



THE GOSPEL  
OF SALVATION

Our Complete Salvation  
in Body, Soul and Spirit

Frederick Osborn

# The Gospel of Salvation

## *Study Guide*

Our Complete Salvation in Body, Soul and Spirit

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BIBLES FOR ALL MINISTRIES  
P.O. Box 1689  
Cartersville, Ga. 3012

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# INTRODUCTION

## PART ONE

### “Born to Die So All May Live”

Nothing is more central to Christian theology or more important to the Christian faith than the doctrine of salvation. It is indeed what faith in Jesus Christ is about.

However, if you ask several different Christians to define what it means to be saved, you will most likely get several different answers. I believe most of this confusion is because too many Christians hear only part of what the Scriptures say about salvation, and often mix it with the opinions of men or non-biblical teachings.

In this study we will use the Scriptures ONLY to help us discover the biblical definition of “salvation”

WHAT IS SALVATION?

**Read John 3:16; Acts 2:38; Mark 16:16. How do these verses reinforce the idea that salvation is a single event in a person’s life? \_\_\_\_\_**

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*“Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment. And God permitting, we will do so.”*

Hebrews 6:1-3 NIV

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It seems that for most Christians, salvation is understood as a single event that happens when they first say “the sinners’ prayer” asking Jesus to forgive them of their trespasses and sins, and asking Him into their heart.

But that understanding can lead many to believe that once their salvation has been secured, that is all there is to it: once saved, they are free to live pretty much as they want from Sunday morning to Saturday night, for their sins are always forgiven by the blood of Jesus.

*Once-saved-always-saved* makes it easy for these Christians to believe that merely confessing they are a sinner and trusting Jesus to forgive their sins saves them. Then all that is left for them to do from that point forward is to hold on to that confession until the end, waiting for the End Times Rapture or Resurrection to come. For them, Preaching and Bible teaching is only intended to reinforce their original confession of faith

“If I am a friend of Jesus, I have deliberately and carefully to lay down my life for Him. It is difficult, and thank God it is difficult. Salvation is easy because it cost God so much, but the manifestation of it in my life is difficult. God saves a man and endues him with the Holy Spirit, and then says in effect - ‘Now work it out, be loyal to Me, whilst the nature of things round about you would make you disloyal.’” Oswald Chambers

and to encourage them to hold on to that confession until the end.

**Read Romans 6:1-2; and 8:1-11. How does Paul add to our understanding of how those who have been saved should live? \_\_\_\_\_**

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Taken alone, verses like John 3:16; Acts 2:38; Mark 16:16 can lead anyone to conclude that nothing is required for salvation beyond a confession of faith in Jesus. However when added to verses like Romans 6:1-2 and 8:1-11 we must admit that we only fool ourselves if we think that because we made a confession of faith in Jesus at some point in time that we are done with it and forever secure in God’s eyes without conditions.

We fool ourselves if we think that all of the promised blessings of the Bible are ours for the asking and require no obedience or right behavior on our part. We delude ourselves if we think that we can lead immoral lives; live in constant conflict with our family members; cheat others out of their money; lie, and gossip about others; take no action to help the poor, widows,

*“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.”*

James 1:27 (NKJV)



(Matthew 24 & 25) can be used to shake out of sleepy complacency those who believe all they have to do is say a prayer asking God to forgive their sins and nothing else is required of them.

There are other Christians who use those verses to lay the groundwork for a kind of Christian legalism that dictates a salvation based upon acceptable and unacceptable behaviors. **Read Chapter 5 of Romans. How does this chapter address justification by works?** \_\_\_\_\_

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The opening verses of Romans 5 introduce some difficult concepts. To understand Paul's statements in the next few chapters, it helps to keep in mind the two-sided reality of salvation as it relates to the Christian life. On the one hand, we have been saved by the blood of Jesus and are complete in Him. Therefore our salvation in Christ is secure. On the other hand, we are being saved by Christ and become more and more like Him as we pick up our cross daily and follow Him. At one and the same time we have the status of citizens of His kingdom and the responsibility of obeying His commandments.

*“Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. Romans 5:18-21*

Christians continually feel both the presence of Christ and the pressure of sin. We enjoy the peace that comes from being made right with God by the salvation of His atoning work of grace, but we still face daily trials and temptations that when resisted help us grow into the image and likeness of the “new man” (Christ) within. If we remember these two sides of salvation in Christ, we will not grow discouraged as we face trials and temptations. Instead, as we deny ourselves, pick up our cross and follow Him, we will learn to depend on the power available to us in Christ, who lives in us by the Holy Spirit.

In Romans 5:18-21, Paul tells us to be careful not to attach human effort to salvation or we will consider our salvation as some sort of a mixture between law and grace. It is easy for those who attach human effort to salvation to work for heavenly rewards to be handed out to those who worked the hardest or achieved the greatest successes (as this world judges success) for the kingdom of God while on this earth. It can also lead to a mentality that “enough is good enough” in the sight of God, and as long as their good deeds outweigh the bad in the end, they will be found “worthy” of heaven.

Christians motivated by the “carrot” of future rewards, and the “stick” of final judgment may be easily manipulated and controlled by pastors to do the right “do’s” and to avoid the right “do not’s”, but that kind of obedience too often comes at the cost of an intimate,

*“Come to Me, all you who labor and are heavy laden,” Jesus said, “and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30).*

loving relationship with our heavenly Father through the grace of His Son.

The Spirit of the living God, speaking through the author of Hebrews in the first few verses of the fourth chapter, also reminds us of this “rest” Jesus spoke of:

*“Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest... 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 4:1-3a; 10-11

**Read Hebrews 4:12-16. How do you reconcile the verses in chapter 4 that speak of God’s grace and mercy towards sinners with those verses that talk of the forgiveness and hope we have in Jesus, our great High Priest?** \_\_\_\_\_

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In Hebrews chapter 4, we see the tension that exists between God’s gracious mercy, (*“For we do not have a High Priest who cannot sympathize with our weaknesses...”*) and His justice, (*“but all things are naked and open to the eyes of Him to whom we must give account...”*) that somehow must be resolved in our complete salvation obtained through the life, death and resurrection of Jesus Christ. Because Jesus the Son of God is our great High Priest in heaven we have hope for forgiveness for our sins and trust in His salvation because we know He is there to help us enter into His rest (a salvation free of works righteousness).

Jesus is our great High Priest who understands our weaknesses since He experienced the same temptations we do (though he never once gave way to them and sinned). Therefore, we can come boldly to the very throne of God where we receive His mercy and find His grace to help us in our times of need. At the same time, **the Scripture says we must fear God’s justice;** for in the end we all will be judged by the word of God “living and powerful, and sharper than any two-edged sword,” that cuts deep into our innermost being – to the very thoughts and desires of our hearts – exposing us

Everything about us is laid bare and is wide open to the all-seeing eyes of our living God; in the end, nothing will be hidden from Him to whom we must explain all that we have done. In the end, who can stand before the judgment seat of God without the blood of Jesus to atone for their sins?

before God for what we really are. God knows about everyone, everywhere.

The Epistles that make up a large portion of the New Testament are proof that it is God's desire for all Christians to agree upon the essentials of our salvation. The authors of these letters were inspired by the Holy Spirit as they wrote them and with the leading and guidance of the Holy Spirit, we will discover in their words the essentials of our complete salvation. **For to the degree we stay within the lines mapped out for us in the Scriptures, will be the degree we can come to clarity and unity concerning the essentials of our understanding of our complete salvation:** *"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, and is a discernor of the thoughts and intents of the heart."*

Any Christian who is honest and serious about discovering the fullness of what it means to be saved, will spend countless hours, and restless days and nights of wrestling with the Spirit of the living God in prayer, with Bible open, seeking the answers to the mysteries of the gospel of our complete salvation in Jesus.

**"Salvation"** in the Bible is not always intended to be applied the same way in every circumstance – that we who have been saved (Eph. 2:5) are being saved (1 Cor. 1:18), and will be saved (Rom. 5:9, 10). Yet, every aspect of our complete salvation is fully secured in its

*"Salvation" in the Bible is not always intended to be applied the same way in every circumstance – that we who have been saved (Eph. 2:5) are being saved (1 Cor. 1:18), and will be saved (Rom. 5:9, 10).*

own way by the grace of God; and each person is fully secured by what Jesus did for him or her through His life, death, and resurrection. I believe it is the Lord's will for all those who call upon His name to enter into His rest, knowing for sure what is our complete salvation in Jesus (His very name meaning "Jehovah is Salvation").

**Read Romans 11:20; Hebrews 3:12-19 and 4:1-7. What was it that kept them from entering into God's rest and receiving the full promises of God's salvation in Christ Jesus? \_\_\_\_\_**

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I will say from the beginning that I believe that there is only one way that will keep us from entering into our complete salvation, and that is the same way that keeps so many from entering into God's intended rest in the first place: unbelief. It is unbelief that produces a stiff-necked, willful disobedience towards the work of God's grace on our behalf; and that same unbelief, if left uncorrected, will ultimately lead a Christian to a reckless abandonment of the process of sanctification that leads to God's complete salvation in their life.

We must fully embrace HIS way into HIS eternal kingdom, and not seek our own way based to any degree upon our own efforts or inferior, manmade religiosity. If we do not embrace His way of salvation, we will

*"Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience..."*  
(Hebrews 4:11).

soon find ourselves slipping into the false hope of a costless grace, or bound in a hopeless prison of religious ritual or slavish legalism. But for those who persevere, God is faithful to His promise: “... *being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ*” (Phil. 1:6).

**Read Matthew 3:2; 6:33; 9:35; Mark 1:14-15; Luke 4:33; and Acts 1:3. After reading these verses what do you see is the central theme to all of Jesus’ teaching and preaching ministry? \_\_\_\_\_**

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Everywhere Jesus went, everything Jesus did, and everything He taught was all about the Kingdom of heaven. In John chapter three, when Jesus was talking to Nicodemus, He said that no one could see the Kingdom of God, let alone enter it, unless they had been born again (saved). It is for salvation that we were born. It is for salvation that we were born again and became disciples of Jesus Christ; and it is for salvation that we wait in hope for our resurrection from the dead at the end of the age. Our entrance into the kingdom of heaven (now and for all eternity) is dependent upon our salvation in Christ Jesus.

Therefore, one might think that because the doctrine of salvation is central to all we are as Christians that it would be the one thing that every believer knew

*In my many years of teaching and preaching the Gospel, I have discovered that there are huge gaps in most Christians’ understanding of what it means to be saved.*

the most about. However, that is far from the case. Most Christians seem to have a fairly good understanding of what they have been saved from – a past life of sin, being separated from God’s forgiveness, and a spiritual self-destruction leading to hell and eternal damnation – but they have little understanding of what they have been saved to – no longer a slave to the world, flesh, and the devil as a foretaste of their life in glory.

**Read 2 Timothy 2:14-26; and Hebrews 6:1-3. Why do so many believers have a only a limited understanding of what it means to be saved?**

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Part of the reason for this lack of understanding is the great deception of the enemy of our souls who wants to keep every believer ignorantly enslaved to him through the flesh by making them believe that they are still under the power of their old sin nature. Another cause for this lack of understanding is poor discipling and teaching that emphasizes the “born again” message of salvation as the end in itself and not as merely the means to the greater end, which is our sanctification and on to our glorification in Christ Jesus. A third (and

Jesus said, “*To [my disciples] it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, and hearing they may not understand’*” (Luke 8:10).

possibly the greatest) cause for this lack of understanding is a lack of motivation by most believers to really press in beyond the “baby food” of pure spiritual milk and dig deep into the Word of God and seek for real answers beyond the surface meanings of things they have heard preached on Sunday mornings. The fact that you have chosen this study guide means that you are not one of those who are content to remain uninformed of what salvation in Christ Jesus is all about.

If you are not a Christian at this time, but for whatever reason happen to be taking this study, then at the very least I hope you will have a better understanding of what Christians mean when they ask, “are you saved?” Some of what is written here will be incomprehensible to the non-believer because certain aspects of our complete salvation must remain a mystery to those who are not born again. As Jesus said, *“To [my disciples] it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, and hearing they may not understand’”* (Luke 8:10).

For a topic that is so crucial to the Christians’ faith and walk with God one might expect there to be no disagreement and no controversy within the ranks of Christians about it. Unfortunately, that is not the case with the topic of our salvation (what theologians call soteriology). I have done my very best to not write this from any particular denominational perspective and have used commentaries from a variety of theological

*“Some have found it difficult to harmonize the concept that truth is revealed in such a way that unbelievers cannot understand it. The point is that there is a long background of unbelief and disregard of previous revelation. Accordingly, when additional revelation is given to believers, it is couched in terms that only they will understand. In a sense, unbelievers have sinned away their day of opportunity. It is in keeping with the principle that darkness follows light rejected.”*  
John F. Walvoord

perspectives to support what I have written. However, what I believe is most important, as much as possible, I have allowed the Scriptures to speak for themselves. In this endeavor I have sought as much as possible to set aside all preconceptions and all personal prejudices and write on this topic, not as I wanted to see it, but as the Word of God spoke to me in the process of writing this book. God help me if I ignorantly or deliberately lead anyone astray by anything I have written here. I do not believe I have done that. My hope and prayer is that what I have written here will add meaning and clarity to what our complete salvation really is.

I have bathed each word, every line, and all pages with prayer and have continually sought the Holy Spirit's guidance through the process of writing this. If I have done my job well, and listened well, then this book will be a blessing to most if not all of those who choose to read it. The proof of that will not be in book sales or fame for the author, but will be in the fruit of the Spirit that it bears in the lives of those who read this humble offering before the Lord to His children.

May God bless you and bless all those who read this book. And may you discover a deeper revelation of what your complete salvation is all about – in Jesus' name I pray,

AMEN.

*Frederick Osborn*



## INTRODUCTION PART TWO

*“Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?”*

Hebrews 2:1-4

**Read Mark 1:14-15; 4:11, 9:1; Luke 4:43; and 11:20. For what reasons did Jesus come to this earth?**

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Clearly, Jesus came to earth to proclaim the kingdom of God to mankind. He came not only to reveal the secret workings of the kingdom to His disciples but also to demonstrate the present reality of that kingdom for all who had eyes to see and ears to hear. **Think about the Gospel stories and list some other reasons why Jesus came to this earth.**

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Jesus said came to fulfill the Law, not to destroy it. He came to offer His kingdom to all those who were poor and needy in spirit. He showed us how to live and how to love God and one another without condition. He came to bring reconciliation and peace to a troubled and Fallen world. Jesus came to heal the sick and minister to all those who were weary and weighted down with sins. But none of those things listed are the ultimate reason for the incarnation of the Son of God. God could have done

*“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”*

John 3:14-17

them all without being born in human flesh. Jesus could have completed the list simply by appearing as the angel of the Lord, which apparently He often had done in Old Testament times; but He had one overarching reason for coming: He came to die. Or more accurately, He came to make a way to life through His death and resurrection for all those who would believe in Him.

**Read 1 Corinthians 15:20-22 and 1 John 1:2.**  
**What do these Scriptures add to our understanding of why Jesus came to this earth? \_\_\_\_\_**

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Yes, Jesus was born to die upon the cross, but more than that, He was born to rise again so that all who believed in Him would be saved – completely, wholly, and for all eternity.

Regardless of where one stands on the once-saved-always-saved debate, the warning of Hebrews 2:1-3 is clear: believers have a responsibility to know the truth and understand what the gospel of their salvation is, and then respond. Christians must listen very carefully to the truths concerning their salvation, *“lest we drift away”* from them. These verses in Hebrews compare the message of the gospel of salvation to the messages delivered from angels. And if the messages from angels have always been true and people have always been punished for disobeying them, then what makes anyone

*“If we are going to live as disciples of Jesus, we have to remember that all noble things are difficult. The Christian life is gloriously difficult, but the difficulty of it does not make us faint and cave in, it rouses us up to overcome. Do we so appreciate the marvelous salvation of Jesus Christ that we are our utmost for His highest?”*  
*Oswald Chambers*

think that they can escape the consequences if they remain indifferent to and ignorant of this “*great salvation*” announced by the Lord Jesus himself and passed on by those who heard Him speak?

The gospel preaching that leaves the repentant sinner standing at the altar with sins forgiven, but with no idea of what it means to be a disciple of Jesus Christ is an inadequate and incomplete gospel. Yes, Jesus paid it all by taking upon Himself the full weight and punishment for the sins of the world upon the cross... “He paid the debt He did not owe because we owed a debt we could not pay.” Praise the Lord that they now see Jesus, crowned with glory and honor because He suffered and tasted death for everyone (Hebrews 2:8-9) and so became the “author” of their salvation, but their salvation does not begin and end with a simple prayer acknowledging that all are sinners in need of a savior.

Christ’s sufferings were essential to our salvation and no one can come into the presence of God with unpunished sins. So God’s one and only Son paid the price (Romans 6:23), and His sufferings on behalf of all sinners made him their perfect “captain.” His death and resurrection opened the way. The way is narrow and few find it, Jesus warned, but He is able to do what is impossible by human effort and bring many sons and daughters to the completion of their salvation in glory.

**Read Hebrews 2:14-18 and Romans 3:21-26.  
How do these passages of scripture help to further**

*“For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren” Hebrews 2:10-11*

**clarify the gospel of salvation that Christians believe?**

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No person's salvation can be complete unless they are delivered from the constant dread and fear of death. Because spiritual beings have no fear of death, Jesus could not come and offer Himself in His glory. It was necessary for Him to be like those He came to save; His death would have meant nothing if it was anything other than a human death in every respect, for only as a human being could he die and in dying break the power of the devil who exercised power over humans through their fear of death. Once His perfect work of atonement was completed on the cross, Jesus could with all honesty and humanity declare before all of creation, "It is finished." And it was necessary for Jesus to be fully human so that once He was raised from the tomb in His transfigured, glorified body He could be our merciful and faithful High Priest before God. Because the man Jesus suffered in this world and was tempted in every way as we are, He alone is able to be both merciful to us and faithful to God in dealing with the sins of the people.

*“Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” Hebrews 2:14-18*

Romans 3:21-26 adds to the passage from Hebrews. Just being “good enough” and trying to keep God’s laws, will never lead to salvation. Jesus opened a new way - a way hidden in the Old Testament Scriptures, but now revealed. This passage from Romans declares that God will accept and acquit us of the weight of our sins. God declares us “not guilty” when we trust in the sacrifice of Jesus Christ to take away our sins - no matter who we are or what we have been like (for all have sinned and all fall short of God’s glorious ideal of sinless perfection). It is only the kindness of God that accepts us as “not guilty” of offending Him, but we must trust Jesus Christ to take away our sins. It was God’s plan to send Christ Jesus to take the punishment for our sins – a punishment we could never endure- and to end all God’s anger towards whoever would believe (John 3:16). This passage from Romans makes it clear that He used our faith Christ’s blood as the means of saving us from his wrath. In this way he was being just, even though he did not punish those who sinned in former times; for he was looking ahead to the time when Christ would come and take away those sins as well. And now in these days of God’s grace, He can receive sinners in this same way (by the blood of atonement) because Jesus took away their sins... “so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation Hebrews 9:28).

Jesus Christ was not content to enter into His glory and leave behind His children in bondage to sin and death, telling them to just hold on until they die to be

*“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.” Romans 3:21-26*

saved. The passages from Hebrews and Romans mean the power of Satan to control and manipulate humans through the fear of death and eternal punishment for sins was broken. The souls of all human beings are precious to the Lord; He loved them so much that He suffered and died for them so they could live without fear. On the night Jesus was arrested and taken away to be crucified, Jesus shared one of His most intimate moments with His disciples (John chapters 13-17). He had to prepare them for His departure; how could they survive once He returned to His home in heaven?

**Read John 14:2-3; 16-18; 19; 23; 26; 15:26-27; 16:7; and 17:20-26. How did these words help Jesus' followers to hold fast to their salvation once He departed?** \_\_\_\_\_

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Jesus assured them that He was not abandoning them. First, He let them know that He was preparing a place for them and would receive them in glory when the time was right for them to come to Him. Next, Jesus informed them that He was sending them a "Helper", the Holy Spirit who would be with them and in them.

*"If we ask the reason why those who have indeed accepted the Savior, and been made partakers of the renewing of the Holy Spirit, thus come short of the full salvation prepared for them, I am sure the answer will in very many cases be that ignorance is the cause of the unbelief that fails of the inheritance."*  
*Andrew Murray*

In, by, and through the Holy Spirit, Jesus comes to all those who place their trust in Him. The prayers for salvation of many a lost soul include the words, "Jesus, come into my heart." Jesus said to His disciples that night, "*Abide in me, and I in you*" as a means for them to remain in Him and truly commune with Him in spirit (John 14:23; and 20:22).

