

**FOUNDATION
SERIES BOOK 3**

LESSONS 19-23
BOOK 3 - SPIRIT, SOUL AND BODY TRUTHS

for

**CHRISTIAN LEADERSHIP INSTITUTE
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XIX. WHAT THE BIBLE SAY

LESSONS NINETEEN

...ABOUT THE SPIRIT, SOUL AND BODY

INTRODUCTION

In Lesson 5 of Book 1 under the topic of the Nature of Man we learned that man as created by God is a triune being having a SPIRIT, a SOUL, and a BODY.

In the lesson before us we will take a closer look at the SPIRIT, SOUL, AND BODY as to the distinction between, or the dividing of the Spirit and Soul; and as to the practical application to the believer's life and walk with God as derived from an understanding of the SPIRIT, SOUL AND BODY TRUTHS.

THE DISTINCTION BETWEEN THE SPIRIT AND THE SOUL

1. That the Spirit and Soul are not the same is seen in the fact that both in the Hebrew and in the Greek, they come from entirely different words and have different meanings.

The words for "spirit" (ruach, Hebrew and pneuma, Greek) has the meaning of a strong blast of wind.

The words for "soul"(nephesh, Hebrew and psuche, Greek) has the meaning of a gentle breath.

2. This distinction and difference is also seen in the following Scriptures where the SPIRIT AND SOUL are in contrast to one another.

1 Thessalonians 5:23

Hebrews 4:12

Luke 1:46,47

1 Corinthians 15:44

3. This difference is seen in Christ's own ministry, particularly in His death, where we see His Spirit, Soul, and Body divided.

Luke 23:46

Luke 23:50-53

Isaiah 53:10,11

Psalm 88:3-7

Psalm 16:10

Acts 2:27,31

Leviticus 16:5, 7-10

THE PRACTICAL APPLICATION OF DIVIDING THE SPIRIT AND SOUL

The practical application of the dividing of the Spirit, Soul and Body is seen in giving understanding to the Word of God, which then, makes it possible for us to rightly divide the Word of Truth, as the Apostle Paul instructs us to do in 2 Timothy 2:15.

"Study to show thyself approved unto God, a workman, RIGHTLY DIVIDING THE WORD OF TRUTH."

Rightly divide 2 Corinthians 1:10 according to the Spirit, Soul and Body Truths.

2 Corinthians 1:10a

Titus 3:5-7

Proverbs 20:27

2 Corinthians 1:10b

James 1:21

2 Corinthians 1:10c

1 Corinthians 15:52

Job 19:25-27

Conclusions: We would note from the above Scriptures that past tense deliverance/salvation is in reference to the Spirit, present tense deliverance/salvation is in reference to the soul, and that future tense deliverance/salvation is in reference to the Body. (In lessons 21-23 we will discuss this in more detail.)

Apply the above true to the following passages.

1 John 4:17

1 John 3:3

1 John 3:2

1 John 3:9

1 John 1:8-10

Ephesians 2:8-9

Philippians 2:12

Colossians 2:10

Matthew 5:48

1 Corinthians 5:1-5

James 5:19-20

Hebrews 10:14

2 Corinthians 3:17-18

1 Corinthians 3:10-15

Matthew 11:28-30

Conclusions: We would note from the above Scriptures that rightly dividing/applying seemingly conflicting Scriptures between the SPIRIT, SOUL AND BODY:

(1) Gives understanding and assurance to the Child of God that his salvation in Jesus Christ is eternally secure.

1 John 5:11-13, And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(2) Understanding with its by-product of "full assurance", as we see the overall picture revealed in these Spirit, Soul And Body Truths, makes us understanding of one another. The legalistic believer will lose, not his convictions but his condemnation when grace gives him a gracious attitude toward the weak one in faith. Nor will Satan keep him under condemnation, although He still will be subject to the Spirit's conviction.

Colossians 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

(3) Understanding in the Word is like roots that will tide you thru the storm and cause you to grow, maybe for the first time in your life, instead of being always a babe,

..tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning, whereby they lie in wait to deceive.'
(Ephesians 4:14).

XX. WHAT THE BIBLE SAY

LESSON TWENTY

... ABOUT THE SPIRIT, SOUL AND BODY TRUTHS (CONTINUED)

INTRODUCTION

In this lesson we want to see the Spirit, Soul and Body truths in the Tabernacle, so that, we might deepen our understanding and appreciation of these wonderful truths.

TABERNACLE/BELIEVER/DWELLING PLACE OF GOD

Exodus 25:8,9

John 2:21

1 Corinthians 3:16

1 Corinthians 6:19

2 Corinthians 5:1-4

2 Corinthians 6:16

2 Peter 1:14

John 14:23

Conclusions: We would note from the above Scriptures that the believer is compared to the Tabernacle, which was and is the dwelling place of God.

The Tabernacle is a trinity. There is the oblong outer court. Within this outer court is the tabernacle building itself with its two rooms. The first room (twice as large as the second or inner room) is called the "sanctuary" or holy place. The second room, or inner room, which is four square is the "holy of holies (Hebrews 9:2,3)

The outer, earthly court would compare to our "outer man", **THE BODY.**

The tabernacle building itself, being in the "heart" of the outer court would, roughly speaking, compare to our "heart", which then has two rooms. Room one of the heart, the holy place or sanctuary, is the **SOUL.** Room two, or the inner room of the heart, the holy of holies, is the **SPIRIT.**

WHAT IS THE PRACTICAL APPLICATION OF THIS TRUTH?

