**Events *occurring* *during* the first three days in** [**Genesis 1**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) **would point to elementary things *or* the basics in one’s spiritual life and growth. Events *occurring* *during* day one would point to a division between the soul *and* the spirit, having *to do* with the impartation of life. Then events occurring *during* days two and three would point to divisions *and* distinctions as one *begins* to progressively grow within the framework of the new life *brought* into existence on the first day. One *would* learn to distinguish *between* the soulical *and* spiritual, spiritual *and* carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.**

**Bible Facts Little Understood by Christians (2)  
By Charles Strong of** [**Bible One**](http://www.bibleone.net/)

**Salvation**

God’s redemption plan for man is far more *intricate* than most Christians realize. It is normally understood as a *singular* concept, which would *be* the salvation of the spiritual part of man from sin with the end-result being heaven. Most verses of Scripture dealing with man’s salvation are generally attributed to this *one* linear dimension. This may be attributed to “illegitimate totality transfer” (the error that arises, *when* the “meaning” of a word [understood as the *total* series of relations in which it is used in the literature] is read into a particular case as its sense and implication there), [1] which results in the *most* prominent aspect of salvation for the Christian as discussed in the New Testament being almost *unknown* within Christendom today.

To illustrate this, *any* Christian can easily understand *that* *subsequent* to his placement of faith in Christ’s finished work on the cross for his eternal salvation (*i.e*., being “born [from above] again” as mentioned in [John 3:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.3-7&t=NKJV)), his body *continues* to exist in a state of degradation (*i.e*., death), *only* to be redeemed (saved) at its resurrection.

As was the man of dust, so *also* are those who are made of dust; and as *is* the heavenly Man, so *also* are those who are heavenly. And as we have borne the image of the man of dust, we shall *also* bear the image of the heavenly Man. Now this I say, brethren, that flesh and blood *cannot* inherit the kingdom of God; *nor* does corruption inherit incorruption.

*Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye, at the last trumpet*. *For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”* ([1 Corinthians 15:48-54](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.48-54&t=NKJV))

In this case the salvation of the *body* is quite *different* (*i.e*., transpires later) than the spiritual salvation of *man* that comes *instantaneously* upon his faith-based decision to accept God’s grace-gift of salvation in Christ. But what is *not* so well understood by a vast majority of Christians is that *besides* the salvation of the body there are *two* other distinct aspects of a Christian’s salvation, *both* of which are spiritual in character. *One* is immediate, eternal in scope, and *complete* while the *other* is initiated, millennial in scope, and *progressive* (or regressive, as the case may be) upon the person’s faith-decision in Christ.

That which is immediate, eternal in scope, and complete (never to be abrogated by man or God), which is based *solely* upon the finished work of Christ upon the cross, is the salvation of the spirit (that part of man’s composition [to be discussed later] that connects him to God). Many if not most Christians see *only* this *aspect* of salvation in Scripture.

*Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’” . . . For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.* ([John 3:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.5-7&t=NKJV), [16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.16-17&t=NKJV))

*And he brought them out and said, “Sirs, what must I do to be saved?” So they said, “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”* ([Acts 16:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+16.30-31&t=NKJV))

*If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.* ([1 Corinthians 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.15&t=NKJV))

*Deliver such a one to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord Jesus.* ([1 Corinthians 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.5&t=NKJV))

*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.* ([Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV))

But the aspect of salvation (and its related doctrinal components) that is addressed *much more* in both Testaments than the salvation of the spirit is *that which* is *initiated* at the “new birth” and is *either* progressive or regressive *throughout* a Christian’s life. And *rather* than eternal, it is millennial in scope. This salvation, which is *little* understood but *often* known as “sanctification,” is described in the New Testament as the salvation of the *soul* (that part of man’s composition [to be discussed later] that *represents* his life lived as a Christian, which *connects* him to the material world, and which is *adjudicated* at the Judgment Seat of Christ with *only* millennial varieties in view).

*Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted Word, which is able to save your souls.* ([James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV))

*Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.* ([James 5:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+5.19-20&t=NKJV))

*But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.* ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV))

*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 of your faith — the salvation of your souls.* ([1 Peter 1:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.8-9&t=NKJV))

*Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart.* ([1 Peter 1:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.22&t=NKJV))

*Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul.* ([1 Peter 2:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.11&t=NKJV))

*Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.* ([3 John 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=3John+1.2&t=NKJV))

*Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.”* ([Matthew 16:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.24-27&t=NKJV) [[Mark 8:34-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+8.34-36&t=NKJV); [Luke 9:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+9.23-25&t=NKJV); [17:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+17.33&t=NKJV)])

*But he who endures to the end shall be saved.* ([Matthew 24:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.13&t=NKJV))

*And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.* ([Romans 13:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+13.11&t=NKJV))

*Moreover, brethren, I declare to you the gospel that I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain.* ([1 Corinthians 15:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.1-2&t=NKJV))

Furthermore, this *error* of interpretation (illegitimate totality transfer) has *led* to a major division *within* the realm of soteriological theology (the doctrine of salvation), *with* respect to the “eternal security of the believer” and which is *reflected* in the teachings of the French Protestant reformer John Calvin (Calvinism) and the Dutch theologian Jacobus Arminius (Arminianism). “The issue that is paramount is *whether* the saving work of Christ on the cross *includes* the safekeeping of the one who trusts Him, or not. This is the central and precise *issue* in the controversy.” [2] And this division, *along* with other differences in less significant doctrines, has *led* to a proliferation of variant beliefs and denominations within Christendom.

It should be noted that Scripture is *precise* in the use of the Greek words, which are translated “spirit” (*pneuma*) and “soul” (*psuche*), never the two being confused in meaning or use. Furthermore, it should be said that *both* the past and future aspects of salvation (*i.e.* spirit and soul) are based on *works* — *spirit*-salvation on the finished *work* of Christ upon the cross (which is personally acquired *solely* by believing God’s Word about His Son, Jesus Christ) and *soul*-salvation on the *works* (*i.e.,* fruit) of the \**individual* believer. The salvation of the *soul* should *never* be *associated* with the *past* aspect of salvation. Scripture carefully distinguishes *between* the soul and the spirit, *never* using the words interchangeably in this respect (*cf.* [1 Thessalonians 5:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.23&t=NKJV); [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)). Salvation in relation to the *spirit* is *always* dealt with in a *past* sense, but *not so* with the salvation of the *soul*. Rather, the salvation of the soul is *always* dealt with in a *future* sense.

[\*Note: The editor of this site believes the *works* of the individual believer referenced must be *of* the Holy Spirit working *through* the individual.]

The basis for the contrast in the two theological positions (Calvinism / Arminianism) previously mentioned, and thereby the *reason* that the most prominent use of the words “salvation” and “save” in the New Testament (*i.e*., salvation of the *soul*) is almost universally *unknown* within Christendom today, can be *attributed* to ignorance of

(1) the purpose for the creation of man,

(2) the relevance of the skeletal structure and type-antitype relationship of Scripture,

(3) the relevance of the composition of man as a tripartite being to his redemption,

(4) the three Greek tenses used of salvation in Scripture,

(5) the aspect of inheritance and hope in God’s redemptive plan,

(6) the correct rendering of the Greek word normally translated “eternal” in Scripture, and

(7) the contextual setting of salvation passages in the New Testament.

**The Purpose for the Creation of Man**

When one studies the Word by *beginning* at the “beginning” (the book of Genesis), which is how it should be, only *then* will he be able to understand *why* God created man and *how* this purpose *bears* upon and is *relevant* within the panorama of salvation. The importance of *beginning* in this fashion is well stated by Arlen L. Chitwood, as follows:

The Old Testament *opens* with the statement, “*In the beginning God created the heavens and the earth*”; and the gospel of John *opens* with a parallel simple statement, “*In the beginning was the Word . . . All things were made by Him . . .*” ([John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV), [3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.3a&t=NKJV) [1a]). *Both* references go back to the *same* point in time — the *beginning* of God’s creative activity relative to the heavens and the earth.

The *first* five verses of Genesis ([Genesis1:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesi+1.1-5&t=NKJV)) can be *paralleled* with the *first* five verses of John’s gospel ([John 1:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-5&t=NKJV)). But, *beginning* with verse six ([John 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.6&t=NKJV)), John *moves* millennia ahead and *continues* with events during his day, though he still *continues* to reference events of *prior* days.

The gospel of Matthew, opening the New Testament, immediately *references* the Old Testament after another fashion —“*The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*” ([Matthew 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+1.1&t=NKJV)). *And in the gospel of Luke, the matter of Christ’s genealogy is carried all the way back to Adam* ([Luke 3:23-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+3.23-38&t=NKJV)).

