**Trial (Approval), Tried (Approved)**

*Saving of the Life (Soul)*

**By Arlen Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

*That the genuineness* [KJV: “trial”] *of your faith* [approval of your faith]*, being much more precious than gold that perishes, though it is tested* [KJV: “tried”] by fire [it is approved through fire], *may be found to praise, honor, and glory at the revelation* [KJV: “appearing”] *of Jesus Christ,*

*whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,*

*receiving the end* [goal] *of your faith — the salvation of your souls*. ([1 Peter 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7-9&t=NKJV))

In the Greek text of verse seven the word translated “trial” (KJV) is *dokimion*, and the word translated “tried” (KJV) is *dokimazo*. These are, respectively, noun and verb forms of the same word. In either form, this word, contextually, has to do with being “tried with a view to approval, if found worthy”; or, if the text so indicates, the word can refer to “approval” itself at the termination of testing.

[James 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.3&t=NKJV), where *dokimion* is used, provides a good example of testing during present time with a view to future approval. But [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV) moves matters beyond the point of a present-day testing. Approval at a future date is in view, and the translation of both *dokimion* and *dokimazo* should reflect this fact. This verse should be translated,

*“That the ‘approval’ of your faith . . . but being ‘approved’ through fire . . . .”*

[1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV), continuing this same thought, refers to obtaining something because of the outcome of one’s faith — “*receiving the end of your faith . . .* .” The word translated “end” is *telos* in the Greek text, which literally means “goal,” “consummation,” “full development” of that which is in view. “Faith,” the subject matter at hand in verses *seven* through *nine* ([1 Peter 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7-9&t=NKJV)), is that which is in view. In verse *seven,* “faith” must be *approved* in order to realize “*praise, honor and glory at the revelation of Jesus Christ*”; and in verse nine, “faith” must be brought *to full development, reach its goal,* in order to realize “*the salvation of your souls*.”

AT THE JUDGMENT SEAT

The *approval* and *goal* of one’s “faith” await the coming issues of the judgment seat of Christ. The evaluations and determinations of this judgment will be based on “works” that emanate out of faithfulness to one’s calling. The book of James teaches that faithfulness to one’s calling will result in works of a particular nature, and these works *alone* (works that God has outlined for each individual Christian to accomplish) will result in *faith* being brought to the place where it can be approved, realizing its proper *goal* (*ref*. in this site: [Salvation of the Soul](https://www.koffeekupkandor.com/salvation-of-the-soul.php), Ch. 5).

The trial of “*each one’s work*” in fire at the judgment seat of Christ will be with *a view to approval*, if found worthy. The Greek word translated “try” (KJV) in [1 Corinthians 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.13&t=NKJV) is *dokimazo*, the same word used in [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV). “Works” are approved through fire in [1 Corinthians 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.13&t=NKJV), and “faith” is *approved* through fire in [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV). Both Scriptures refer to that future time when the approval of works at the judgment seat will reveal an approved faith as well.

“Works” of a nature that can be *approved* will have emanated out of faithfulness to one’s calling, resulting in “a faith” that can be *approved* as well. During the present time, faith is being brought to its goal (into the place where it can be approved) through works; and at the judgment seat, the approval of faith will be inseparably related to the approval of works. The former cannot be realized apart from the latter, and the inseparable relationship between faith and works after this fashion is such that Scripture reveals both being approved “*through fire*.”

(Refer to, in this site, [Salvation of the Soul](https://www.koffeekupkandor.com/salvation-of-the-soul.php), App. 1, to see the correct relationship of one to the other.)

However, there is another side to the judgment seat of Christ, for Scripture reveals that a Christian’s works may be found unworthy of approval. The “trial” will be with *a view to approval*, but such will not be the case if the fire reveals works that are not worthy of approval — works emanating from other than a faithfulness to one’s calling.

And *disapproved* “works” can only result in *a disapproved* “faith.” A faith of this nature will not have been brought to *its proper goal,* and individuals possessing works unworthy of approval will “*suffer loss*.”