A. The practical application of the dividing of the Spirit, Soul and Body is most readily seen in the comparison of the triune nature of the Believer, with the Tabernacle, with its outer court, holy place and holy of holies and the furnishings of each room.

1. The "Holy of Holies" is a picture of the SPIRIT.

Once a year the High Priest went into the most Holy Place with the blood of the sacrificial lamb. Here he sprinkled the blood of the lamb upon the Mercy Seat which covered the Ark of the Covenant, and in so doing the people's sins were covered by the blood of the lamb shed for them.

This is a perfect picture of what happens in salvation, or Justification.

Romans 5:9

Hebrews 6:20

Hebrews 10:10

Hebrews 8:12

Jesus, the High Priest, entered into your spirit when you by faith received Him as your Savior, sprinkling the blood of the Sacrificial Lamb of God, who died once for all, and for all time, and when the blood of Calvary was applied to your, the sinner's spirit, all your sins (past, present and future) were forgiven, never to be remembered against you ever again.

Three things in the holy of holies picture Christ in our spirit.

- First, we see that the High Priest on the Day of Atonement pictures Christ our High Priest in our "holy of holies", that is to say, in our spirit giving us "once and for all" a positional relationship with God our Father
 - John 1:12,13
- Second, the Ark of the Covenant, with its valuables pictures Christ in us and His riches available to us, giving us a provisional heir-ship. Our soul will have no lack if it will appropriate the hidden riches of Christ's wisdom, righteousness, sanctification, and redemption, pictured by the manna, Aaron's rod, the law, and the mercy seat.
 - 1 Corinthians 1:30
- Third, Jesus in us, is pictured by the angel of God (Christ in the O.T.) within the pillar of the Holy Spirit cloud giving us a personal relationship.
 - Leviticus 16:2
 - Exodus 14:19
 - Acts 27:23
 - 1 Corinthians 10:4

2. The "Holy Place" or sanctuary pictures the SOUL and the soul life of the believer.

As the Priests ministered daily in the holy place, so the soul of the believer needs daily ministry. This daily ministry in the soul of the believer is seen in the articles of furniture in the holy place.

- **THE TABLE OF SHEW BREAD** is a picture of the Word of life and the ministry of the Holy Spirit through the Word. The believer "Eats the Word." Fresh bread a must, yesterdays bread (Bible study, meditation on the Word) will not do for today. We are to continually partake of God's Bread (Word) to have a healthy, sanctified, set apart, holy soul life. Many believers are starving themselves to death spiritually because they are being disobedient to this truth.
 - John 6:35, 41, 48-51
 - John 5:39
 - Romans 10:17
 - John 15:26
- **THE INCENSE ALTAR** speaks of the need to have continual prayer as part of our soul life, as the fire was never to be allowed to go out on the incense altar, so to have a healthy soul life, the believer is to pray without ceasing.
 - 1 Thessalonians 5:17
 - Revelation 5:8
 - Psalm 141:1-2
 - Jude 20
- **THE GOLDEN CANDLE STICK** with its seven branches speaks of doctrines of sanctification, that is to say, the doctrines of Christ, which light up the way. This is the life of walking in Christ. The candle stick branches had to have fresh oil morning and night, even so, the soul life of the believer needs to be filled with the Spirit. The oil, anointing of the Spirit supplies the fuel to give light to the soul life. If the light was not on in the Holy Place, the children of Israel would backslide, so it is with believers who do not have the oil of God's Spirit in their lives, the light in their soul has gone out and their life is out of control.
 - John 8:12
 - Hebrews 6:1
 - Ephesians 5:18

- 1 John 2:20,27
- 1 Timothy 1:10
- 1 Timothy 4:1,6,13,16

3. The "Outer-court" pictures the BODY.

Our Bodies have a ministry of sacrifice.

2 Corinthians 5:1

2 Peter 1:14

Romans 12:1

Ephesians 5:26

Exodus 30:18-21 (20)

Job 22:30

Conclusions: We would note from the above Scriptures that our bodies as the dwelling place of God/tabernacle of God are to be holy (pure) without sin, being cleansed by the washing/laver of the Word, that we might minister life, instead of death.

**XXI. WHAT THE BIBLE SAYS
LESSONS TWENTY-ONE
... ABOUT SALVATION**

INTRODUCTION

God, through the sinless, impeccable life, death on the Cross of Calvary as the sin bearer (propitiation for the sins of the world), and resurrection of Jesus Christ has provided eternal salvation for every man, woman and child who ever was or will ever be born into the human race. Which salvation becomes a fact, a reality when the sinner, by God's grace through God's gift of faith to him, believes and receives Jesus Christ as his personal Savior from sin, death and hell.

Now, since, man is a triune being having a spirit, soul and a body (as we talked about in lessons 19 & 20) the salvation which God has provided in Christ Jesus is a **THREEFOLD SALVATION**. This threefold salvation is seen in 2 Corinthians 1:10 (note the three verb tenses in the passage):

God "who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us"

Also refer to 1 John 4:17; 3:3 & 3:2

1 John 4:17, "...as He Jesus, is, so are we in this world.";

1 John 3:3, "...every man...purifieth himself, even as he (Jesus) is pure."

1 John 3:2, "...now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he (Jesus) shall appear, we shall be like him (Jesus) as he (Jesus) is."

