time...*

*Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,*

*receiving the end of your faith--the salvation of your souls.*  
**(1 Peter 1:3-5, 8b, 9)**



All Christians will be judged following their rapture or resurrection in heaven to determine whether they will obtain soul salvation. There will be rewards for those whose works are found worthy, which enables them entrance into the kingdom. There will also be great loss for those who are found unworthy, who will not be able to enter the kingdom, but who are cast outside in outer darkness where there will be “*weeping and gnashing of teeth*” (an Eastern expression showing deep grief [**Matthew 22:13**]).

*Therefore we make it our aim, whether present or absent, to be well pleasing to Him.*

*For we must all appear before the judgment seat of Christ, that each may receive things done in the body, according to what he has done, whether good or bad.*

*Knowing, therefore, the terror of the Lord, we persuade men....*  
**(2 Corinthians 5:10)**

*And as it is appointed for men to die once, but after this the judgment....* **(Hebrews 9:27)**

The salvation of the soul constitutes an active, continuing work of salvation accomplished by the Christian by and through the power of the Holy Spirit. In writing to the Christians in the Grecian city of Corinth, the Apostle Paul uses the present tense in expressing this salvation as a present, continuous work:

*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*  
**(1 Corinthians 1:18)**

This ever-abiding work of the salvation of the soul deals strictly with Millennial life, not eternal life and will be realized at the Judgment Seat of Christ. The Christian’s eternal salvation, the salvation of the spirit, has already been dealt with by Christ in the past and is a finished work, never to be changed. When Christ came to earth approximately 2,000 years ago, He did so to be the “*propitiation*” — the vicarious and expiatory sacrifice — for our sins (**Romans 3:25; Hebrews 2:17; 1 John 2:2; 4:10**). It was on the Cross that He took the sins of the world, the sins from all of time, became that sin (**2 Corinthians 5:21**) in order to pay the price

and satisfy the righteousness and justice of God, so that anyone by faith alone in Christ could receive eternal life — the salvation of the spirit.

In the near future when the Lord returns the second time, it will be to judge Christians in order to determine the salvation of their souls, which is millennial in scope. If the Christian allows the Holy Spirit to have proper influence and control in his life, he will become an overcomer and attain the salvation of his soul. The Spirit accomplishes this by teaching him all things that encompasses the whole Gospel (good news of God's grace *and* glory). Whereas the *gospel of grace* is restrictive to the salvation of the spirit of man with eternal verities in view, the *gospel of glory* is focused on the salvation of the soul with millennial verities in view. The gospel of grace and the gospel of glory together present the "*whole counsel of God*" (**Acts 20:27**).

Last, the third part to be saved is *the body*. Salvation of the body will occur at the judgment seat of Christ. During the rapture, all Christians will be raised in their spiritual bodies in order to appear before the Judgment Seat of Christ. Therefore, the body awaits its redemption at the Lord's return for His Church. While the body of flesh continues on earth in this unredeemed condition, there is conflict between the body of flesh and the spirit. Once the bodies are raised with Christ, then they must put on incorruption. Furthermore, those Christians who are found worthy at the Judgment seat of Christ will be awarded *glorified* bodies. Those Christians who are found unworthy at His judgment seat will receive their glorified bodies *after* the Millennium, when the Eternal Ages begin.

*So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.*

**(1 Corinthians 15:42-44a)**

*For our citizenship is in heaven, for which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which he is able even to subdue all things to Himself. (Philippians 3:20, 21)*

The salvation of the body is a future tense salvation. In **Hebrews 1:14**, salvation is presented as a future, inherited possession:

*Are they [angels] not all ministering spirits sent forth to minister for those [Christians] who will inherit salvation?*

This future aspect of salvation marks the final realization of the Christian's redemption, to be apprehended at the Judgment Seat of Christ. It involves the Christian's inheritance — to rule and reign in the kingdom.

The key that unlocks the “*mysteries of the kingdom of the heavens*” (**Matthew 13:11**), the solid food of the Word of God (**Hebrews 5:12-14**) constitutes a proper understanding of the three components of man (*spirit, soul and body*) and the three aspects of salvation (*past, present and future*). All the components of man must be preserved blameless at Christ's return in order to inherit salvation in the kingdom of heaven and gain the reward of rulership with Christ during the Millennium (1000 year reign). Therefore, if a Christian overcomes this present life, at the Judgment seat he will be clothed with the “*wedding garment*” — the “*white garment*” of “*fine linen clean and bright*” (**Revelation 3:5; 19:8**). Being properly clothed will allow him to rule and reign with Christ in the Messianic Era. This wedding garment may indeed be that “*covering of light*” which covered man at his creation, a covering unique to God (**Psalms 104:1, 2**) and which is a facet of His “*image*” and “*likeness*.”