The Old Testament *leads into* the New after an *inseparable* fashion. The latter forms a continuation and completion of that which was *begun* in the former; and *both* together constitute *one* continuous, complete revelation that God *gave* to man over a period of about 1,500 years *through* some forty different Jewish writers, *revealing* His plans and purposes *in relation* to man, the earth, and the universe at large.

Consequently, *one* must be understood in the light of the *other*, apart from precedence given to *either*. It is no more *or* no less valid to *interpret* the Old Testament in the *light* of the New as it is to *interpret* the New Testament in the *light* of the Old. *One* is to be interpreted *both* in the light of itself (other parts of the same Testament) and in the light of the other (the New in the light of the Old, *or* the Old in the light of the New).

*The interpretative method laid down in Scripture is very simple:*

*. . . not in words that man’s wisdom teaches but that the Holy Spirit teaches, comparing spiritual things with spiritual.* ([1 Corinthians 2:13b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.13b&t=NKJV))

*One* part of the Word (at any point in the Old or New Testaments) is compared with *another* part of the Word (at *any* point in the Old or New Testaments) *under* the leadership of the indwelling Spirit.

Then, again, *many* of the distinctions that Christians often view *between* the Old and New Testaments simply *do not exist*. A basis for *calling* the two parts of Scripture by these names could be *derived* from verses such as [2 Corinthians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.14&t=NKJV); but to see *one* Testament as Jewish and the *other* as Christian, as is *often done*, is about *as far removed from biblical reality as one can get*.

The word “testament” is a *translation* of the Greek word for covenant (*diatheke*). The word appears thirty-three times in the New Testament, and, in the King James Version (KJV) of the Bible, it has been *rendered* “covenant” twenty times and “testament” the other thirteen (*cf*. [Hebrews 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.4&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.15&t=NKJV)). *Either* translation is *correct* so long as one *understands* that the thought has to do with *two* different covenants.

And confusion often *arises* at this point through the *erroneous* thought that the *new* covenant has been made with the Church. That simply is *incorrect*. Covenants *are not made* with the Church. They *never have been*, and they *never will be*.

Since the call of Abraham 4,000 years ago, God, within His covenant relationship *to mankind*, concerns Himself with *one* nation alone — the *nation* of Israel ([Romans 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+9.4&t=NKJV)). The *old* covenant was made *with* the *house* of Israel during the days of Moses, and the *new* covenant will be made *with* the *house* of Israel when the One greater than Moses *returns* ([Hebrews 8:7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+8.7ff&t=NKJV); *cf*. [Jeremiah 31:31ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31ff&t=NKJV)).

During the interim, Christians are *ministers* of the *new* covenant in the sense that the shed *blood* of Christ *is* the *blood* of this covenant, and the entire basis for any Christian’s ministry has to do *with* this *blood* — blood shed at Calvary, *presently* on the mercy seat in the Holy of Holies of the heavenly tabernacle ([Matthew 26:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.28&t=NKJV); [2 Corinthians 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6&t=NKJV); [Hebrews 9:14-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.14-22&t=NKJV)). But the fact remains. The *new* covenant *has not been* — nor will it *ever* be — made *with the* *Church*.

The new covenant will *replace* the old, and it will be made *with* those in *possession* of the old. And, apart from being ministers of the *new* during the interim (for the blood has been shed, and this is the basis for all ministry during the present time), the Church has *no more* to do with the establishment of the *new* covenant than it did with the establishment of the *old* covenant.

Thus, when one talks about “New Testament doctrine,” “New Testament theology,” *etc*., the expressions *cannot* extend beyond the thought of doctrine or theology that has for its basis the shed blood of Christ; and this is something that *cannot* be understood at all *apart* from the Old Testament.

Revelation *surrounding* the shedding of blood for the remission of sins *begins* in [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) immediately *following* man’s fall; and the *entire* Old Testament sacrificial system that followed *pointed* toward the One — of whom the prophets spoke (*cf.* [Isaiah 53:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.12&t=NKJV); [Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV); [13:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.6&t=NKJV)) — who would one day *come* and *take away* “the sin of the world” *through* the sacrifice of Himself ([John 1:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.29&t=NKJV)).

The foundations *have been* established in the Old Testament, and *both* Testaments together comprise *one* continuous, complete revelation of *all* the various facets of the person and work of Christ. And the *only way* one can grasp the complete picture is *to* *look at* the whole of Scripture after this fashion. [3]

And it is in [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV) where one may find the *purpose* of man’s creation as stated by God Himself.

*(26) Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”. . . (28) Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”*

Man, *along* with his bride (his co-equal partner), *were* to have dominion over the earth. They *were* to rule over all the land and all that moved in and about it. And this *purpose* for man, which was *restated* by God after the Flood, has *never* changed.

But *following* the “fall of man” in the Garden and although God’s purpose for man to rule the earth never changed, its fulfillment *continued* in a damaged state. *Instead* of a rule in which man and creature existed in tranquility and harmony, the fear and dread of man has been on *every* beast of the earth ([Genesis 9:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.1-2&t=NKJV)) *since* that time.

But God’s *ultimate* intent relative to His *purpose* for man will *not be thwarted*. The day will come when man *will* indeed rule upon the earth *after* the fashion as it was *set* in the beginning, where the earth *will* prosper and bloom and man and animal *will* thrive and coexist in peace *together* ([Isaiah 11:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+11.6-9&t=NKJV)).

And it is *this* facet of God’s redemption plan for man that is *often* overlooked when one *considers* the subject of his salvation. It is in *fact* a predominant theme throughout both Testaments. It is *foremost* in the field of eschatology (the division of Systematic Theology that is concerned with things *to come* [prophecy]). To overlook this is to *miss* a major portion of the teachings *throughout* the entirety of God’s Word. And further, to miss this is to *misunderstand* a major facet of man’s *salvation*.

**The Relevance of the Skeletal Structure and Type-Antitype Relationship of Scripture**

Scripture is *unique* beyond *all* other writings upon earth. It is God-breathed and structured in a *precise* fashion. Nothing can compare to its *accuracy* and *unity*. Although it consists of sixty-six separate books penned by over forty authors over a period of several thousand years, it is an *integrated* message organism, *i.e*., it is “alive” with *every* passage, *every* word, *every* number, and *every* subject skillfully designed and integrated within the whole. It is of *extraterrestrial* origin. And it continues to *defy* the efforts of man to discredit it.

Although Scripture is *primarily* taken upon the basis of faith, should one address the subject with a genuinely unbiased outlook, its divine origin *can be* mathematically and scientifically *proven*. Two notable prior-atheists have compiled substantial evidence to this end. One is the award-winning journalist for the Chicago Tribune, Lee Strobel, who through years of research became absolutely convinced that the God of the Bible was *in fact for real*. He came to this revelation through *extensive* research in modern biology, physics, cosmology, and astronomy. He chronicles his journey from spiritual skepticism *to* a profound faith in God by means of 21st century science in *both* book and video formats; *each* entitled “The Case for a Creator.”

The other distinguished atheist turned believer after his many years of intense analysis of the Bible is Ralph O. Muncaster, a professor at Vanguard University of Southern California. Among many of the arguments that he so skillfully advances in *support* of Scripture as being divine in origin is the following one that deals in mathematical probabilities and is most compelling.

Can we ever “prove” anything? Apart from mathematical proofs, many critics would say *no*, especially regarding history *or* even regarding the world around us.

However, statisticians and most other scientists *agree* there is a point when the probability of something happening is *so remote* that it becomes absurd or essentially impossible. As a guideline, scientists accept that anything with a probability of *less* than one chance in 10 to the 50th power (1 followed by 50 zeros) is “impossible.” If such an “impossible” event happens to occur, it may be concluded that it *required* God’s action or some *other* supernatural action outside of the dimensions of time and space.

For example, suppose a friend correctly foretold the winning number in a state lottery with one single prediction (like buying one ticket). The odds of that is about one in 10,000,000 (or 1 in 10 to the 7th power). You might be extremely impressed, but you probably wouldn’t claim he had “divine insight.” Now suppose he did it a second consecutive time — again with one single prediction. The odds immediately jump to one in 100,000,000,000,000 (1 in 10 to the 14th power). Suddenly it would seem impossible *without* some trick or supernatural information. Imagine someone successfully picking *three* consecutive lotteries (one chance in 10 to the 21st power). Such an “impossible” feat would likely end lotteries forever — *because* the odds of such a chance occurrence are nil.