As we study **WHAT THE BIBLE SAYS ABOUT THREEFOLD SALVATION** we will apply the Apostle Paul's instructions in 2 Timothy 2:15,

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,"

letting the Word of the living God rightly divide between salvation finished, completed once and for all time; salvation which is in the process of being accomplished, progressive salvation; and salvation which is yet to come.

We, also want to see that salvation in the past tense has to do with the spirit; where salvation in the present tense is in the soul, and salvation in the future tense is for the body. Threefold Salvation for a Triune Creation.

WHAT THE BIBLE SAYS ABOUT SALVATION ACCOMPLISHED

According to the following Scripture passages what has already been accomplished once and for all time through believing in Jesus Christ as your personal Savior.

Hebrews 10:14

Ecclesiastes 3:14

Ephesians 2:5,8-10

Romans 3:28

Romans 4:5

Titus 3:5-7

John 5:24

John 3:16

Romans 6:23

2 Corinthians 1:10a

John 1:12,13

Galatians 4:6-7

2 Peter 1:4

2 Corinthians 5:17

1 Corinthians 12:13

Romans 6:3-7

1 John 3:9

Romans 8:1

SALVATION ONCE OBTAINED CANNOT BE LOST

From the following Scripture passages we want to see that once salvation has been obtained through faith in Jesus Christ as the Son of God and Savior, that it CANNOT BE LOST.

John 3:16

Romans 6:23

Hebrews 10:14

Ecclesiastes 3:14

John 10:28,29

Romans 8:35-39

Ephesians 1:4

Ephesians 1:13

Ephesians 4:30

Philippians 1:6

SPIRITUAL RE -BIRTH

The entrance of sin into the world brought spiritual darkness. Proverbs 20:27 says, "The spirit of man is the candle of the Lord..." Thus the man who is dead spiritually is one in whom the candle of the Lord has been put out. His spirit is darkened leaving him with no spiritual understanding. From the following verses of Scripture we see that the new-birth in Jesus is a re-lighting of the candle of the Lord, a spiritual re-birth.

John 3:5-8

Titus 3:5

Ephesians 4:24

Galatians 4:6

XXII. WHAT THE BIBLE SAYS
LESSON TWENTY-TWO
...ABOUT SALVATION (CONTINUED)

In this phase of salvation, we want to see that Father God has made in Christ Jesus provision for the salvation of our soul. which salvation is both progressive and conditional. whereas, in the previous lesson, we saw that when we were born again we were, once and for all time, delivered from the guilt and punishment of sin, in the lesson before us we want to see that we are being delivered from the power and control which sin has over our life; being delivered from the habit and dominion of sin.

2 Corinthians 1:10b says, God, "doth deliver..."

This is present tense salvation. Salvation which is in the process of being accomplished. From the following Scripture passages determine:

1. What area of our threefold being is being delivered?

James 1:21

2. What is being accomplished in the SOUL through this present tense salvation?

1 Corinthians 1:30

1 Peter 1:22

Ephesians 4:22-24

Colossians 3:10

2 Timothy 2:21

Matthew 5:48

Ephesians 4:1

Hebrews 6:1

Hebrews 13:21

1 Peter 5:10

1 John 3:3

2 Timothy 3:17

Romans 8:29

2 Corinthians 3:18

Galatians 2:19

2 Corinthians 7:1

3. Of what is the soul being delivered?

Romans 6:14

Romans 7:17,20

Romans 8:22

2 Corinthians 10:5

Colossians 3:12

Hebrews 9:14

4. With whom does the responsibility of accomplishing the salvation of the soul, lie?

Philippians 1:6

Philippians 2:13

1 Corinthians 3:9

Philippians 2:12

Ephesians 3:20

1 John 3:3

1 Peter 1:5

Colossians 1:29

John 11:44

James 5:16

Ephesians 4:11-13

5. What is the means of soul salvation?

James 1:21

2 Timothy 3:17

Acts 15:9

Romans 10:17

Galatians 5:6

CONCLUSIONS

Progressive salvation has the purpose of the growth and development of the new man. This growth and development comes through progressive enlightenment of the understanding toward a more extensive and intensive knowledge of divine truth, a continued renewal of the will toward its original moral integrity and energy for good, and an increasing cleansing of the appetites and affections toward their primeval purity.

RESPONSE TO THE TRUTH

Why "work your salvation" since eternal salvation is already finished, complete, accomplished?

Hebrews 12:6

3 John 2

John 10:10

2 Corinthians 5:10

1 Corinthians 3:11-15

Hebrews 11:35

XXIII. WHAT THE BIBLE SAYS
LESSON TWENTY-THREE
... ABOUT SALVATION (CONTINUED)

INTRODUCTION

The third phase of our threefold salvation, 2 Corinthians 1:10c, "... in whom we trust that He will yet deliver us" speaks of GLORIFICATION. In this phase of our salvation we will be delivered for all eternity from the presence of sin and it's consequences (effects) on our lives.

From the following Scriptures determine what God's children are yet to experience in the way of being made safe. Salvation in both the Old and New testament means to "be set in a safe place".