Regardless of what trials, temptations or tribulations Jesus' followers will face in their lifetimes; Jesus assures them that they will not have to face them alone. Jesus never promised anyone a salvation of unending peace and prosperity, health, and good times on this fallen planet Earth. The way of the cross is the way of sorrows for anyone who truly chooses to abandon the ways of this world and fix their eyes upon Jesus and His kingdom: Jesus told them, "*These things I have spoken to you, that you should not be made to stumble*" (John 16:1). Peter, Paul and all the early church learned this lesson, and Paul plainly stated, "*all who desire to live godly in Christ Jesus will suffer persecution*" (2 Timothy 3:12). It is far too easy for Christians who live in times of relative peace and prosperity to forget that a large part of the church faces great persecution (see <http://www.persecution.org>).

"Christ our Savior, in the Gospel of St. Matthew, hearing the confession of Simon Peter, who, first of all others, openly acknowledged Him to be the Son of God and perceiving the secret hand of His Father therein, called him (alluding to his name) a rock, upon which rock He would build His Church so strong that the gates

If, in our orthodox churches, the abiding in Christ, the living union with Him, the experience of His daily and hourly presence and keeping, were preached with the same distinctness and urgency as His atonement and pardon through His blood, I am confident that many would be found to accept with gladness the invitation to such a life, and that its influence would be manifest in their experience of the purity and the power, the love and the joy, the fruit bearing, and all the blessedness that the Savior connected with the abiding in Him." Andrew Murray

of hell should not prevail against it. In which words three things are to be noted:

First, that Christ will have a Church in this world.

Secondly, that the same Church should mightily be impugned, not only by the world, but also by the uttermost strength and powers of all hell.

And, thirdly, that the same Church, notwithstanding the uttermost of the devil and all his malice, should continue.” Foxe's Book of Martyrs.

Finally, Jesus strongly encouraged His disciples to be bound together in the unity of love – first to the Father, and then to each other (John 17:20-26). *“I do not pray for these alone,”* Jesus said, *“but also for those who will believe in Me through their word.”* Jesus’ prayer was for all those who believe in Him to be of one heart and mind – in perfect unity like Jesus is to His Father and the Father to Jesus. It is in, by, and through the unity of Jesus Christ with His church that *“the world may know that You have sent Me, and have loved them as You have loved Me.”*

Without Jesus and His sacrifice to save mankind, the world would never be able fully comprehend the height, depth, and breath of true, unselfish love. *“By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren”* (1 John 3:16). Apart from His Spirit, giving new life to the

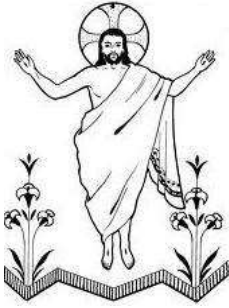
*“O righteous Father!  
The world has not  
known You, but I  
have known You; and  
these have known  
that You sent Me.  
And I have declared  
to them Your name,  
and will declare it,  
that the love with  
which You loved Me  
may be in them, and I  
in them.”* John  
17:25-26

human spirit and empowering the believer to work out their salvation with fear and trembling before their holy and righteous God, it would be impossible for anyone to hear and believe the Gospel of their salvation. But still we do not see this essential ingredient of the unity of all believers in love taught very often in the church. And because the unity of all believers is the purest expression of God's love for His church, the gospel of salvation remains incomplete – it is simply misunderstood or ignored by many in the church.

It is in the spirit of love and a desire for unity in the church that I humbly present this study guide to the body of believers everywhere and it is my hope and prayer they will take up and complete this study in the same spirit.

*"In our own day, the unity of the church remains a mystery undisclosed, a treasure undiscovered.*

*Though our unity was purchased at the cross of Calvary, and every believer has been baptized by one Spirit into one body, we have yet to see the manifested answer to Jesus' prayer that we be one as He and the Father are one." John Brown  
- The 17:23 Initiative*



## PART ONE

### SALVATION OF THE SPIRIT: THE NEW BIRTH

*“Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’” John 3:3*

**Read John 3:3-8. What did Jesus say about the kingdom of God and the new birth?** \_\_\_\_\_

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Before we can begin to understand the fullness of what it means to be saved, we must begin where Jesus began: with the spirit. Nicodemus came to Jesus that night in Jerusalem with a heart overflowing with

*Nicodemus answered and said to Him, “How can these things be?” Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things? Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? John 3:9-12*

questions for Jesus. He began, “we know that you come from God; for no one can do these signs that You do unless God is with him.” But before Nicodemus could get the first question out of his mouth, Jesus startled him with a simple, yet most profound truth: apart from the Spirit of God, no one can see – let alone enter – the kingdom of God because it is only by the Spirit of God that the spirit of man can see a spiritual kingdom; and once seen, only those directed by the divine wind of the Spirit can enter.

But there is a problem – a BIG problem the Bible tells us – and that is the fact that something happened in mankind a long time ago that changed us; it broke the spirit of communion between the Creator and His creation, and destroyed the spirit in man. “In the beginning,” Genesis tells us, “God created the heavens and the earth” (1:1). And from there, God created all living things. Genesis also tells us that God created all things “good” and that there was no evil in anything God made. When it came time to create man, God said, “Let Us make man in Our image, according to Our likeness” (Gen. 1:26a), and gave man not only a unique role as the crown of His creation, but gave man a unique nature, being made in God’s likeness.

*“And the Lord 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*

**Read Gen. 1:1; Gen. 2:7; Deut. 32:6, 15, 18; and Col. 1:12, 13. What do these Scriptures tell us about God the Father? \_\_\_\_\_**

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**Read Matt. 3:17; John 1:1-3; Col. 1:15-19; and Heb. 1:1-4. What do these Scriptures tell us about the Son, Jesus Christ?** \_\_\_\_\_

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**Read John 14:16-18; 16:7-15; 2 Peter 1:21; 1 John 5:6-8. What do these Scriptures tell us about the Holy Spirit?** \_\_\_\_\_

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We understand from Scripture that God is *Triune*:

- Father = the Creator/Originator of all things including Israel and the church (Gen. 1:1; Gen. 2:7; Deut. 32:6, 15, 18; Col. 1:12, 13).

“Man was to be a creature different from all that had been hitherto made. Flesh and spirit, heaven and earth, must be put together in him... His understanding saw Divine things clearly and truly; there were no errors or mistakes in his knowledge; his will consented at once, and in all things, to the will of God. His affections were all regular, and he had no bad appetites or passions. His thoughts were easily brought and fixed to the best subjects. Thus holy, thus happy, were our first parents in having the image of God upon them.”  
Matthew Henry

- The Son, Jesus Christ = the physical manifestation and earthly incarnation of the Father (Matt. 3:17; John 1:1-3; Col. 1:15-19; Heb. 1:1-4)
- Holy Spirit = the One who binds the eternal Father with mankind through the Son (John 14:16-18; 16:7-15; 2 Peter 1:21; 1 John 5:6-8)

Therefore, to be truly created in God's image, man must also be *triune*. We have this revealed in the account of Adam's creation in Genesis 2:7: "*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*"

- Dust of the ground = physical body
- Breath of life = spirit
- Living being = soul

Man, perfectly created in God's image, was planted in the Garden of Eden and given dominion over a perfect creation. There was only one requirement for the man and the woman to obey in order to live in this perfect world, and that was to obey God's one command: "*Of every tree of the garden you may freely eat; 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, 17). I emphasize "for in the day that you eat of it" because it is very significant for what happens next. For as we all know, Eve and then Adam break God's commandment, and sin enters into the heart of man, changing everything.

#### EVIDENCE OF THE DEATH OF ADAM'S SPIRIT:

- Ashamed and wanted to hide from God
- Fear of God's punishment entered his heart
- The fact that he was able to hide from God indicated the severance of his spirit from God

So then, what changed? What went wrong the day Adam fell? The Lord told Adam “*in the day that you eat of it, you shall surely die*” and yet, the Bible tells us that Adam lived nine hundred and thirty more years before he died (Genesis 5:5). Was God a liar, or was God mistaken, not realizing that Adam could live for some time in spite of the curse? No. Not so at all. Something did die on that day, but it was not Adam’s physical body that died; it was his spirit that died on that day. How do we know this? It is clear and simple: by the evidence of God’s word in both the Old Testament and the New Testament Scriptures, and more specifically by the words of Jesus to Nicodemus on that day.

Notice what changed immediately after Adam and Eve sinned. Before the Fall, Adam and Eve enjoyed perfect communion with God in the Garden. But after the Fall, a separation has occurred and they hide themselves from God’s presence. Separated by sin from the spirit in man, God now has to go in search of the man, and calls out to him, “*Where are you?*” (Genesis 3:9). Sin has caused a sense of guilt and shame to enter Adam’s consciousness, creating this separation: for God is holy and there is no sin in Him. His Spirit is holy and cannot remain in the presence of sin. So just as darkness and light cannot coexist in the same space at the same time, so too the Spirit of God cannot coexist with the spirit of man once sin is introduced into the heart of man.

From Genesis 2:7 we see how the “breath of God” enters into the man, and breathes life into him, making him a living being. Throughout Scripture the

*Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned... Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.*

Romans 5:12, 14

Spirit of God is often associated with “breath” or “wind”. The Hebrew term is *ruah* and is first used to refer to the Spirit of God in Genesis 1:2 “*And the Spirit of God was hovering over the face of the waters.*” In Genesis 2:7 *Spirit* is the breath of God that gives life to man’s spirit. The Spirit gives life to the human spirit in the same way that breath fills the lungs and gives life to the body. So the moment Adam sinned, the Spirit of God, who is the *ruah* (breath) that gives life to man’s spirit, immediately departed from him. Once the Spirit of God departed from Adam’s spirit, Adam’s spirit could no longer live, and (according to the prophetic word of God spoken to Adam), his spirit died on that day. And once Adam’s spirit died, he was no longer in “the image and likeness of God” for he was no longer, a *trinity* of body/soul/spirit, but was now a body and soul carrying a dead spirit within. And this condition not only affected Adam, but it affected each and every one of Adam’s descendants until Christ was revealed.

Just as God worked through Jesus and the Holy Spirit to bring life into the dark, formless world at creation, so also He now offers eternal life to any who repent and believe through the Spirit in the name of Jesus Christ. Erik Lutz

**Read Romans 5:12-19. What are the effects of Adam’s sin nature in mankind? \_\_\_\_\_**

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The Apostle Paul describes the effects of Adam's "spiritual DNA" or *sin nature* in mankind in Romans 5:12-19.

- Through one man sin entered the world; and death through sin
- Thus death spread to all men, because all men sinned
- Death reigned even over those who had not sinned according to the likeness of the transgression of Adam
- By the one man's offense many died
- The judgment that came from one offense resulted in condemnation to all men
- By one man's disobedience, many were made sinners

Now that sin had entered into the heart of man, God found it necessary to separate sinful man from Himself: "*Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever' – therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken*" (Genesis 3:22, 23). Sin brings separation from the God of life, and the separation from God's life brings decay and death. Genesis 3 tells us why from that point forward men and women must suffer and die for the consequences of living in their fallen condition. No longer a perfect people, living in a perfect world, their lives will be characterized by suffering from birth to

"True, I can choose to walk in the flesh and not be recognized by my real identity. Just as there are anomalies and mutations in DNA that bring forth destruction and disease, we, too, must walk in the Spirit to maintain the purity of our distinct spiritual heritage." Ché Ahn, senior pastor of Harvest Rock Church in Pasadena, Calif.

death. For everywhere the Scripture reminds us that the wages of sin is death, beginning with Adam: *“For out of [the ground] you were taken; for dust you are, and to dust you shall return.”* (Genesis 3:19b).

**Read Genesis 5:1-4. In whose image were Adam and Eve created? In whose image are the descendants of Adam and Eve? \_\_\_\_\_**

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After the Fall, another consequence came to mankind. Genesis informs us that Adam – no longer perfectly in God’s image – had sons and daughters (Genesis 5:4). But in whose image were they born? God created Adam and Eve with the mandate to “be fruitful and multiply”. As with all living things, God implanted physical DNA in man so that they too would multiply “according to kind.” However, something more happened. In Genesis 5:1, the Spirit reminds us that God made Adam in His likeness. Then verse three says, Adam *“begot a son in his own likeness, after his image.”* So from Adam and Eve, to Cain, Abel, and to the rest of Adam’s children, the physical **and** spiritual characteristics of Adam’s nature were passed down through the sons and daughters born in Adam’s likeness and image. Sin was no longer on the “outside” of man seeking a way to get in, now sin was born in the heart of man, seeking a way to get out and manifest itself in the actions of the sons of Adam.

*Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."*  
Genesis 3:17-19

Too often in our modern cultures, we forget that sin has consequences far beyond the act itself. Satan would have us believe that our sin only affects our self and only for the moment we engage in that sin. But the Word of God reveals what an honest evaluation of our life-experience confirms: that sin has far-reaching consequences.

- **Sin breaks our communion with God**, leaving us open to physical and spiritual attacks of the enemy; it can leave us open to sickness or disease and leads us into greater temptations.
- **Sin produces a sense of guilt and shame** that often leads to anger or depression; it can create all kinds of mental problems. People who cannot deal with the mental anguish that sinful behavior produces often turn to drugs, alcohol, sex or other forms of escape to evade or “medicate” their pain.
- **Sin affects our immediate family**. Our parents, siblings, spouse and children can be directly impacted by our destructive or self-destructive behaviors. (NOTE: a clear example of this can be found in Numbers 16 – Korah’s rebellion. Verses 27 thru 33 are a vivid description of the way an entire family can be destroyed by the sins of a few. Numbers 16:27-33 may be an extreme example, but it should be reason for us to stop

*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.*  
Romans 8:18-21

and think about how our sins adversely affect our immediate family members.) Every year countless billions of dollars are spent on drugs, prostitution, pornography, alcohol, gambling, and other vices. Think of what would happen if that money was spent on feeding, clothing, housing and educating their children instead... how different would be the lives of those families!

- **Sin affects the whole community.** It impacts how we relate to others; it disturbs the peace; and it adversely affects the productivity and prosperity of the community. The sin of one person can tear apart a whole church, or bring derision upon the whole Christian community, as those who are against us will use the publicity of one Christian's sin to accuse all Christians of doing the same thing.
- **Sin can affect nature itself.** In Adam's case, sin brought God's curse upon the earth itself (Genesis 3:17, 18); and today we see the evidence all around the world of how greed and selfishness lead to all kinds of pollution, the malicious destruction of the environment, and the careless waste of precious natural resources.

The effects of Adam's sin altered God's intended plan for the course of life itself. For once sin entered into the world through Adam and Eve's disobedience, both

*"Sin is the unnatural thing; it was never intended by God to be our nature. Men and women who are out of fellowship with God, the Creator, still have an instinct towards some practice of worship." - A.W. Tozer, Renewed Day by Day*

the physical and spiritual cycles of life and death were turned upside down:

### THE EFFECTS OF ADAM'S SIN

- **Before the Fall**, man is created in God's image with His life-giving Spirit a part of man's spirit, breathing life into it and keeping death away  
**After the Fall**, man is born in Adam's image (with a sin nature) and without the Holy Spirit inside; apart from the Spirit of God breathing life into man's spirit, it is dead. All must be "born again".
- **Before the Fall**, man is created sinless with the Spirit of God inside (sin is on the **outside** and only through an act of willful disobedience can it enter)  
**After the Fall**, man is born with sin on the **inside**; it is a part of man's "spiritual DNA" (sin nature), and the sin nature leads us to commit sins in the flesh. Unless sin is cleansed from the heart of man, the Spirit of God will not enter.
- **Before the Fall**, perfect man is intended to live forever in a perfect creation – no sickness, no decay, and no death (God said, "Go forth and multiply..." there is no mention of decay or death)  
**After the Fall**, the physical body must die; man's life span is shortened – sickness, decay, and death

"It is a fact that God made us to worship Him, and if we had not fallen with Adam and Eve, worship would have been the most natural thing for us." -  
A.W. Tozer,  
*Renewed Day by Day*

become an unavoidable part of the natural world  
(Genesis 3:17-19)

**Read Genesis chapters 4 & 5, and Romans 1:18-25. What were the immediate and long-term results of The Fall? \_\_\_\_\_**

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In Genesis chapters 4 & 5, we see the immediate results of the Fall: the unraveling of Adam’s descendants as they sink deeper and deeper into sin and rebellion. Judgment comes to mankind in the form of the Flood that cleanses the earth of sinful and violent men, but Adam’s nature is still in the survivors: Noah and his family. Although human life spans have been severely shortened after Noah’s Flood, the sin nature of Adam continues to be passed down through Adam’s descendants as before. The history of the Old Testament chronicles the continuing downward spiral of humanity into sin against the backdrop of God’s plan of redemption being worked out through His chosen people: Abraham and his descendants.

*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse...  
Romans 1:18-20*

Romans 1:18-25, reveals how the sin nature in man leads fallen people to reject the worship of God in spirit and truth to embrace idolatry and other forms of false worship that conform to the sin nature's worship of self.

Paul goes on to say that God is justified in His wrath against mankind, *"for all have sinned and fall short of the glory of God"*, and that the Jews are just as guilty as the Gentiles, *"For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law"* (Romans 1:12). This was the stumbling block for the Jews (and really for anyone who believes their religion can save them). For following the rules and regulations of any religion will not cure mankind's spiritual condition: being dead spiritually. There is NO Law or religion that can bring a dead spirit back to life; only the Spirit of God can bring salvation to a dead spirit by resurrecting it from the dead.

*"I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! Who will deliver me from this body of death?"* (Romans 7:21-24)

**Read Romans chapter 7. What does this chapter tell us about the purpose of the Law? Why is it not the solution to mankind's sin problem? \_\_\_\_\_**

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Romans 7 tells us that not only is the Law **not** the solution, but the best it can do is point us to the problem: the sin nature of Adam in us warring against the Spirit (Romans 7:21-24). Here then, is the spiritual condition of Nicodemus as he came to Jesus that night in Jerusalem and how Jesus' answer to his condition makes sense (**Review John 3:1-21**).

Nicodemus, a Pharisee, understood the consequences of sin and the demands of the Law for righteous living. And yet he came seeking Jesus because something was missing in him: he knew that the Law was inadequate to save him. As a member of the ruling elite of the Jewish religion, Nicodemus expected Jesus to clarify for him certain points of the law that might help him. The Pharisees not only set the standards for righteousness in Israel, but they were separatists who maintained that coming into close contact with a sinner would defile them and disqualify them from worshiping God until they could be ceremonially cleansed once again. To a Pharisee, being pure in their religion and being ceremonially clean were the way to salvation; they obsessed about their religion, believing that being ritually pure on the outside led to having a "pure heart" on the inside. But Jesus knew that as long as Adam's nature still lived within the heart of a Pharisee, no religious sacrament could possibly save him. Therefore, Jesus began by telling Nicodemus, "You must be born again."

*Note: only two men were born sinless with sin outside of their beings: Adam and Jesus. Adam fell and sin became a part of his nature, which was in turn transmitted to his progeny. Jesus remained sinless and it never became a part of His divine being. Those who are united with Christ by His Spirit have His righteous nature transmitted to them (Romans 5:12-19).*

Jesus' answer to Nicodemus is the same answer for all who seek salvation: "you must be born again." What Jesus was telling Nicodemus is that the sin nature cannot be "enlightened", reformed, or made over into something holy and pure, "That which is born of the flesh is flesh," Jesus said, "and that which is born of the Spirit is spirit." And as we have already learned, the sin nature is born of Adam, and not of the Spirit. Therefore, just as the sinful flesh must die, so must die everything that belongs to the flesh – and that includes the efforts of manmade religion to reform men from the outside (Romans 7).

Religion treats the sinner like a convicted criminal. The sinner is incarcerated behind the walls, bars, and locked doors of the laws, rules and regulations of religion. The rituals, ceremonies, and ascetic practices are the exercise yard for the prisoners. The prison guards are the priests, gurus, holy men, Pharisees, etc. who stand guard over the prisoners to make sure they are doing what they are supposed to be doing every day and night. But apart from a true change of heart, once the prisoner is released into the greater society, they will quickly return to the old habits and patterns of behavior that put them in prison in the first place. The best any religion can do is attempt to impose an outward conformity to the "right" behaviors defined by that religion, but religion can no more change the heart of the believer than the penal system can change the heart of a criminal.

Save (To); **Original**  
**Word:** *יָשָׁא*, *yāsha'*.  
**Usage:** "to help, deliver, save."

Essentially the word means "to remove or seek to remove someone from a burden, oppression, or danger." The word is frequently used of removing or seeking to remove someone from the danger of defeat (Josh. 10:6). This is a request to preserve them from possible death. From *Vine's Expository of Old Testament and New Testament Words*

It is true that sometimes a prisoner will have a change of heart while they are incarcerated, and when released he or she will demonstrate a true change of lifestyle. It is also true that some religious people discover the “narrow way” of salvation and by faith in Jesus Christ they are truly born again by the grace of God (John 3:16). But in both cases the imposition of external punishment did not create the changed heart. This is the point Jesus was trying to make to Nicodemus: his religion could not save him; only by being truly born again from the inside – from the Spirit – could he leave his religious prison and enter the freedom of life in the kingdom of God.