The following is a brief overview of spirit, soul and body salvation:

1) *Salvation of the Spirit* is the aspect of God's redemptive plan for man that is based on a past completed action. It transforms a person from a spiritual state of being dead in trespasses and sins, who has an unredeemed, inanimate spirit, and who is alienated from God (**Ephesians 2:1, 12**); to a spiritual state of being eternally alive in Christ (**John 5:24; Ephesians 2:5**), to a state possessing an animated spirit, possessing spiritual life, and to a state of no longer being separated from the One who Himself is Spirit (**John 4:24**). This transformation, which is a grace-gift from God, is brought to pass by the Spirit of God breathing life into the one having no life, is based solely on Christ's finished work at Calvary, a work that can never be added to by man or God, and is apprehended solely by faith in Jesus Christ (**Acts 16:30, 31; Ephesians 2:8, 9**).

2) *Salvation of the Soul*, on the other hand, should *never* be associated with the past aspect of God's redemptive plan for man. Scripture carefully distinguishes between *the soul* and *the spirit*, never using the words interchangeably in this respect (**cf. Hebrews 4:12; 1 Thessalonians 5:23**). And Scripture also carefully distinguishes between salvation in relation to *the spirit* and salvation in relation to *the soul*. Salvation in relation to *the spirit* is always dealt with *in a past sense*, whereas salvation of *the soul* is always dealt with *in a present or future sense* (**1 Peter 1:9; James 1:21; Hebrews 10:39**). It represents the further transformation of a person who has experienced the salvation of his spirit; but, unlike the salvation of the spirit, which happens in an instance of time, it is a process that happens over time. And unlike the salvation of the spirit, which is wholly dependent on the work of Christ, it is dependent upon the works of the individual during his temporal life as a Christian.

If one submits to the Holy Spirit by means of the assimilation of God's Word, he will thereby abide in Christ, be sanctified (set apart) in this life, and produce fruit (good works) that will insure the salvation of his soul (**John 15: 1-8; 17:17**). At the Judgment Seat of Christ, he will be qualified to become part of the bride of Christ and to rule and reign with Christ during the Messianic Era. On the other hand, if he should choose to follow his carnal nature during his temporal life, he will suffer grave loss at the Judgment seat and will be denied a position in the coming Millennial kingdom. He will be cast outside of the kingdom, separated from Christ for one thousand years.

*...receiving the end of your faith — the salvation of your souls. Of this salvation the prophets have inquired and searched carefully....the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven — things which angels desire to look into.*  
**(1 Peter 1:9, 10, 12)**

It is *this* salvation, the salvation of our souls, which will result in our glorification in the kingdom of heaven and the reception of rewards because of our choice to follow Christ.

3) *Salvation of the Body* is the aspect of God's redemptive plan for man that is strictly future in its realization, determined at the return of the Lord

Jesus Christ when all Christians will stand before the Judgment seat having raised bodies.

*Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (Romans 8:23)*

However, only those believers who have denied themselves (died to their flesh), have taken up their crosses and followed Christ during this temporal life will be chosen out of the body of Christ, the Church, have their bodies enswathed in glory, and be permitted to rule and reign with Christ during the Messianic Era (**Matthew 16:24-27**). Those remaining from the body of Christ, who did not deny themselves and produce fruit (good works), will not be allowed to rule and reign with Christ during the Messianic Era. And their bodies will not be enswathed in glory until *after* the Messianic Era.

We find within the foundation laid in **Genesis 1:1-2:3** concerning the process of restoration of the ruined creation, patterned after the six days of work followed by a seventh day of rest, that it also presents another facet, a picture of the process of our own salvation. The work presented within each day of the six days of creation represents a process that every individual must exercise in order to find rest in the seventh Day. It is a picture of the process of the successful Christian life, an instructional overview of becoming an overcomer. Without exercising this process, salvation of the soul will be denied.