Romans 13:11

1 Peter 1:5

Philippians 1:6

Philippians 2:13

Ephesians 1:13,14

Ephesians 4:30

Luke 21:28

Romans 8:23

1 Corinthians 15:22

1 John 3:2

Romans 8,29

2 Corinthians 3:18

1 Corinthians 13:12

1 Corinthians 15:42-44

1 Corinthians 15:53-54

Job 19:25-27

1 Corinthians 15:55-57

Revelations 7:16,17

RESPONSE TO THE TRUTH

Let us have the confidence of the Apostle Paul in Philippians 1:6 that He (God) who has begun in us through the new birth in Jesus Christ the good work of salvation will continue to bring that good work of salvation to completion and in the day of Jesus Christ will complete it.

END of Book 3 Foundation Series

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APPENDIX

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(THOSE USUALLY MISUNDERSTOOD AND
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BY
ROBERT EWING**

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INTRODUCTION

God's honest child is most desirous of God's best, and of the Truth. There are two camps, which should not be one sees an eternal salvation, the other a conditional salvation. There are sincere souls who love God fervently on both sides. Yet why does each let Satan keep them divided from the rest of the Body? Christ's prayer was that we all may be one, and Paul exhorts to endeavor to keep the unity of the Body in the bond of peace. Yet, for years, one refuses to be pliable enough to the Spirit and Word to see that the other may have some truth too. This is a sin, for the meek He will guide in judgement. Of course each group is quick to say the other group must be the sinning one, for each just knows they are right and the other is wrong.

Before anyone reads these lines further, please pray a prayer and ask God that they may be meek and submissive, so that if God wants to enlarge their vision of Truth, they won't commit the sin of rebelling. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Some of us know by experience, for there was a time in our own life that we were "dead set" against what is going to be explained now. But in his great mercy seeing our earnest prayer for God's best alone, overruled our own tradition supplanting it with Truth.

First, it is expected that the reader has already read 2 tracts, before reading this, or at least along with it. "Ye are complete in Him" and "The Bible's Division of the Spirit and Soul". (Cf. footnote 1)

The first takes such seemingly different verses as "Ye are complete (perfect) in Him" and "Be ye perfect" and others and shows where both are right. You do not have to tear one

down to prove the other. That is the sin that so easily besets too many today. If two children visited the same house, but each only went into one room and they looked different they may fight over it later. One may insist that the house looked the way he saw it, and the other the way he saw it. But we are not to be babies anymore, we are to grow up and see the overall picture of Truth.

The other tract divides, as in Hebrews 4, the spirit from the soul, in the scriptures using the tabernacle as an object lesson - the 2 rooms representing the spirit and the soul. And it shows that the set of scriptures that are used against each other today are speaking about the 2 parts of man's nature. There is a foundation that remaineth sure and it is finished. But through daily sanctification of the Word (John 17:17) there is a daily growth in our soul, and our Inheritance- our eternal life doesn't, hinge on this daily salvation or deliverance of the soul, justification, sanctification, and glorification are our standing before the Throne our state (as we walk right now, and our service, thru which he is glorified, rewarded at His coming. As Paul says in 2 Cor, 1:10, "who hath delivered (saved) us, who doth deliver us, and in whom we trust He shall yet deliver us. The past tense means deliverance from their eternal penalty of sin (hell), the present tense means that we are being delivered from the power of sin (habits). And the future tense shows deliverance will be from the presence of sin. "Now is our salvation nearer than when we first believed." Paul, I thought you were already saved, what do you mean? Yes, he was once for all justified, sealed unto the day of redemption not of backsliding). He was being, in his soul life, sanctified (set apart and made holy - it means) each day. But one day, physically, his body would be saved from the presence of sin. "work out your own salvation...for it is God that worketh in you."

Our Soul has a conditional salvation. Salvation means "set in a safe place." the "if" are with this phase of salvation, "whose house you are IF we hold fast." This brings on our rewards, good or bad. Incidentally "house was understood by the Hebrews, to whom it was written, better than the gentiles. They were familiar with the 12 tribes of Israel around the tabernacle. And that the house of Judah, who led in battle and the house of Levi, who were the closest to the sanctuary, were the pictures of Kings and priests of God's church.

There are far more verses in the Word pointing to the eternal salvation of the believer than to the other. For one who tries to get around these very pointed scriptures (John and Romans are full of them) it poses many problems. But our aim here is not to mention these which directly show the eternal side of salvation, but the others and see that they do not contradict the other.

Hebrews, Chapter 6 - Many honest hearts have tried to make this chapter speak of justification that you lose your new birth standing, if you, as they say, apostatize. If this chapter was talking about justification then such might be seen but is it?. An unprejudiced view will see - as in the other letters to the Hebrews - there is one central theme. What is it here In Hebrews? Without doubt it is clearly sanctification and nowhere justification.

The person of sanctification is the high priest. The proof of sanctification is rest. The penalty not being sanctified is one's growth is stopped. Look carefully. In later centuries man put in the chapter and verse division. Where God began the thought of Hebrews 6 is

in Hebrews 5:11 on GROWTH. These Hebrews had been under legalism so long (see Acts 21:20) that despite their wonderful experience, they were still babes (Hebrews 5:12-13). A picture of too many, even Pentecostal, saints today. Paul says, "Let us go on unto perfection (full growth)...And this we will do if God permit." - to lose their new birth? NO!!, rather "to fully grow up into Christ". This question being in our mind, the Holy Spirit is going, naturally to answer it. Now those who have come into full light and have along with (for that is what "made partakers" verse 4 means in Greek) the Holy Spirit, if they shall fall away from this high calling of growth, there comes a time when God's Spirit will stop striving with them to grow. Without the Spirit to lead one into growth he will never grow. But it may take months or even years for one to come into the full light - we can't judge. Satan tries to use this scripture to frighten many honest souls, by twisting it against them, making them afraid they've crossed the deadline.