Then, using the inverse of that which is taught in [1 Peter 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7-9&t=NKJV) about approved faith brought to its goal (shown through approved works), an individual possessing a disapproved faith (shown through disapproved works) will not only be denied “praise, honor and glory at the revelation of Jesus Christ” ([1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV)), but his suffering loss will have to do with the loss of his soul ([1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)).

[James 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.12&t=NKJV) refers to Christians being “approved” prior to receiving a crown:

*Blessed is the man who endures temptation; for when he has been approved* [KJV: “tried”], *he will receive the crown of life which the Lord has promised to those who love Him.*

*The word translated “tried” is dokimos in the Greek text. This word, from the same root form as* dokimios in [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV), refers specifically to being “approved at the end of testing.” In [1 Corinthians 3:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.13&t=NKJV), it is *the approval* of an individual’s “works”; in [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV), it is *the approval* of an individual’s “faith”; but in [James 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.12&t=NKJV), it is *the approval* of the individual “himself.”

The approval of works, as has been shown, will result in and reveal the approval of faith. This will, in turn, result in the approval of the individual, for it is a physical flesh and bone entity who will realize *the goal* of his “faith,” *the salvation of his sou*l.

In [1 Corinthians 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-27&t=NKJV) Paul states that the Christian is in *a race* with *a crown in view*, which will be acquired only after the runner has been *approved* at the conclusion of the race:

*Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it* [the prize].

*And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.*

*Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.*

*But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified* [be “disapproved”].

The word translated “disqualified” (KJV: “castaway”) in [1 Corinthians 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.27&t=NKJV) is *adokimos* in the Greek text. This is the same word translated “tried *[lit.*, ‘approved’]” in [James 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.12&t=NKJV), but with the prefix “a,” which negates the word. *Adokimos*, thus, means “disapproved.”

Studying [1 Corinthians 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-27&t=NKJV); [James 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.12&t=NKJV); [1 Peter 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7-9&t=NKJV) in the light of one another will produce one clear, uniform teaching: Christians are enrolled in a race, with crowns to be won or lost at the termination of this race. And how well Christians run the race depends upon their “faithfulness.” *Faithfulness* to one’s *calling is the key,* for only through faithfulness can works ensue; and works are necessary to produce a “living” faith, resulting in fruit-bearing (in works), which can, in that coming day (at the judgment seat), *be approved* (*cf*. [James 2:14-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.14-26&t=NKJV)).

Only in this manner will individuals *be approved for crowns*, allowing the recipients of crowns the privilege of occupying positions as joint-heirs with Christ in His coming kingdom.

THE PRIMARY, FUNDAMENTAL TYPE

A Christian’s *disapproval* for the crown referred to in [1 Corinthians 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-27&t=NKJV) has its contextual parallel in the verses immediately following ([1 Corinthians 10:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-11&t=NKJV) [ignore the chapter break]), which record Israel’s *disapproval* for entrance into the land of Canaan. These eleven verses reiterate certain experiences of the Israelites under Moses following the death of the paschal lambs in Egypt. Israel’s experiences (within the scope of the type) begin in Egypt, move through the Red Sea passage, and terminate in the wilderness wanderings.

The verses outlining these experiences are divided into two sections ([1 Corinthians 10:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-6&t=NKJV) and [1 Corinthians 10:7-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.7-11&t=NKJV)). The first section outlines in general terms the experiences of the Israelites under Moses, and this section is concluded in verse six with the statement:

*Now these things became our examples* [*lit.*, “these things happened as types for us”], *to the intent that we should not lust after evil things as they also lusted.*

Then, the second section outlines in more specific terms four sins of the people that characterized the wilderness journey, and this section is concluded in verse eleven with the statement:

*Now all these things happened to them as examples* [*lit.*, “as types”], *and they were written for our admonition, upon whom the ends of the ages have come.*

Thus, there is a type-antitype treatment of *Israelites under the leadership of Moses* with *Christians under the leadership of Christ*. This same type-antitype treatment of Israelites with Christians also forms the basis for the first four of the five major warnings in the book of Hebrews ([Hebrews 1:14-2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14-2.5&t=NKJV); [3:1-4:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1-4.16&t=NKJV); [6:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.1-12&t=NKJV); [10:19-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-39&t=NKJV)), apart from which these warnings cannot be properly understood.

