**The Way of Soul Salvation**

(Excerpted from [Bible One - Gary Whipple's Beyond the Rapture](http://www.bibleone.net/BeyondtheRapture.pdf), Chapter 6)

A spiritual pathway begins in every believer’s life the moment he is saved and ends at the Judgment Seat of Christ. This is the *way* that every believer must travel if he desires to have his *soul* saved. However, in order to begin this journey on the path, there are two gates that must be entered. The first gate is salvation of the *spirit* (already entered into by every Christian), and is called the gate of “Positional Grace.” The second gate is the salvation of the *soul* (not yet entered into by most Christians) and it is called “Standing Grace.” Finally, at the end of the path, which ends at the Judgment Seat of Christ, the believer must qualify to enter a *third* gate, which this writer calls the gate of “Ruling Grace.” It is this gate that opens into the “bridal chamber.”

This adventure also has some pitfalls along the *way* for the believer to avoid. One such pitfall is a wide and attractive gate that is usually found just inside the first gate of salvation (Matt. 7:13b). This wide gate has its own *broad* and appealing road that beckons and entices Christian travelers to enter and follow. However, the Bible tells us that this broad road can only lead to destruction (loss of rewards) and warns us that it is a clever device of Satan set up to keep every believer from entering the second gate and then walking the narrow path that leads to life (the salvation of his soul).

The believer who ignores this wide gate and broad way, however, will learn that the narrow path by which he is to travel will be marked out in scripture, and is likened to a spiritual race track which every believer should be running (compare 1 Cor. 9:24-27; Phil. 3:13,14; Heb. 12:1,2). The “admissions gate” to the racetrack (the first gate) and the “qualification gate” to the race itself (the second gate) must be entered before the race can begin. Finally at the race’s end (the Judgment Seat of Christ) the believer may enter the third gate, which is the “winners circle” (the inheritance) if he has run a successful race.

The following scripture marks out the first two gates and the path that leads to this winner’s circle.

“*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*:” [The first gate] “(2) *By whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*” [The second gate] “ (3) *And not only so, but we glory in tribulations also: knowing that tribulation worketh patience*; (4) *And patience experience; and experience hope*: (5) *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us* [the pathway]” (Rom. 5:1-5).

**THE FIRST GATE**

In verse 1 of our text, God shows us the first gate; the gate of admissions...the gate of justification. This gate speaks of the Christian’s past tense salvation that was bought by the shed blood of Jesus Christ on the cross. This was an experiential work of grace in his life and occurred the moment he believed. Thus when he entered in through faith, the believer experienced “the salvation of the *spirit” and* “peace with God.”

This first gate is also called the gate of “positional grace.” This is so, since everyone who enters it is positioned in Christ, who guarantees the believer eternal life that can never be lost.

**THE SECOND GATE**

Then in verse 2, God shows us the second gate. This gate opens up into a present tense work of grace that is presently available to all Christians. This is that continuing grace of God that is given on a moment-by-moment basis to the believer for the purpose of the “saving of his *soul’* It is effected through the Word, and the cleansing blood of Jesus Christ, our High Priest. It is through this continuous grace that the believer can stand (depend on the Lord for all things) and rejoice in the hope of the glory of God, which is the highest expression of a matured faith.

This second gate is called “standing grace.” No one can enter this gate, or even see it, until he has been saved. Once he sees (has spiritual knowledge of) this gate and then enters it experientially, his life is said to be in the state of “standing grace.” Standing grace is a continuing grace, received by those who are continuing to grow spiritually. However, it is also the kind of grace that a believer can fall from many times in his life because of sin (Gal.5:17). But when he falls, he may return and enter in again and again by confession and repentance of his sin (1 John 1:9). Standing grace is “experiential grace” that enables the believer to stand or rest on the ground that has already been won by the Lord Jesus Christ on the cross. It is the “enabling grace” that makes possible all that is needed for the “salvation of the soul.” It makes a believer “perfect [mature] and entire, wanting nothing (James 1:4b).”

Some contend that rewards do despite to the grace of God. But notice that “standing grace” shows us the path to walk and gives us opportunity to win rewards. Also, it enumerates the rewards to be won; it teaches us how to win rewards; it makes secure this privilege; it gives us strength and courage to persevere. Rewards themselves are by *standing* grace. When one enters this doorway of grace, he will experience a continuing “peace of God;” a peace of God **“that passeth all understanding**” (Phil. 4:7)*,* and a peace of God that rules (acts as a referee) in all matters of decision in our lives (Col. 3:15).