In the 40 years wilderness we have the picture of some who did cross it though, and whose progress was stopped because of unbelief. So to try to make this chapter deal with justification - saying one can be unjustified. unborn again - is NOT rightly dividing the Word of Truth. In fact, Paul had just used this same example of Israel's progress being stopped (4:2). We know they went to heaven out of the Wilderness (Moses on transfiguration shows this), instead of out of Canaan (the promise land).

Matthew 24:13 - He that endureth to the end shall be saved - notice it is the future tense and so deals with physical salvation, as the context clearly shows (Matthew 24:14-22, Mark 13:13-20). In fact in both places it is clearly shown that it is speaking of the Jewish remnant (Synagogues, the temple being destroyed, when the abomination that maketh desolation would come). One of their, questions had been "when shall these things (temple destruction) be?"

Of course it pictures the time of the great tribulation too, when again the Jewish remnant must flee from the antichrist. What happened in A.D. 70? Titus led the Roman hordes with their abominable banners of idols around Jerusalem to desolate it. But Josephus tells us, he saw a vision of an army on white horses over Jerusalem. Scared for a brief time he withdrew his army, which gave the saints time to withdraw, while the others fled into what they thought was "Holy Jerusalem" for safety. And their prayer was answered. It was not on the Sabbath nor in winter. But during the 3 ½ years different ones went to the hills to lure them out. But all those who endured to the end in that place were physically saved.

Rightly dividing the Word, which we are told to do, calls for drawing a line between our eternal life and our inheritance. For instance we see this clearly in I Corinthians 3 that all believers have eternal life, the foundation, the standing, but not all have the inheritance.

"If any man's work (In singular their lifework, including God's growth work in them) shall be burned, he shall suffer loss; nevertheless he himself shall be saved, yet so as by fire."

Certainly God's children need to be warned about losing their inheritance, and the scriptures are full of such warnings. But when it means that, let us not presume that it means eternal life. For instance, Paul speaking of believers going back into sin does not

tell them that they will lose their eternal life, but their inheritance. The Ephesians (5.5) found this out, and more too, that "God will judge his people"; for, as is said in Hebrews 12:8, this chastisement itself is a sign that one is a child and not an illegitimate one. That's why as Jonah found out - the one out of fellowship with God is getting more chastisement than the sinner. Again In I Cor. 6:10 after going through the list again it says, "shall not inherit the kingdom of God". It is not these sins in the first place that sends one to hell, it is the taproot of rejecting Christ Jesus as Savior. These sins break the fellowship and rob one of the riches of Christ's inheritance. This inheritance is not only what we are to get on the other side. Paul also says that this growth of Christ in us is an inheritance too (Eph. 1:18, Col 1:27; 2:3). The prodigal son did not lose his position in the home; his standing was permanent. He lost fellowship and his inheritance.

Next we come to JUDAS (John 17:12). No where in the Word does it say that Judas was ever a child of God, a believer. In fact in the beginning of Christ's ministry what is Christ saying of Judas? in John 6:64 Jesus implied (especially since the comma wasn't in the original) that Judas did not believe. Also, in John 6:70 we read "One of you is (not will be) a devil." Judas' job was to hold the bag and the Word said (John 12:6) he "bare", stole from it. Thus Judas was never saved, born again; was not a believer. Of coarse the devils believe and tremble (James 2:19), but this was not what Christ spoke of concerning Judas in John 6:64 - for no doubt Judas too had the mental faith, but not heart faith.

The Parables of the UNFAITHFUL SERVANT (Matthew 24:41-51 and Luke 12:45,46).

Before we look at these parables of the unfaithful servant let us consider Galatians 4:7, "Wherefore thou art no more a servant, but a son". Why? Because. he says, we aren't under law but under grace. True "ye are fallen from grace" (Gal. 5:4) - **not out of grace**- he told them, for they sought to go back to law instead of that high plane of grace living. Paul still called them "brethren" - their standing as God's children was the same. Why, then if a son, does Paul then elsewhere call himself a servant? Because as shown in Mal. 3:17 as sons, through love, we can be serving sons. Being a serving son does not change our position, our standing, but deals with our service. which is to be rewarded whether good or bad.

This helps us to understand the parables of the unfaithful servant. Since the above is true, the parables of the unfaithful servant are not speaking of anyone losing their standing, but of unfaithful service being rewarded, for the confusion is an outer darkness, that the rebellious finds his mind in, and is a form of punishment.

There is, however, a much deeper truth behind these parables than most of us have seen. For (Luke 12:46) God's people, Israel, as his servants, will be going through a crisis time then, and 2/3rds will be cut asunder and die, (Zec.13:8). Notice - Gk. "share with the unbeliever". Notice the inheritance term "portion", for the unfaithful servant loses his inheritance not his standing, or sonship. God's word can be compared (when looked on by the natural mind) as a jigsaw puzzle. But when the Spirit puts all the loose ends together you get a full picture. So the parables of the servants should fit into the rest, including Gal 4:7. There is life and that "more abundantly". As a son we have life eternal but if we'll be a **loveservant** He'll give us abundant life. This latter is why one needs the fullness of the Holy Spirit.