Ultimately, religion will fail to save humans every time it is used because the sin nature corrupts the heart from the inside out (Jeremiah 17:9, 10). As already stated, religion can only attempt to “save”, conform, or reform the worshiper’s flesh – the external, physical part of human nature. But Jesus Christ is not of Adam’s flesh, but is from the Father: *“No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.”* And because He is not born of Adam’s nature, Jesus is able to do that which no earthly man can do. Read

**Numbers 21:4-9. Describe in your own words what happened.** \_\_\_\_\_

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**Salvation; Original**  
**Word:** יְשׁוּעָה, *yeshû ‘â*.

**Usage Notes:**  
"salvation." This word  
 appears about **78**

**times and refers**  
 primarily to God's acts  
 of help, which have  
 already occurred and  
 been experienced.

The word includes the  
 idea of "salvation"  
 through divinely  
 appointed means and  
 from inequity. *From*  
*Vine's Expository*  
*Dictionary of Old*  
*Testament and New*  
*Testament Words*



When the children of Abraham were in the Wilderness, the sin nature was constantly rising up in their flesh, causing them to rebel against God. In one such incident (Numbers 21:4-9), God sent a plague of serpents in judgment for their sins. Whoever was bitten by one of these serpents was doomed to die. However, God demonstrated His mercy by instructing Moses to make a bronze fiery serpent and set it on a pole, *“and it shall be that everyone who is bitten, when he looks at it, shall live.”* Here is a perfect picture of what God was going to do for all mankind through His Son. Jesus was well aware of this and told Nicodemus, *“And as Moses lifted up the serpent in the wildness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”* Therefore, anyone who sees Jesus through the eyes of faith and believes will be saved.

Salvation Of The Spirit (Being Born Again) Is Only Possible If Sin Is Atoned For... For Without The Shedding Of Blood There Is No Remission Of Sins:

*“And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.”*  
(Hebrews 9:22)

So then, through Jesus Christ the cycle of life and death in the spirit is turned right side up once again, making all things new in the life of the believer:

### **After the Fall**

- Sin enters the heart of Adam
- The Spirit of God departs
- The spirit of man dies
- The sin nature is born in man
- Through the one man, Adam, all die

### **After faith in Christ**

- Sin is forgiven by the blood of Jesus
- The Spirit of God enters the sinless heart of the believer
- The believer's dead spirit is reborn
- The sin nature dies
- Through faith in Jesus Christ, the "new Adam," all live

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new." (2 Corinthians 5:17)*

Nicodemus came to Jesus seeking a salvation based upon the only thing he knew, Mosaic Law. But Jesus offered to him the only real solution: new birth. Jesus came with the new wine of the New Covenant that was about to be sealed by His blood, once and for all. To offer Nicodemus salvation any other way would have been putting new wine into old wineskins; since the old

*Being born again is the salvation of the spirit in man. There is no other way for the spirit in man - dead in trespasses and sin - to be brought back to life except for sins be done away with through the atonement of Jesus by His blood shed upon the cross.*

skins cannot hold the new wine, the skins will burst open, spilling the wine on the ground (Mark 2:22). In this context, Jesus said, *“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’”*

Later, Peter picked up on this same theme when he wrote of being born again, *“...not of corruptible seed but incorruptible, through the word of God which lives and abides forever”* (1 Peter 1:23). And Paul, when comparing the death that came to all through the sin of Adam with the gift of God’s grace and life through Jesus, recognized that only sin and death could come through Adam’s flesh. *“But the free gift is not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification”* (Romans 5:15, 16).

Therefore, the only answer for mankind is to do away with the sin nature (Adam’s nature) and replace it with a new, incorruptible nature born of God, which is something no amount of religious observance can accomplish. **Being born again is the salvation of the spirit in man. There is no other way for the spirit in man – dead in trespasses and sin – to be brought back to life except for sins be done away with through the atonement of Jesus by His blood shed upon the cross.**

*“For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”* (Romans 3:21-26)

**Read Romans 5:18, 21; and 6:3-7. What is the only solution God provides for the problem of the sin nature in man? \_\_\_\_\_**

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The sin nature in man cannot be reformed; it must die *“for the wages of sin is death...”* So the new birth is possible only if the old Adam dies, for what is born of God can have no sin attached to it: *“Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life... so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord”* (Romans 5:18, 21). It is only through the death of the old sin nature that the power of the law to produce sin and death in those born in Adam can be broken once and for all.

Romans 6:3-7 is saying that once the sin nature is dead and buried, the new spirit, born in the image and likeness of Christ, is raised to life in its place. Sin’s power over us is broken because the sin-loving nature in us dies and is buried, and the incorruptible spirit raised to

*Once in the grave, it is no more possible for a person to bring their own dead spirit to life, than it is for that same person to raise their own dead body back to life.*

life in us is united with the Spirit of Christ. All of this is God's doing and not ours: *"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"* (1 Peter 1:3). All of this *must* be God's doing for it is no more possible for a person to raise their own dead spirit to life by their own power than for them to raise their own dead body back to life once it is in the grave. *"But God, who is rich in mercy, because of His great love with which he loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),"* Ephesians 1:4, 5.

So then, once a person is born again, they become *"partakers of the divine nature"* (2 Peter 1:4) given to them according to the promises of God and received by grace through faith in the finished work of the Son of God. It is through this union of our risen spirit with the divine nature of the Spirit in us that saved us (*"raised us up together, and made us sit together in the heavenly places in Christ Jesus..."* Ephesians 2:6). And it is this awesome act of divine mercy that demonstrates for all the ages *"the exceeding riches of His grace in His kindness toward us in Christ Jesus"* (Ephesians 2:7). But more than being a mere spectacle for divine grace, God's Spirit in us saves our spirit from the eternal consequences of Adam's sin: death.

There are many who, with the best of intentions, argue that all religions are much the same – that all

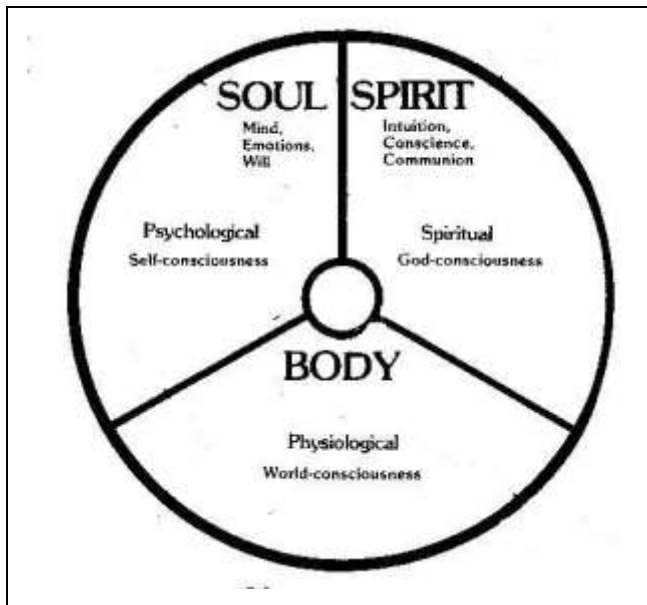
*"And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life..."* (1 John 5:11-13a).

religions are merely different paths to the same “One God”. However, those who make such arguments demonstrate a great lack of understanding concerning the fundamentals of the Christian faith. Biblical Christianity is triune in its understanding of God and man created in the image of God. The Bible clearly describes the triune nature of God the Father, God the Son, and God the Holy Spirit. There is a unity in the Godhead and One exists in all three as all three exist in One. All other major religious and philosophical systems are dualistic at heart: spiritual and physical. Humans are described as being dual in nature as well. “Soul” and “spirit” are used interchangeably to describe man’s spiritual nature, which is incased in his physical, earthly, fleshly body. The conflict within a man or woman is characterized as a conflict between body and soul, or flesh and spirit.

Every major religion in the world except Christianity expresses the belief that the spiritual struggle of mankind is, to one degree or another, a struggle to overcome, defeat, or eradicate the physical, earthly, and sinful desires of the body. Regardless of how they define “sin”, “flesh”, and “god” they teach that salvation means the flesh must be overcome in order for the soul to be united in perfect communion with their god. Every other religion teaches that to one degree or another salvation is dependent upon the human effort of the seeker. The seeker must die to the self and master the desires of the flesh to obtain “salvation”.

Christianity is different from all other religions because it does not express a duality of flesh and spirit,

*God is not interested in man's reformation; He only is interested in man's reclamation.*



but a tri-unity of body, soul, and spirit. **This is no small or insignificant point of difference; it is impossible to comprehend the Christian understanding of salvation apart from the foundational concept of the human being created in the triune likeness of God.** “Salvation” in the Christian context means, “you must be born again”. Before salvation, humans are body and soul with a dead spirit. The flesh wars against the soul and the soul battles to overcome the body of flesh. Religions teach that through austerity the desires of the flesh can be redirected; through asceticism the body’s appetites can be trained to submit to the mind; and by severe self-discipline the flesh can be willed into obedience. But none of those rigors can raise a dead spirit to life. Only the Spirit of God can raise the dead spirits of men and women to life again, which leads us once again back to the words of Jesus: “you must be born again.”

*Those who are born with Adam's sin nature cannot help but to sin. No one has to teach a child how to be selfish and self-centered.*

God is not interested in man's reformation, but He is interested only in man's reclamation from death to life. Our complete salvation begins in our innermost being when the spirit, dead in trespasses and sins, is raised to new life. This new life can only come when sin is atoned for, which was the whole purpose for the coming of Jesus as the Lamb of God who takes away the sins of the world (John 1:29). The old nature, born in the image and likeness of Adam, must die for it cannot be reformed. But from the waters of baptism, comes the "new Adam" born of the Spirit of God. This is the whole point of Romans 6:3-7: sin's power over us was broken when we were born again and were baptized to become one with Jesus Christ in the Spirit; through his death the power of the sinful nature was shattered. Our old nature, born in the image and likeness of Adam (Genesis 5:3), is dead and buried with Him "*through baptism into death;*" and when God the Father, with glorious power, raised Him back to life again, our dead spirit was raised with Him, so that we should "*walk in the newness of life.*"

Those who are born with Adam's sin nature cannot help but to sin. No one has to teach a child how to be selfish and self-centered. No one has to teach a child to be jealous or fight over a toy. When that child grows up no one has to teach them how to lie; there are no colleges or universities that train youths how to be selfish or to seek their own self-preservation. Adults don't need any special encouragement to covet their neighbor's possessions or become jealous of someone



Once a person is born again, the old nature of Adam is dead and buried and now the soul has a new Master – the Spirit of the living God. But the soul (mind + emotions + will) has been trained by the old master and wants to follow the same old habits and patterns it has always followed. So the human soul of the born again believer does not automatically respond to the commands of the Spirit within. Remember it is the spirit within man that is born again and not the soul, which is why believers so often find themselves struggling with sins. Before the Spirit of God takes residence in a person’s born again spirit, they are in essence a slave to Adam’s nature, and cannot help but sin. Even the works of righteousness of the unregenerated person will fall short and end in self-righteous pride: *“But we are all like an unclean thing, and all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away”* (Isaiah 64:6). Therefore, the human soul of the born again believer still has to be trained to submit to the will of God (1Timothy 4:7-8; Titus 2:1-10).

It is at this point that we must address another issue of our salvation: **Read Romans chapter 6. Write in your own words how Paul addresses the issue of sin in the life of the believer?** \_\_\_\_\_

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Paul wrote about the issue of sin in the life of the believer in Romans 6:2 when he asked, *“How shall we who died to sin live any longer in it?”* How to address this problem is the cause of much controversy, debate, and open conflict in the church. Some argue that sin is unavoidable and inevitable since we are a fallen people living in a fallen world. Satan and his minions are all around us, tempting us and trying to make us stumble and fall. Whenever a believer sins, all they need to do is ask for forgiveness and it is granted; it does not matter what the sin is or how often it is committed, if the believer truly asks for God’s forgiveness, it will be granted unconditionally.

Others insist that those who are truly saved can and will resist any and all temptations; they believe that with God’s help and with the inherent strength of an unbending, moral, Christian character, those who are truly saved will prevail when temptation strikes. There is no excuse for failure they argue, and continually drawing upon the grace of God’s forgiveness only cheapens His grace and makes a mockery of the blood of Jesus shed

*“For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy”*  
(Leviticus 11:45).

upon the cross for our salvation. Once a person is saved, their lifestyle must be one of absolute obedience to the Lord's commandment to be holy.

But either way you argue it, one thing is clear: the world often succeeds in tantalizing even the most honest and sincere of Christians to indulge in its garden of earthly delights. The pulls upon the flesh to find self-satisfaction in the comforts of materialism, or to surrender to the intoxicating pleasures of sensuality have left the faith of many strong Christian souls shipwrecked upon the *Sirenum scopuli* of one or more of the deadly sins.

On the other hand, the temptation of spiritual pride is irresistible for others who become puffed up from a smug sense of superiority caused by judging others and bringing down scorn upon anyone that they consider impure and inferior because they do not measure up to a certain standard of behavior they have established for themselves. Paul saw this danger rising in the church at Corinth and urged them to forgive and restore into fellowship the brother caught up in sin: *"This punishment which was inflicted by the majority is sufficient for such a man, so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Therefore I urge you to reaffirm your love to him."* 2 Corinthians 2:6-8

*"But now you are free from the power of sin and are slaves of God, and his benefits to you include holiness and everlasting life"*  
(Romans 6:22 TLB).

**In Romans chapter 6, what was Paul's answer to the problem of sin in the life of the believer?**

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Paul's answer is that sin's power over believers was broken when they became Christians and were baptized (6:3). Spiritually speaking, Paul says that the old sin-loving nature died and was buried with Christ by baptism and the Christian now shares His new resurrected life with Him (6:4-5). Since the old sin-loving nature died with Christ (and Christ died once for all to end sin's power) Christians now must "consider" their old sin nature as dead and no longer responsive to sin (6:6-11). *"Therefore," Paul says, "do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. For sin shall not have dominion over you, for you are not under law but under grace"* (6:12-14).

Essentially, what Paul is saying here is that since the Christian is free from their old master (sin), and have become slaves to their new master (righteousness), sin need never again be the Christian's master – for they are no longer tied to the law where sin enslaves, but are free under God's favor and mercy.

*"consider"* Greek

Word: λογίζομαι

Transliteration:

logizomai

middle from <G3056>

(logos); to *take an inventory*, i.e. *estimate* (literal or figurative) :- conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on)

*Strong's Talking  
Greek & Hebrew  
Dictionary*



fallen human nature, and the power that sin possesses to use God's good laws for its own purposes.

**Read Romans 7:14, 18, & 20. What does Paul say about sin in the life of the believer? \_\_\_\_\_**

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Three times in this passage Paul makes it clear that sin continues to be a struggle in the life of a believer (7:14, 18, & 20). Being born again of the spirit does not make us immune to sin's power. Even though the old nature is dead and buried when the new nature was raised in Christ, the behaviors, habits, and patterns of the old sin nature still have an effect on the believer. Sin is all around us, and the flesh, trained by the old nature, still responds to the stimuli of this fallen world. It is this condition that creates the conflict within the believer who agrees with the law and truly wants to do what is good but finds he cannot do the good he wants to do. The spirit reborn within may be ready, willing, and able to do all that the Lord commands, but the mind, will, and emotions – trained by the old sin nature – still want to do what is wrong. Christians who follow the old patterns of the dead sin nature end up doing the evil that pleases the

*"Our nature is carnal (fleshly), but the law's nature is spiritual. This explains why the old nature responds as it does to the law. It has well been said, 'The old nature knows no law, the new nature needs no law.' The law cannot transform the old nature; it can only reveal how sinful that old nature is. The believer who tries to live under law will only activate the old nature; he will not eradicate it."*  
Warren Wiersbe

flesh and not what the new, spiritual man wants to do.

The mind of the born again believer, now informed by the light of the Spirit within, finds itself at war with the members of the body that are still held captive to sin and darkness. This internal war can be exhausting and often ends in discouragement as the believer soon realizes that his or her best efforts are never going to be good enough. This conflict can never be fully reconciled because it ends either in a slavish legalism that cleans the outside and leaves the heart untouched by grace; or it ends in a cheap grace that forgives every iniquity with no expectation of righteous living. Either way it causes the sincere heart of the Christian to cry out in despair, *“O wretched person that I am! Who will deliver me from this body of death?”*

Once again, Paul’s pen spells out the answer: *“I thank God through Jesus Christ our Lord.”* Through Jesus Christ, we have been set free from the law to live in the newness of the Spirit filled life. *“So then, with the mind I myself serve the law of God, but with the flesh the law of sin”* (7:25).

At first it might seem as though Paul is implying that the believer is able to live a double life: inwardly “serving” God, while allowing the flesh to go on sinning as before. Besides being hypocritical, this interpretation is totally contrary to what Jesus taught; and it is incompatible with all of Paul’s other teachings on the

*Then Jesus spoke to them again, saying, ‘I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.’*

John 8:12

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

necessity of living in righteousness as well. In reality, it is impossible to live in righteousness and keep on sinning because light and darkness cannot co-exist.

**Read Romans 8:1-11; and 1 John 5:18. Does the “law of sin and death” have power over the new nature?**

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**What is the proper response from those who have been set free from the law of sin and death? \_\_\_\_\_**

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The Law of sin and death (Romans 8:2) is powerless over the new nature, which is born in the image and likeness of God. The old nature may be dead and buried, but the flesh still responds to the power of sin and temptation. Paul wrote about this condition from the perspectives of the law and grace, however, John described this from the spiritual perspective of life and truth. John said, *“We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him”* (1 John 5:18). Note that there are some translations that wrongly substitute the phrase “does not sin” with “does not continue to sin,” but the Greek word, *οὐχ* (Transliteration: *ouch*; Phonetic Pronunciation: *ookh*),

*“For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things, which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light. Therefore He says: ‘Awake, you who sleep, Arise from the dead, And Christ will give you light.’”*  
Ephesians 5:8-14

used in this verse is an absolute negative and therefore can only be properly translated “does not sin.” Herein is the problem: we know that those who are born again often DO sin. So either John is wrong, or there are a whole lot of people who think they are born again, but have “neither seen Him or known Him” because John says, “whoever abides in Him does not sin” (1 John 3:6). However, John himself says in the same letter:

*“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.” 1 John 1:8-10*

John’s writings reflect the same testimony as Paul’s that the believer is not immune to the sin that remains in this world. They confirm God’s word concerning the continued need for forgiveness and cleansing for sinners throughout all ages – which includes all believers – by requiring them to continually confess their sins and by faith apply for themselves the sacrificial blood of Jesus Christ.

**Read 1 John 3:6-9. Write in your own words what this passage of Scripture says.**\_\_\_\_\_

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*“... if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”*

(1 John 2:1-2).

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It seems that just as the issue of sin in the life of the believer is settled and we can rest in the assurance that God is always there to forgive us of our sins, we encounter this problematic passage from John that says in no uncertain terms that anyone born of God **does not sin**... case closed. 1 John 3:3-9 leaves little doubt that the issue of sin in the life of the believer is not intended to be an ongoing issue. Anyone who is truly born again will try to stay pure because Christ is pure. Those who keep sinning are living contrary to the will of God because Christ came to free us FROM sinning, not free us TO sin. Because there is no sin in Him, John says, if anyone stays close to Him, and is obedient to Him, they **will not** sin. There is something missing in those believers who willfully keep on sinning: they sin because they have never really known Him or become His.

This passage from 1 John is in keeping with Jesus' own teachings: *“Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will*

*“Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.” 1 John 3:6-9*

*know them*” (Matthew 7:17-20). John points to the fact that the Son of God came to destroy these works of the devil, therefore the person who has been born into God’s family does not go on sinning because now God’s life is in him. In fact, because the Holy Spirit lives in them, they **cannot** keep on sinning, for a new life has been born into them and controls those who have been *born again*.

There are some Christians who point to this passage from 1 John as proof that if a Christian willfully sins they have lost their salvation, no longer have eternal life abiding in them (1John 3:15), and have become a child of the devil (1John 3:10). They have developed a theology that says in essence: God forgives sinners... until they are saved. But after salvation, God no longer forgives them and now they must obey the law and be righteous or lose their salvation - that same salvation that came to them by grace through faith. But this doctrine must ignore those passages that tell us when a Christian sins, his or her legal standing (justified) before God the Father remains unchanged.

**Review Romans chapter 8:1-17 once more. Are we expected to keep the righteous requirements of the law? If so, how do we do it? \_\_\_\_\_**

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*“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.”*

Romans 8:1-4

Romans says we are not saved from sin's grasp by knowing the commandments of God because we cannot and keep them (3:19-20), but God put into effect a different plan to save us. He sent his own Son in a human body like ours, but His was without sin; and because Jesus Christ was without sin, He destroyed sin's control over us by giving himself as a sacrifice for our sins. Now, because we have been born again with the new nature of Christ within, we can obey God's laws if we follow after the Holy Spirit and no longer obey the old sinful desires and habits left behind by the old nature, which is now dead and gone.