The miraculous insights in the Bible occurring by chance has *a probability far more remote* than that of winning dozens in the manner described above. Only *supernatural* inspiration can account for it. “Statistical proof” of God’s inspiration comes in at least three ways:

*Scientific insights* — Scientific information in the Bible that was written hundreds, even thousands of years before modern science had the knowledge to recognize the Bible was correct. These insights are in the areas of physics, biology, engineering, and medicine, among others.

*Concealed evidence* — Cross-referenced information contained in books of the Bible that were written hundreds of years apart by very different authors in different situations in different parts of the world.

*Prophecy miracles* — The future foretold with precision and total accuracy. Over 1000 specific prophecies are recorded in the Bible, of which 668 are historical. None have errors. All types of prophecies are included — about people, places, and events. Irrefutable evidence exists that these prophecies could not have been contrived. [4]

Muncaster arrived at the conclusion that “*all* Bible prophecies,” which through exhaustive research were shown to be *absolutely* accurate, had a mathematical probability of 1 in 10 to the 999th power. This *alone* substantiates the divine origin of Scripture. To conclude *otherwise* would be beyond all reason.

Taking the Bible as truly the Word of God, it is then contingent upon the student of the Word to study it with proper recognition and attention to its skeletal and type-antitype structure. In this regard, Chitwood says it best, as follows:

*Then He said unto them, “O fools, and slow of heart to believe all that the prophets have spoken:*

*Ought not Christ to have suffered these things, and to enter into His glory?”*

*And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself.* ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV))

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

*Now all these things happened to them for examples* [Now all these things happened to them for types’]: *and they are written for our admonition, upon whom the ends of the world* [the ages] *are come*. ([1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV))

*Three* things above all else *must* be adhered to in the study of Scripture.

1) A person must recognize that *all* Scripture is God-breathed.

2) A person must begin *where* God began.

3) A person must study Scripture *after* the fashion in which it was written.

God gave His Word *to* man *through* man in a particular manner:

*. . holy men of God spoke as they were moved* [borne along] *by the Holy Spirit.* ([2 Peter 1:21b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.21b&t=NKJV))

The *manner* in which God revealed Himself, His plans, and His purposes in His Word (a God-breathed revelation, penned as the Spirit moved men to write) is what *makes* Scripture different from *all* other writings. Scripture stands in a category *solely* by itself, completely alone; and all other writings stand in a *completely* separate category.

Then, in the process of giving *to* man, *through* man, the God-breathed Word, at the very outset God set forth a *skeletal* structure covering the whole panorama of revelation that was to follow, *along* with foundational building material. And if a person would understand Scripture *correctly*, he must begin where God began and follow that which God has set forth, *after* the manner in which He Himself established the matter.

The person must *follow* the skeletal structure and *build* upon this structure after the manner *in which* God Himself began and set matters forth, establishing them in a particular manner at the outset. At any point in the whole of Scripture, any teaching *must* have a connection *with* and *be in* complete agreement with the God-established skeletal structure and subsequent foundational material set forth *at the beginning*.

Then, beyond that, God structured His revelation to man *after* a particular fashion, alluded to in [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.44&t=NKJV) and *stated* in so many words in [1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV). Scripture *not only* deals with a completely accurate history of certain events surrounding God’s dealings with the earth, angels, and man, but biblical history has been *recorded* after such a fashion that it is *highly* typical as well. God has *established* His primary means of teaching, *not* through history *per se*, but *through* inherent types (seen in past history) *pointing* to antitypes (seen in *later* history and/or prophecy).

The manner in which God revealed Himself to man is as stated in 1 Corinthians chapter ten:

*Now all these things happened to them for examples* [Greek: *tupos*, for “types”] . . . . ([1 Corinthians 10:11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11a&t=NKJV))

The reference is to events during Moses’ day, drawing *from* the wilderness journey of the Israelites. But the reference would, of necessity, have to go far *beyond* simply the specific events listed in verses one through ten ([1 Corinthians 10:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-10&t=NKJV)), *preceding* the statement in verse eleven ([1 Corinthians 10:11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11a&t=NKJV)). In the light of *other* Scripture, as becomes increasingly evident when one *views* the whole of Scripture, the reference would *have* to be enlarged to encompass not only *all* biblical history during Moses’ day but *all* biblical history beginning with [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV).

That would be to say, God has structured His revelation to man *after* a fashion in which not only true, correct history is presented, but this history is *presented* in such a manner that it is highly typical in nature. God, within His sovereign control of all matters, brought things to pass *after* such a fashion (within the history of the earth, angels, and man) that He *could*, at a later time, have these events to draw upon in order to teach His people the deep things *surrounding* Himself, His plans, and His purposes. And this would be accomplished mainly *through* types and corresponding antitypes.

Thus, God draws *not* so much from history *per se* as He does from the spiritual content set forth in the historic accounts — the great spiritual lessons, taught mainly *from* types pointing to corresponding antitypes.

Anyone can understand facts within revealed biblical history (saved *or* unsaved man). This would pertain *more* to the letter of the matter. But only saved man can *go* beyond the letter to the *spirit* of the matter ([2 Corinthians 3:6-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-16&t=NKJV)). *Only* the saved *can* understand the spiritual lessons drawn from history. *Only* the saved *can* look within biblical history and *see* spiritual content ([1 Corinthians 2:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.12-16&t=NKJV)).

For the *unsaved*, things *beyond* the simple, historical facts are completely *meaningless*. They *can’t* see these things; *nor* can they know them. Spiritually, they are dead; and these things are “spiritually discerned.” They can view Scripture *only* *from* a “natural [‘soulical’]” standpoint ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)).

But for the *saved*, the matter *is* entirely different. They, through believing on the Lord Jesus Christ, have been *made* alive spiritually. The Spirit *has* breathed life into the one having no life, and they *have* “passed from death unto life.” And they *have* this same Spirit — the One who gave the Word to man *through* man — indwelling them to lead them “into all truth” ([John 16:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13-15&t=NKJV); [1 Corinthians 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.16&t=NKJV); [6:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+6.19-20&t=NKJV); [1 John 3:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+3.24&t=NKJV)). Accordingly, the *saved* *possess* the ability to *see* beyond the facts of history and *view* the spiritual lessons inherent therein.

This is what is meant by “*comparing* *spiritual things with spiritual*.” It is *within* this facet of Scripture that man can see the things which “*eye hath not seen, nor ear heard* . . . .” It is *within* this facet of Scripture that “*God hath revealed them to us by His Spirit: for the Spirit searches all things, yes, the deep things of God*” ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

And *it is* within this complete, overall thought that one *finds* the whole of biblical history filled with types and meanings. This is the manner in which God has *structured* His Word. It has been given to man *after* this fashion, and if man would *properly* understand that *which* God has revealed in His Word, he *must* study it after the fashion in which *it was given*. [5]

As one studies Scripture in this manner, it soon becomes *apparent* not only is Christ the central Person of Scripture but that there is an aspect of salvation that has nothing to do with heaven per se. *Rather* it has to do with man’s purpose that God intended for him at his creation. In fact, one who studies in this fashion soon learns that this aspect of salvation is the most *prominent* facet of that subject addressed in Scripture.

This most prominent aspect of salvation, which *centers* on the central Person of Scripture, Jesus Christ, has to do with the *coming* literal kingdom and glory of Christ. Again, Chitwood explains it as follows:

As all Scripture revolves around *a central Person*, all Scripture also revolves around *a central focus*, which has to do with *the central Person*. Scripture concerns itself with *time*, and, in the main, this time has to do with the 7,000 years *portended* by the seven days opening Scripture. And, within this time, there is the thought of *creation* for a purpose, *redemption* for a purpose, and God’s *work* throughout the 6,000 years covering the present age (Man’s Day) for a purpose.

The *purpose* surrounding *man’s creation* has to do with *the seventh day, a seventh 1,000-year period*; and sodoes *redemption*; and so does *God’s work throughout the six days, the 6,000 years of Man’s Day*. The *whole* of Scripture moves *toward* that coming seventh day, a pattern *established* in the skeletal outline set forth at the very beginning.

Thus, the *central* focus of Scripture *looks to that seventh day when the central Person of Scripture will be revealed in all His glory to bring about that for which man was created in the beginning and for which he has been redeemed*. The Son is to exercise dominion over *one* province in His Father’s kingdom — for a revealed purpose ([1 Corinthians 15:24-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24-28&t=NKJV)) — and man is to have *a part* in this dominion.