## **DAY ONE**

*Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (Genesis 1:3)*

The first day of creation is the beginning point of restoration. God speaks into that which is only darkness in order that light will shine. This is representative of our spirit salvation, salvation by grace through faith. This represents the Holy Spirit, our guarantee of Eternal salvation, the free gift of

God, bringing light and life to that which was only darkness and death. And this is based solely and completely on the finished work of Christ at Calvary. Day one begins the day we place our belief in the Lord Jesus Christ (*passing from death unto life*), receiving the free gift of the Holy Spirit, securing our eternal salvation. Now that we have received the indwelling Holy Spirit, which is the light, and eternal salvation, day two through day six presents another facet, something beyond the salvation we presently possess. The following five days has to do with things surrounding the salvation of the soul. And it is interesting to note that God spends one day on spirit salvation and then five days on the salvation of the soul.

## **DAY TWO**

*Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. (Genesis 1:6-8)*

Subsequent to our new spiritual birth, passing from death unto life, we are now in a position to recognize a division between our spirit and soul. We now have a redeemed spirit, however we still possess an unredeemed soul. The recognition of this division through the assimilation of God's Word will help us to realize the difference between things which are heavenly and things which are earthly. That which is associated with the heavenly: *"It is the Spirit who gives life"* (**John 6:63**), and that which is associated with the earthly: *"The flesh profits nothing,"* will become evident. The believer will recognize those things which are spiritual and those which are carnal; and the former must be exercised in the believer's life in order to advance to maturity. The separation of the carnal from the spiritual must take place; it will require a separation from the world and, at the same time, a commitment to follow the heavenly land.

## **DAY THREE**

*Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear": and it was so. And God called the dry land Earth, and the gathering together*

*of the waters He called Seas. And God saw that it was good. Then God said, "Let the earth bring forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day. (Genesis 1:9-13)*

On the third day, God causes the dry land to appear from the midst of the waters, formerly in the place of death, but now arising out of the water in order that the earth can produce seeds and fruit. The number "three" in Scripture means "Divine perfection and completion; resurrection."

The third day signifies resurrection, arising from the place of death to newness of life. This is a picture of baptism when a believer commits to dying to the flesh and walking according to the Spirit. It is the practice of transforming from the "old man" to the "new man in Christ." A perfect example of this resurrection can be seen with the nation of Israel during the Exodus. The crossing (putting to death) and arising (resurrection) out of the Red Sea is the symbol of water baptism; it is the next requirement for the salvation of the soul. Without water baptism, without putting to death the flesh and walking according to the Spirit, one will not be able to enter the kingdom of God.

*Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5)*

The only way a Christian is able to produce fruit for the kingdom is to put to death the flesh (the carnal desires and thoughts) and allow the Holy Spirit to guide him (the fruit of the Spirit; being mindful of the things of God).

*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:3, 4)*

Only those who are determined to die to the flesh and walk in the Spirit will find themselves in a position as firstborn sons of God, qualified for rulership: *For as many as are led by the Spirit of God, these are sons of God (Romans 8:14).*

## **DAY FOUR**

*Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; “and let them be for light in the firmament of the heavens to give light on the earth”; and it was so.*

*Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day. (Genesis 1:14-19)*

On the fourth day, God produced a further division of Day and Night by creating the Sun, Moon and the Stars. They were created in order to mark the passage of time and for the purpose that these lights were *to give light on the earth and to divide the day from the night*. These lights have a dual meaning. Christ is “the Light of the world.”

*“I have come as a light into the world, that whoever believes in Me should not abide in darkness.” (John 12:46)*

The Church, as part of the body of Christ, is also to be the “light of the world.”

*“You are the light of the world...Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” (Matthew 5:14, 16)*

A Christian is to receive the Light, by and through the study of the Word, and then he is to shine this light for all to see. This light represents the gospel of the glory of Christ, that which is brought forth from above to shine on the earth.

*...whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. (2 Corinthians 4:4)*



The greater light rules over the day and is more powerful than the lesser light (“reflective” light from the sun) which rules over the night. Christ is the Light and Satan is the Darkness; a symbol that represents a division of the light from the darkness. A Christian is to walk in the light as “sons of the day,” not as “sons of the darkness.”

*You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.*

**(1 Thessalonians 5:5-8)**

We are to be “sons of the light,” possessing the knowledge of the gospel of the glory of Christ; and then we are to be “sons of the day,” walking or abiding in the light and looking up unto Jesus, awaiting His return with the hope of [soul] salvation.