Just as a proper understanding of the first four of the five major warnings in Hebrews is built around a type-antitype treatment of the *Israelites under Moses* with *Christians under Christ*, a proper understanding of [1 Corinthians 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-27&t=NKJV) is built around this same type-antitype treatment. These verses logically lead into the tenth chapter, and this chapter forms the basis for explaining what is meant by being *approved* or *disapproved* at the conclusion of the race.

Scripture is to be interpreted in the light of Scripture ([1 Corinthians 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.13&t=NKJV)), and *the approval* or *disapproval* of an individual at the judgment seat of Christ *must be understood in the light of Old Testament typology* — namely the experiences of the Israelites under the leadership of Moses following the death of the paschal lambs in Egypt. This is the *primary, fundamental type* that God uses in His Word to teach Christians great spiritual truths concerning dangers strewn along their present pilgrim pathway as they, under the leadership of Christ, traverse the only route that will culminate in the realization of the salvation to be revealed — *the salvation of their souls*.

TYPE — ISRAEL IN THE WILDERNESS

On the night of the Passover in the land of Egypt, God established a distinction “between the Egyptians and Israel.” This distinction was established on the basis of *death and shed blood* — the death and shed blood of the paschal lambs — and involved the birth of a nation (a spiritual birth, and the beginning of a nation) that God had previously adopted ([Exodus 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.23&t=NKJV); [6:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+6.6&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+6.7&t=NKJV); [11:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+11.4-7&t=NKJV); [12:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1-13&t=NKJV); [Hosea 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.15&t=NKJV)). Israel’s adoption and birth were for definite, specific purposes — namely *the establishment of God’s firstborn son in the land covenanted to Abraham, Isaac, and Jacob, at the head of the nations, within a theocracy.*

Not only was the “Feast of the Passover” instituted at this time but the “Feast of Unleavened Bread” was also instituted at the very beginning of Israel’s national existence. Immediately following the Passover, Israel — the newly established nation, God’s firstborn son — was to eat “unleavened bread” for a period of *seven* days. All leaven was to be put out of the house (house of Israel) during this period.

“Leaven,” in Scripture, always, without exception, portrays that which is *evil, corrupt.*

“Seven” is the number of *perfection,* indicating the completeness of that which is in view. And regardless of the time or place — in Egypt before the Red Sea passage, in the wilderness after the Red Sea passage, or in the land of Canaan realizing the purpose for the nation’s calling — “evil,” typified by *leaven*, was to be put out of the house of Israel. And the penalty for not doing so was spelled out in no uncertain terms:

*. . . For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.* ([Exodus 12:15b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.15b&t=NKJV))

Thus, God’s dual truth concerning “blood” and “leaven” was established at the very beginning of Israel’s existence as a nation. The appropriation of the “blood” of slain lambs placed those who had come out of Egypt, forming the nation of Israel, in a particular relationship with God from which they could never be removed. This, however, was only the beginning.

The entire purpose for Israel’s existence lay ahead; and after the appropriation of the blood of these slain lambs, everything associated with leaven was then to be put out of the house for the period specified. Only in this manner could the nation realize the purpose for her removal from Egypt, the very purpose of her calling.

What though did Israel do relative to the Feast of Unleavened Bread following the appropriation of the blood of the slain paschal lambs? Israel kept the feast in the sense of the seven literal days required by [Exodus 12:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.15&t=NKJV) (*cf.* [Exodus 12:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.34&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.39&t=NKJV); [13:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.1-10&t=NKJV)). But did Israel keep the feast in the sense of that which it portrays must be done in the camp beyond this time? Did Israel put sin out of the house during her pilgrim journey in the wilderness?

The answer of course, according to Scripture, is “No.” Israel committed trespass after trespass against the Lord, climaxing the leavening process at Kadesh-Barnea.

Had Israel put leaven out of the house and followed the leadership of the Lord, the nation would have realized the purpose for her calling. Israel would have exhibited faithfulness and entered into the land at Kadesh-Barnea, overthrown the inhabitants, and ruled over all the Gentile nations as God’s firstborn son within a theocracy, with the nations being blessed through Israel.