In this respect, biblical history, within its established historic-typical framework, becomes largely *prophetic* within its scope of fulfillment. Biblical history, in this respect, *revolves* around the *central Person and the central focus of Scripture*.

And the central *Person* and the central *focus* of Scripture are so inseparably related that at times they are spoken of *either* in synonymous terms or *both* are understood to be in view though *only one* is mentioned.

Examples of *both facets* of the matter can be seen in [Daniel 2:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34&t=NKJV), [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV) and [Hebrews 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1-2&t=NKJV):

1) [*DANIEL 2:34-35*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=DANIEL+2.34-35&t=NKJV)*,* [*44-45*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=DANIEL+2.44-45&t=NKJV)

*The Stone*, “*cut out of the mountain without hands*,” in one respect refers to *Christ* and in another respect to the *kingdom of Christ*.

The Father will give the Son “*dominion, and glory, and a kingdom*” ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV)). He will be the “*King of kings, and Lord of lords*” in the kingdom. He, as *the* *King*, as *the* *Stone*, will be *the One* who personally smites the image at its feet ([Revelation 19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV)).

But [Daniel 2:44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV), interpreting [Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV), *also* refers to the kingdom of Christ itself *breaking* in pieces and *consuming* all the kingdoms comprising the *one* world kingdom of that day (*cf.* [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)). The Stone, after smiting the image, will become “*a great mountain*” and *fill the whole earth*.

In this respect, the King of the kingdom is *not* to be thought of *apart* from His kingdom. *All* the various facets of His person and work, set forth in *detail* throughout Old Testament Scripture, have *an end* in view; and *that end* is the day when *He will rule and reign over the earth*.

Christ’s *finished* work at Calvary and His *present* work as High Priest — *foretold* in the Old Testament — have the *same* end in view. *The Savior*, who is presently exercising *the office of* *High Priest*, was *born King* ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV)).

And the *coming King* and *His Kingdom*, in the overall scope of the matter, *become inseparable*; and this is the *reason* they can be spoken of in synonymous terms as in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV).

2) [*HEBREWS 12:1-2*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=HEBREWS+12.1-2&t=NKJV)

[Hebrews 12:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.1-2&t=NKJV), in the light of other Scripture, presents the *same* picture. In this section of Scripture a person is told to look “*unto Jesus the author and finisher of our faith*.” The *thought* from the Greek text is literally to look “*from* [from the things in the surrounding world system, the present kingdom under Satan] *unto Jesus* . . . .” But yet other Scriptures exhort us to look *from* this present world system “*to the mountain* [signifying the *coming* kingdom of Christ ([Isaiah 2:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.2-4&t=NKJV); [Daniel 2:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV))]” (*cf*. [Genesis 13:10-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.10-12&t=NKJV); [19:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.1&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.17&t=NKJV)).

Are we to look *unto* Jesus? Or are we to look *unto* the Mountain? The correct biblical answer would center on the thought that a person, within a proper biblical perspective, *cannot* look to one *apart* from *looking* to the other. That would be to say, in a proper biblical perspective, we *cannot* really look “*from unto Jesus*” apart from *seeing Him* in connection *with* His coming kingdom; and, conversely, we *cannot* really fix our eyes on “*the mountain*,” the kingdom, apart from *seeing the King of the kingdom*.

When [Hebrews 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.2&t=NKJV) states, “*Looking unto Jesus . . .* .,” the thought would have to include, as well, the *same* thing contained in the remainder of the verse. Christ,

*. . . for the joy that was set before Him endured the cross, despising the shame* [considering it a thing of little import in comparison to the joy set before Him], *and is set down at the right hand of the throne of God.* ([Hebrew 12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrew+12.2&t=NKJV))

The “*joy that was set before Him*” had to do with that day *when* He would rule and reign (*cf.* [Matthew 25:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.21&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.23&t=NKJV)). Christ had His eyes fixed on that day as He *endured* present sufferings; and we are to fix our eyes on the One who left us an example, after this same fashion, as we *endure* present sufferings.

Christ, at the time of His sufferings on Calvary, had His eyes *fixed on the coming kingdom, the day of His exaltation and glory*. And that is exactly the place — the *same* place — we should have our eyes fixed as we look “*from unto Jesus*” during *present* sufferings. He left us *an example* that we “*should follow His steps*” ([1 Peter 2:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.21&t=NKJV)). His eyes were fixed on *that* which lay ahead.

And, as has been demonstrated, *in the true biblical sense of the command*, there can be *no such thing* as a Christian fixing his eyes on Jesus *apart* from seeing both *the King* and *His Kingdom*. [6]

**The Relevance of the Composition of Man as a Tripartite Being to His Redemption**

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.* ([1 Thessalonians 5:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.23&t=NKJV))

*For the Word of God is living* [*lit*. God-breathed] *and powerful, and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.* ([Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV))

The use of language by the Holy Spirit in Scripture is quite precise. As Dr. Chuck Missler has said:

“Although the Bible consists of sixty-six separate books penned by over forty authors over a period of several thousand years, it is an integrated message system. Every *passage*, every *word*, every *number*, and every *place* name is there for a *specific* reason.” [7]

Scripture well establishes *that* man is comprised of three components — spirit, soul, and body. The effort of commentators to equate the “spirit” *with* the “soul,” and thereby advance the notion that man is a dichotomous (two-part) being, *will not stand* the tests of linguistics and exegesis. The tripartite nature of man is *well documented* by Arlen L. Chitwood, as follows:

Man is a tripartite being comprised of *spirit*, *soul*, and *body*; and the salvation of man within its complete scope (past, present, and future) pertains to *the salvation of man with respect to his complete being*. In the study of Scripture it is revealed that *each* of these three parts of man is subject to salvation at *different* times. Thus, to understand salvation in its complete scope, one *must first* understand certain things about man’s tripartite nature. *Then*, salvation in relation to this tripartite nature *becomes* the issue.

Chapter one of Genesis ([Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV)) reveals *that* man was created in the “image” and “likeness” of God. The word translated “God” in the Hebrew text of this statement is *Elohim*. This is a plural noun, which, in complete keeping with related Scripture, *would* include *all three members of the Godhead* — *God the Father, God the Son,* and *God the Holy Spirit* (*e.g., cf.* [John 1:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-3&t=NKJV)).

Since *Elohim* is a trinity, for *man* to be created in the “image” and “likeness” of God, *he too* *must be a trinity*. *Unlike* the dichotomous animal kingdom (created *apart* from the “image” and “likeness” of God) possessing *only* bodies and souls, trichotomous man (created *in the* “image” and “likeness” of God) is a *triune being*. Man *not only* possesses a body and a soul, but he *also* possesses a *spirit* as well.

(Aside by editor: Bible Trichotomies I've gathered to date -- 199 Trichotomies! The following Word Document is SAFE to open and print: [Trichotomies of the Bible.docx](https://www.koffeekupkandor.com/resources/Trichotomies_of_the_Bible/Trichotomies%20of%20the%20Bible.docx).)

Jesus is *Elohim* manifested in the *flesh*; and having been made in the “likeness” of man (*but apart* from man’s *fallen* nature), He, as *man*, *must also be a trinity* ([John 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV); [Philippians 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+2.7&t=NKJV)). This tripartite nature of Christ, in whom “dwells all the *fullness* of the Godhead bodily” ([Colossians 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+2.9&t=NKJV)), was clearly *revealed* at the time of His death. At this time Jesus *yielded* up His *spirit*, which *went back* into the *presence* of His Father in heaven ([Luke 23:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+23.46&t=NKJV); *cf.* [Ecclesiastes 12:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ecclesiastes+12.7&t=NKJV); [Acts 7:59](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.59&t=NKJV)); His *soul* went into *Hades*, the place of the *dead*, housed inside the earth at this time ([Acts 2:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.27&t=NKJV)); and His body was *removed* from the cross and *placed* in Joseph of Arimathea’s tomb ([Matthew 27:57-61](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.57-61&t=NKJV)). This threefold *separation* persisted until *the soul* and *spirit re-entered the body at the time Christ was raised from the dead*.

Thus, *God*, *Elohim*, is a *trinity*; *Jesus*, *Elohim*, manifested in *the flesh*, is likewise a *trinity*; and *man*, created in the “image” and “likeness” of *Elohim*, can *only* *be a trinity as well*. Accordingly, a complete redemption provided by the triune, God must, of necessity, pertain to *man as a complete being*. Man’s complete redemption *must encompass* spirit, soul, and body. [8]

**The Three Greek Tenses Used of Salvation in Scripture**

Salvation is expressed in *three tenses* — past, present, and future — within the New Testament as they apply to the three *differing* components of man. Again, Chitwood handles this in a most compelling manner, as follows:

*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.* ([Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV))

*For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.* ([1 Corinthians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.18&t=NKJV))

*Are they* [angels] *not all ministering spirits sent forth to minister for those who will inherit* [*lit*. “for the sake of the ones about to inherit”] *salvation?* ([Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV))

Salvation in the Word of God is spoken of in *three tenses* — past, present, and future:

(1) Christians *have* *been* saved,

(2) Christians *are being* saved, and

(3) Christians *are about to be* saved.