According to verse two, this grace and peace of God causes us to “rejoice in the *hope* of the glory of God.” What is this rejoicing? It is the expression of a Christian who is having his soul saved. He rejoices in hope that he may share in the glory of Christ at His coming. Hope, however, is different than faith. Hope says “you may, or may not,” where faith says, “you already have.” Here, Paul is not telling us to hope in the rapture, since all who are saved will be automatically raptured, and may be assured of this by faith. But rather, he is telling us to hope in the revelation of Christ (this will occur seven years after the rapture), when He returns in glory to rule over the earth. Those who hope to be a part of this glory, are those believers who are living under this grace (present continuous tense) and whose goals are to have their souls saved when He appears in His glory. This is what is known as the blessed hope (Titus 2:13). Hope then is a great anticipation for the coming kingdom. It says “I hope that I may have a saved *soul* in order to share in this glory” Therefore, I follow after and patiently wait, **“...for we are saved (salvation of the soul) by hope....”**(Rom.8:24).

**A Comparison of the Two Gates**

There are two different experiences of grace represented by these two gates. They are as follows:

(1) Whereas, the grace from the first gate saves you from the *penalty* of the law, the second saves you from the *works* of the law.

(2) Whereas, the first gate is connected to the *sealing* of the Holy Spirit, the second is connected to the *fullness* of the Holy Spirit (Note: fullness of the Spirit is equated with the fullness of the Word: Compare Eph. 5:18,19 with Col. 3:16).

(3) Whereas, the first gate speaks of the Holy Spirit living *in,* you, the second speaks of the Holy Spirit living *through* you.

(4) Whereas, the first gate speaks of “peace *with* God.” The second speaks of the “peace of God.”

(5) Whereas, the first gate speaks of a *new* life, the second speaks of a continuous *abundant* life.

(6) Whereas, those who have entered the first gate but not the second may be trying to live their own lives *for* Christ, those that have entered both gates have ceased from their own efforts letting Christ live *through* them.

These two gates can also be compared to each other in accordance to the *rest* that each gate gives to those who pass through them. Consider this scripture:

(28) “*Come unto me, all {ye} that labour and are heavy laden, and I will give you rest.* (29) *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls*” (Matt.11:28,29).

(1) Whereas, the *rest* that is *given* in the 28th verse, speaks of “salvation of the spirit” (the first gate), the rest that is *found in* verse 29 speaks of the “salvation of the soul” (the second gate).

(2) Whereas, the *rest given* through the first gate is the result of salvation, the *rest found* through the second gate is a result of obedience and discipleship.

Unlike that which many evangelists preach, a lost man cannot “give his life to the Lord.” He can only *believe!* However, a saved man can give his life to the Lord (enter the second gate) and when he does, he will find a *second* rest. Then, from this second rest, (trusting in Christ for all things) he can look forward to the *third* rest, which is the coming kingdom of Christ (Heb. 4:1).

**In summary** of these principles, the new believer must consider the costs, in striving to have his *soul* saved. He must be willing to *lose* his life (soul) here for Jesus’ sake, in order to *gain* it there in the kingdom. Once he is willing to pay this price, he may experientially enter the second gate by faith gained from the Word of God. This faith will give him the victory necessary to lay aside all prevailing wickedness and to cleanse his spiritual ears to hear God’s Word (meat doctrines) that have already been engrafted in him at the new birth.

Likewise, this strong faith that he will daily receive, live in, have joy and rejoice in, will cause him to become an overcomer in all tribulation and temptation that may enter his life. This in turn will give him patience, experience and then hope that can provide a life that is mature, entire, and wanting in nothing; a life that experiences the love of God shed abroad in his heart; a life (soul) that is being saved with the opportunity to receive the inheritance at the Judgment Seat of Christ, and a life that is qualified to rule and reign with Jesus Christ over the millennial earth.