However, instead of exhibiting faithfulness, the Israelites exhibited unfaithfulness. The entire accountable generation (save Caleb and Joshua, who possessed a different spirit) was overthrown in the wilderness. Of the 600,000 fighting men who came out of Egypt, all but two were overthrown in the wilderness. They were cut off from the house of Israel. They were overthrown on the right side of the blood — cut off from Israel, not from God — and they fell short of *the goal of their calling.*

In this respect, according to the account of the wilderness journey of the Israelites in [Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV), because of “*unbelief* [‘unfaithfulness’],” the nation failed to enter into the land at Kadesh-Barnea ([Hebrews 3:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.19&t=NKJV)). The Israelites under Moses rejected that which God had to say concerning entrance into the land set before them.

They believed the false report of the ten spies rather than the true report of Caleb and Joshua. At this point they *fell away*; and, as set forth in the antitype of [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV), *it was then impossible “to renew them again to repentance.”*

(In the type, *it was impossible* for God to change His mind and remain true to His Word concerning that which He had previously stated would occur if the Israelites did not obey His voice; and, in the antitype, in like manner, *it will be impossible* for God to change His mind and remain true to His Word concerning that which He has previously stated will occur if Christians do not obey His voice.)

Why did the Israelites “fall away”? What brought about such unbelief, unfaithfulness, on their part? The answer can be found by comparing their attitude in two realms:

1) Their attitude toward both “the food” (the manna) that God had provided and “the land” (the land of Canaan) that lay before them.

2) Their attitude toward both “the food” (fish, etc.) that they had previously enjoyed in Egypt and “the land” (the land of Egypt) that they had left.

According to Numbers chapter eleven, they had rejected “the manna” and had longingly looked back to *the food* that they remembered in Egypt; and, almost immediately following, in Numbers chapters thirteen and fourteen, they had rejected “the land of Canaan” and had longingly looked back to *the land of Egypt.*

In each instance, their look was *away* *from* the things of God and the land set before them and was *back to* the things of the world and the god of this present world system (*cf.* [Luke 9:62](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+9.62&t=NKJV)) — back to the things associated with *the leavening process* that had been working for almost eighteen months in the camp (“Egypt” in Scripture is always a type of *the world, with its fleshly allures*; and “Satan” *is the god of this present world system*).

Israel’s attitude concerning the manna *preceded* the nation’s attitude concerning the land. Their refusal to go in and take the land could have been anticipated by their previous reaction to and rejection of the manna.

That is, *because they had previously preferred the food in Egypt to the manna that God had provided, at Kadesh-Barnea they could only be expected to prefer the land of Egypt to the land of Canaan*. This fact can be clearly seen in the antitype.

ANTITYPE — CHRISTIANS IN THE WILDERNESS

As a distinction was established “between the Egyptians and Israel” in the land of Egypt the night of the Passover, a distinction has been established *between the world and Christians* during the present day. As the distinction during Moses’ day was established on the basis of death and shed blood, so has the distinction during the present day been established on the basis of *death and shed blood.*

Almost thirty-five hundred years ago in Egypt the distinguishing factor was *the blood of the slain paschal lambs*, and today the distinguishing factor is the blood of the slain Paschal Lamb. Since Adam’s sin in Eden, the distinguishing factor has always been death and shed blood — something that *never changes* in Scripture (*cf.* [Genesis. 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis.+3.21&t=NKJV); [Hebrews 9:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.22&t=NKJV)).

As Israel was called into existence for definite and specific purposes, so has the Church been called into existence for definite and specific purposes. Israel (“a prince” possessing “power with God and with men” [[Genesis 32:28 (KJV)](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+32.28&t=KJV)]) was called into existence to rule as God’s firstborn son within a theocracy, and the Church has also been called into existence to rule as God’s firstborn son within a theocracy. Israel was called into existence to rule on the earth at the head of the Gentile nations with God dwelling in Israel’s midst; and the Church has been called into existence to rule from the heavens over the Gentile nations with God’s firstborn Son, Jesus.