The previously quoted verses provide *examples* of how Scripture deals with *each of these three tenses* or *aspects of salvation*.

In [Ephesians 2:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8-9&t=NKJV), salvation is a *past, completed act*; in [1 Corinthians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.18&t=NKJV), *salvation is a present, continuous work*; and in [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV), salvation is *a future, inherited possession*. Since the Word of God presents salvation in a framework of this nature, it is vitally important in Scriptural interpretation to *first ascertain* to *which* of these three aspects of salvation *any given passage pertains*.

In the *first* aspect of salvation, dealt with in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV), the words, “you have been saved,” which is a *correct* translation, are a translation of two Greek words *that form*, what is called in the Greek, a “periphrastic perfect.” The “perfect” tense *refers to* action *completed in past time*, with the *results* of this action *extending into the present* and *existing in a finished state*. The “periphrastic” construction places additional *emphasis* on *the present*, *finished* state and *refers* to the persistent results *during* *present time* of the past, completed work.

Salvation in this verse is wrought *by grace through faith*, accomplished *completely* *in past time*, and is *the present possession of every believer*. This present possession, in turn, *constitutes* an *active, continuing, ever-abiding salvation*. The eternal security of the believer *cannot* be expressed in stronger terms than the periphrastic construction of the perfect tense in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV), for the *present results* of the *past action*, in this case, can *only continue unchanged forever*.

However, in [1 Corinthians 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+1.18&t=NKJV), dealing with the *second aspect* of salvation, things are presented in an entirely *different* light than seen in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV). Rather than the tense in the Greek text referring to a *past, completed* act, the tense refers to a *present, continuous work*. The former has *already been completed*, *but the latter has yet to be completed*.

Then, in [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV), dealing with the *third aspect* of salvation, matters are presented yet in a *completely different light*. The wording in the Greek text of this verse refers to something that is *about to occur*. *Nothing is past* or *present*; the *reception* of this salvation, in its entirety, is *placed in the future*.

Further, the salvation referred to in [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV) is *not only to be realized in the future*, but it is *also an inherited salvation*. And the thought of inheritance *further distinguishes* the salvation in this verse from the salvation *previously seen* in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV), for *the salvation that Christians presently possess is not an inherited salvation*.

Rather, our *present* salvation was obtained as a *free gift* during the time we were *alienated from God*. And, as *aliens* (outside the family of God), we were in *no position to inherit salvation, for inheritance in Scripture is always a family matter*.

In the Old Testament, “sons” were *first* in line *to receive the inheritance*, with “daughters” *next*. If there were *no* sons or daughters in the immediate family, the inheritance was passed on to the *nearest family member* or *members*, *designated* by the law of inheritance ([Numbers 27:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+27.8-11&t=NKJV)).

Consequently, an individual *must first be* a family member *before he can be considered* for the inheritance, which, during the *present dispensation*, is *restricted* to “children” or “sons” of the Owner. That’s why the statement is made in [Romans 8:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.17&t=NKJV), “If children, then heirs . . . .” And that’s also why, in [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV), that an inherited salvation pertains to those who *have already been saved, those who are no longer alienated from God but are presently family members*.

In this respect, the *complete scope* of salvation — past, present, and future — has a *beginning point*, with *an end in view*. It involves the Spirit of God *breathing life* into the one *having no life* and thereby *effecting the birth from above*. And this has been done with a *purpose*, with an *end* in view. This has been done so that the Spirit can *take* the one who *now* has spiritual life and *perform* a work in the life of *that individual*, with a view *to an inheritance that will be realized at a future time*.

Thus, one should immediately *be able* to see the importance of proper distinctions being drawn and observed in the realm of *these* three aspects of salvation. And depending on *how* one approaches and deals with the different salvation passages in Scripture, either difficulties *can* be avoided on the one hand or insurmountable problems *can* result on the other.

***Past, Present, Future . . . Spirit, Soul, Body***

When man sinned in the garden in Eden, the *complete being of man* — spirit, soul, and body — *became* in a fallen state. God had *commanded* Adam *concerning* the fruit of the tree of the knowledge of good and evil, “you shall not eat, for in the day that you eat of it you shall surely die” ([Genesis 2:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.17&t=NKJV)). After Satan had *deceived* Eve into eating of the fruit of this tree, she *then* “gave to her husband with her; and he ate.” Immediately *following* this, “the eyes of both of them were *opened*, and they knew that they were *naked*; and they *sewed* fig leaves together and *made* themselves coverings” ([Genesis 3:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1-7&t=NKJV)).

At the time of the fall, Adam and Eve *lost* something; and it is clearly stated in Scripture that *both* immediately *recognized* this fact. That which they lost *could only* have been a *covering* of pristine glory that had *previously* clothed their bodies; for they, *following* the fall, found that they were in a twofold condition:

(1) naked and

(2) separated from God.

God is *arrayed* in a *covering* of “light,” *connected* with “honor and majesty.” And man, created in the “image” and “likeness” of God, could *only* have been arrayed in a *similar* manner *prior* to the fall.

*Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with* [You have put on] *honor and majesty,*

*who cover Yourself with light as with a garment, who stretch out the heavens like a curtain*.” ([Psalm 104:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+104.1-2&t=NKJV))

*Recognizing* the *loss* of this covering, *realizing* that they *were* naked, *explains* *why* Adam and Eve *immediately* sought to *clothe* themselves following the fall. They tried to *replace* the covering that had been lost *with* a work of their *own* hands, *with* fig leaf aprons. And then, apparently *realizing* the utter *inadequacy* of this covering, they, in their fallen state, *sought to hide from God*.

God, finding Adam and Eve in this condition, *completely rejected* the works of *their* hands. God completely *rejected* their feeble efforts to *atone* for their own sin by seeking to *replace* the covering of pristine glory with fig leaves. Then, to bring His fallen creature *back* into a right relationship (although *not* in complete keeping with their previously unfallen state — *something* still future *even today*), God *provided* a covering consisting of animal skins ([Genesis 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.21&t=NKJV)). This *necessitated* death and the shedding of blood; and herein lays *basic, unchangeable truths concerning the state of fallen man and the means that are necessary to effect his redemption*.

Unredeemed man is a fallen creature, *alienated* from God; and two things are *necessary* to effect his redemption:

(1) divine intervention, and

(2) death and shed blood.

These truths have *forever* been set forth in the opening chapters of Genesis and *can never change*.

(Two *different* words are used for “naked” in the Hebrew text of [Genesis 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.25&t=NKJV) [*before* the fall] and [Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV) [*after* the fall]. In the latter [[Genesis 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.7&t=NKJV)], the word has to do with *absolute* nakedness, but *not so* in the former [[Genesis 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.25&t=NKJV)].

Remaining within the *way* a person dressed in the East at the time Moses wrote Genesis, and at later times as well, the word used *relative* to nakedness pertaining to Adam and Eve *preceding* the fall [[Genesis 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.25&t=NKJV)] could be used to *describe* a person clothed in a tunic [inner garment] but *lacking* the mantle *or* cloak [outer garment]. In the preceding respect, *prior* to the fall, Adam and Eve were clothed in *the Glory of God* but had *yet to possess* *the regal outer garments worn by kings* [*fulfilling* the *reason* for man’s creation — *to* *rule the earth* ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV))].

Then, *following* the fall, *no longer clothed* in the Glory of God, Adam and Eve were *no longer* in a *position* to be *further* clothed in regal garments, *realizing* the *purpose* for their creation. They, *apart* from the inner garment [the Glory] *could not wear the outer garments* [royal apparel]. Adam, *prior* to the fall, *never* wore regal garments *or* held the scepter. In this respect, he *never* moved *beyond* the description given in [Genesis 2:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.25&t=NKJV) — a “naked” condition, “naked” in *relation* to the *reason* for his creation [*lacking* the outer regal garments].