## **DAY FIVE**

*Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens.” So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply; and fill the waters in the seas, and let birds multiply on the earth.” So the evening and the morning were the fifth day. (Genesis 1:20-23)*

The word “waters” in Scripture usually means “the Holy Spirit.” The work of the Holy Spirit in the lives of Christians produces an abundance of knowledge and good works for the building of the kingdom. Through the continued revelation of the Spirit through the Word of God, Christians are able to soar to great spiritual heights, abounding in good works. Furthermore, just as the fish plumb the depths of the seas, so Christians can plumb the depths of the deep things of God by the Spirit

**(1 Corinthians 2:10).** We are to be fruitful in this and multiply the house of the Lord.

## **DAY SIX**

*Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

*So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and every living thing that moves on the earth."*

*And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. **(Genesis 1:24-31)***

On the sixth day, God created all of the living creatures that live on the earth; and then He created man *to have dominion* over all living creatures and over all of the earth. God commanded that man "be fruitful and multiply." And in order to do this, God provided everything man needed, such as the herb that yields seed and every fruit tree that yields seed. God provided Christians with the food, which is the Word, in order that they may bear more fruit and build the kingdom. God created all things on the

earth for man, so that man could prepare for their rule over the earth. The number “six” in Scripture is the number for man — Man’s Day — a period of six thousand years in which man is to “work out their own salvation” by being “doers of the Word” in the hopes that he will rule over the earth in that seventh Day.

## **DAY SEVEN**

*Then the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and he rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (Genesis 2:1-3)*

At the conclusion of this six day process, God’s work was completed and He rested on the seventh day. God set apart and hallowed the seventh day as the day of rest — the Messianic Era, which is yet to come.

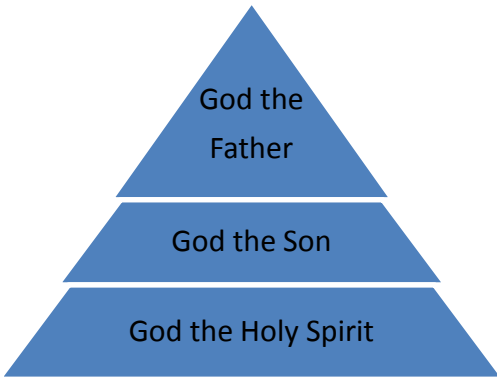
*There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. (Hebrews 4:9-11)*

A “rest” remains for the people of God, those who will have produced the works laid out within the six days of creation. This is the revealed way in which God has outlined for man to journey. And this is why the salvation of the soul — having to do with a participation with Christ as co-heir on the Seventh Day — cannot be realized apart from accomplishing this journey and producing the works from days two through six in the Genesis account.

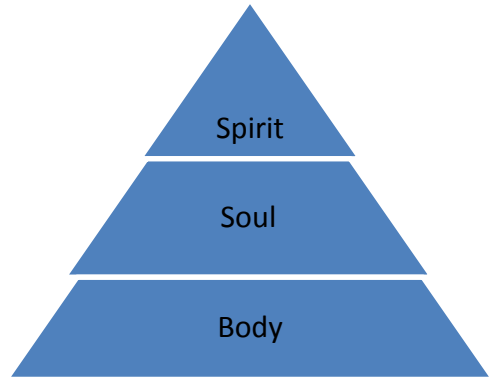
## Three-Part Salvation

*Then God said, "Let Us make man in Our image, according to Our likeness...." (Genesis 1:26)*

God is a Tripartite:



Man is a Tripartite:



*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. (1 Thessalonians 5:23, 24)*

**The Gift** of Eternal Life



Salvation of the Spirit

**Past tense Salvation:**

(Romans 6:23; 2 Corinthians 5:5; Ephesians 2:8)

*No Works required,  
A Free Gift*

**Faith alone in Christ alone**

**The Reward** of the inheritance (Millennial Life)



Salvation of the Soul

**Present tense Salvation:**

(1 Corinthians 1:18; Hebrews 10:39; James 1:21; 1 Peter 1:9)

Salvation of the Body

**Future tense Salvation:**

(Romans 8:23; 1 Corinthians 15:42-44; Philippians 3:20, 21)

*Faith and Works required*