As Israel was commanded *to keep the Feast of Unleavened Bread for seven days* immediately following the Passover, so have Christians been commanded *to keep this feast for the same length of time* immediately following that to which events of the Passover point (the birth from above, a passing “*from death to life*”):

*Do you not know that a little leaven leavens the whole lump?*

*Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

*Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* ([1 Corinthians 5:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.6-8&t=NKJV) [6b])

The feast is to be kept for a period of “seven days,” indicating *the completeness* of that which is in view. The entire Christian life from the point of salvation forward is in view. During the present dispensation Christians reside in bodies of death, possessing the old sin nature; but during the coming dispensation (the Messianic Era) Christians will reside in sinless, deathless bodies like the body of Christ (*cf.* [Romans 7:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+7.24&t=NKJV); [1 John 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.8&t=NKJV); [3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.2&t=NKJV)).

During the coming dispensation the removal of leaven from the house will no longer be an issue, for it will have been put out once and for all. Thus, the issue of Christians keeping the feast (in accordance with [1 Corinthians 5:6ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.6ff&t=NKJV)) and the dangers inherent in not keeping the feast are for the present dispensation alone, as it was for the Israelites during the past dispensation.

Israelites who failed to keep the feast were cut off from the house of Moses; and Christians who fail to keep the feast will fare no better, for they will be cut off from the house of Christ ([Hebrews 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1ff&t=NKJV)).

Thus, God’s dual truth concerning “blood” and “leaven, “ established at the very beginning of Israel’s existence as a nation, is t*he same dual truth* presently seen in Christendom today. By the appropriation of the blood of the slain Paschal Lamb — allowing for the immersion in the Spirit, forming *the one new man* “in Christ” — Christians form *“a chosen generation, a royal priesthood, a holy nation, His own special people”* ([1 Peter 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9&t=NKJV)). Christians occupy a *positional standing* “in Christ,” from which can never be removed.

This, however, as in Israel’s case, is only the beginning. The entire purpose for the Christians’ very existence lies ahead. After the appropriation of the blood, everything associated with leaven is then to be put out of their lives for the period specified. Only in this manner will Christians realize the purpose for their present positional standing “in Christ,” the *very purpose for their calling*.

Keeping the Feast of Unleavened Bread, outlined for Christians in 1 Corinthians chapter five, is not synonymous with Christians living sinless lives, living above sin. Nor was this the case for those in Israel in the type. This is by no means what is being taught in this passage, for since “*sin entered into the world*” through Adam ([Romans 5:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.12&t=NKJV)) — with saved individuals residing in bodies of death with the old sin nature — it has always been impossible for these individuals to live apart from sin in such a manner.

The fact that the Israelites could and did sin following events surrounding the death of the firstborn was the reason for Aaron’s past high priestly ministry in the earthly tabernacle. And the fact that Christians can and do sin is the reason for Christ’s present high priestly ministry in the heavenly tabernacle.

Christ is ministering today in the antitype of Aaron, on the basis of His shed blood on the mercy seat, on behalf of Christians who sin. The sins committed by Christians are forgiven through confession of these sins on the basis of the shed blood of Christ which “*cleanses* [‘keeps on cleansing’] *us from all sin*” ([1 John 1:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.7-9&t=NKJV)).

(Note that Christ can presently minister in the heavenly sanctuary after the order of Aaron, though not of the tribe of Levi, because He is not ministering on behalf of a people under the Mosaic Economy.

But, when Israel is brought back into the picture yet future, Christ’s priesthood will, of necessity, have to change. In that day Christ will come forth as the great King-Priest after the order of Melchizedek.)

Christians keep the Feast of Unleavened Bread today in a twofold manner; abstention from every appearance of evil on the one hand, and confession of sins when overtaken by evil on the other hand ([1 Thessalonians 5:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.22&t=NKJV); [1 John 1:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.7-10&t=NKJV)). All leaven is to either be put out or kept out of one’s life in this twofold manner; and Christians conducting their lives in this fashion, correspondingly, keep the feast.