**Read Romans 6:23; 1 Corinthians 15:3; 1 John 1:8; and Galatians 5:17. Is salvation based upon our own merits? Does our struggle against sin in our fleshly members mean we have lost our salvation?**

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Romans 6:23 says that salvation is not based on our merits but is a free gift of God. Christ's death most certainly paid for all our sins – past, present, and future. 1 Corinthians 15:3 ("Christ died for our sins, just as the Scriptures said He would") is without condition. Theologically speaking, if a Christian sins, they still keep their "justification"; they are still children of God, and still retain their membership in God's family. 1 John 1:8 reminds us of the fact that though we may still be

The substitutionary atonement of Jesus, "the Lamb of God," remains a mystery to unbelievers and no amount of words can explain it unless the Holy Spirit intervenes and reveals to them the profound truth of it.

struggling in our soul from the war between the spirit and the flesh (Galatians 5:17), it does not mean that we lose our status as God’s children – our “adoption” is not taken away from us.

The new nature is spiritual; born in the image and likeness of Christ, it is of the Spirit and therefore cannot sin. *“For whatever is born of God overcomes the world. And this is the victory that has overcome the world – our faith”* (1 John 5:4). The spirit within the born again believer is incorruptible – it is born pure and remains untouched by sin. **Every one who is born again has a choice: to conform to the pure, incorruptible, and sinless Spirit of the living Christ within, or to continue to be conformed to the world shaped by the old Adam and remain a slave to sin.** It is the nature of the flesh to respond to this world where the devil has dominion. But thanks to Jesus Christ, Christians can choose to abide (live) in Him and purify their souls so that sin cannot touch them (1 Peter 1:22-23).

The Christian’s spirit is saved from sin and death at the new birth, but the Christian’s soul has not been saved from sinning. Sin no longer has a place in the soul of the believer; but it is still outside – in the world – wanting to gain entrance through the flesh. Therefore, Christians must put on all of God’s armor to stand safe against every strategy and trick of Satan. For we are not fighting against other people made of flesh and blood like we are, but against spirit-beings without bodies—the evil rulers of the unseen realm – those mighty satanic beings, the great princes of darkness, and against huge

*“Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever...”* 1 Peter 22-23

numbers of wicked spirits who rule this Fallen world (Ephesians 6:10-18). Christians must always be on guard because Satan, the enemy of our souls is always on the prowl (1 Peter 5:8), seeking for ways to gain entrance to our souls and put us back into bondage to sin through the flesh. Those who have not received the new birth – who do not have the Spirit of the living God within – are defenseless against the schemes of the devil. One way or another, they will ALWAYS end up trapped by sin and imprisoned by the appetites of the flesh.

The old sin nature of Adam is gone from the born again Christian; it has been dealt with once and for all upon the cross. All those who call upon the Lord to be saved from the power of sin and death have been saved (set free from the law of sin and death). Once their sins have been forgiven and forgotten by God, the believer is given a new life in Christ. Christians are able to step out into the dawn of a new day, and like Adam on the day of his creation they are totally free from sin and death.

*“And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.” 1 John 5:11-12*

However, their salvation is still not complete. The spirit within may be born anew and untouched by sin, but the soul still needs to be saved from the world, the flesh and the devil.

*“Therefore submit to God. Resist the devil and he will flee from you. Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in the sight of the Lord, and He will lift you up.”*

James 4:7-10

It is important at this point in time to note the warfare that takes place in the life of every believer. Believers are often confused about the demonic attacks or assaults that come against them. Once a believer is born again, they are freed from and delivered from any demonic possession, but the Devil is always looking for ways to attack and harass Christians. Although Christians have been set free from the Fallen, carnal nature of the old Adam, Satan's strategy is to do all he can to keep the mind, will, and emotions of the believer in bondage to sin through the flesh – over which he still has power. However, Satan's power is limited over the life of the Christian, and he can exercise it only if we allow him to through our disobedience to the will of God.

Darkness and light cannot co-exist in the same spirit. Once the Holy Spirit comes into the heart of the believer, any demonic spirits that may have been holding them captive are cast out. Now the devil is on the *outside* – in the world, and is still trying to hold the believer captive; but his job is now much harder. Let me illustrate this point from a story told by Steve Gallagher in his book, At the Altar of Sexual Idolatry. He told the story of one young man who came up to him after a series of men's meetings he conducted on overcoming the power of sexual lust.

*“After one particular meeting, a curious, yet sincere young man came up to me with a look of bewilderment on his face. ‘Now, help me to understand this, Brother Gallagher,’ he said. ‘How is it that we get*

“Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.”

1 Corinthians 6:18-20

*rid of the spirit of lust?’ I knew right where he was headed. He, like many others, had been taught that lust came from demons, which plagued the believer. Although demons do play a role in the bondage of habitual sexual sin, this young man’s fundamental understanding was wrong. I asked him to open the Bible in his hand to James 1:14 and to read it to me. He read, ‘But each one is tempted when he is carried away and enticed by his own lust.’*

*‘Whose lust is it that he is enticed by?’ I queried. As I asked the question, a look of utter amazement came across his face.*

*‘It’s my own lust, isn’t it?’ he asked in response to this new revelation.*

*I said to him, ‘Listen, the devil can dangle a carrot in front of your face, but there is something inside you that actually wants that carrot. You aren’t lustful because some demon comes on you. You are lustful because you have within you a desire for what isn’t right.’”*

The old sin nature may be dead and gone in the life of the born again believer, but the desire for things that satisfy the fleshly appetites that were fed by the old sin nature still exists. The spirit is born again and is saved “once for all” by the finished work of Jesus Christ upon the cross, which was consummated at the moment of His resurrection from the dead. But that is not the end of the story because the soul and body of the believer

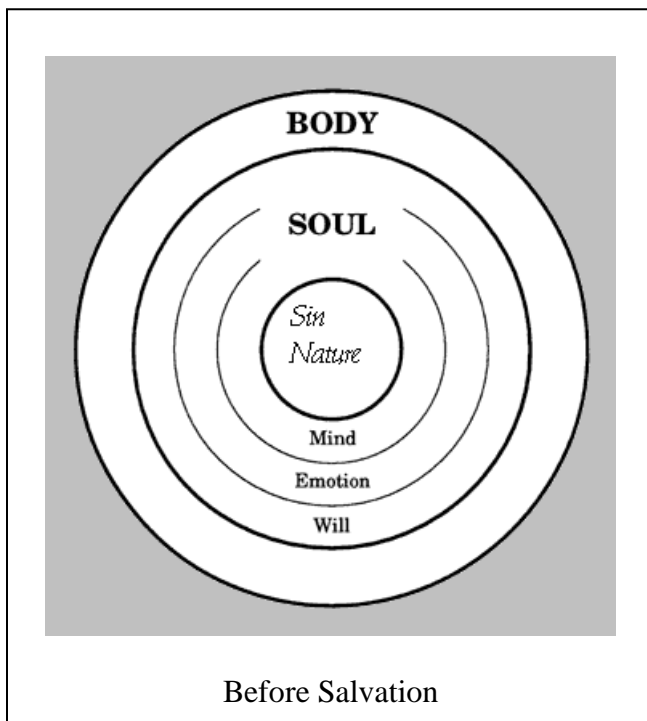
will continue to be held captive by the world, flesh and the devil if they are not quickly brought under the power and influence of the Holy Spirit who takes up residency in the inner being of every born again Christian with the death of the old sin nature of Adam.



## PART TWO

### SALVATION OF THE SOUL: SANCTIFICATION

*“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” (2 Cor. 3:17, 18)*



*“...the Bible never confuses spirit and soul as though they are the same. Not only are they different in terms; their very natures differ from each other.” Watchman Nee from The Spiritual Man*

In Part One of our study we discovered that before a person is “born again” sin dwells inside of them in the form of Adam’s sin nature. Before salvation, we were under God’s curse, doomed to be in our sins forever. We went along with the sin nature and were just like all the others, full of sin, following our selfish desires and obeying Satan, who is still at work in the hearts of those who are in rebellion against the Lord. Christians used to be just as they are, their lives patterned after the evil working inside and outside of them. We used to do every wicked thing that our passions or our evil thoughts might lead us to do. All of this was true because we started out bad, being born with evil natures, and were under God’s anger just like everyone else (Ephesians 2:1-3).

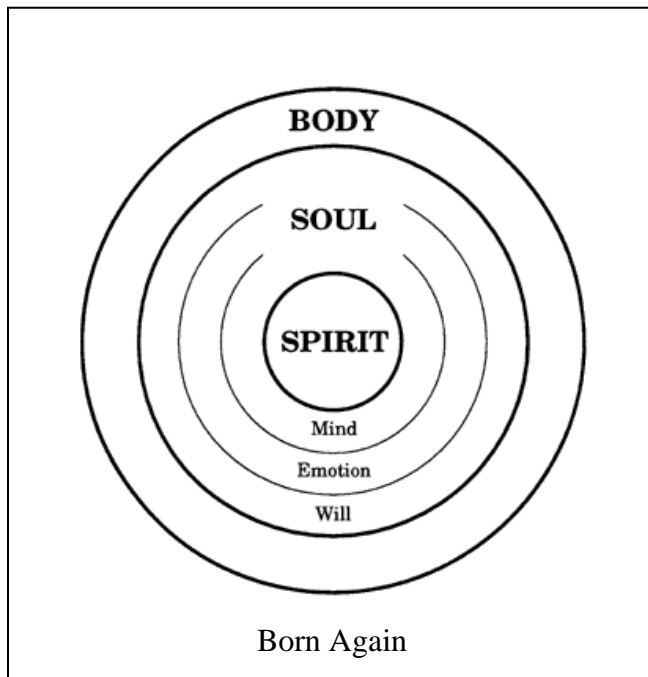
In the “sons of disobedience”, Paul describes the human soul as being held captive by the fallen sin nature. It can be said that the soul is held captive in much the same way that our planets are held captive in our solar system (see “Before Salvation” illustration above). The mind, will, and emotions orbit the sin nature and are held captive by the “gravitational” forces of sin and death working from the inside of the person through the sin nature. The mind, will, and emotions are kept in motion by the desires of the flesh and temptations to indulge the sin nature that pull on the soul from the world outside through the body’s senses.

Before salvation, Christians were no different than any other sinner and acted in accord with the lusts

*“And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.” Ephesians 2:1-3*

of their body's desires. Apart from the conviction of the Holy Spirit, these sinners can easily justify their behaviors by listening to the worldly rationalizations of their thoughts that are in rebellion against God's laws. In Romans 6:16ff, Paul described this condition as being held a slave to sin.

At the new birth sin's power over the believer was broken. When they were baptized they became alive in Christ; the old sin nature died and was buried with Christ. In the same way that God the Father, with glorious power, brought Jesus Christ back to life again,



we too were given His new nature (SPIRIT). By grace and faith, through the Spirit of Christ, all born again believers are given new life in Him and become a part of His body: *“Now you are the body of Christ, and each one of you is a part of it”* (1 Corinthians 12:27). Because

*“Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?”*

Romans 6:16

the old nature was crucified with Christ (Romans 6:6), the old, sin-loving, inner self is gone and the soul is now free to come under the orbit of the Spirit within. The mind, emotions, and will are no longer under sin's control, and therefore, the born again believer no longer needs to be a slave to sin (Romans 6:7-8). Since the sin nature in the born again Christian is dead, the soul is totally free to respond to the Holy Spirit who has taken up residence within the new nature. Thanks to Jesus Christ, the new nature, the spiritual man, is alive and is now responsive to God's Holy Spirit (1 Cornithinans 2:12-16). However, possessing this new nature does not mean the soul is no longer free to choose to respond to the temptations that are still in the world. The soul of the born again believer can stil be enticed to give into the temptations that enter the consciousness through the senses of the body, leading them to sin.

**Read Romans 7:15-25. Using the two pictures above of "Before Salvation" and "Born Again" describe the problem of sin in the life of the believer as Paul describes it. \_\_\_\_\_**

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*“O wretched man that I am! Who will deliver me from this body of death? I thank God--through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.” Romans 7:24-25*

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The mind, will, and emotions have been trained by the old sin nature within and by the physical senses to obey the appetites of the flesh, and there may still be strong impulses within the believer to give in to the sinful desires that they were once powerless to control. This is why so many believers find themselves in the dilemma Paul described in Romans 7:15ff. The spirit is willing, but the flesh of the newborn babe in Christ is still weak. And so the Christian often does not understand the forces that are still at work within them; they really do want to do what is right, but feel they can't. They may find themselves doing exactly what they do not want to – what they really hate. There is no question that what they are doing is wrong (and their spiritual man knows it too). But still they feel as though they can't help themselves because they no longer want to do it, but the sin that dwelt inside of them for so long created a stronghold that has yet to be broken. Christians who struggle with sin are easily frustrated because they feel that no matter which way they may turn, or how hard they try, they cannot make themselves do what is right all the time. *“Now if I am doing what I don't want to, it is plain where the trouble is: sin still has me in its evil grasp”* (Romans 7:20 TLB). Although a saved person is born again in their spirit, the soul is still subject to sin's grasp and can easily be made a captive to the desires of the flesh.

*“It is from slavery to sin that God saves His elect, rescuing them from the domain of darkness and transferring them as His own slaves into the kingdom of His son... In saving us from slavery to sin, God initiated and accomplished everything. Were it not for His purposeful intervention, we would still be helplessly in bondage to sin.”*  
John MacArthur

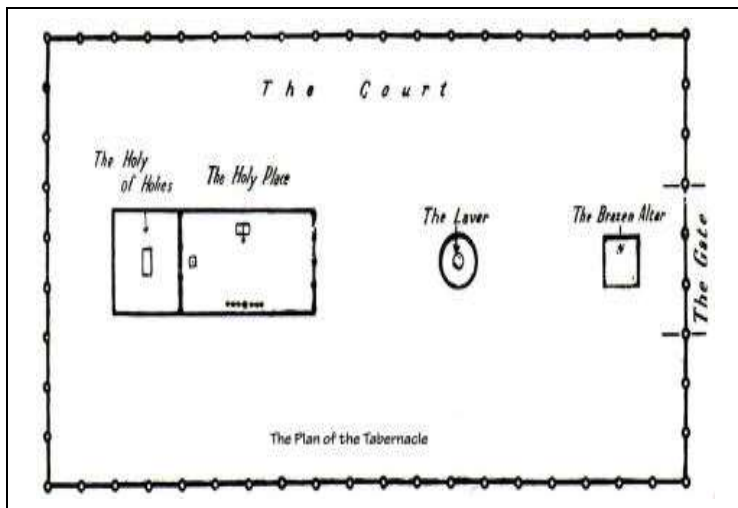
Because they are born again and the Holy Spirit is within them, Christians love to do God's will – at least as far as their new nature is concerned; but there is something else deep within them that is at war with their mind, will, and emotions that pulls at them through the flesh and wants to keep them a slave to sin. In their mind, they want to be God's willing servant, but instead they find themselves enslaved to sin and needing to be delivered from evil (Matthew 6:13). Paul encourages these believers to no longer let any part of their bodies become tools of wickedness to be used for sinning, but give themselves completely to God. Sin need never again be the master of the born again believer, for they have been released from the orbit of the sin nature and the soul is free from the fear of death and the power of the law that sin once used to enslave it (Romans 6:12-14).

Paul strongly points out that being free FROM sin is not the same thing as being free TO sin. Sin is no longer their master, and salvation means they have been completely forgiven and cleansed from all iniquity. Though they once chose to be slaves to sin, Christians now must choose to obey with all their heart everything that God has committed to them (Roman 6:15-17).

The human spirit, reborn in the inner man and given the breath of life by the Holy Spirit, is free from the power of sin. God, by the free gift of His unmerited favor (grace) has cleansed all those who by faith receive the blood of the atonement poured out upon the cross by God's perfect Son. Holiness and everlasting life are the

*“And now you are free from your old master, sin; and you have become slaves to your new master, righteousness. I speak this way, using the illustration of slaves and masters, because it is easy to understand: just as you used to be slaves to all kinds of sin, so now you must let yourselves be slaves to all that is right and holy.” Romans 6:18-19 TLB*

irrevocable benefits our complete salvation in Christ. *“For the gifts and the calling of God are irrevocable”* (Romans 11:29). Paul declared that the free gift of God is eternal life through our Lord Jesus Christ, but in the same breath he reminds the believer that the wages of sin have not changed: death. How then can the soul be saved from death if it keeps on sinning?



*“Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.”* 1

Corinthians 3:16-17

**Read 1 Corinthians 3:16-17. What is the image Paul uses to describe the triune nature of the spiritual man? \_\_\_\_\_**

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**Compare this image of the Tabernacle with the “Born Again” picture above and note the similarities.**

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In 1 Corinthians 3:16-17 Paul uses another image familiar to the church to help put this into perspective: the temple of God. Those who are saved, now have the Holy Spirit residing within. The pattern of the Tabernacle is fulfilled corporately and individually, in the church – God’s human dwelling place.

The spiritual pattern of the trinity in man is reflected once more in the temple itself. The tabernacle is a perfect representation of man as he was created to be: man is body (outer Court), soul (Holy Place), and spirit (Holy of Holies). This is “man created in God’s image”: God’s Tabernacle upon the earth. This also represents the true, eternal, heavenly Temple that will come down out of heaven at the end of the age in the New Jerusalem prophetically pronounced in the Book of Revelation and elsewhere in Scripture.

This image of the Tabernacle is the new reality that the Christian is intended to live out. However, most Christians continue to live as though the Holy Spirit was just a “visitor” – someone who lives outside of them or in heaven that they need to call upon to come to them when they pray or worship. Satan, the enemy of our souls, wants us to maintain this deception that the Holy Spirit is outside of us, and in one form or another, the old sin nature is still alive inside of us. If we think that way

*“And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them and walk among them. I will be their God, and they shall be My people.’” 2*

Corinthians 6:16

we will believe the law of sin and death still has power over us, but it is not true.

**Read 1 Corinthians 15:33-34; Galatians 2:17-19; Ephesians 6:10-13; Hebrews 3:12-14; 10:26-27, 36-39; and 12:1-4. Is a born again believer immune from the power of sin and temptation? Once a person has been born again, where does the temptation to sin come from? \_\_\_\_\_**

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Yes, the flesh still responds to the pull of sin and temptations, but sin is now only outside of the living, breathing, tabernacle; it is no longer working from within through the sin nature to keep the born again believer captive to sin. The open door Satan once had through the sin nature is dead and gone, but our adversary, the devil is trying to find a way to corrupt the soul through other means. Fortunately there is only one way into the tabernacle, and it is there where our sins are dealt with. God set the brazen altar at the entrance to the tabernacle to show that our sins are left at the entrance to the tabernacle by the blood of the Lamb. The believers' sins are consumed upon the brazen altar; their souls are cleansed at the laver of baptism, and therefore they have

*“Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”*  
Hebrews 10:19-22

the boldness to enter into the presence of God in the Holy of Holies.

Salvation means the old sin nature has been crucified with Christ – the believer has died to the law of sin and death – and a new nature (spirit) born of the Spirit, and born in the image of Christ, is within. “For as many of you as were baptized into Christ have put on Christ” (Galatians 3:27). The sinless spirit is alive and is in communion with God through the Holy Spirit in the *sanctum sanctorum* (Holy of Holies) of the born again believer who has become a living, breathing temple for God upon this earth. For that salvation to be fulfilled, the born again believer must now live in that new reality, which results in a transformed life. It is for this purpose of transformation that a person is saved by God. God saves the person just as he or she is, but that is not the end of the story... it is only the beginning.

**Read Galatians 5:16-26; Ephesians 4:25-32 and Philippians 2:12-16. What is required of those who have been saved by the new birth? \_\_\_\_\_**

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*“But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins. Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2 Peter 1:5-11*

For Salvation to be full and complete, it requires the believer to turn away from the old sin habits, patterns, and traits that the sin nature left behind and allow the Holy Spirit to retrain the soul (mind, will, and emotions) to respond in perfect obedience to Him. The Holy Spirit's work of salvation in the believer is for body, soul and spirit to no longer succumb to the world, the flesh and the devil. Sin is all around us in this fallen world; it is constantly trying to pull the mind, will, and emotions of the born again believer out of the Holy Spirit's orbit. The Holy Spirit is working from deep within to keep the Christian's soul in perfect alignment with Him. Bringing the mind, will, and emotions into perfect alignment with the will of God and keeping them there is a process that takes place over time. How much time that takes depends upon how well the individual believer surrenders to the work the Holy Spirit is doing in their life.

Holiness is necessary for anyone to live in and for God. And holiness means being crucified with Christ and living by faith in the Son of God for righteousness' sake. In Galatians 2:20-21 Paul said he had been crucified with Christ, which meant that he no longer lived, but that Christ lived in him. Paul continued by stating that the life he lived – and the life of every believer – is lived in complete trust in the Son of God, “who loved me and gave himself for me.” Paul is clear in this passage that to attempt to earn our salvation by obedience to the law makes Christ's death meaningless – there was no need for Christ to die.