Thus, if man, *now separated* from the Glory, is to *ever* fulfill the *purpose* for his creation, *God must act*. Redemption *has to* occur; and this, *of necessity*, has *to include* the complete man — spirit, soul, and body — with a view to *not only* a restoration of the Glory but *to regality beyond this restoration*.)

a) Spirit

Man’s sin in the garden in Eden *produced* death. Man died *the day* he *ate* of the forbidden fruit. Since his body *continued* to live, *revealing* that his *soul* — the life-giving principle *in the blood* ([Leviticus 17:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+17.11&t=NKJV); *cf.* [Genesis 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.4&t=NKJV)) — *remained unchanged with respect to life* (natural life), it is *evident* that *it was his spirit that died*.

The *spiritual* nature is that part of man that *links* him *directly* with God. “God is spirit,” and man’s worship of God *must be* “in spirit and truth” ([John 4:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.24&t=NKJV)). The death of Adam’s spirit *separated* him from God (establishing the primary *meaning* of “death” in Scripture — *separation* from God), and this death (this *separation* from God) “*passed upon all men*” ([Romans 5:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+5.12&t=NKJV)).

Scripture speaks of an *unsaved* person as being “dead in trespasses and sins” ([Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)). With an unredeemed, inanimate spirit (spiritually dead), he is *alienated* from God, *separated* from God ([Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)).

But *once* the person *has been* born from above, he is then spoken of as *having passed* “from death to life,” as *having been* “quickened” ([John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV); [Ephesians 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.5&t=NKJV)). *Possessing* an animate spirit, *possessing* spiritual life (having *been made* alive spiritually), he is *no longer separated* from the One who Himself is “Spirit” ([John 4:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.24&t=NKJV)).

This aspect of salvation is brought to pass *through* the Spirit of God breathing life *into the one* having no life, *based* on Christ’s finished work at Calvary; and *once* this has been accomplished, *everything* surrounding the work effecting this aspect of salvation *has been completed*, with this work *existing* in a finished state (as previously seen through the *use* of the perfect tense in [Ephesians 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.8&t=NKJV)). Thus, the salvation experience that man enters into at the time of the birth from above is *a work* of the Spirit, based on a *previous work* of the Son. It is a spiritual birth and *has to do* with man’s spirit *alone*:

“. . . *that which is born of the Spirit is spirit*” ([John 3:6b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.6b&t=NKJV)).

b) Soul

The salvation of the *soul*, on the other hand, should *never be associated* with the *past* aspect of salvation. Scripture carefully *distinguishes* between the soul and the spirit, *never* using the words interchangeably in this respect (*cf.* [1 Thessalonians 5:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.23&t=NKJV); [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)). And Scripture also carefully *distinguishes* between salvation in relation to the *spirit* and salvation in relation to the *soul*. Salvation in relation to the *spirit* *is always* dealt with in a *past* sense, but *not so* with the salvation of the *soul*. Rather, the salvation of the *soul* is *always dealt with in a future sense*:

*Receiving the end of your faith — the salvation of your souls.* ([1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV))

*Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted Word, which is able to save your souls.* ([James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV))

*But we are not of those who draw back to perdition, but of those who believe* [are faithful] *to the saving of the* *soul.* ([Hebrews 10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV))

The statements and exhortations in these verses *pertain* to Christians *alone* — *those* whose *spirits have already been saved* and whose *souls are in the process of being saved, with the salvation of the soul being realized only at a future time*.

c) Body

The salvation of the body *presents* very few problems for the majority of Christians. Very few Christians contend, contrary to Scripture, that the body has either *already* been redeemed *or* is *in the process* of being redeemed. Scripture places the redemption of man’s body *entirely* in the *future* ([Romans 8:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.23&t=NKJV)).

The Christian’s body is *presently* in a continuous state of *deterioration*. The body *grows* old and weakens with time; and the body is *subject* to sickness, disease, and eventually death. This must ever remain the case as long as the body *remains* unredeemed. The “wages of sin is death” ([Romans 6:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+6.23&t=NKJV)), and the *unredeemed* body *must pay the price that sin requires*.

Within this *unredeemed* body are *two opposing* entities, *each seeking* dominion — a *redeemed* spirit, and an *unredeemed* soul. The *unredeemed* soul is housed in an *unredeemed* body, and the two are *mutually* *compatible*. But the *redeemed* spirit housed *alongside* an *unredeemed* soul in an *unredeemed* body experiences *no compatibility* with *either* of the other two at all. Compatibility is *not possible*, for “*what fellowship has righteousness with lawlessness, and what communion has light with darkness?*” ([2 Corinthians 6:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+6.14&t=NKJV)). This heterogeneous union *is what produced* the cry of the Apostle Paul in [Romans 7:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+7.24&t=NKJV):

*O wretched man that I am! Who will deliver me from this body of death?* [9]

**The Aspect of Inheritance and Hope in God’s Redemptive Plan**

*Unless* one recognizes *how* inheritance and hope, particularly as the former is *seen* in the Old Testament, *relates* to the redemption of man, it is difficult to understand a major facet of salvation. Again, Chitwood covers the topic in a most persuasive manner, as follows:

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

*to an inheritance incorruptible and undefiled and that does not fade away, reserved* [‘preserved’] *in heaven for you,*

*who are kept by the power of God through faith for salvation ready to be revealed in the last time.* ([1 Peter 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-5&t=NKJV))

Peter in his epistles, as James in his epistle (or any of the other writers in their epistles), directs his message to the regenerate, *not* to the unregenerate. Peter’s message is for the “elect,” those who *have been* “begotten” *from above*, those in *a position* to receive the Word of God into their *saved human spirits*, those *who have* *been called* “*out* of darkness *into* His marvelous light,” those *who* *have* “obtained mercy,” those *who* *are* “strangers and pilgrims” on the earth, those *who have* “obtained like precious faith with us” ([1 Peter 1:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.2-3&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.23&t=NKJV); [2:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.1-2&t=NKJV), [9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-11&t=NKJV); [2 Peter 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.1&t=NKJV)).

The epistles of 1 and 2 Peter have been written *to encourage* Christians, who *are being* tried and tested, *through* holding up before them prizes, rewards, compensations. The subject matter in these epistles, set forth at the very beginning, concerns *a present* “living hope,” *a future* “inheritance,” and *a future* “salvation”; and *encouragement* for proper conduct in trials and tests is *derived from* “a knowledge” of God’s revelation concerning these things (*cf*. [1 Peter 1:2-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.2-9&t=NKJV); [2 Peter 1:2-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.2-8&t=NKJV)).

**A Present, Living Hope**

Christians have been “begotten” from above *unto* “a living hope” *through* “the resurrection of Jesus Christ from the dead.” Christ lives, and Christians will live *with Him*. But this fact is *not* the object of one’s *hope*. Hope is described as “living” because of Christ’s resurrection, but a Christian’s hope *lies* in things *beyond* His resurrection. And these things are *revealed* in the text to be an “inheritance” *and* a “salvation.”

“Hope,” “inheritance,” and “salvation” are *inseparably* linked in Scripture. It is only *because* we are saved (past, salvation of the spirit) that we can *possess* a “hope.” And this hope *looks* ahead to the reception of an inheritance within a salvation (*future*, salvation of the soul) *to be* revealed.

Christians are commanded,

*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear.* ([1 Peter 3:15b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15b&t=NKJV))

Since this hope *pertains* to a future inheritance and salvation, the “reason” for this hope *must also* be futuristic in scope. Thus, to *respond* in accordance with [1 Peter 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+3.15&t=NKJV), Christians *must be* knowledgeable concerning scriptural teachings *pertaining to* present and future aspects of salvation, for *their hope is inseparably linked with the salvation of their souls*.

The Christians’ hope is a subject found numerous places *throughout* the Pauline and general epistles (Hebrews being included in the general epistles). Two of the best books to help Christians understand exactly what is involved in the hope that they possess are the books of Titus and Hebrews. Both books deal with the same subject matter as 1 and 2 Peter, or *any of the other* epistles for that matter.

1. “Hope” in Titus

The epistle of Titus *centers* on the Christians’ relationship to *both* “hope” and “the coming age,” for it is in the coming age *that* the hope of our calling *will be realized*. Hope in [Titus 2:13 ASV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=ASV) is called “that blessed hope” and is *associated* with the “appearing of the glory of the great God and our Savior Jesus Christ” (ASV). The structure of the Greek text *shows* the “appearing of the glory” as the *object* of one’s hope (through placing *both* “blessed hope” and “appearing” under *one* article). Christians *are* the ones *who possess* this hope, as they *are* the ones *who are to be partakers* of Christ’s glory when it is revealed. In this respect, *participation* in the coming glory of Christ *will be* the realization of the Christians’ *present* hope, for one *cannot* be separated from the other.