However, as Israel failed to keep the feast in the type (in the preceding twofold manner), so are Christians failing to keep the feast in the antitype (in the same twofold manner).

The Israelites committed trespass after trespass against the Lord, disregarding that which God had commanded; and they climaxed their sins by rejecting *the manna* and rejecting *the land of Canaan*. They looked back to the things of Egypt in both instances.

And Christians are doing exactly the same thing. The Church has become so enmeshed in the things of the world that it is becoming increasingly difficult to tell where the world ends and the Church begins. The sins of Christians, as the sins of Israel — disregarding, as well, that which God has commanded — have led them down a path where they are rejecting the things typified by both *the manna* and *the land of Canaan*.

*The manna was that bread from heaven* that God had provided to sustain the Israelites while on their pilgrim journey. This bread contained everything necessary for the sustenance and health of the physical body throughout the wilderness journey, as the Israelites looked ahead to an inheritance in the land set before them (an earthly inheritance and land).

And the counterpart for Christians today is *the Bread from heaven*, “the Word of God.” This Word contains everything necessary for the sustenance and well-being of the spiritual man throughout the pilgrim journey (*cf.* [John 6:30-58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+6.30-58&t=NKJV); [Luke 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.4&t=NKJV)), as Christians look ahead to an inheritance in the land set before them (a heavenly inheritance and land).

The Israelites, remembering the food that they had while in Egypt, tried to change the manna. They “*ground on millstones or beat it in the mortar, cooked it in pans, and made cakes of it.*” By this process they ruined the manna, for the taste was like “*the taste of pastry prepared with oil* [a bland taste, made with olive oil]” ([Numbers 11:4-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+11.4-8&t=NKJV)).

Christians today have done exactly the same thing with the Word of God; and, according to the type, it is because of their carnal desires for the food served in Egypt, *i.e.*, it is because of their carnal desires for the nourishment that the world provides. Christians have tried to change the Word of God to conform to the things of the world, seeking to make this Word palatable to both the world and themselves. And emanating out of this process are such things as the paraphrased versions of the Bible that are supposed to help us better understand the Scriptures, and the shortened, compressed versions that are for individuals who don’t have time to read the Word as given through Moses and the Prophets. Or, the Word is often interpreted in a manner that allows worldly palatability for carnally minded Christians.

God revealed Himself, His plans, and His purposes to man in “*pure words, like silver tried in a furnace of earth, purified seven times*”; and God has “*magnified His Word above His name* [*lit.*, ‘. . . exalted above all things your Word, your Name’ (*ref*., NIV)]” ([Psalm 12:6 NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+12.6&t=NIV); [Psalm 138:2 NIV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+138.2&t=NIV)).

(Note: God’s Word cannot be exalted [magnified] above His Name, for both, as seen in the Hebrew text of [Psalm 138:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+138.2&t=NKJV), are different manifestations of the same thing — the triune God [*cf.* [John 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-2&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV)].)

Beyond the preceding, God has made His revelation known after a certain fashion (history, prophecy, types interwoven within history, antitypes, metaphors, parables, etc.).

And for finite man to make changes after any fashion, which would include refusing to recognize the manner in which God has made this revelation known, can result in only one thing, seen in the type:

*Changing the manna during Moses’ day ruined that which God had provided for the people, and changing the Manna today serves only to accomplish this same destructive end.*

The importance of recognizing this whole thing for what it really is, no matter what form it may take — a Satanic attack upon the Word of God — becomes evident when one understands the proper place that the Word occupies in the life of a Christian.

God has breathed life (the *Neshamah* [initial work of the Spirit]) into man, effecting the birth from above (*cf.* [Genesis. 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis.+1.1-3&t=NKJV); [2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV); [John 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3&t=NKJV)). He then continues this life through the indwelling presence of His Breath (the *Neshamah* [indwelling of the Spirit; [1 Corinthians 6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.19&t=NKJV)]), and nourishes and sustains this life through a continued breathing in (the *Neshamah/Theopneustos* [the God-Breathed, Living Word; [2 Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+3.16&t=NKJV); [James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV)]).