*“Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’” 1 Peter 1:13-16*

It is clear from Paul's letters that righteousness is a requirement for those who have been saved by grace. For the believer, this is where the battle for their salvation is being fought on a daily basis. Before salvation, the devil was trying everything possible to prevent them from believing and receiving the glorious salvation of God in Christ Jesus. After salvation, the devil tries everything possible to prevent the born again believer from entering into the fullness of their salvation. Peter knew a lot about this battle. Any study of his life will reveal a man full of imperfections and sins. Jesus had much work to do for His beloved disciple whose rash and prideful behavior often led him to the brink of self-destruction. On more than one occasion, Jesus had to rebuke Peter, and once even told him he was thinking not like God, but like Satan (Matthew 16:23). Just before his greatest stumbling, Jesus warned Peter, "*Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail...*" (Luke 22:31-32a). So Peter has much to say to Christ's disciples about this battle all believers must fight to resist the devil.

**Read 1 Peter 1:3-25. How are Peter's and Paul's thoughts on sin in the life of the believer similar? \_\_\_\_\_**

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To be sure, we will experience grace when we see Jesus Christ; but we can also experience grace today as we look for Him to return. We have been saved by grace and we depend moment by moment on God's grace (1 Peter 1:10). Looking for Christ to return strengthens our faith and hope in difficult days, and this imparts to us more of the grace of God." Warren Wiersbe

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1 Peter 1:3-25 parallels many of Paul's thoughts. Peter begins by giving thanks to God "the Father our Lord Jesus Christ" for giving us the privilege of being born again. Peter recognizes that believers are now members of God's own family who live in hope of eternal life because Jesus Christ rose again from the dead. Peter reminds Christians that they have a reason to be truly glad in spite of the fact that they may be going through various trials and temptations on this earth.

**Read Zechariah 13:9; Malachi 3:3; & Revelation 3:18. For what purpose does God allow trials and temptations in the life of a believer?**

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These trials serve a holy purpose: to test by fire the "*genuineness of your faith*" in much the same way that gold is tested (purified) by fire (Note also). Peter goes on to say that it is tested (as fire tests and purifies gold) so that the Christians' faith – that is far more precious to God than mere gold – is strengthened. And if their faith remains strong after being tried in the many fiery trials that this life presents to all those who seek to

*"Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ." 1*

Peter 1:13

follow Jesus (Note also 2 Timothy 3:12), it will in the end, bring them much praise and glory and honor on the day of Christ's return – *“receiving the end of your faith – the salvation of your souls”* (1 Peter 1:9).

It is important to note in this passage that Peter speaks of “the salvation of your souls” in the future tense as well as something that has already taken place. In referring to salvation, Peter said that salvation in Christ through His life, death and resurrection was something the prophets did not fully understand though they looked forward to it even as they wrote about it. In the same way, those who have been saved can look forward to what God has in store for them when Jesus Christ returns.

Peter encourages believers to obey God because they are His children; they should not slip back into their old ways of obeying the sin nature by *“conforming yourselves to the former lusts, as in your ignorance.”* Therefore, those who have not yet received the fullness of the salvation of their souls (souls that are in the process of being “refined” and transformed by persevering through the fiery trials and temptations of this world) must be holy now in everything they do: *“but as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’”*  
1 Peter 1:15-16

Peter says Christians must remember that their heavenly Father to whom they pray has no favorites when he judges. He will judge them with perfect justice

*“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.”*

Hebrews 12:14

for everything they do; so they must act in reverent fear of Him from the moment they are saved until they get to heaven. God paid the ransom to save those who believe, and the ransom he paid was not mere gold or silver, but he paid for them with the precious lifeblood of Christ, the sinless, spotless Lamb of God (1 Peter 1:17-20). The implication here is what Paul said plainly in 1 Corinthians 6:20: *“For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.”* Because of this, Christians’ faith and hope for salvation can rest in God who raised Christ from the dead and gave Him great glory.

Peter said that because they are saved and the Spirit of God is in them, it is possible for Christians to have real love for everyone. The evidence of their salvation is they have purified their souls *“in obeying the truth through the Spirit in sincere love of the brethren”* and love one another *“fervently with a pure heart.”* John agreed and said, *“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God”* (1 John 4:7).

**Read Matthew 9:17; 2 Corinthians 4:16-18; and 1 Peter 1:20-21. Note the different images used to convey the same theme of new life. \_\_\_\_\_**

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*“He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.”* 1 Peter 1:20-21

Believers have been given a new life in a new spirit – a new wine poured into a new, spiritual wineskin (Matthew 9:17). This new life will never fade away; it will last forever, for it comes from Christ (1 Peter 1:20-21).

This precious treasure of eternal life within the believer, which is received at the new birth, is held in a perishable container that is the weak, physical body. *“Our outward man is perishing,”* Paul observed, *“yet the inward man is being renewed day by day”* (2 Corinthians 4:16-18). There is a battle taking place within the soul of every born again believer between the inner spiritual man born in the image and likeness of Christ and the flesh that so easily conforms to the selfish, and self-centered indulgences of this fallen world. The spiritual man wants to be like Christ: selfless and self-sacrificing, denying the self, picking up the cross of Christ, and following Him. Salvation comes when we follow in the footsteps of Jesus and lose our life in order to save it.

Paul was speaking about this struggle when he wrote in Philippians 2:12-13, *“work out your own salvation with fear and trembling”*. Obviously, Paul was not speaking about working to be saved, but like James who said, *“You have faith, and I have works. Show me your faith without your works, and I will show you my faith by my works”* and *“But do you want to know, O foolish man, that faith without works is dead?”* (James 2:18-20), Paul was referring to the need for the soul

*“Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?’”* Matthew 16:24-26

(mind, will, and emotions) to be saved by dying to the flesh and living in obedience to the Spirit of God.

So in one sense, salvation is a one-time event, which happens the moment a person is truly born again. However, in another sense, salvation is an ongoing process that is taking place within the soul of the believer. It is the power of God that resurrects our dead spirit, and it is the power of God – through the glorious Holy Spirit within – that empowers the believer and gives them the inner strength to grow more like Christ every day (IF the believer dies to their self and submits to the work of the Holy Spirit). As a Christian works out his or her own salvation, they do so with the knowledge that *“it is God who works in you both to will and to do for His good pleasure”* (Philippians 2:13).

It is the flesh and human pride that insist on us taking some credit for our salvation, but the individual believer cannot take any credit for they have neither the will of their own, nor the strength in their being to overcome the effects of the old sin nature at work within, plus the principalities, powers, the rulers of the darkness of this age, and the spiritual hosts of wickedness in the heavenly places (Ephesians 6:12) that work against their soul from without. As a repentant Pharisee, Paul was acutely aware of this tendency in himself and openly confessed that he was saved from the world, the flesh, and the devil by Christ alone (Galatians 6:14).

**Read Revelation 12:11; 2 Timothy 1:13-14; and Ephesians 3:16-19. How do these passages of**

*“So even though we are made new in Christ, we must continue to carry our cross. Continual repentance and a constant turning to Christ for forgiveness and strength become the pattern of our lives. We learn to build into our lives habits which keep us looking to Christ, relying on his Spirit’s power and rejecting the constant pull of the flesh towards evil.”*  
Peter Maiden

**Scripture validate the verses from 1 Peter 1 concerning our salvation by grace through faith in Jesus Christ? \_\_\_\_\_**

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In his magnificent and divinely inspired Revelation, John validated Paul’s sentiments when he heard a loud voice in heaven saying, that the saints in heaven had overcome on the earth by “*the blood of the Lamb and by the word of their testimony*” (Revelation 12:11). When Paul instructed his young protégé, he encouraged him to “*hold fast the pattern of sound words which you have heard from me, in faith and love...*” and reminded him that “the good thing” that was committed to him was kept by “*the Holy Spirit who dwells in us*” (2 Timothy 1:13-14).

*“But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.”*  
Galatians 6:14

**Read Ephesians 3:16-19; note where Paul includes the mind, will, and emotions in the work of the Holy Spirit in the inner man. \_\_\_\_\_**

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In Ephesians 3:16-19, Paul acknowledged the need for the entire soul (mind, will, and emotions) to be fully engaged with the work of the Spirit in the inner man *“that you may be filled with all the fullness of God”*:

- *to be strengthened with might through His Spirit in the inner man”* (Will)
- *“...that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love”* (Emotion)
- *“...may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge”* (Mind)

## MIND

Before salvation, the mind that has been trained by the knowledge of men cannot comprehend the cross of Christ. God’s means of saving fallen humanity is at best, shrouded in a mystery that human reason cannot fathom; and at worst, the cross is seen as foolishness those who are perishing because apart from God’s own Spirit the natural mind cannot know God’s thoughts (1 Corinthians 1:18-25). Therefore, God the Father of our Lord and Savior Jesus Christ – through the working of His Holy Spirit within each and every soul saved by grace through faith – must engage the mind of the believer in such a way that they may be able to grasp the full meaning and significance of the blood of Christ shed upon the cross on their behalf (a sacrifice that surpasses

*“However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. 1 Corinthians 2:6-8*

all human knowledge).

**Read Acts 17:16-34 and 1 Corinthians 1:18-24.**

**How did Paul confront those who relied upon human wisdom for salvation? \_\_\_\_\_**

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Paul had to address this condition of reliance upon human reason once he began to preach the gospel message in the areas of the world where the philosophy of the Greeks and the Pagan mystery religions dominated the thinking of those Paul wanted to reach. In his letters to the Corinthians, Paul reminded them that when he first came to them he did not use lofty words and sparkling ideas to tell them God’s message. He decided that instead of trying to persuade them with philosophical rhetoric, he would speak only of Jesus Christ and his death on the cross (1 Corinthians 2:3-5). A few verses before that (1 Corinthians 1:26-29), Paul reminded the believers in Corinth that few of them had big names or power or wealth. God deliberately chooses to use people and ideas the world considers foolish and of little worth in order to shame those people considered by the world as wise and great intellectuals.

*“I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God.” 1 Corinthians 2:3-5*

God chose to save the sinners in a way despised by the world – by the One who was in the end, counted as nothing at all, and condemned to the lowest criminal’s death. He used the message of the gospel to bring down to nothing those the world considers great, so that no one anywhere can ever boast of being worthy to stand in the presence of God. Paul trusted the Holy Spirit’s power in his words to prove to those who heard them that the message was from God and not just Paul’s own ideas. He said he did this because he wanted that their faith *“should not be in the wisdom of men but in the power of God.”*

**Read Matthew 12:10-13; 1 Corinthians 2:9; Isaiah 55:8-9, and 64:4. Is the Gospel of salvation in Christ Jesus only for the uneducated and simple-minded? \_\_\_\_\_**

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The fact that the Gospel of salvation is not for the deep philosophical or religious thinkers of our day does not mean that the gospel is for the uneducated or simple-minded. Jesus’ teachings were full of wisdom and profound spiritual truths, but He told His disciples that His teachings were not for everybody, but only for those whose hearts were open to received it (Matthew 12:10-13).

*“With a weak faith and a fearful heart, many a sinner stands before the Lord. It is not the strength of our faith, but the perfection of Christ’s sacrifice that saves! No feebleness of faith, nor dimness of eye, no trembling of hand can change the efficacy of Christ’s blood. The strength of our faith can add nothing to it, nor can the weakness of our faith take anything from Him. Horatius Bonar*

Paul said that when he was among mature Christians, he spoke with words of great wisdom (but not the kind of wisdom that comes from here on earth). The knowledge Paul had told of God's wisdom and the hidden *mysteries* of the kingdom of heaven. Paul explained that God's plan for our salvation was hidden in former times, though it was made for the benefit of all before the world began. He goes on to say that none of the rulers of this age knew the plan of God, for had they known, they would not have crucified the Lord of glory. That is what is meant by the Scripture which says that no mere man has ever seen, heard, or even imagined what wonders God has ready for those who love the Lord (1 Corinthians 2:9; note also Isaiah 64:4). The only way that we know about these things is because God sent his Spirit to tell us, and his Spirit searches out and reveals to us all of God's deepest secrets. Human reason alone cannot tell us what God is thinking (Isaiah 55:8-9).

**Read John 14:15-17, 25-26; and 1 Corinthians 2:11-16. How are Christians specially equipped to know and understand the deep things of God's salvation?** \_\_\_\_\_

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Faith (weak or strong) still reads the promise, "the blood of Jesus Christ His Son cleanses us from all sin." If at times my eye is so dim that I cannot read these words, through blinding tears or bewildering trials, faith rests itself on the certain knowledge of the fact that THE PROMISE IS THERE, and the blood of Christ remains in all its power and suitableness upon the altar, unchanged and unaffected."  
Horatius Bonar

Those who have been truly born again have been given God’s Holy Spirit. It is this Spirit – not the demonic spiritual hosts of wickedness in the heavenly places that offer a false spiritual “enlightenment” or consciousness – that reveals the truth about the wonderful blessings of salvation that have been freely given to us by God. There are many other religions, philosophies, and esoteric teachings that claim special spiritual knowledge, but unless they are informed by the HOLY SPIRIT, what little truth any of them possess will be far overshadowed by the error that misguides those who embrace them. Paul, on the other hand, plainly said that he used the words given to him by the Holy Spirit to explain God’s plan and the blessings of their salvation. Christians accept the Epistles of Paul as Holy Scripture because the Holy Spirit that lives within every born again believer bears witness to the fact that Paul used the Holy Spirit’s words to explain the Holy Spirit’s truth (1 Corinthians 2:11-16).

**Read Romans 1:18-31; 12:2; and Ephesians 4:17-24. What are the results of rejecting God’s wisdom and following the wisdom of men? How does godly wisdom affect the lives of those who follow it?**

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*“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;*

Ephesians 4:17-18

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The Salvation of the soul includes conforming the thought processes to the Word of God and bringing them into perfect alignment with the Holy Spirit within. This is what Paul meant when he said in Romans 12:2, *“... do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”*

Before salvation, the minds of non-believers are informed by the worldviews of the “old Adam” in the natural mind. The natural mind, is in rebellion against God’s law and will mock and ridicule anyone who preaches righteous and holy living to them. Romans 12:2 says that believers must no longer copy the behavior and customs of this world. Those who have been born again ought to be new and different people possessing a fresh outlook in all they do and think. As the Christian applies the knowledge of God to their life, they will begin learn from their own experience that God’s ways will truly satisfy those who live by them.

Those who have “put on Christ” (Galatians 3:27), have all become children of God through faith in Jesus Christ. And having been baptized into union with Christ,

they have been enveloped by His Spirit whose work is to conform the Christian into His image in mind, will, and emotions. The mind is transformed as the believer studies, learns, and meditates upon God's word. The Bible is more than just an "instruction manual" for the believer; the Bible is a record of the very thoughts of God. The more the believer reads, studies, and meditates upon God's word, the more they begin to think the way God thinks.

In Ephesians 4:17-24, Paul, speaking with the authority given to him by the Lord, says that believers should no longer live as the unsaved do, for they are blinded and confused in their minds. Their hearts are closed and are full of darkness; they are far away from the life of God because they have shut their minds against him, and they cannot understand his ways. Paul says that those who live separated from God do not care about what God says is right and wrong and have given themselves over to impure ways. Although they believe they can follow their own set of "moral" guidelines, in the end they will lose all self-restraint because they are being driven by their evil minds and reckless animal lusts inherent in the sin nature.

*"But you have not so learned Christ,"* Paul continued. If believers have really heard his voice and learned from the Holy Spirit the truths concerning Him, they will throw off their old evil conduct and will be *"renewed in the spirit of your mind,"* allowing the Lord to change their attitudes and thoughts for the better. At the moment of the new birth, God takes the person as

*"If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God."*

Colossians 3:1-3

they are, but once saved, the Holy Spirit takes over and the process begins to conform them into a new and different person, holy and good. This mystery of the workings of the kingdom in the life of a believer was revealed in Jesus' parable of the leaven: "*The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened*" (Matthew 13:33). The Holy Spirit permeates from within the "three measures" of spirit, soul (mind, will, and emotions), and body until they are all transformed by the Holy Spirit.

The born again Christian became alive again, spiritually speaking, when Christ arose from the dead. Once alive, they must now set their sights on the riches and joys of heavenly blessings where they sit beside the Lord in the place of honor and power. The Christian's mind is transformed as they set it on heavenly things, and not on things down here on earth. Their thinking is transformed as they live by the mindset that their real life is in heaven with Christ in God and not in the things of this earth that are temporary and passing away (Matthew 6:19-34).

Transformation of the mind comes when the Christian listens to the voice of the Holy Spirit within them, teaching them not to worry about anything; instead, they trust in God and pray about everything. When the believer learns to pray about everything and is able to tell God all of their needs, it lifts their mind away from their self and worldly solutions, and trains the mind to think about God first. The Holy Spirit directs us not to

worry and to always remember to give thanks to God for every answered prayer so that the mind can experience God's peace, which is far more wonderful than human reason can understand. The peace of God that comes by trusting in God in prayer will keep their hearts quiet and at peace no matter what are the circumstances.

**Read Philippians 4:8-9. What are Paul's instructions for believers concerning keeping their mind pure? \_\_\_\_\_**

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Paul understood that critical to transformation of the mind is learning to fix the thoughts on what is true and good and right. The frontline of the battle for the soul of the Christian is fought in the mind. Therefore, Paul says believers should think about things that are pure and lovely, and dwell on the fine, good things of God. Christians must think about everything they can praise God for, and rejoice in everything. As they do this, the peace of God that passes all understanding will work to bring peace and transformation to the mind and move the believer day-by-day closer to becoming Christlike.

*"Your soul is your mind, your will and your emotions. When the Word gets rooted in there and begins to change your mind, it begins to heal your emotions and turn your will away from self-will and onto doing the will of God." Joyce Meyer*

## EMOTIONS

*“But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. 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 3:14-17*

**Read Matthew 22:34-40. How did Jesus answer when asked, “What is the greatest commandment of the law?”** \_\_\_\_\_

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When Jesus was asked, “Which is the great commandment in the law?” he answered, *“You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love*

*“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.” 1 John 4:7-8*

*your neighbor as yourself. On these two commandments hang all the Law and the Prophets” (Matthew 22:36-40).*

A person may have perfect knowledge and practice perfect religion, but if their heart is not right within them, they will miss the Lord. This is the complaint Jesus had with the religious authorities of His day: *“Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men’” (Matthew 15:7-9).*

**Read all of 1 John chapter 4. What is the true indicator that a person is saved? What is the evidence of God’s presence in the life of a believer? \_\_\_\_\_**

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John said it plainly: *“God is love.”* And once the Holy Spirit is born within the heart of the believer, the

love of God is there. For John, love is the true indicator of who is truly saved: 1 John 4:7-8.

God's love may well be the greatest transforming power on earth. Love can turn the sinner completely around. The unsaved soul is selfish, self-centered and self-serving. Those who do not know God will always put themselves first. Even when they appear to be doing something for others, there is always that emotional hook in their motives that wants something in return. "I love you... if you love me back", "I will do for you... if you will do for me", and "What is in it for me?" are the *modus operandi* of the sin nature. Even our best efforts are often overshadowed by selfish motivations: the prophet Jeremiah saw the human condition and lamented (17:9), "*The heart is deceitful above all things, and desperately wicked; who can know it?*"

It is an unfortunate fact that far too many people come to the Lord with damaged emotions. This fallen world is the cause of so much pain and is the cause of so many broken hearts that it is no wonder God warns His people to guard their heart (Proverbs 4:20-23).

In this world, there is little mercy for those whose hearts are exposed and who misplace their trust in those who do not know God. And the truth is, even those who do know God often hurt others; it may be unintentional, or done out of ignorance, or because they have damaged emotions that cause them to hurt those they love without wanting to. But it still does not change the fact that in this Fallen and sin-stained world, even

*"My son, pay attention to what I say; listen closely to my words. Do not let them out of your sight, keep them within your heart; for they are life to those who find them and health to a man's whole body. Above all else, guard your heart, for it is the wellspring of life."*

Proverbs 4:20-23



tomb that held His beloved friend, Lazarus; and He suffered from being rejected by His own people (Luke 13:34). In the end He had to face His greatest trial alone in the Garden on the Mount of Olives. While His disciples turned away from Him and slept, He cried out, “*My soul is exceedingly sorrowful, even to death*” (Mark 14:34). Jesus suffered the ultimate humiliation upon the cross for our sakes. At one point, He felt the suffering, despair, and loneliness of the broken-hearted souls who feel that God has abandoned them in their greatest hour of need.

The prophet Isaiah saw the suffering of the Savior long before Jesus was born and foretold what He would experience upon this earth. In spite of that it was still impossible for any of His disciples to comprehend how much Jesus would have to suffer. Once Jesus began to explain to his disciples that he must go to Jerusalem to suffer at the hands of the religious leaders and that he must be killed, they were in disbelief. Peter took Jesus aside and began to rebuke him. “*Never, Lord! This shall never happen to you!*” (Matthew 16:21-22) How could any of the Jews comprehend the words of Isaiah 53:3-9 being applied to Jesus? Even after the resurrection, His disciples were still slow to understand and believe.