**Beware of the Wide Gate and Broad Way!**

*Enter ye in at the strait gate: for wide {is} the gate, and broad {is} the way, that leadeth to destruction, and many there be which go in thereat*: (14) *Because strait {is} the gate, and narrow {is} the way, which leadeth unto life, and few there be that find it*” (Matt. 7:13,14).

Here our Lord warns us for the first time of another gate and path (called the *wide* gate and the *broadway)* which is not revealed in Romans *5.* It is an additional gate and path which is located between the first two gates (and sometimes along the pathway) and is emblematic of the way to worldly success, power, freedom and riches (saving the soul for this life). The big difference however, is that this new gate and path leads to destruction (total loss of rewards). It is the way of the world, the flesh, and Satan. It attracts carnal believers in great numbers who are satisfied to be saved only, while living as they please. It also attracts all believers under legalism (efforts of self), as well as those believers who have never grown to see the second gate and path that leads to life (salvation of the soul).

Contrary to what others preach, this wide gate and broad way is not the road to hell for the lost. Jesus preached it to His disciples (the saved) in the “Sermon on the Mount” (Matt. 5:1, 2). Here, He warned them, and us, not to enter into the wide gate with the broad way. He did this by contrasting it with the strait gate and narrow way, in which He invited all of the saved to enter. This strait gate and narrow way then, is the same as the second gate and path in Rom. 5*.* By entering in, the believer will be walking the narrow way that leads to life (the salvation of the soul).

**How to Enter the Second Gate**

This question then may be asked. How do I enter into this second gate (standing grace)? The answer is, the same way that you entered the first gate. As there through the first gate you were saved through faith, so it is here you can be saved by faith (faith comes by hearing and applying the Word of God). As there, you surrendered through faith, so it is here you should continually confess your sins, continually lay down all desires and actions of the not as yet saved soul, continually deny yourself by yielding your life by faith. As there you laid down your weapons against God and surrendered through faith, so it is here that you surrender every aspect of your life to Christ... your personal, financial, business, leisure, secret ambitions, desires and thoughts. And, with nothing hidden from Christ, allow Him to fill and control your very being as your Sovereign. As there, you made Him Savior of your life, so it is here that you make Him owner of your life. As there, you were not saved until you believed you were, so it is here that you will not have entered into this standing grace until you *believe that you have* so entered.

Perhaps the reader is now saying, “Where do I get such a strong faith?” May we remind the reader again that the answer is found in Romans 10:17, which says **“...faith cometh by hearing, and hearing by the word of God.”** All faith comes from the Word of God. The problem is that most do not read it. And those that do, do not hear much of it.

This verse in Romans 10 gives us a spiritual principle that says, “all faith is given in direct proportion to the amount of the Word that one hears.” How does one learn to hear? By studying those doctrines of the Word that pertain to the “salvation of the *soul”.* Those doctrines that are meat and strong meat.

**THE PATH**

After the two gates have been entered into by the believer, he must then walk the path (or run the race) that will mature his faith (verses 3 - 5 of our main text). This is necessary since the salvation of the soul and all rewards are based on how much one’s faith was matured in this lifetime. There are four basic steps that must be continually experienced on this pathway of life. First, God allows *tribulation* and *temptation* (testing) to enter our lives in order to test and strengthen our faith. This causes us to become “overcomers” (Rom. 5:3; James 1:2). Secondly, this tribulation works *patience* in our lives (not giving up); then this patience brings experience (maturity through the meat doctrines); then experience makes *hope* which experiences the love of God (Rom. *5:3-5;* James 1:3). Finally, this hope continually purifies the one having it (1 John 3:3).

Unfortunately, there are probably very few Christians in the world today that know about and are taking advantage of this “standing grace” and spiritual walk. A daily experiential grace that gives joy, hope, and a rejoicing far beyond the understanding of today’s popular, carnal Church.

Those who enter through and live beyond the second gate produce works that are acceptable to God, the reason being twofold. First, they have ceased from their own works, recognizing they cannot please God with works of the flesh. And secondly, they trust in God to produce His own works through them. These are those, whose souls (lives) are dominated by their saved spirits, while their unredeemed souls are being saved. This is living under standing grace.

Most Christians never get any farther than the first gate, and as such live a legalistic life. This was the problem of the Galatian church. They were all saved but trying to live their lives under law, i.e. to help God through the efforts of their own activities of the flesh.