What about the SIN OF BLASPHEMY AGAINST THE HOLY SPIRIT? Matthew 12:31-32; Mark 3:28-29. So many honest believers are held in condemnation, Satan telling them they've blasphemed against the Holy Spirit. When the Israelites in the wilderness - a type of believer- limited God, they came in the full light, they were under the cloud which pictured the Spirit, the Canaan life. But as elsewhere shown, that was not considered this blasphemy but the same thing as Hebrews 6 shows, crossing a deadline where the Spirit stops striving to lead them on, in their growth of sanctification. This is said to say that a close look at the scriptures shows that each time this blasphemy against the Spirit is mentioned it always was to the Pharisees national leaders whom Christ called "children of the devil" (Matt 23:15). That doesn't sound like (as they, the Pharisees) NEVER BELIEVED on Him) this sin can be committed by believer but, although unscriptural to teach that it can, even if it could apply to believers) then notice something that even then would relieve the fear of those who so fear they will never have forgiveness, thinking perhaps they've committed this sin. Notice Mark 3.28-29 says that such would never have forgiveness "in this world, neither in the world to come". "World", the way Christ spoke it in the original, means "age". What was "this age"? The law age which was ending. What was the "age to come"? The grace age which Christ was ushering in. It had to mean that Israel herself through her national leaders sinned against the Holy Spirit, but after these two ages, we find there is a fountain opened for sin and uncleanness again to the house of David.

Another proof that this sin cannot be committed by any believer is that while all 3 of the first Gospel writers record this, John, whose gospel is strictly for the believer, does not. It must not have been necessary for the believers then. But again, I John 3:9 and 5:18, speaking about the inner man, the part born of God says that "he cannot sin" and "the wicked one toucheth him not". Satan came against Christ, but he was not afraid for He said that Satan "hath nothing in Me" (John 14:30). Is Christ in your heart today? He's the same, yesterday, today and forever, if he is. Hallelujah.....

"NOW FOR THE SOW AND THE DOG" 2 Peter 2:17-22. Of course, If someone insisted on applying this passage to believers, then this passage could show that a believer could suffer lose. In that case it would be the state that suffers and not the standing. However, a close look at the passage shows the primary meaning of it is that it describes the man who, under conviction, comes shakes the preacher's hand; they sign him up, "He's a Christian now he's joined our church" (that's what they think). Sure enough (mainly by force) for awhile he manages to stay from the old liquor joints from the old crowd. But, like the house swept and clean, but still empty (Christ never filled that inside vacuum, being empty) Satan sooner or later brings back 7 spirits more evil than the first. And God is merciful to allow it, or else the poor man might really think he was alright.

But, someone might say, doesn't it say that he was "clean escaped" (verses 18.20)? That's what the King James version says, but that was not what the Spirit said in the original. For this word means "fled away". Let a question be asked here. When the recent uprising in Bulgaria came, there were 1000's of unfortunate refugees that were killed at the border trying to cross over. They "fled away" alright, but were they "clean escaped"? It had actually been better (though their intentions were good) for them to have never heard nor tried to flee away.

And it is better for people (even in our denominational churches, that even if of contention, give forth the knowledge of Christ) not to have heard, and have been convicted, if they don't cross the line of faith. For Satan will attack them more than ever then. Look at the phrase, verse 17, "wells without water". Christ said (if we can depend on His words here) that he that believeth on Him shall "never thirst" (John 4:14). That sounds like there is (perhaps so deep it's unseen by the natural eye) at least some water left somewhere in the well. But these are wells without any water at all. These are false clouds too, **all this depicts those with a profession but not a possession**. But even without **all** these proofs, just the following is enough. For it refers to the proverb in Proverbs about the dog returning to his vomit. Proverbs 26:11, "As a dog returneth to his vomit, so a fool returneth to his folly". This clearly shows it is someone never saved, for the little word "as" shows that as a dog, which never had any change of heart or nature goes back to his filth, so the fool likewise without any change of heart goes right back to his, also. It would be presumption to presume it means anything else when it is so clear here.

1 CORINTHIANS 9:27, "But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to other, I myself should be a castaway." This word "castaway" according to the better judgment, was understood as meaning "disapproved" till recent years. That was clear enough but it was one of "Koine" (common Greek spoken), Greek words which God used their archeologists to uncover the full meaning. God had promised there would be light at eventide, so has allowed much to be uncovered which helps in understanding the details of His ways. And what did it mean? "A cracked vessel". In all the homes the cracked vessel only had a limited use, for verses, and such were written on the cracked pieces.