**Read Ezekiel 36:26; 1 Peter 1:23; and 1 John 1:7-9. What is promised to be given to those who are saved? Does the “new heart” and “new spirit” within the born again believer automatically respond to the Holy Spirit? \_\_\_\_\_**

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*“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1 John 1:7-9*

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At the moment of their salvation, God promises to give a new heart and to put a new spirit within those who put their trust in Him. This was foreshadowed by the Old Testament prophets (Ezekiel 36:26); and was confirmed in the New Testament (1 Peter 1:23). However, nowhere is it stated that this heart is born fully mature and invincible to sin. Jesus instructs His disciples to pray, “...*forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one*” (Luke 11:4). Although the Christian is given a new heart, it does not necessarily mean it will instantly respond to the promptings of the Holy Spirit within.

Depending upon the extent of the damage done to the person before they received Christ, it can take considerable time for a person to heal and for their heart to trust again. There are many stories of believers who have come out of terribly abusive situations. Christians often come to the Lord with a history of betrayals, or the rejection by loved ones; some have been scarred emotionally by the physical, mental, or sexual abuse of a spouse or parent. These wounds often take time to heal and sometimes a Christian will not be able to express healthy emotions for a long time after they have been

“The first thing which must be understood is that Christianity begins and ends in the heart. That is true because every action a person takes can ultimately be traced back to the heart. It also explains why Satan puts such a premium on influencing, clouding, seducing, and winning people’s hearts.”  
Steve Gallagher

saved. These wounds can be especially hard for the Lord to heal when the one who caused the wounds professed to be a Christian.

Sometimes a Christian may feel that their heart is so damaged that they may never be able to love again. Some Christians who struggle with besetting sins or addictions; who came from dysfunctional family backgrounds and have difficulty assimilating into the church family; or who suffered rejection and loneliness and came into the church feeling isolated, hurting, and vulnerable may feel the same way that the children of Israel felt after they had failed the Lord and saw everything they believed in and everything they trusted in swept away by their enemies. Many went into exile after seeing their loved ones killed, their children brutally murdered, their temple sacked and burned, and all of their possessions either destroyed or carried off as booty. The prophet Jeremiah, speaking for the Lord, wrote to these exiles: *“What can I say for you? With what can I compare you, O Daughter of Jerusalem? To what can I liken you, that I may comfort you, O Virgin Daughter of Zion? Your wound is as deep as the sea. Who can heal you?”* Lamentations 2:13 NIV

We can be thankful that our God is a God of hope and healing. There is no soul He cannot save – no heart that He cannot heal – once a person turns towards Him and cries out for His forgiveness and healing. We serve a Lord who cried out in agony from the cross, “Forgive them, Father, for they do not know what they are doing.” The children of Israel learned this lesson in the midst of

*“This I recall to my mind, therefore I have hope. Through the Lord's mercies we are not consumed, because His compassions fail not. They are new every morning; Great is Your faithfulness.*

*‘The Lord is my portion,’ says my soul, ‘Therefore I hope in Him!’ The Lord is good to those who wait for Him, to the soul who seeks Him. It is good that one should hope and wait quietly for the salvation of the Lord.”* Lamentations 3:21-26

their exile. Though their wound was “as deep as the sea”, they looked beyond their circumstances and held onto the promises of God for their future deliverance.

The heart of the believer is transformed and sanctified (saved) as they learn to obey the Lord’s greatest commandments to “*love the Lord your God with all your heart, with all your soul, and with all your mind*” and “*love your neighbor as yourself*” (Matthew 22:37-39). Paul affirmed these commands in his practical admonition to the church at Colosse (Colossians 3:14-17).

Above all else, believers must let love guide their life. John said that God is love, and Christians, if they are to be like Christ in every way, must be guided by love... even to the point of loving those who hate them. Without love the church of Jesus Christ cannot achieve God’s desire for them to dwell together in perfect harmony. Jesus’ last prayer for all believers before He was taken away and crucified was for unity: “*I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.*” John 17:20-21.

As the Christian worships God in spirit and truth, the peace of heart that comes from Christ will begin to rule over their emotions and they will become aware of the Holy Spirit’s presence in their heart and life. This is how the transformation begins: as the believer worships

*“But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. 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 3:14-17

God, the Holy Spirit captures the emotions and brings them into alignment with the love of God that has been born again in their inner being. Worship must be central to the life of believers because as they gather together in thanksgiving, remembering all that Jesus taught and singing them out in psalms, hymns and spiritual songs, their hearts are changed. The memories of past hurts are set aside, allowing the anger, bitterness, broken hearts, and the wounds inflicted upon them in the past to be healed by nailing them to the cross of Christ. Setting aside the past frees the Christian to interact with others in a new way.

**Read Matthew 6:12, 14-15; Ephesians 4:31-32; and Colossians 3:12-15. How important is forgiveness to having healthy emotions in alignment with the love of God? \_\_\_\_\_**

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Jesus taught that forgiveness is paramount in the lives of His followers. In His teachings on prayer, He said, “...if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matthew 6:14-15).

“In the view of the Bible, our self-perception should be based on how God the Father perceives us. As we accept His perception of us, a powerful new dynamic will be introduced into our lives. Before psychologists ever created the idea of self-image or identity, the New Testament already addressed the issue. In the New Testament, the image we are supposed to have of ourselves is God’s view of us after we accept Jesus Christ as Savior.” David Eckman

Unforgiveness is a hook in the flesh of the unforgiver that is attached by a chain of twisted emotions to the person that is not forgiven. Christians unnecessarily live in pain and misery because they will not let go and forgive those who hurt them in some way, shape, or form in the past. Unforgiveness can act in the same way as an addictive drug that ties up the emotional life of a believer and keeps them captive to the old patterns and habits formed by the sin nature long before they became born again. It is impossible to be a healthy and whole representative of the Lord Jesus, and come into the presence of God the Father, by His Spirit with a soul saturated with negative emotions produced by an unforgiving heart. Christians delude themselves if they think they can have God's favor and forgiveness while possessing a heart filled with unforgiveness towards others. Jesus was very specific: *"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:14-15).

For salvation to be complete, believers must also learn to forgive themselves as Christ forgave them. The blood of Jesus shed upon the cross for the sins of the world means that everyone who comes to Jesus in faith has their sins completely done away with. Because we are a fallen people and live in a fallen world, the reality we must all live with is that *"All have sinned and fallen short of the glory of God"* (Romans 3:23); and some people have done some pretty nasty things before seeking God's forgiveness. But Romans 3:25-26 informs

*"The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."* Luke 4:18-19

us that God sent Jesus to take the punishment for the sins of everyone and to end once and for all God's anger against those who deserved the punishment Christ endured on their behalf. Our heavenly Father used Christ's blood and our faith in His Son as the means of saving us from His wrath. As sinners saved by God's grace, Christians are received back into the presence of God precisely because Jesus took away their sins.

Unforgiveness can cut two ways: the first way is to refuse to forgive others; the second way is to refuse to forgive one's self. Satan keeps many believers in an emotional prison of guilt and shame for things done in the past that they cannot forgive themselves for long after the blood of Jesus has cleansed them. A believer cannot force another person to forgive them for having sinned against them, but there is no excuse for a believer to hang onto the guilt and shame for the sins for which God has forgiven them. The Christian who revisits past sins over and over again is engaging in a form of emotional self-flagellation – beating themselves up over sins God has forgiven. Very early in His ministry upon the earth, Jesus went into the synagogue in Nazareth where He had been brought up, and taking the scroll of the prophet Isaiah, He read from the portion that tells of the Messiah's healing and liberating ministry (Luke 4:18-19).

*“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit” (Romans 8:1).*

At the moment of our salvation, we enter into the fulfillment of the Scripture from Isaiah that Jesus quoted and applied to Himself as the Messiah and Savior of all those who believed in Him. By faith our sins are forgiven and blotted out forever. The Christian is reconciled to God and has peace in their heart with God. Because their sins are forgiven and they are at peace with God, the Christian has inner peace, which brings emotional stability. And because they have peace and reconciliation with God and peace within themselves, they are able to truly forgive those who have trespassed against them and live in peace and harmony with others. This is what it truly means to live the Christian life; it is what we have been saved for from the beginning. Christians have been saved by love in order that they may truly love. Paul expressed that idea in the clearest terms when he wrote to the Corinthian believers about the centrality of love to everything the Christian says and does; allow Paul's words to speak for themselves:

**1 Corinthians 13:1-13**

Though I speak with the tongues of men  
and of angels, but have not love,  
I have become sounding brass or a  
clanging cymbal.

And though I have *the gift of* prophecy,  
and understand all mysteries and all  
knowledge, and though I have all faith, so  
that I could remove mountains, but have  
not love, I am nothing.

And though I bestow all my goods to feed

*"One of the religious delusions that I carried for many years was the idea that I could be a better Christian if I would just pray, fast, and study the Word more, it would happen. If I just tried harder, I could be more spiritual, physically whole, and materially successful. However, after years of trying this, my delusion was broken..." Bob Mumford*

*the poor*, and though I give my body to be  
burned, but have not love, it profits me  
nothing.

Love suffers long *and* is kind; love does  
not envy; love does not parade itself, is  
not puffed up;

does not behave rudely, does not seek its  
own, is not provoked,  
thinks no evil;

does not rejoice in iniquity, but rejoices in  
the truth;

bears all things, believes all things, hopes  
all things, endures all things.

Love never fails. But whether *there are*  
prophecies, they will fail; whether *there*  
*are* tongues, they will cease; whether  
*there is* knowledge, it will vanish away.  
For we know in part and we prophesy in  
part.

But when that which is perfect has come,  
then that which is in part will be done  
away.

When I was a child, I spoke as a child, I  
understood as a child, I thought as a child;  
but when I became a man, I put away  
childish things.

For now we see in a mirror, dimly, but  
then face to face. Now I know in part, but  
then I shall know just as I also am known.

And now abide faith, hope, love, these  
three; but the greatest of these *is* love.

"Jesus said, 'Apart from Me, you can do nothing' (John 15:5b). I realized that if God in His love did not carry me through, all of my prayer, fasting, study, and works would not only yield nothing, but I would become increasingly frustrated and despondent, which, of course, would lead to anger. What I needed was not just a personal revival, but a reformation based on an undiluted love for God." Bob Mumford

WILL

It is possible for a Christian to completely understand what God’s word says, and to have their emotions under control, but without the will to follow through on what they know in their mind is true and what they believe in their heart is right then it is all wasted. James said, *“But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was”* James 1:22-24. The salvation (transformation through sanctification) of the soul is not complete until the mind, emotions, and the will of the born again believer are all captured by the Holy Spirit and held in perfect alignment with the will and Word of God.

*“For I know that in me (that is, in my flesh) nothing good dwells; for the will is present with me, but how to perform what is good I do not find.”* Romans 7:18

**Read Romans 8:1-9. Does Paul’s statement here line up with James 1:22-24? Explain your answer.** \_\_\_\_\_

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Paul's letter to the Romans agrees with James on this issue. In Romans 8:1-9, Paul affirms that there is now no condemnation for those who belong to Christ Jesus, *"who do not walk according to the flesh, but according to the Spirit."* Paul continues by pointing out that the law itself cannot save anyone. But the "righteous requirement" still has to be met in Christians who fulfill God's laws by following the Holy Spirit, and not obeying the flesh.

Christians who are controlled by the flesh live only to please themselves; they will have no peace within because they live in a state of hostility with God. But those who follow after the Holy Spirit will be doing the things that please God, and will walk a spiritual path that leads to life and peace (8:4-8). The will that is still under the control of the old sinful patterns of its old sin nature is bent on following what the flesh desires and therefore can never please God. The will that is not submitted to the Spirit of Christ within will always drag the mind and emotions into the captivity of the sinful flesh. But Paul says believers are not like that; they are controlled by their new nature – if they have the Spirit of God living in them. Anyone who is truly born again, by definition, has the Spirit of Christ living in him. Therefore, Paul said in Galatians 5:13, *"you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another."*

*"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure."*

Philippians 2:12-13

**Read Galatians 5:13-26. What part does the will of the believer play in the struggle between the Spirit and the flesh in the life of the believer?**

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Paul made the same argument in Galatians and Romans about the need for the will to be submitted to the Spirit. In Galatians 5:13-26, Paul told the church that they have been given freedom – not freedom to do wrong, but freedom to love and serve each other in Christ. To “walk in the Spirit” means to obey the Holy Spirit’s instructions. He will tell Christians where to go and what to do; so that they will not always be doing the wrong things that their evil nature wants them to do. Apart from the Spirit of God, the self-indulgent will naturally loves to do evil things that are opposite from the behaviors the Lord wants His children to do. The good things that the mind and heart of the believer wants to do once the Spirit of God is living inside of them, are the exact opposite of what the flesh desires. These two forces within the believer are constantly fighting each other to win control over their will, and the will as part of the soul is never totally free from the forces of sin and

*“I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.”*

Galatians 5:16-17

temptation pulling at it through the flesh.

The works of the flesh are evident in anyone – Christian or not – who follows their own selfish will:

- Their mind will be filled with impure thoughts
- They will be eager to engage in all kinds of illicit sexual pleasures when there is an opportunity
- There is an attraction or fascination with idolatry, astrology, and sorcery (encouraging the activity of demons)
- Their emotions will be tainted by hatred and conflicts with others, jealousy and anger
- They will be self-serving, ignoring the needs of others, and constantly making the effort to put themselves ahead of others
- They will often complain and criticize others; feeling that they are right and everyone else is wrong
- They will show favoritism
- Will easily embrace wrong doctrines

But when the will is submitted to the Holy Spirit, the Christian will exhibit the fruit of the Spirit, which is, *“love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.”* The believer who has completely submitted his or her will to the Holy Spirit belongs to Christ; and those who belong to Christ have nailed their natural evil desires to his cross and crucified them there. Christians have been saved so that they will no longer live by what the flesh desires, but will live instead by the Holy

Spirit's power, and follow the Holy Spirit's leading in every part of their lives.

**Read Ephesians 4:17-32; 5:1-12; 5:15-21; Philippians 3:16-21; Colossians 3:8-17; Hebrews 10:26-36; 12:1-2; James 1:12-27; 2:14-26; 1 Peter 5:6-11; and 2 Peter 1:2-11. Are those who have been saved expected to live righteous lives? \_\_\_\_\_**

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There are numerous strong statements to be found in the Epistles that make an overwhelming case that believers are expected to live righteous lives. Paul and the other Apostles never preached a "cheap grace" that allowed the believer to continue in sin because of the grace of God. Paul's teachings on grace were no different from the other Apostles when he wrote, "I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3). James agreed and wrote, "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). Peter's epistles were also filled with verses that strongly admonished believers to submit to the will of God in righteousness (note 1 Peter 2:11-12).

*"Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation." 1 Peter 2:11-12*

**Read John 14:21a; and Matthew 7:24-27. Did Jesus expect His followers to obey His teachings?**

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It does a grave injustice to the teachings of Jesus to say that they are an “ideal” or “goal” for the Christian to strive for, but there is no expectation for anyone to actually succeed in living them out. Jesus said, “*He who has My commandments and keeps them, it is he who loves Me...*” (John 14:21a). The greatest collections of Jesus’ teachings we have are found in Matthew chapters 5-7: “The Sermon on the Mount”. Jesus concluded this Sermon with a warning that those who did not follow His teachings would be in danger of destruction (Matthew 7:24-27).

As said before, at the moment of our salvation, the old sin nature dies, and a new nature, born in the image and likeness of God is resurrected within. The soul of the born again believer remains the same; it is not replaced. The Christian soul does not automatically know God’s word, love the Lord with all its heart, or desire to do God’s will. It was never in the sin nature to desire God’s salvation, and after receiving the new nature it is beyond the ability of the soul, trained by the sin nature, to obey the spirit and letter of God’s laws. ***Therefore, it must be the work of the Holy Spirit in the born again believer to lead them to both desire God’s salvation, and live in righteousness once that salvation is obtained.***

*“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.” Matthew 7:24-27*

It is a great mistake to believe that just because a person is saved they are instantly a new person. Positionally, they have changed (justified), and spiritually, they have become a “new creation”, but the transformation of the soul into the likeness of Christ, takes time. It would be nice if the Holy Spirit just “zapped” the new Christian with spiritual power and instantly changed them into a totally different personality that was a perfect copy of Jesus Christ, but that is not the way or will of God. Transformation in love requires the full function and cooperation of the human being in body, soul, and spirit; anything less than that violates the very nature of the human spirit’s freewill and is contrary to God’s plan and purpose for our creation in the first place.

How much time it takes for the mind, emotions and will to be transformed depends upon a number of variables. Some people come to Christ deeply scarred in their souls by a lifetime of sin and abuse; it is not realistic to expect them to go through the transformation process at the same rate as a person who was raised in a loving, Christian home where they were cared for and protected in a stable environment from most of the harshest realities of this sin-stained and Fallen world. Some Christians are disciplined well, and have been blessed with strong roll models who demonstrate in words and deeds what it means to “work out your own salvation” in a wholesome fear of God. Christians who drift through life with poor role models, who are worldly, who do not value holiness, who crave the

*“Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.”*

Philippians 2:12-13

materialistic comforts of this world over the kingdom of heaven, and who resist the call to pick up their cross and follow Christ no matter what the cost, will make little progress towards transformation over a lifetime of professing they are saved. Complacent, carnal Christians will not change because they are satisfied with practicing the Christian religion without ever having fully surrendered their hearts into God's hands where true transformation takes place.

When Paul addressed the Christians in Corinth, he expressed his frustration over their lack of spiritual progress. They were saved for some time, but Paul felt he needed to talk to them as though they were still just babies in the Christian life who were not following the Lord but their own desires. Paul wanted to talk to them as he would to healthy Christians who are filled with the Spirit, but they were still behaving like baby Christians, controlled by their own desires, and not God's will. Immature Christians are easy to identify for they are often jealous of one another, divide up into quarreling groups, do not spend quality time in the study of God's word or in prayer, and do not consider as important coming together with other believers in corporate worship and fellowship. In fact, these Christians are practically indistinguishable from the non-believers around them because they act like people who do not belong to the Lord at all.

The book of Hebrews contains several strong passages that warn Christians about the dangers of not taking their salvation in Christ seriously. Christians who

*“And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?” 1 Corinthians 3:1-3*



**Read Hebrews 3:7 – 4:16. Write in your own words the effect unbelief has in the life of a Christian.**

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Hebrews 3:7- 4:16 warns Christians *to not be like Israel in the wilderness and come short of the promised rest. "And to whom did God swear that they would never enter his rest if not to those who disobeyed? So we see that they were not able to enter, because of their unbelief"* (3:18-19). The children of Israel serve as an example to the church; the Wilderness wanderings of Israel after their great deliverance and Exodus from bondage in Egypt, is the story of a people who:

- Hardened their hearts to God's voice after being delivered by Him
- Were deceived by sin
- Fell away from God and perished before entering the Promised Land because of their unbelief

Christians are not immune from making the same mistakes as the Children of Israel and falling away in the

*"My assurance of salvation is not something I can carry with me as a railway ticket or a bank note, to be used, as occasion calls. No, God's seal to my soul is the Holy Spirit; it is in a life in the Spirit that my safety lies; it is when I am led by the Spirit that the Spirit bears witness with my spirit, and that I can cry Abba, Father (Rom. 8:14-16). Jesus not only gives, but is Himself our life. My assurance of salvation is alone to be found in the living fellowship with the living Jesus in love and obedience. Andrew Murray, From: The Holiest of All: An Exposition of the Epistle to the Hebrews*



Hebrews 6:1 – 6:21 warns believers *not to turn against God and fall away after having already repented and received the blessings of God's salvation*. The verses from 6:4-6 are a clear warning to anyone who is considering going back to their old life after having been saved. They must consider carefully their decision because God will not be mocked. His salvation is clearly revealed to all who believe. *“And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience inherit the promises.”* Hebrews 6:11-12 By faith in the finished work of Jesus upon the cross for the forgiveness of sins, and through the power of the indwelling Holy Spirit, Christians have “tasted the heavenly gift” of our Lord and Christ. Once you understand the depth God's salvation and receive the power and blessings of the Holy Spirit in your life, if you reject the “Bread of Life” (John 6:48) – denying Christ in word and deed – how can you expect to come back to the Lord at some future time?

“Naturally the words ‘fall away’ cannot refer to the loss of eternal life which, as the Gospel of John makes perfectly clear, is the inalienable possession of those who trust Christ for it. But the writer evidently has in mind defection from the faith, that is, apostasy, withdrawal from their Christian profession.”