**THE THIRD GATE**

Now that we know of the “way of salvation” symbolized by two gates and a path, God now wants to show us the “end of our walk” symbolized by one more gate of grace. The writer calls this gate “the gate of ruling grace,” because all who will be allowed to enter it, will be given a grace sufficient to rule and reign with Christ. We judge from scripture that this gate (also called a door) will be in heaven at the Judgment Seat of Christ. Presently, no one has entered it, nor can they enter it until after the rapture of the Church, when we all will stand before the Lord at that great tribunal. Those that have their *souls* saved will be allowed to enter this gate of grace and experience the out-resurrection unto the inheritance. This third gate is found in the following scripture:

“*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able*” (Luke 13:24).

The reader will notice that there are two strait gates in scripture. One gate we have already reviewed in Matt.7:13, 14. Then, there is this other example mentioned here in Luke. Most Bible teachers teach that these two gates are the same gate, but they are not. They are instead two separate gates.

Consider this: Whereas, the strait gate of Matthew is the second gate of Romans 5:2, the strait gate here (of Luke) is a third gate, which has not been previously viewed in our study. The great difference between the two gates is this: Whereas, the Matthew gate is entered into by an *invitation,* the Luke gate is entered into by *striving* (Gr. agonizomai meaning to agonize or contend). Whereas, few will experience entering into the Matthew gate, many will seek to enter into the Luke gate, and shall not be able to (not having a saved soul).

It is the entering into the Luke gate that symbolizes the end of the Christian race and reward in the coming kingdom. However, in order to enter into it, one must first enter into the Matthew gate (second gate) and run the narrow way (the way of salvation) of tribulation, patience, experience, and hope.

**The Third Gate and the Judgment Seat**

Now for the final gate of grace (strait gate in this particular case) which will be placed at the Judgment Seat of Christ, Jesus says in Luke 13:24 to *strive* to enter this one. Since striving is work, this verse of scripture cannot be talking about the first or the second gate, as these are entered *through* and *by* faith respectively. This striving then, is characteristic of a runner who is running to win a race. This means he is already on the race track (way of salvation) striving to be the first to cross the finish line (third gate) in order to win the *prize.*

Jesus says further that there will be some on this race track, or way of salvation, who “will seek to enter in and shall not be able to do so.” These are those Christians who possibly have passed through the first and second gate (strait gate), are on the pathway, are being fed with meat, know about rewards and the coming kingdom, but fall away before they reach the finish line and are finally found failing to enter the third gate.

Paul expresses this striving (Gr.’agonizing’) in his own ministry when he likened his own life as one who was in a race. In 1 Cor. 9:24-27 he admonishes us to run the same race he was running. Here he uses the Grecian games of that day to illustrate how we should run.

Those that ran in the games and won received only a crown made from laurel leaves, which would soon fade away. But with the race our Lord wants us to run, we can win a heavenly crown that cannot fade away. As there in the Grecian games, the athletes mastered their bodies to win a physical race, so it is here He wants us to master our bodies to win a spiritual race. Notice that Paul used the word *strive* in verse 25 and then continues by saying he is in a serious race and a serious boxing match. He tells us he is not shadow boxing, but has a real opponent, and in order to win, he has to keep his body under subjection. Then he says something very interesting in verse 27b...”lest **that by any** means, **when I have preached to others, I myself should be a castaway [Gr. ‘adokimos’ translated disapproved].”** Paul was not concerned with losing his *salvation* since that is by the righteousness of Christ, but rather his *soul.* Here he says, it is possible for me to preach to others and still be disapproved at the Judgment Seat of Christ.

**The Prize of the High Calling...Through the Third Gate**

“Brethren, *I count not myself to have apprehended* but {this} one thing {I do}, forgetting those things which are behind, and reaching forth unto those things which are before, (14) I press toward the mark for the *prize* of the high calling of God in Christ Jesus” (Phil. 3:13,14).