HEBREWS 12:14 - "without which (holiness, sanctification) no man shall see the Lord." Is that what the Bible says "holiness or hell"? Peter speaks of those who without certain virtues are "blind", and nearsighted. There are many people who are blind, but this does not mean they are dead, some are very much alive. But the faith vision, and perception of His greatness is lost without sanctification. "Blessed are the pure for they shall see God." "See" in the Greek here means "Take heed, discern", and the unsanctified ones do not discern God. It is the eyesalve of the anointing. (Revelation 3:10) that gives clear vision. Too many Christians without this are blinded to the deeper way. One day their eyes will be opened as eyes as of fire penetrate into them at the judgment seat of Christ. It will be too late to go back and get more sanctified, their walk is finished, and the reward day has already come. They will be "saved as by fire" (I Corinthians 3:15). They were like the "little sister" of the bride whose fountain was sealed up (Song of Solomon) and not as the Bride who was a fountain of gardens a well of "living waters". It was the bride who saw the groom in his most personal life, not the little sister. Also 1 Cor. 1:30, Christ's sanctification given us, is why any of us can ever see God.

Every one who is saved will not Inherit the New Jerusalem either. Although all who are saved may have access in and out, heaven is a big place and that is only as the "capital" of it. The liars (those who say Christ is not their Savior, I John 2:22) and "dogs are only going to be able to look from hell and see it from afar, while the redeemed by the blood are enjoying It.

Incidentally as soon as he defined who the real "liar" was (I John 3:22), he tells us the purpose of the anointing (I John 2:27) "**...the (anointing) is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.**" There are two meanings of the "in Him in the Word. Perhaps this is best seen in John 15 where It speaks of the abiding branch. It is bringing out the conditional abiding - up to us - just there. But have you stopped to realize that hidden below all that there is an abiding "in Him" that is His responsibility. For that branch was not just tacked onto the Vine (Christ) from the outside. It began in the very heart of the Vine, that's why we see so many "knots" In lumber. The knot is the part of the branch wherein is its standing - it gives the branch it's standing. But the "in Christ" that is our responsibility, is the growth part, where the fruit is.

REVELATION 3:5 - To the Sardis Overcomer Jesus says, among other things, "... and I will not blot out his name out of the book of life, but I will confess his name . . ." David had mentioned "the book or the living" that holds everyone's name who is physically alive (Psalms 69:2 referred to in Exodus 32:32). Malachi had mentioned the "book of remembrance" (Mal.3:16). But through Revelation it mentions the Lamb's book wherein every justified one is recorded no doubt written in His own precious blood. So what does this mean? We could presume and say this says that one's name could be blotted out. But to the contrary, always notice 3 things in the study of the bible: who is it speaking; to whom is he speaking; and what is he speaking about? Here the Lord is speaking, and that - not to just that little local Sardis church but to the great number of Christians who would live in the Church age, and the early part of the Church age was Ephesus, so during the time of the Reformation it was the Sardis period. What was Satan's main weapon to keep one from being an overcomer in this period? Papal excommunication to the one that openly confessed Christ. So if we lived back then what would be a greater encouragement to us than Christ telling us just what He told them? Error is always inconsistent. For instance our names were written before the foundation of the earth in this book of life. Either one or two things must be if God repeatedly is making someone born, reborn, reborn over and over again; if God is erasing the name written in blood, over and over again. In school you don't erase something, especially over and over again unless you've made a mistake. Now in the book of the living where the name is blotted out once at death, that is different for that wasn't written in his blood. But this is a strange idea that God could have made a mistake in the first place and have to erase over and over again the same name. Someone may say, well, God who foreknows all, perhaps, just never wrote it down in the first place. This would mean many who are happy in Christ now might as well quit rejoicing for they have no chance. No, either one is a strange extreme.

Let's have Paul's confidence. He says by the Spirit we are sealed not until the day we backslide but until the day of our redemption (Eph. 4:30). That (Tim. 1:12) he is persuaded that He is able to keep that which he has committed unto Him against that day. Some think "eternal life" is like a precious jewel that one can either keep or throw away. But it's eternal life in a greater sense than just that. Paul says he had deposited (for that is what "commit" means) this gift into the heavenly bank, so it can't be lost. He says in one place we are not only sealed by the spirit, but we are in Christ. and since He is in the Father, this eternal life is such a safe deposit that Satan can't go up and steal it. But (and this what we have in our hands as it were) the very next verse he speaks about "That good

thing which was committed thee keep by the Holy Ghost which dwelleth in us and thereby be rewarded." So again, it is not our standing or eternal life in Christ we have to hold fast. When He said, "It is finished" He did that. It is our fellowship with Him we are to guard. "Let no man steal thy crown."

Many of God's precious children have been, like Martin Luther who never believed that the book of Revelation was inspired. What consequence has that made on such lives. We all know that Martin Luther died a real believer and even champion of "The just shall live by faith". But he did not die, rather his latter end was not as victorious as before. Why? Because if someone takes away from Revelation a certain curse is placed on them. They lose their inheritance, their "portion" from the tree of abundant living. Is this scriptural? Yes, but first notice this tree of life, according to Revelation 2:7, is in the midst of the paradise of God, and the fruit thereof is for the overcomer, In reading Revelation it is best to read the clearest and closest to the original translation. As unprejudiced scholars all agree that the last century American Standard is closer than the King James, let us read 22:19 from it; **"And if any man shall take away from the words of the book of this prophecy, God shall take his part (an inheritance term) from the tree of life (not book of life), and out of the holy city, which are written in this book."** Of all the languages the Bible is written in, the vast majority read the same as this, the "tree" of life.