From The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty, New Testament edition Editors, John F. Walvoord & Roy B. Zuck

*“Just as we drink water when we are thirsty, and eat food when we are hungry so also we can eat and drink our Lord Jesus Christ when we are spiritually hungry and thirsty. In this way we can conquer any temptation. All of us are subject to many temptations every day, and God has made for us a loving provision of victory by making our Lord Jesus Christ our daily bread and drink.”*  
Bro. Bakth Singh





Hebrews 12:15-29, the fifth and final warning in Hebrews cautions Christians against falling short of the grace of God and refusing Him who speaks. The warning comes after believers are called to endurance in the face of trials and hardships. Believers are encouraged to “*endure hardship as discipline*” (12:4-7), Understanding that God disciplines His people for their good, that they may share in His holiness (12:10). If we have the right attitude of mind then we will look beyond the immediate circumstances and see the “*harvest of righteousness and peace*” that it produces (12:11).

The Christian whose heart remains unbroken, unbowed, and unsundered to God is easy to see. Because they do not want to pick up their cross and pay the cost of dying to their self-centered lives, they will remain immature. Spiritual babies want to take their salvation for granted; Jesus paid it all, became poor so that they may be rich, and sacrificed everything so that they can have it all. They refuse to take any responsibility for their spiritual growth; salvation from sin is enough for them and as long as they are satisfied, that is all that is important. The self-will ignores God’s spiritual rest; it wants to justify itself before God by being a “good Christian”, and seeks the approval of others by their good deeds. Willful Christians are prone to discouragement when things do not go their way; if their prayers are not answered in the way or time they expect, they accuse God of not being on their side and not working for them. Those who refuse the way of the cross will go on sinning as before, relying upon God’s

*“The tragedy of life and of the world is not that men do not know God; the tragedy is that, knowing Him, they still insist on going their own way.”*

*William Barclay*

patience and forbearance to excuse them from true repentance, which means turning away from sin; they will ignore the Holy Spirit's conviction and resist God's correction.

**Read Ephesians 4:11-16. For what purpose are apostles, prophets, evangelists, pastors and teachers called by God for leadership in the church?**

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The purpose of the Christian life is to grow up into the "stature" or full likeness of Christ; this is all that being a disciple of Christ is about. A disciple is a person who is being transformed into the image of his master. Jesus said, in Matthew 10:24-25, "*A disciple is not above his teacher, nor a servant above his master. It is enough for a disciple that he be like his teacher, and a servant like his master.*" Key to being a disciple is for the mind, emotions, and will to be crucified with Christ. Jesus was clear on this point, saying, "*whoever does not bear his cross and come after Me cannot be My disciple*" (Luke 14:27). This is why in His Great Commission

"The gifted leaders are supposed to 'equip the saints unto the work of the ministry, unto the building up of the body of Christ' (literal translation). The saints do not call a pastor and pay him to do the work. They call him and follow his leadership as he, through the word, equips them to do the job (2 Tim. 3:13-17). The members of the church grow by feeding on the word and ministering to each other." Warren Wiersbe

(Matthew 28:19-20), Jesus did not command His followers to go and make “converts”, but He commanded them to “go and make disciples.” And it is for the purpose of making disciples that the church exists: *“till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ...”*

The salvation of the unbroken and undisciplined soul controlled by the self-will is no less dependent upon the Holy Spirit for redemption than is the spiritual man, dead in trespasses and sins: *“even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved)”* (Ephesians 2:5). The renewing of the carnal mind to think like Christ; the transformation of selfish emotions to love God and His church unconditionally; and to have the rebellious will totally submitted to do God’s will, are all impossible to accomplish apart from the Spirit of the living God within, leading, directing, informing, convicting, and empowering the spirit of the inner man to submit to the process. Jesus compared this process of salvation to the leavening of bread.

The purpose that drives every Christian’s life should be to allow the Holy Spirit to work within them – mind, will, and emotions – until they are fully saturated by the Holy Spirit and thereby conformed in to the fullness of Christ in their character and behavior; this is the salvation of the soul.

*“And again He said,  
‘To what shall I liken  
the kingdom of God?  
It is like leaven,  
which a woman took  
and hid in three  
measures of meal till  
it was all  
leavened.’”*

Luke 13:20-21

Becoming like Christ is not a quick or easy process. We make a huge mistake if we think for one minute all we need to do is say a prayer, attend a seminar, or read a book and that is all there is to it. It is best to think of becoming like Christ as a life-long journey of the soul. And just like a physical journey, this journey has its ups and downs – its mountain peaks and deep, dark valleys. Sometimes the road we are on is a smooth and easy way, and other times it is rough and rocky. There are times when we will feel as though we will never come to an end of this journey, and times when we will feel as though we can not take another step. Although we have the Bible to act as our roadmap and a guidebook written by those who have blazed a trail ahead of us, because the devil is out to trick, deceive, and divert us it is still it is easy to get lost and to take some detours along the way. But if we will trust in the leading and guidance of the Holy Spirit, He will gently lead us back onto the right road.

It is also important to realize that not everyone makes this journey to become like Christ at the same pace. We were all at different places when we entered this narrow road. And the Lord takes us along the way at His own pace for each of us. The spiritual journey to becoming like Christ is a deeply personal one, so we will not all look the same, act the same, or be the same as we get closer and closer to that destination. The God who gave each of us a unique set of fingerprints, and who gave each of us a unique DNA is not interested in making us clones of Himself or of anyone else. He created each of us with a unique personality, and each of

*"It is one of the devil's oldest tricks to discourage Christian believers by causing them to look back at what they once were. It is indeed the enemy of our souls who makes us forget that we are never at the end of God's love. No one will make progress with God until the eyes are lifted to the faithfulness of God and we stop looking at ourselves! Our instructions in the New Testament all add up to the necessity of looking forward in faith- and not spending our time looking back or just looking within." - A.W. Tozer, The Divine Conquest*

us has been shaped in unique ways by our family life, our environment, our culture, and life experiences before and after we were born again. For that reason we should never be frustrated with ourselves for not being the way we think we should be, or look down on and judge others for not being the way we think they should be. Our Lord alone is the Lord of the process, and therefore we must fully commit ourselves to the process and trust Him to bring to completion the work He began in us at the moment we were born again. Like Paul said in Philippians 1:6 “...*being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.*” This is our hope and this is what motivates us to never give up or turn back on this spiritual journey until our salvation is complete.



## PART THREE

### SALVATION OF THE BODY THROUGH GLORIFICATION

*"There are two great days in a person's life - the day we are born and the day we discover why."  
William Barclay*

**Read Genesis 1:26; Romans 8:29-30; 1 Corinthians 15:35-57; and 2 Thessalonians 1:12. Glorification relates to restoring in its fullness something that was lost in the beginning. What is it?**

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*"The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man." 1 Corinthians 15:47-49*

Glorification is the final step on the long journey to our complete salvation; it describes the Christian's ultimate and complete conformity into the image and likeness of God in Christ Jesus. In the Scripture the idea of glorification deals with the ultimate perfection of believers. Once the Holy Spirit is residing within the new creation that is born in the image and likeness of God, and once the soul is brought into perfect alignment with the Holy Spirit, our salvation is still incomplete (evidenced by the fact that the physical body of the believer is still under the power of sin and death). Glorification is the future and final work of God in the born again believer and is complete only after the Lord transforms their mortal, physical body into the eternal, imperishable, sinless body in which they will dwell in the presence of God forever (1 Corinthians 15:35-57). It is for glorification that the human race was created in the first place (Genesis 1:26), and it is for glorification that every person, predestined for salvation, was born again.

*“For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”* Romans 8:29-30

*In the great golden  
chain of salvation,  
not a single person  
is lost. Called,  
justified, glorified.  
Our glorification is  
so certain that in  
God's eyes it is as  
good as done. Wil  
Pounds*

**Read Romans 5:2; 8:18; Colossians 1:27; 1 Peter 5:1; 2 Thessalonians 2:14; and 2 Timothy 2:10. When does the glorification of the believer happen?**

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The Christian's glorification – the final transformation predestined for all those who have been saved – has been prepared by our heavenly Father since the foundation of the world. Despite the fact that one of the key verses concerning glorification (Romans 8:30) appears to place glorification in the past, it is in all other passages seen as future; something to be hoped for and to be obtained; and yet to be revealed in its fullness.

This is one of the many great mysteries of God that the human mind cannot comprehend: that God in His omniscient, and eternal wisdom provided the means of our salvation long before the heavens and the earth were created (Revelation 13:8). The fullness of joy that will be experienced by those who enter into the kingdom of heaven was designed before time began (John 1:1-4); and those who will stand before the Lord, glorified (spotless and without blame) have been chosen from all eternity “...just as He chose us in Him before the

The glorification of the Christian has no meaning without the manifestation of Christ's glory. Our glorification is bound up with the coming of Christ in His glory. And then we shall be like Him. Wil Pounds

*foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4). Because God’s great plan of salvation reaches from eternity past to eternity future, He will accomplish it perfectly. God’s plan for our glorification is going to succeed because it depends upon God to accomplish it; the Christian does nothing to produce their glorified body. When that day and hour arrives, the “sons of God” (Luke 20:36) will be revealed: “for the earnest expectation of the creation eagerly waits for the revealing of the sons of God” (Romans 8:19).*

Another mystery revealed in the gospel of our salvation in Christ Jesus is that there is always “the now and the yet to be” in regard to our salvation. Those who have been saved (justified), are being saved (sanctified), and will be saved (glorified). In Romans 8:29-30, the apostle Paul speaks of our salvation as a reality that has come and as a promise that is yet to come – both in the same tense. Those who have been justified from the beginning (eternity past) will discover in the end (eternity future) that they have been predestined to be sanctified. Those who have been justified and sanctified are predestined to be glorified with Christ in the sight of God, “*knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God” (2 Corinthians 4:14-15). Paul’s confidence in the future glorification of the saints was grounded in his understanding that it was not*

*“And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”*  
Romans 8:28-30

dependent upon man's work, but depends upon God's work in the lives of those who have been saved: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6).

**Read Ephesians 5:27; Philippians; 3:20-21; Colossians 3:4; and 2 Thessalonians 1:10. What event ushers in our full glorification? \_\_\_\_\_**

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Our glorification arrives with the Second Coming of Jesus Christ. Christians look forward to Christ's return from heaven because at that time the Lord will take their mortal bodies and change them into glorious bodies like His own. This will be accomplished using the same mighty power that raised Jesus from the dead.

**Read 1 Corinthians 15:43 and Romans 2:5-10. What other events will go along with our glorification? \_\_\_\_\_**

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Our glorification will be accompanied by the resurrection of believers and the great Day of Judgment described in the Scriptures. Paul reminds us that the bodies we have now are weak and will become sick and

*"But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming." 1*

Corinthians 15:20-23

die; but when we come back to life again at the resurrection, our bodies will be full of glory.

**Read Romans 6:4-5; 1 Corinthians 6:14; and 1 Peter 1:3, 21. Upon what do we base our hope and confidence in our glorification? \_\_\_\_\_**

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The reality of Jesus Christ's resurrection is what gives hope to every believer who puts his or her trust in Him. The election, effectual calling, and justification have already taken place in the believer's experience, but the glorification is yet to take place; it is still in the future. But the fact that Christ's tomb is empty confirms His promise for our future glorification:

*"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."* John 14:2-3

The resurrected Christ was the first of countless millions who will come back to life again someday. The death that came into the world because of one man, Adam, is overcome because of what this other sinless Man (Christ) has done. Paul wrote in 1 Corinthians 15:20-23 that now there is hope because Christians have the promise of the resurrection from the dead.

“And what was it that gave faith its strength and its victory here in this his severest trial? It was faith in God as the almighty One, **able to raise up even from the dead...** And what is it that will give our faith the same all-victorious strength, and prepare us for the same mighty exhibition of God's quickening power on our behalf? If we are to have the same faith, and the same experience of God, we must be prepared to make the same sacrifice... The deeper we are willing to enter into the death to self, the more shall we know of the mighty power of God, and the perfect blessedness of a perfect trust.”  
Andrew Murray

**Read 2 Corinthians 4:17; 2 Timothy 2:10; 1 Peter 5:10). How long will our resurrected body live?**

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Everyone must die because all are related to Adam; everyone is a member of his sinful race, and wherever there is sin, death results. Because the physical body is not “saved” from death at the new birth, and the flesh is not “saved” from this sinful world with the sanctification of the soul, the body is therefore still under the dominion of sin and death and is waiting for its salvation at the end of the age (Romans 8:18-23). But all who have faith in Jesus Christ and His resurrection will rise again in an imperishable body (1 Corinthians 15:42). Jesus rose from the tomb first and is therefore called the “firstfruits” of the great spiritual harvest that will take place when He comes back – when all His people will rise and meet Him “in the clouds.”

*“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.” 1 Thessalonians 4:16-17*

“Glorification involves first of all the believer's sanctification or moral perfection (2 Thess 2:13-14; Heb 2:10-11), in which the believer will be made glorious, holy, and blameless (Eph 5:27 ). The process of sanctification is at work in us now (2 Cor 3:18) but moves from one degree of glory to another until it reaches final glory.” Baker's Evangelical Dictionary of Biblical Theology.

There are several stories in the both Old and New Testaments about those who were healed and rose from the dead:

- the son of the widow of Zarephath > 1Ki 17:17-23
- the Shunammite woman's son > 2Ki 4:32-37
- the young man who was laid in Elisha's grave > 2Ki 13:21
- the widow's son > Luke 7:12-15
- Jairus' daughter > Luke 8:49-55
- Lazarus > John 11:43-44
- Dorcas > Acts 9:37-40
- Eutychus > Acts 20:9-12

NOTE: Every one of these people who came back from death eventually died again because when they were revived, they were not resurrected in a glorified body, but was in their same natural body as before – a body that was subject to sin and death. Although the Scripture does not specifically say it, it appears that Enoch (Gen. 5:24) and Elijah (2 Kings 2:11) were translated into their glorified bodies without experiencing a normal death of their mortal bodies.

**Read Romans 2:7; 8:21, 23; 1 Corinthians 15:43-44; Philippians 3:21. What do these verses add to our understanding of the future glorification of believers?** \_\_\_\_\_

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*“For our citizenship is in heaven, from 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

Glorification is for those who persevere in the faith and eagerly wait for their adoption as sons and daughters of God. At that time they will be raised in glory and power and transformed as His glorious body. Glorification is the believer's deliverance and freedom from the curse of The Fall; it is their final salvation because it is their absolute deliverance from bondage to corruption. As a result, the glorified body will be immortal, imperishable, powerful, and spiritual. Moreover, creation itself partakes of this glorification of the "new man" born in the image and likeness of the resurrected Christ.

Jesus Christ was the first to be resurrected from the dead in a glorified body, and therefore has eternal life in His person. All those who follow the same pattern of His resurrection will be resurrected with the same kind of body. Since He is the firstfruits, all those who believe in Him will no longer be subject to death after the resurrection because they will be raised in a glorified body like His. Jesus' resurrection in His glorified body is the promise and guarantee of the Christian's future resurrection.

It is reasonable that some might ask Paul how the dead will be brought back to life and what kind of bodies they will have. The immortality of the soul and life after death are common subjects in almost every religion. Egyptian, Mesopotamian, Greek, and Middle Eastern mystery religions often included some story of a resurrection of one or more of their gods; and some

*“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain – perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body.”*

1 Corinthians 15:35-38

spoke of an eternal union of body and soul after death.

Ancient religions may have included “resurrection myths” as part of their stories, but, nowhere was there a belief in a general resurrection of the dead. The philosophical idea of every person possessing an immortal soul was never generally accepted by any of the Greek philosophical schools. The Greeks held that not even the gods were able to recreate flesh that had been lost to decay, fire or consumption. The notion of an evil physical world without any direct connection to a divine creator, made the Christians’ preaching about a general, physical, resurrection of the dead seem quite preposterous to the Greeks (Acts 17:32).

In 1 Corinthians 15:39-49, Paul implied that their questions about their resurrection bodies were somewhat foolish, indicating that these early Christians had little or no understanding of the concept of the resurrection from the dead. Paul called upon believers to look to nature for the pattern that would help explain the spiritual mystery of the resurrection of their bodies.

**Read 1 Corinthians 15:39-49. What are the examples Paul uses to explain the resurrected body?**

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For Paul, the Corinthians' questions about resurrected bodies seemed easy enough to answer. He followed the example of the Master Teacher of parables, Jesus, and looked to the natural world to describe for them what is a purely spiritual process. They would find the answers looking no farther than their own gardens and vineyards. When a seed is put into the ground, it will not sprout and grow into a plant unless it "dies" first. And the green shoot that comes up out of the seed is very different from the seed first planted. For all that is put into the ground is a small, dry little seed (wheat or whatever it is planted), then the Lord gives it a beautiful new body – the kind he wants it to have; a different kind of plant grows from each kind of seed.

In the same way that there are different kinds of seeds and plants, so also there are different kinds of flesh. Humans, animals, fish, and birds are all different. Paul says nothing different than Jesus when he says that the angels in heaven have bodies far different from ours, and the beauty and the glory of their bodies is different from the beauty and the glory of ours (Note: Mark 12:24-27).

*However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the Lord from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.” 1 Corinthians 15:46-49*

Paul continued with more examples from nature: the sun has one kind of glory while the moon and stars have another kind. And just as the stars differ from each other in their beauty and brightness, so our earthly bodies – which fade away, die, and decay – are different from the bodies we shall have when we come back to life again, for they will never grow old or die.

In this passage of 1 Corinthians, Paul points to the Old Testament Scriptures that tell us the first man, Adam, was given a natural, human body, but Christ is more than that, for he is a life-giving Spirit. Because their natural bodies have yet to be “saved” (redeemed from the disease, decay and death of this Fallen world) they are an embarrassment to believers because even though all believers have been given a new, spiritual nature within, their outer, physical body will become sick and die (2 Corinthians 4:7-14).

Only at the resurrection – when believers come back to life again in a new body – will they be full of glory, and their salvation completed.

*And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you." 2 Corinthians 4:13-14*

**Resurrection Body—  
Identity, Change, Present Locality**

An interesting and important question arises in connection with Christ's exaltation, relating to the nature of the body of the risen Lord. It was clearly identical with that of His natural life. It was recognized by the marks which were upon it: Luke 24:39-40; John 20:24-29. It received food: Luke 24:43 (compare 24:30; John 21:12-13; Acts 10:41). Nevertheless it was changed. After the resurrection, it was not at once recognized: John 20:15; John 21:7; Luke 24:31. It appeared under apparently new conditions of relation to material substance: John

20:19; Luke 24:36. It suddenly became visible, and as suddenly vanished. These facts suggest what reverently may be surmised as to its exalted condition. The apostle's declaration as to the resurrection-body of the redeemed furnishes some hints: 1 Cor. 15:35-49; compare Phil. 3:21. We may cautiously, from the history of the resurrection and the Pauline doctrine, conclude that our Lord still possesses a human body. It is of material substance, with new properties. It occupies space. It was seen by Paul, by Stephen, by the seer of the Apocalypse. It is glorious, incorruptible, and spiritual. The International Standard Bible Encyclopedia

Every human being is born with an unregenerated, physical body just like Adam's, made of dust. First, we have these human bodies, and then later on God gives us spiritual, heavenly bodies like Jesus. Yes, now they have weak, dying bodies just like everyone else, but when Christians live again they will be full of life, strength, and glory. Our human bodies are just physical bodies until death, but when they come back to life at the resurrection they will be spiritual, superhuman bodies. Adam may have been made from the dust of the earth, but Christ, our spiritual ancestor, came from heaven above.

**Read Romans 8:30; 9:23; 1 Corinthians 2:7, 9; 2 Corinthians 5:1-8 1 Thessalonians 2:12; 1 Peter 5:10; and Hebrews 2:10. How is our glorification obtained? \_\_\_\_\_**

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*“God recognizes the impossibility of the flesh to be changed, improved or bettered. In saving the world, therefore, He does not try to alter man's flesh: He instead gives man a new life in order to help put it to death. The flesh must die. This is salvation.”*  
*Watchman Nee,*  
*From The Spiritual Man*

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The bodies of all born again believers will be saved (glorified) at the resurrection, which means, like other facets of salvation, glorification is the work of God. Those He predestined/called will be given the same kind of body as the resurrected Jesus Christ: a body from heaven. The physical bodies Christians have now are just like all other human beings: subject to the laws of sin and death. No matter how hard people pray, and no matter how righteously they live, their body will eventually become sick will die. Therefore, those who are saved must be brought back to life again in their new spiritual body by God's power. In the same way that Jesus' earthly, sacrificial body was prepared by His Father for glory (Hebrews 10:5), our earthly bodies, which die and decay, must be prepared by our heavenly Father to receive eternal life.