In these two verses, Paul once again uses the analogy of the race. Here, he tells us that he is not counting on himself as having already apprehended (won the race). In light of this, he is saying he will not be concerned over his past works, good or bad. Instead, he will forget about them and press on toward the mark (the third door) for the prize of the high calling of God in Christ Jesus (the out-resurrection into the inheritance). Similar to a physical foot race, the mark (third door) is the finish line. In verse 11 of this chapter, he tells us what this high calling is. Here, in the King James Version of the Bible, it is called the resurrection, but in the Greek, the word “resurrection” is prefixed with the Greek word “ek” which means “out-resurrection.” This is not the same word that is used for the rapture since those who will be raised there will not have worked (or strived) for it. All who are saved will be automatically raised at the rapture, including Paul. Therefore, verse 11 speaks of a resurrection that must be *won;* a resurrection that can only occur after the rapture. It was so important to Paul that he was willing to lose all things (verse 8) that he might win this high calling. In the light of this *prize* (verse 14) and where it will be won, verse 11 then could rightly be interpreted as follows: *“If by any means I might attain unto the resurrection out from among those who have been raised from the dead”* This then, is an out-resurrection from all who are assembled at the Judgment Seat of Christ. Those who win this spiritual race having their soul saved will experience this higher lifting up (entrance through the third door) and will receive glorified bodies as well as inherit the Great Salvation.

**The Kingdom of God is Behind the Third gate**

“*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able*. (25) *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock on the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know not whence ye are*: (26) *Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets*. (27) *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity*. (28) *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out*. (29) *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God*” (Luke 13:24-29).

In light of Jesus’ teaching in verse 22, someone asked Jesus, “are there just a few that will be saved?” (Luke 13:23). His answer was, **“strive to enter in...”** Since one cannot have his spirit saved by works, Jesus is speaking then of a different salvation. That is, the salvation of the soul, which will be accomplished by entering into the strait gate. Notice the difference between this strait gate and the one of Matthew 7: 13. Whereas, Matthew’s strait gate has a path that leads to life, Luke’s strait gate has no path and as such represents the end of the path. Whereas, there are no works connected to Matthew’s strait gate in order to enter through it (faith only), there are works attached to Luke’s gate (strive to enter), and they must be accomplished in order to enter.

**Knocking on the Third Gate**

Jesus further shows us this same gate, or door, in the 25th verse of our text, and tells us that it leads to the Kingdom of God in verses 28 and 29. The scene here is in heaven, not on earth. The door that is finally shut by the master of the house is the door to the bridal chamber and the wedding feast. Those that are knocking to get in are not lost people, but rather Christians who in verse 24 were seeking to enter in but were not able. Here, they are standing outside Of the door (after the rapture and judgment seat) knocking and calling Jesus Lord and crying to be let in. Jesus answers “...I **know you not whence ye are:”** Now, Jesus is not saying, “I don’t know you.” God knows all things. Neither is He saying, “you are not saved,” since they were raptured and in heaven calling Jesus Lord (1 Cor. 12: 3). But rather he is saying, “I do not recognize you as belonging to that group inside of the door.” It is then, in verse 26, that they will begin to try and prove their worthiness to be let in. They remind Jesus they are saved by saying we have eaten and drunk in Your presence (Christian fellowship) and You taught in our streets (family and church). But Jesus will say the second time “I don’t recognize you as being apart of this group” **“...depart from me, all ye workers of iniquity”** (legalistic works that satisfied the soul between the first two doors).

**The Bridal Chamber Behind the Third Gate**

In verses 28 and 29 of our text, God shows us those believers who will finish the race in this life, and will cross the finish line, and will enter the *third* door (gate) of “ruling grace” and into the “kingdom of God.” This beautiful picture shows the bridal chamber and wedding feast. In verse 28, God shows us the “friends of the bridegroom” in the persons of Abraham, Isaac, Jacob, and all the prophets (John the Baptist being the last of the prophets and called the friend of the bridegroom in John 3: 29). Then, in verse 29, He shows us the mostly “gentile bride of Christ” (the “overcomers” of the church) who comes from all of the nations of the world to sit down in the kingdom of God (at the wedding feast).

**A Wedding Garment to Enter the Third Gate**

“*Let us be glad and rejoice and give honor to him: for the marriage of the lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness* [Gr. plural ‘righteousnesses’] *of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God*” (Rev. 19:7-9).

Here our Lord gives us a closer look at the bridal chamber and the qualification for entering into it. Verse 7 tells us this qualification is *readiness,* i.e. “His wife (bride) hath made herself ready.” And the way she made herself ready was done by allowing Christ to produce spiritual works (the actual wedding garment) *tbrough* her, the bride.