The word hope is *also* used in this *same* framework within its *two* other appearances in [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV). In [Titus 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.1-2&t=NKJV), hope is *associated* with a “mature knowledge” [“acknowledgment” ([Titus 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.1&t=NKJV)) is *epignosis* (mature knowledge) in the Greek text] of truth, and *with* “(*aionios*) life, which God, who *cannot lie*, promised before time began” ([Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV)). Then, in [Titus 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV), this “hope” is *reserved* for the justified *alone*, and it has *to do* with *a future inheritance*:

*That having been justified by His grace we should become heirs according to the hope of eternal* [*aionios*] *life*. ([Titus 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV))

The Greek word *aionios* appearing in [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV), translated “eternal” in most English versions, *does not* itself *mean* “eternal.” The Greek language actually contains *no word* for “eternal.” *Aionios* can be, and many times is, used in the sense of “eternal”; but this meaning is derived from its textual usage, *not from the word itself*. *Aionios* refers to “a period of time,” usually *thought of* as “an age.”

The *only way* the Greek language can express “eternal,” *apart* from textual considerations, is by *using the noun form* of *aionios* (*aion*) in the plural (“ages” [*e.g*., [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV); [Hebrews 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.8&t=NKJV)]), *or by* using *aion* twice in the plural (“unto the ‘ages [*aionas*]’ of the ‘ages [*aionon*]’” [*e.g*., [Revelation 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.6&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.18&t=NKJV); [4:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.9-10&t=NKJV); [5:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.13-14&t=NKJV); [7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7.12&t=NKJV); [10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.6&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [14:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.11&t=NKJV); [15:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15.7&t=NKJV); [19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV); [20:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.10&t=NKJV); [22:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.5&t=NKJV)]). A person using the Greek language *thinks* in the sense of “ages,” with eternity being *thought* of in the sense of “endless ages,” *i.e*., “*aeons*,” or “the *aeons* of the *aeons*.”

*Aionios* life in [Titus 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+1.2&t=NKJV); [3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+3.7&t=NKJV) — a hope associated *with an* inheritance set before the believer — must be *understood* contextually to mean “age-lasting,” *referring* to the coming age, the Messianic Era. “Eternal life” *cannot* be in view at all. *Neither* “hope” nor “inheritance” is used pertaining to eternal life that Christians *presently* possess; but *both* words are used numerous times *concerning* Christians and their *relationship* to the coming kingdom (with its glory), which is what *is in view* in the book of Titus. The hope (the blessed hope) set before *every* Christian is simply that he/she *may*, at the judgment seat of Christ, be *found* qualified to occupy one of the numerous, proffered positions with Christ in His kingdom. A Christian — *already* in possession of eternal life — *may or may not* realize this hope, for such *depends* entirely upon one’s faithfulness *during* his *present* pilgrim walk.

2. “Hope” in Hebrews

In [Hebrews 6:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.11-12&t=NKJV) a Christian’s hope *is associated with* faith, patience [patient *endurance*; a lengthy waiting *during* the pilgrim walk for *postponed* promises], and the inheritance set *before* Christians. This hope *is to be held* with “diligence” *until* “the end,” with “full assurance” *that* the hope of one’s calling *will be realized*. The “end [Greek: *telos*]” in this passage is the *same* “end” set forth in [1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV): “Receiving the end [Greek: *telos*] of your faith, even the salvation of your *souls*.” The end in *both* instances *has to do* *with faith brought to perfection, brought to maturity, brought to its goal, through “works”* (*cf.* [James 2:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+2.22&t=NKJV)).

In [Hebrews 6:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.18-20&t=NKJV) “the hope” set *before* Christians is stated to be “an anchor of the soul, *both* sure and steadfast, and which *enters* the Presence *behind* the veil.” Christ Himself *presently* resides *beyond* the veil in the Holy of Holies; but His *future* ministry, “after the order of *Melchizedek*,” *rather* than His present ministry (after the order of *Aaron*), *is in view* in Hebrews chapter six ([Hebrews 6:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.20&t=NKJV); *cf*. [Hebrews 5:6-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.6-11&t=NKJV)).

An anchor, firmly secured, will moor a ship that it might *withstand* the movements of currents, winds, etc., and *remain* in a certain place; and the anchor of our *souls*, firmly secured in the very presence of Christ *beyond* the veil, provides *protection* from the onslaught of the enemy in order that we *might be* “steadfast, unmovable, always abounding in the work of the Lord” ([1 Corinthians 15:58](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.58&t=NKJV)). The salvation of our souls *is in view*; and just as a ship in mooring is *continually* being *drawn* toward the place where its anchor *lies*, we are *continually* being *drawn* toward the place where *our* anchor *lies* — *unto Christ and His Melchizedek priesthood*.

The book of Hebrews is *built* around five major warnings; and, *prior* to the writer’s comments concerning “hope” in [Hebrews 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6&t=NKJV), he had *previously* introduced the Christians’ “hope” in the *second* warning ([Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV)) by showing the relationship *between* hope and faithfulness. The central portion of the second warning, introducing “hope,” is in [Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV):

*But Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.* ([Hebrews 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.6&t=NKJV))

This hope within the text has to do *with* the house of Christ; and *within* the context ([Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV)), in order to teach Christians the *deep* things of God in this realm, the Spirit of God *draws* a parallel between the house of Christ (present) *and* the house of Moses (past). This parallel *constitutes* a type-antitype treatment of Israelites *under* the leadership of Moses with Christians *under* the leadership of Christ. The experiences of the Israelites *under* Moses have their counterpart in the experiences of Christians *under* Christ. And all these things have been “written for our *admonition*, upon *whom* the ends of the ages have come” ([1 Corinthians 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.6&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV)).

Christians are *presently* members of the *house of Christ* in the same sense that those who appropriated the blood of the paschal lambs in Egypt during the days of Moses *were* members of *Moses’ house*. An *earthly* inheritance lay *before* the Israelites under Moses, and a *heavenly* inheritance lies *before* Christians under Christ. Through unfaithfulness *to their* calling, the majority of Israelites *within* the accountable generation under Moses were *overthrown* (cut off *from* the house of Moses); and *through* unfaithfulness to their calling, the majority of Christians under Christ *will also be overthrown* (cut off *from* the house of Christ).

*Neither* the type *nor* the antitype has *to do* with eternal verities. The faithless Israelites *were* *overthrown* on the right side of the blood in the *type*, and *thus* *will it be* for faithless Christians in the *antitype*.

*Many are called* [as the entire accountable generation under Moses], *but few are chosen* [*lit*. “called out,” as Caleb and Joshua]. ([Matthew 22:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.14&t=NKJV))

The key words in [Hebrews 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.6&t=NKJV) pertaining to hope are “confidence” and “rejoicing.” The Greek word translated “confidence” (*parresia*) has to do with *being* “bold,” or “courageous”; and the Greek word translated “rejoicing” (*kauchema*) has to do *with* “the object of boasting,” “a thing of pride.” Christians *are* to *be bold*, courageous as they journey toward their heavenly inheritance; and they *are* *to exult* in the hope set before them. They are to *display* this hope as the *very object* of the salvation that they *possess* in such a manner that the One who *secured* this hope for them will *receive* *the praise, honor, and glory*.

**A Future Inheritance**

The future inheritance of the saints ([1 Peter 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.4&t=NKJV)), mentioned numerous times in Scripture, *must* be understood from the standpoint of the inheritance *surrounding* the birthright, having *to do* with firstborn sons. The word translated “birthright” in the New Testament is from the Greek word *prototokia*, a plural noun that *should* be properly rendered, “the rights of the firstborn.” And the rights of firstborn sons *consists* of a plurality of rights, which are *inherited* rights.

The rights of firstborn sons in the Jewish economy in the Old Testament consisted of three things:

(1) *ruler* of the household under and for the father,

(2) *priest* of the family, and

(3) the reception of a *double portion* of the father’s estate.

Every Jewish firstborn son *was in line* to receive this threefold inheritance; but, *according* to that which God has revealed in His Word, this inheritance was *forfeitable*. The *positional* standing as a firstborn son *did not itself* guarantee that the inheritance would be *received*. A firstborn son, *through* rebellious actions, *could* *forfeit* the rights of primogeniture.

Two classic examples of the forfeiture of the rights belonging to firstborn sons are given in the book of Genesis, the book wherein the roots *of all biblical doctrine lie*. One is the account of Esau, and the other is the account of Reuben.