Before we leave completely the subject of overcoming, let us remember that just as Israel overcame Egypt, the wilderness, and the Canannites, so there are three kinds of overcomers today. All believers, in God's sight (maybe not in man's sight) are the first overcomers, for **"Whosoever (this takes in a lot of territory) believeth that Jesus is the Christ is born of God . . . For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith - who is he that overcometh the world, but he that believeth that Jesus is the Son of God"** (I John 5:4-5).

For the benefit of those who haven't read the 2 tracts earlier written, may three things be noted: I John 3:2 **"we shall be like him"**. The very next verse we are being made like **Him. But we see, from 1 John 4:17a even as He is, so are we in this world"** - that we've already been made like Him, or it couldn't have read thus. He is perfect, and according to this we've already been made perfect, justified, sanctified, and glorified (cf. Romans 8:30). For He is such and it we're as He is, we've been made that too. This is speaking of the Christ born into us our standing which is perfect, complete in Jesus. But our walk of sanctification which requires the hope to purify us that is making us like Him now in our soul life. But one day He will come and then our bodies will be as His, Hallelujah. Isn't it wonderful to know that already in our spirit, a full Christ is sealed until the day **of redemption. "He that is joined to the Lord is one spirit."** (I Corinthians 6:17). He can't tell where one ends and the other begins. And notice the purpose of I John 5:13, we are told, **"These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life..."**

Man has 2 things bidding for his will, which determines his rewards. On one side is the sinless spirit of Christ inbred within. On the other hand is the "flesh, wherein dwelleth no good thing". Each day he must determine whether he walks in the flesh or in the spirit.

But remember this as Abraham shows, determines not our eternal life (our standing) but rather our inheritance. For therein is the "Abundant life".

One thing that holds honest hearts from accepting eternal salvation from the Scriptures, although it even calls it such (Heb 9:12) is a fear that if they believe such it would induce them to loose living. But not so when they see the balance of justification and sanctification in the Word. But one thing it will do, as those on both extreme sides acknowledge the truth the others have and let the Spirit weld both fractions together they will become welded together too. For how can two walk together unless they agree? The Spirit brings God's children together, but it takes the truth to keep them together. No wonder there has been so much division among God's children, there has been so little fundamental truth to hold them together.

God wants to bring all His children back to the simplicity of the Gospel. Man has had the idea that He was smart enough to interpret everything in the Bible himself. Leaning to their own understanding and not acknowledging that Christ inside has been made unto them wisdom. All they (we) have to do is to stop trying to figure everything out with their own mind, and in childlike faith simply acknowledge, then expect this divine wisdom inside to start functioning. It won't start functioning until their (our) mind is at rest. So the reader is not asked to believe anything just because it is written here. But the reader is asked not only by me but also, by the Apostle Paul (2 Cor. 11:3) to return to the simplicity of the gospel, depending on the Spirit when they are at rest, to quicken the word and "Prove all things". The reader has God Himself within to show if these be true or not. He has our Lord's test to see if any new thing he hears is truth or not. Our Lord Jesus said, "You shall know the truth and the truth shall set you free". So if the things written in this paper binds the heart of the believer under greater condemnation, greater tormenting fear, then these things have not passed the acid test. But, if, the Spirit has been able to grant unto the reader liberty and made him free by these things, then Christ has already told you these things are true.

One thing is sure, the Apostle John must have been at liberty, not for the occasion of the flesh but to rejoice that he knew his name was written in the book of life. For he tells us that not only are we in Christ's hand, John 10:26-29, but at the same time we are in the Father's hand. In fact we are in the palms of His hands Isaiah 49:16. In olden days, the two parties who sealed a covenant shook hands as a token that this covenant could not be broken. Until now God had made 7 covenants and man whom He had made them with had broken them. Finally, He (God) knows only one way to keep the covenant unbroken - it is the Grace Covenant. He (God) and His Son (Jesus) seal it, first by the blood, and here by the hand-clasp and you the believer are right in the middle. **"And I give unto them eternal life (conditions, no) and they shall never (Greek is much stronger, a double negative) perish, neither shall any man (note that man in the King James Version is in italics which means that it is not in the original text) pluck them out of my hand."**

SEVEN REASONS WHY WE ARE ETERNALLY SECURE

1. Because there is none now to condemn us.

John 3:18; Romans 8:1, 33-34

2. **Because God is continuing the work in us.**
Philippians 1:6; Romans 8:29-30; Ecclesiastes 3:14
3. **Because we are hid with Christ in God.**
Colossians 3:3
4. **Because we are sealed unto the day of Redemption.**
Ephesians 4:30; Ephesians 1:13-14; 1 Corinthians 1:12 - Why are we thus sealed by the Holy Spirit? Because it is the witness to us and to the world of His unchangeable purpose towards us. Cf. Esther 8:8; Song of Solomon 8:6; 2 Timothy 2:19; Matthew 27:66; Revelation 7:3.
5. **Because salvation is ALL grace.**
Romans 11:16; Ephesians 2:8-10; Galatians 3:3; Titus 3:4-5; Romans 3:21, 4:16
6. **Because Jesus promises we shall never perish.**
John 10:28; Romans 8:31-39
7. **Because the Shepherd has never lost a sheep.**
John 17:12; John 6:39

PRAISE THE LORD!

Footnote: 1. To my knowledge the two tracts mentioned are no longer available. However the information on them is included in the tracts "Spirit, Soul, and Body I, II, and III, which are available from the Bible Institute.

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