This garment then, represents the righteous works of the saints, and its name is the *righteousnesses* (plural works) of the saints.” Notice that this garment is not called the righteousness of Christ, since that spiritual garment has already been placed on everyone who is saved at the first gate.

Contrary to this, the “righteousnesses of the saints” is a garment that has ***not*** yet been put on the new believer in Christ, and indeed cannot be put on until the Judgment Seat of Christ, and then only by the bride herself. In Bible times, the bride always made her own wedding garment. No garment, no wedding. God tells us the same thing. If we do not have our wedding garment made when we arrive at the Judgment Seat of Christ, we will not be allowed to enter into the wedding feast. Thus the garment of the “righteousness of Christ” speaks of the salvation of the *spirit,* while the garment of the “righteousnesses (plural) of the saints” speaks of the salvation of the *soul.*

There are *two* kinds of wedding garments. One for the “bride,” and one for the “wedding guests.” Originally, it was Israel’s honor to be the invited wedding guest to the marriage of the Christ and His bride, but they lost this honor when they rejected the kingdom (Matt.21:43). On the other hand, the bride of Christ has always been a gentile bride (the chosen and faithful portion of the church who are mainly gentile) and it is taught as such in typology studies. Note that Isaac, Joseph, and Moses were types of Christ, and they all had gentile brides. In the teaching of the parable of the pounds in chapter nine, we will see that Israel’s invitation as the “wedding guests” was withdrawn by God, and instead was given to individually saved Jews and gentiles (the chosen portion of the church). However, as we shall soon learn, even the wedding guests must also have on a wedding garment in order to enter into the third gate. This wedding garment will also represent the righteous works of the saints; works which are produced by Christ living through them.

**Weeping and Gnashing of Teeth**

Contrary to that which most Bible teachers preach and teach, “weeping and gnashing of teeth” is not descriptive of the lost in the lake of fire. Rather, it shows the grief of the saved at the Judgment Seat of Christ, who will suffer loss. Those who will be left outside the door (the third gate) knocking to get in (verses 27, 28a). For one thousand years (during the millennium), those who lose their souls (due to enjoying their life on earth, see Matt. 16:24-26), and as a result lose their rewards at the judgment seat, will be placed in great sorrow. Many of these people will have been great denominational leaders in this life and some will have been pastors and church leaders. These, of all people, you would think, would have had their souls saved and gained rewards. But their works will have been consumed by fire, consisting only of wood, hay, or stubble, which were produced, in the power of the flesh. Contrariwise, there will be those who will enter the kingdom that will be a great surprise to everyone. These will be men and women whose works in this life will have seemed insignificant, but when tried in the fire will have been found to be of gold, silver and precious stones. These are works that were produced through them by the power of the Holy Spirit. “And **behold, there are last which shall be first, and there are first which shall be last”** (verse 30).

**THE WAY OF LIFE SUMMARIZED**

**In summation**, the “way of life” is to enter the *first* gate of salvation through faith **(in Christ)** Then, through surrender of self and by a continuous faith, enter the *strait* gate of “standing grace” **(Christ in**

**you)**. This reciprocal indwelling produces spiritual fruit in the believer’s life and qualifies him to run the race of the narrow path that leads to life (millennial life). This race can only be finished by the one who has a Christ-controlled life and whose eye is on the “mark of the prize of the high calling” (Phil. 3:13, 14). This high calling prize demands a striving on the part of the runner to “get out of the way of himself” and let Christ win the race through him. This is made possible by continuously feeding on the meat of the Word, which automatically changes the runner inwardly.

The obstacles of this race are tribulation, and temptation. They are allowed by God in order to strengthen the faith of the runner, which in turn gives patience, experience, and hope. Through this striving, it is Christ that crosses this finish line *through* us, and enters into the *strait* gate of the “bridal chamber and wedding feast.”

**Scripture**

**First Gate**

“*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*” (Rom. 5:1).

**Second Gate**

*By whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God* (Rom. 5:2).

**Path**

*And not only so, but we glory in tribulations also: knowing that tribulation worketh patience*; *And patience experience; and experience hope*: *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us*

(Rom. 5:3-5).

**Third Gate**

“*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able*” (Luke 13:24).

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