The indwelling Holy Spirit (the *Neshamah*), in this manner, takes the Word of God (the *Neshamah*) received into man’s saved human spirit and effects spiritual growth to maturity (*ref.* in this site: [Salvation of the Soul](https://www.koffeekupkandor.com/salvation-of-the-soul.php), Chapters 3 and 4).

That which God delivered to man through Moses and the Prophets constitutes the *Neshamah* — the God-Breathed Oracles — not that which carnal man has changed by seeking to make it palatable to himself and the world. And the Holy Spirit (the *Neshamah*) uses the God-Breathed Oracles (the *Neshamah*) *alone* to effect a Christian’s spiritual growth to maturity. That which is not the Word of God (not the *Neshamah*) substituted for the Word of God (the *Neshamah*) can only produce spiritually anemic, sick Christians, for the Holy Spirit *cannot* use that which is not the Breath of God (not *Theopneustos*) to effect spiritual growth. The Holy Spirit *cannot* use that which is lifeless to nourish and sustain life, which He (through the *Neshamah*) brought into existence.

In this respect, that which man has changed today approximates the Living Word of God to the same degree that the manna that the Israelites changed approximated the manna that God delivered to them from heaven. The Israelites, through changes, ruined the manna; and Christians (also the unsaved in certain instances, for monetary gain), through changes, have ruined the Word of God.

Thus, it is easy to understand why the Israelites under Moses preferred the things of Egypt to the things of the land set before them (their earthly inheritance [*cf.* [Numbers 14:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.12&t=NKJV); [Hebrews 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+11.8&t=NKJV)]), and why innumerable Christians today prefer the things of the world to the things of the land set before them (their heavenly inheritance [*cf.* [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV); [3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV); [1 Peter 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4&t=NKJV)]). The Israelites desired to feast on the things of Egypt rather than the manna that God had provided, and Christians today are exhibiting exactly the same attitude and are doing exactly the same thing relative to the things of the world and the Word of God.

The spirituality of the Israelites, brought about by their association with Egypt, was at such a low ebb that they didn’t believe it was possible for them to go in and conquer the inhabitants of the land. Thus, they sought to appoint a new leader and return to Egypt ([Numbers 14:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.1-4&t=NKJV)) — and were completely overcome by the enemy before ever engaging the enemy in battle.

The spirituality of many Christians today, brought about by their association with the world, is at such a low ebb that they, in like manner, refuse to believe it is possible for them to go in and conquer the inhabitants of the land (*cf.* [Ephesians 6:10-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.10-17&t=NKJV)). Thus, they, as the Israelites under Moses, seek their place in the world, *under the sun* — and are completely overcome by the enemy before ever engaging the enemy in battle.

CONCLUDING THOUGHTS

The importance of feasting on the Manna from heaven cannot be overemphasized. A Christian *must* receive “*the implanted Word* [the ‘*Neshamah*’]” or he cannot realize the salvation of his soul. The reason is very simple: Apart from the reception of this Word there can be no spiritual growth to maturity. And without spiritual growth, wrought through a continued in-breathing of “life” into man, there can be no movement of the spiritual man, producing “works” emanating from “a living” faith.

The race will have been run in no certain manner, with no fixed goal, as one beating the air. And, as revealed in [1 Corinthians 9:24-10:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+9.24-10.11&t=NKJV), a race run in this manner will result in the individual being *disapproved*, for he will have been overcome and thus *overthrown* in the wilderness.

Accordingly, such an individual at the judgment seat of Christ will have his works tried, with a view to approval; but these works will be shown to be “*dead* [barren]” works, emanating from unfaithfulness, producing nothing but “*wood, hay and straw*.” These will all be burned in the fire, leaving the individual in the position, “*saved* [salvation of his spirit]; *yet so as by* [‘through’] *fire*” ([1 Corinthians 3:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.12-15&t=NKJV)).

His works will be *disapproved*; and works of this nature will have failed to bring faith to its proper goal. Consequently, the individual’s faith will be *disapproved* as well, and he will “*suffer loss*” — the *loss of his soul*.

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[Salvation of the Soul](https://www.koffeekupkandor.com/salvation-of-the-soul.php), Ch. 7, in this site.