*“For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven...”*  
2 Corinthians 5:1-2

### **The Resurrection/Glorification of Christ**

The historic place and validity of this event will be found under other heads; our concern is with the event as it relates to the glorification of our Lord. (1) It revealed His power over death. (2) It confirms all His claims to Divine Sonship. (3) It attests His acceptance and that of His work by God. (4) It crowns the process of the redemption of the world. (5) It forms the beginning of that new creation which

is life eternal, and over which death can have no power. (6) It is the entrance of the Son of God into the power and glory of the New Kingdom, or the restored Kingdom of the Sovereign Ruler of the Universe. The International Standard Bible Encyclopedia

In 1 Corinthians 15, Paul informs us that the Scriptures say the first man, Adam, was given a natural, human body (Genesis 3:19), but then Paul goes on to say that the risen Christ is more than that, for He is a “life-giving Spirit.” This then becomes the archetype for all those who are saved: first they have natural, human bodies like Adam, and then at the resurrection, God gives them a spiritual, heavenly body like Jesus. Every human being is born with a body just like Adam’s – made of dust. But all who are in Christ Jesus will be given the same kind of body as His – a heavenly one.

Because Adam was made from the dust of the earth (and we are born Adam’s children) everyone – born again or not – has a body like Adam’s. However, because Christ is from above, those who have been born from above in Christ are also God’s children, and therefore God will give them a body like Christ’s.

*“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*

### **Chemical Composition of the human body**

Genesis 3:19 said that Adam’s body was taken from the ground, “for dust you are.” 99% of the mass of the human body is made up of just six elements.

1. Oxygen (65%)
2. Carbon (18%)
3. Hydrogen (10%)
4. Nitrogen (3%)
5. Calcium (1.5%)
6. Phosphorus (1.0%)
7. Potassium (0.35%)
8. Sulfur (0.25%)
9. Sodium (0.15%)
10. Magnesium (0.05%)
11. Copper, Zinc, Selenium, Molybdenum, Fluorine, Chlorine, Iodine, Manganese, Cobalt, Iron (0.70%)
12. Lithium, Strontium, Aluminum, Silicon, Lead, Vanadium, Arsenic, Bromine (trace amounts)

Reference: H. A. Harper, V. W. Rodwell, P. A. Mayes, *Review of Physiological Chemistry*, 16th ed., Lange Medical Publications, Los Altos, California 1977.

In fact it is impossible for an earthly body made of flesh and blood to get into God’s spiritual, heavenly, Kingdom. (Note: In Revelation, John never entered heaven in a physical sense. He said in 1:10, “*I was in the Spirit on the Lord’s Day...*” when he heard and saw all that he wrote in the book.) These perishable bodies of ours are not able to live forever. In 1 Corinthians 15:50ff, Paul goes on to reveal another mystery of the kingdom (Note: Matthew 13:11): we shall not all die, but we shall all be given new, glorified bodies!

**Read Romans 2:7; 8:17; 2 Corinthians 4:17; and 2 Timothy 2:10-11. What part, if any, does the believer play in the process of their glorification?**

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The Scriptures do say we have a part to play. God gives eternal life to those who patiently do His will – who earnestly seek the unseen glory, honor, and eternal life that he offers. Because it is an element of our salvation, glorification is not anything that can be earned, however it will be formed in us through our affliction and suffering. We suffer with Him that we might be glorified together: “*For our light affliction, which is but*

*“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-53*

*for a moment, is working for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:17).*

The final step in the completion of our salvation will happen in a moment, *“in the twinkling of an eye,”* Paul said. When the last trumpet is blown all the Christians who have died will suddenly become alive, with new glorified bodies like Christ’s that will never die. And then those believers who are still alive at that moment, like Enoch and Elijah, shall suddenly have new heavenly bodies as well.

Our earthly bodies, the ones we have now that can die, must be saved (transformed into heavenly bodies that cannot perish but will live forever). When this happens our salvation will be complete as spirit, soul, and body will be completely transformed and no longer subject to the laws of sin and death of Adam’s race. When this happens, then at last this Scripture will come true:

*“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written:*

*‘Death is swallowed up in victory.’*

*‘O death, where is your sting?*

*O hades, where is your victory?’”*

1 Corinthians 15:54-55

This cannot be stressed enough: ***there is nothing anyone can do to give themselves a glorified body.*** It

*“If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life.” John 3:12-15*

cannot be earned; it cannot be produced by any spiritual or ascetic practices. There is no known human science that can duplicate the process of transformation the Christian's body will undergo; and there is no human philosophy that can explain the process in a reasonable way. In the end all anyone can do is just give thanks and praise to the Lord for what happens because it is God, and God alone who in the end makes every Christian victorious over sin and death through their Savior Jesus Christ. It is because the Christian's glorification is sure that believers can be strong in faith and steady in their obedience to Christ – they do not have to worry if their efforts are “good enough” to get them into heaven. At the same time, Christians can rest assured that nothing they do for the Lord is ever wasted – as it would be if there were no resurrection.

*“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.” Hebrews 4:9-10*

#### ATTRIBUTES OF THE RESURRECTED BODY

Jesus' resurrected body shows Christians some of what they have in store for them in the end. When a Christian dies, of course their loved ones will be full of sorrow over their absence. However, they are not like the unsaved, non-believers who mourn over those who die without hope of ever being resurrected (John 3:12-17).

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” John 3:16-17*

**Read John 3:16; and 1 Thessalonians 4:13-18.**

**What assurances do believers have that they will be resurrected? \_\_\_\_\_**

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Since Christians believe that Jesus died and then came back to life again, they also believe that when Jesus returns, God will bring back with Him all those Christians who have died (John 3:16). In 1 Thessalonians 4:13-18, Paul, speaking for the Holy Spirit, said clearly that those believers who are still living when the Lord returns will rise to meet him with those who are in their graves. The Lord will come down from heaven with a mighty shout, with the voice of the archangel, and the great trumpet-call of God. *“And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”* This news is intended for believers to use to comfort and encourage each other until that day of their final and complete salvation comes.

**Read Matthew 28:1-8; Mark 16:9-19; Luke 24:13-51; John 20:10-30; 21:1-25. After His resurrection, the Gospels detail several of His appearances. What do these verses tell us about the attributes of Jesus’ glorified body? What can we conclude about our own resurrected bodies?**

*“Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.”* Mark 16:14



Jesus' resurrected body is not subject to the same constraints of time, space, and matter that a normal physical body would have; Jesus had the ability to simply appear and disappear at will. Therefore, it is reasonable to speculate that Christians' glorified bodies will be able to do the same after the great resurrection of the dead.

I believe it is important to pause at this point and say that all of what the Scripture reveals about our resurrected bodies is a total mystery to those who are outside of the kingdom of God. When His disciples asked why Jesus taught in parables, He answered *"Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given"* (Matthew 13:11). Those who try to understand the workings of the resurrected bodies by human philosophies – like the Greeks in Paul's time (Acts 17:32) – or who try to explain it by modern scientific methods (1 Tim. 6:20-21 KJV) will be frustrated. As said before, there is no human philosophy that can comprehend and there is no known science that can explain why or how the resurrected body functions the way it does. To the humanist philosopher, the resurrected body is nonsense; to the materialistic scientist, the resurrected body is pure fantasy. Only to those who have been born again – those who have the Holy Spirit to inform their spiritual man within – will receive by revelation the truth that there is a resurrected, glorified body waiting for them at the end of their earthly existence.

*"Every minister is a trustee, and it is a treasure committed to his trust, which he has to keep. The truths of God, the ordinances of God, keep these, avoiding profane and vain babblings; not affecting human eloquence, which the apostle calls vain babbling, or human learning, which often opposes the truths of God, but keep close to the written word, for that is committed to our trust."*

*Matthew Henry's  
Commentary on the  
Whole Bible*

**Read Romans 5:2; 1 Thessalonians 2:12; 2 Thessalonians 2:14; and 1 Peter 5:10. How is our glorification related to God's own glory? \_\_\_\_\_**

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The glorification of all believers has no meaning without the manifestation of Christ's glory at His resurrection, and at His Second Coming at the end of this age. The apostle Paul was absolutely certain that one day every believer in Jesus Christ would be completely like Him. Sickness and death have no power over Jesus, and so they will have no power over Jesus' disciples in their saved, glorified bodies. The resurrections of all believers are inextricably bound up with the return of Christ in His glory. The promise of eternal life is that all those who believe in Him will live forever in the presence of God in His heavenly kingdom; their glorified bodies will be healthy, and will not be subject to death ever again.

The Scriptures teach Christians it is certain that one day they will be with Jesus Christ in heaven and will become completely like Him in body, soul, and spirit. It is important to note at this point that they will not

*"Some who have been very proud of their learning, their science, which is falsely so called, have by that been debauched in their principles and been drawn away from the faith of Christ, which is a good reason why we should keep to the plain word of the gospel, and resolve to live and die by that."*

*Matthew Henry's Commentary on the Whole Bible*

become “gods” like the cults teach, but we will be *like* Christ having a glorified body, a soul with His communicable attributes of love, joy, peace, patience, mercy, wisdom, faithfulness, gentleness, grace, goodness, self-control, etc., and with an eternal spirit within. Only God is omnipotent, omnipresent, and omniscient; the glorified saints are not. Moreover, Paul reveals that there is an “eternal weight of glory” accompanying the believer when he or she gets to heaven. There may be more suffering here, but all the more glory will be there.

The grand realization that the Christians’ election, and justification have already taken place in their experience, but that the promised glorification has yet to take place in the future, should influence the choices Christians make concerning the way they behave every day (choices that affect their sanctification in the Lord). **If the believer truly understands his or her position in Christ based upon God’s unmerited favor towards them, and they understand the fact that in Christ they already share in the glory of God, there should be no greater incentive for them to persevere through the process of sanctifying their souls through obedience to the Holy Spirit (Colossians 3:1-6).**

*“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.” 2 Corinthians 4:16-18*

**Read Titus 2:11-14: Romans 8:18-23 and 8:35-39. What makes our glorification assured? \_\_\_\_\_**

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All Christians will share the glory of God and the blessed hope of Christ's return because it is made sure by God's grace and not by anything we do. Romans 8:35-39 says our divine destiny is for glorification; therefore, nothing shall separate them from the love of God in Christ Jesus. God's love is the motivating factor for everything He has done to save sinners from the horrors of the "second death" (Revelation 21:8). Since God is for His people, all things work together for their good, which is to His glory. The eternal purpose of God is constantly moving toward the fulfillment of that one goal: our complete salvation in spirit, soul, and body at the end of this age.

**Read 1 Thessalonians 2:12 and 2 Timothy 2:10-12. How is our glorification linked to the kingdom of God? \_\_\_\_\_**

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The Scriptures tell us that our glorification brings with it our participation in the kingdom of God – even to the point of our reigning with Christ.

What God's people suffer in this fallen world (as they make every effort against all odds to be completely holy) is nothing compared to the glory that the Lord will

*“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience...”*  
Colossians 3:1-6

give them later. For **all** creation is waiting patiently and hopefully for that day in the future when the Lord will resurrect and glorify his children. For on that day not only will the sons and daughters of God be set free, but the whole of creation will be set free from the corruptions of sin, death, and decay. At the moment of our glorification, all of the old will disappear and the world around us will come under the reign of the kingdom of God and share in the same glorious freedom from sin which God's children enjoy. All of this was prophesied by Isaiah (11:1-9), John (Revelation 21:-8), and many by many other prophets that describe the coming reign of God.

Any cursory observation of the living things of nature (other animals in particular) will confirm that they are affected by sickness, disease, decay, and death the same as humans are. Evolutionists believe that the earth is billions of years old, and this means millions of years of animals tearing each other to pieces, millions of years of the mass extinction of species, and millions of years of natural disasters destroying innocent creatures. Evolutionists see this as a natural process – even “good” if means the only the strongest, healthiest species survive. However for those of us to worship a loving Creator, who made a perfect world, which He declared to be ‘very good’ (Gen. 1:31), evolution seems to be an amazingly cruel and wasteful process. It is totally unnecessary. The Bible teaches that our all-powerful Father in heaven created the prototype of every living thing in six literal days without any kind of suffering and destruction—in spite of what modern, non-believing,

materialistic, and humanistic Darwinists teach, the fact is, creation happened precisely as the book of Genesis says it did.

The foundational truth of the Scriptures from Genesis to Revelation is that the present state of things is not the ideal – not the way God made the earth in the beginning. All of Scripture only makes sense in relation to the idea that we are a Fallen race, living in a Fallen world – that it was *God* who subjected the whole creation to this ‘futility’ and its bondage to decay and death. First as punishment for Adam’s sin, and second to protect Adam and his descendants from having to live forever in this Fallen condition (Genesis 3:22-24). A lot, but not all of the all the suffering in this world can be directly attributed to sinful man’s misuse of the natural world. However, either directly or indirectly, all of the sufferings of man and nature are the consequences of the original rebellion against God recorded for us in Genesis 3. Therefore, nature itself is also waiting for this great event – the completion of our salvation, which comes at the return of Jesus Christ in glory – to release all creation from Adam’s curse (Genesis 3:16-19).

Christians, although they have the Holy Spirit within them as an advance indicator of the future glory waiting for them, also suffer and long to be released from sin’s power over their flesh and death’s grip upon their physical bodies. Each new generation of Christians anxiously waits for that day when God will give them their full rights as His children, including their new, glorified bodies, which have been promised them at the

*"The yearning to know what cannot be known, to comprehend the incomprehensible, to touch and taste the unapproachable, arises from the image of God in the nature of man. Deep calleth unto deep, and though polluted and landlocked by the mighty disaster theologians call the Fall, the soul senses its origin and longs to return to its source." A.W. Tozer*

resurrection – bodies that will never be sick again and will never die. It should be no surprise that from the beginning, Christians have hoped that their particular generation was the one that was living in the final days before the Lord's return. "*Come quickly, Lord!*" is the cry of every born again believer who longs to put on immortality and proclaim once for all, "*Death is swallowed up in victory*", completing their salvation in spirit, soul, and body.

On the night Jesus was arrested and taken away to be crucified, He prayed one last passionate prayer for His disciples, and for all future believers who will come to Him because of the testimony of those present with Him at that moment. His prayer for all of them was that they would be perfect in one heart and mind, just as Jesus and the Father are: "*I in them, and You in Me; that they may be made perfect in one.*" This was so that the world will believe that Jesus was sent by His Father, and that He "*loved them as You have loved Me.*" He goes on to pray, "*Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me.*" It is the Lord's desire for every soul that is saved by Him that they may be glorified with Him.

When Christians dwell together in unity, they experience a foretaste of the oneness they will have first with the Father, Son, and Holy Spirit and then with one another. Jesus prayed in His final hours before He was taken away, crucified, and laid in a tomb that God would save, sanctify, and unite them. When all was finished,

Both the conversion of a sinner and the glorification of a saint are great disappointments to Satan, who does his utmost, with all his power and subtlety, to hinder both. Now, our Lord Jesus having undertaken to bring about the salvation of all his chosen, we may in faith pray that, in both these ways, that great adversary may be confounded.  
Matthew Henry

Jesus Christ rose from His tomb in His perfected, glorified body. All of this had to happen so that in the end all who put their faith in Him for salvation would be crowned with His greatest gift: their glorification with Christ.



## CONCLUSION

*“For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.”*

Romans 8:24-25

Complete salvation is more than a single event that takes place the moment a person prays and asks the Lord to forgive them of their trespasses and sins. The sinner’s Justification is only the first step on a long journey of hope for a salvation that takes the believer through the process of Sanctification in which the mind, will and emotions are saved (delivered) from their bondage to the world, flesh and the devil. Sanctification is a foretaste in this life of the promised freedom from sin and death, which finds its ultimate fulfillment in the final glorification of the saints for eternal life in the new heaven and the new earth to be revealed upon Christ’s second coming (Revelation 21:1-5).

Christians persevere in this life looking forward to their glorification at the end of time when they will, in

*“But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.” 2 Thessalonians 2:13-14*

Christ, “put on” their eternal, spiritual bodies. Jesus taught that at that time the church, the Lamb’s bride, shall be made completely ready by the sovereign act of God’s grace – when all that belong to the election of grace shall be called in, called home, and all gathered together to Christ (2 Thessalonians 2:13-14).

2 Thessalonians 2:13-14 also tells us that the Father, Son and Holy Spirit cooperate in unity for the work of salvation for His “beloved” from eternity past to eternity future, which includes their justification, sanctification, and glorification.

Justification is the spirit’s salvation from eternal death. The spiritual rebirth of the believer spells the death of the sin nature and freedom from the law of sin and death imposed upon this Fallen world. Guided by the indwelling presence of the Holy Spirit, the Christian’s soul is conformed into the image and likeness of Christ within, which is the salvation of the soul by sanctification. But this sanctification (conformity of the believer to the image of Christ in this world) will remain incomplete until they are glorified (which is the transformation of the body at the resurrection) when the Lord returns to this earth.

At the end of the age is when the marriage of the Lamb will come (Revelation 19:7; Revelation 21:2). Then the glorified saints shall enter into the king’s palaces, into the heavenly mansions, to dwell forever with the Lord (John 14:1-3).

*“Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” John 14:1-3*

*“For our citizenship is in heaven, from 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

Conformity to the image of the incarnate Son means more than “acting” like Christ. Although behaving like Jesus is very much a product of a life given to Him, being conformed into the image of Jesus Christ – who was glorified once for all at His resurrection from the tomb – can only be given to the believer by the grace of God the Father to His children. Therefore, Christ (who is the archetype for all who will be glorified in the future) is called the “firstborn” among many brethren. He is preeminent (Romans 8:29), but is not ashamed to call all those who believe, His brethren: *“for both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren”* (Hebrews 2:11).

Even though Christ lives within the hearts those who have been saved, their bodies must die because of the curse of sin that came upon the earth as a result of Adam’s Fall; but the promise of God is that all who are born of the “new Adam” will have eternal life, for Jesus Christ has redeemed them.

*“And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”*  
Romans 8:10-11

The power of the flesh over the inner, spiritual man is broken at the moment of salvation - the guilt of sin is removed and the believer is free to experience all the blessings of salvation. The devil continues to try and gain a foothold in the life of the Christian through the flesh, but as the believer turns away from sin and begins to live righteously by the power of the Spirit of God, their mind, will, and emotions become transformed. The soul is saved when it no longer responds to the patterns of the old destructive sin nature that keep the soul in bondage to the destructive forces that are in the world. Finally, the power of death and decay over the physical body is ended at the resurrection for all those who have been spiritually born again. To the natural mind, this seems like an impossible feat, but the power of God to accomplish this was made known and confirmed by Christ's resurrection. Christians look forward to the day when the Spirit of God who raised up Jesus from the dead, and who lives in all believers, will save them and make their glorified, physical bodies live again.

Justified, all that that hinders the soul from being conformed into Christ's image is taken out of the way, and nothing can come between that soul and its future eternal glory. However, the human heart is so very fickle, and the principalities, powers, rulers of darkness, and spiritual hosts of wickedness in heavenly places arrayed against the Christian are so great that every effort must be made by the born again believer to *"put on the whole armor of God... to stand against the wiles of the devil"* (Ephesians 6:11-12). But God in His

*"Are they chosen? It is to salvation. Called? It is to his kingdom and glory. Begotten again? It is to an inheritance incorruptible. Afflicted: It is to work for them this exceeding and eternal weight of glory. Observe, The author of all these is the same. It is God himself that predestinated, calleth, justifieth, glorifieth; so the Lord alone did lead him, and there was no strange God with him." Matthew Henry*

wisdom has put His Spirit in the heart of every Christian that they might abide with Him. It is the indwelling presence of Christ within that empowers the Christian to bring every thought, desire, and action captive to His Spirit (2 Corinthians 10:4-6). As the soul is set from its bondage to sin through the flesh, it is able to render all praise to the Lord, while it searches the horizon for the glory of the final resurrection that is to come. *“To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory”* (Colossians 1:27).

In Romans 8:30 Paul speaks of the glorification of all believers as something that is already done: because God predestined, He also called; those He called, He also justified; and those He justified, He also called in holiness to be glorified. It must be in the eternal glorification of all the elect that God's perfect plan of redemption in love finds its full accomplishment (John 17:24-26).

This was what the Father aimed at all along: to bring the glorified crown of His creation into His heavenly kingdom. Nothing less than their glorification would make up the fulness of His covenant relation to them as their Creator; and therefore, in all He does for them, and in them, He has this as His ultimate purpose.

God himself has undertaken to do all of this from first to last. If it were left up to humans to obtain their own salvation, they would fail miserably and fall far, far

*“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.”*  
John 17:24-26

short of God's glory. That our complete and perfect salvation in spirit, soul, and body is totally in God's hands must be a mighty encouragement to our faith and hope, for God's way and work is perfect. He laid the foundation for our salvation from the creation of the world and builds upon it from the moment we put our faith in Him. The top-stone – our resurrected and glorified Savior – will at length be brought forth with shouting, and it will be our eternal work to cry, "Grace, and Amen" to it.

AMEN



FREDERICK OSBORN has traveled the world teaching and preaching the Word of God. His first trip to South Asia was in 2001, and since 2005 he has been fully involved in ministry. Currently he is the India Field Director for *Bibles for All Ministries* and travels around the country as a lecturer, distributing Bibles and biblical resources to pastors, evangelists and ministry leaders. His books and study guides have been used by hundreds of students and have been translated into several languages. He lives in Hyderabad, India with his wife, Deena Benjamin Lakshmall.

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