1. Esau and the Birthright

Esau, the firstborn of Isaac, forfeited his birthright to *his younger brother*, Jacob. Esau forfeited his birthright to *satisfy* *a* *fleshly gratification*. He *sold* his birthright to his younger brother, Jacob, for *a single meal* ([Genesis 25:27-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.27-34&t=NKJV)).

Since the rights of the firstborn had *ultimately* been promised to Jacob ([Genesis 25:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.23&t=NKJV)), *some* doubt that Esau ever *actually* possessed these rights. However, Esau was *no pretender* to the rights of the firstborn. The Greek word translated “sold” in [Hebrews 12:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.16&t=NKJV) (referring to Esau and the birthright) is inflected in a tense *implying* that the article sold *belonged* to Esau *alone*, and he was *fully* *aware* of his actions when *he sold his birthright to Jacob*.

In [Genesis 25:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.34&t=NKJV) we read that Esau “despised his birthright.” The Greek word in the Septuagint version of the Old Testament translated “despised” *implies* that Esau *regarded* the birthright as a paltry, a mere trifle. Esau *regarded* the birthright as practically *worthless*, and sold his rights as firstborn with the *thought* in mind that what *he was selling* was of no real value.

It was only *later*, at a time when it was *too late*, that Esau *realized* the value of that which he had sold. Though the forfeiture of the birthright *did not* affect Esau’s sonship, it *did affect forever* blessings surrounding his *relationship to Isaac* as firstborn.

*After* Jacob had been blessed as the firstborn in the family, Esau, apparently for the first time, *realized* the *value* of that which he *had* forfeited. Esau then *tried* to *retrieve* the birthright, but the Scripture *records* that “he found *no place* of repentance.” *After* Esau *realized* the value of the birthright and the finality of that which had occurred, he pleaded *with* his father, Isaac, to *change* his mind and bless him *also*. Esau cried out to Isaac:

*Have you but one blessing, my father: bless me, even me also, O my father.*

And it is recorded,

*Esau lifted up his voice, and wept.* ([Genesis 27:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+27.38&t=NKJV))

(The way in which [Genesis 27:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+27.38&t=NKJV) is worded in the Hebrew text *shows* that Esau was literally beside himself with grief at this time, *apparently* from *not only* *coming* into a full realization of the value of that which he had forfeited but from *realizing* *the finality* of his previous actions as well.)

The word “repentance” means *to* *change* one’s mind. Esau sought *to effect* a change of mind on the *part* of his father, but “he found no place of repentance,” *i.e*., Esau was *unable* to get his father *to change* his mind.

In this respect, in the light of *that* which Esau was seeking to accomplish, the American Standard Version of the Bible (ASV, 1901 ed.) has possibly the *most* accurate rendering of [Hebrews 12:17 ASV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.17&t=ASV) to be found in *any* of the translations *presently* available. This verse in the American Standard Version reads,

*For you know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears.* ([Hebrews 12:17 ASV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.17&t=ASV))

Isaac *could not* change his mind. The birthright had *been forfeited*, the blessing had *been bestowed* upon Jacob, and the rights belonging to the firstborn were *now beyond Esau’s grasp forever*.

2. Reuben and the Birthright

Reuben, as Esau, was *in direct line* to inherit the rights of primogeniture; but *because* of one *grave* sin committed during his life, Reuben *forfeited* these rights. Reuben’s sin, *resulting* in the forfeiture of his birthright, was sexual impropriety *of a nature* that dishonored and shamed his father: “Reuben went and laid with Bilhah *his* father’s concubine” ([Genesis 35:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+35.22&t=NKJV)).

Because of this one sin, years later *when* Jacob called his twelve sons into his presence (shortly before his death) to relate that *which* would befall *not only* them but *their* descendants “in the latter days,” Reuben heard the words:

*Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power.*

*Unstable as water, you shall not excel, because you went up to your father’s bed; then you defiled it — he went up to my couch.* ([Genesis 49:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+49.3-4&t=NKJV))

*Not only* did Reuben *not excel*, as Jacob prophesied, but the tribe of Reuben *did not excel*. Reuben’s forfeiture of the rights of the firstborn affected *not only himself* but his descendants *as well*. No judge, prophet, or king *ever came out* of the tribe of Reuben.

*That* which Reuben lost, he *lost forever*. But he himself *remained* a son of Jacob and was *blessed* in measure, but *not* as the firstborn.

Reuben’s birthright was *divided* among three of his brothers. The tribal rulership was *bestowed* upon “Judah”; the priestly office was *bestowed* upon “Levi”; and the double portion of the father’s estate *was given* to “Joseph.” The tribe of “Judah” *became* the kingly line; the tribe of “Levi” *became* the priestly line; and the tribe of “Joseph” *received* the double portion through Joseph’s two sons, “Ephraim” and “Manasseh,” who each *received* a full inheritance ([1 Chronicles 5:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Chronicles+5.1-2&t=NKJV)).

During the Messianic Era the *status* created by Reuben’s sin will *still abide*. The King *will be* of the house of Judah ([Revelation 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.5&t=NKJV)); the priests *will be* of the house of Levi ([Ezekiel 44:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+44.15-16&t=NKJV); [48:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+48.11&t=NKJV)); and the double portion *will be held* by the house of Joseph, *through* Ephraim and Manasseh ([Ezekiel 47:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+47.13&t=NKJV); [48:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+48.4-5&t=NKJV)).

3. Christians and the Birthright

*Every* Christian is *presently* a firstborn child of God *awaiting* the adoption, to be *followed* by the reception of the inheritance *belonging* to firstborn sons. As in the Old Testament, this inheritance consists of three things:

(1) a position as *ruler*,

(2) a position as *priest*, and

(3) the reception of a *double portion* of the Father’s estate.

The *position* of ruler *has to do* with *occupying* a position of “power over the nations” with Christ *during* the coming age ([Revelation 2:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.26-27&t=NKJV)). God’s *original* purpose for the creation of man in the beginning *involved* rulership over the earth ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)), and following the *complete* redemption of man (spirit, soul, and body) and the removal of the earth from its *present* position (under a curse), this purpose *will be realized*.

*Let Us make man in Our image, after Our likeness: and let them have dominion* [let them rule]. ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV))

*The gifts and calling of God are without repentance* [without a change of mind]. ([Romans 11:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.29&t=NKJV))

God *will not* change His mind concerning the reason He *brought* the earth out of its ruined state and *called* man into existence in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV). Redeemed individuals from the lineage of the first Adam *will*, in the coming age, with the last Adam, *rule over a restored, inhabited earth*.

The position of priest *has to do* *with* a combined kingly-priestly function that *will be exercised* by Christians at the same time they *are given* “power over the nations.” Christians are *presently* “priests,” but *are not* presently “kings and priests.” This position is *reserved* for the coming age (*cf.* [1 Peter 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9&t=NKJV); [Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV)). Our present ministry *as* priests, as Christ’s present ministry *as* High Priest, is *connected* with the tabernacle *in* heaven (*cf*. [Hebrews 9:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+9.11-12&t=NKJV); [10:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.19-20&t=NKJV); [1 John 1:5-2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+1.5-2.2&t=NKJV)). But this status of existing conditions will continue *only* until the *end* of the *present* dispensation. During the *coming* dispensation (the Messianic Era) Christ’s ministry *on behalf* of Christians will *no longer* be connected with the tabernacle. He will, *prior* to that time, come *out* of the Holy of Holies in the tabernacle, *judge* Christians, and subsequently *appear* to Israel *on earth* as the great King-Priest after the order of Melchizedek.

And the Christians’ ministry *at that time* *will also be* *no longer connected* with the tabernacle. Christians in that day *will appear* with Christ in glory. They *will appear* in the position of “kings and priests” with the great “King-Priest” and *will rule* with Him *during* the day of His power.

The reception of a *double* portion of the estate can *only have to do* with the *dual* sphere of the kingdom *that is* to be inherited — *both* heavenly and earthly. Christians are to rule *from* the heavens *over* the earth as joint-heirs with Christ. Occupying such positions *really means* possessing an inheritance that is *associated* with *both* the heavens and the earth. God has promised His Son,

*Ask of Me, and I will give You the nations* [the Gentiles] *for Your inheritance, and the ends of the earth for Your possession.* ([Psalm 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.8&t=NKJV))

This earthly inheritance and possession is open *only* to God’s Son and *those* who rule from the heavens as “joint-heirs” with Him. Thus, a rule from the heavens *over* the earth will incorporate this *double* portion.

*Every* Christian is *in line* to receive the inheritance *belonging* to the firstborn; *but*, according to that revealed in Scripture, this inheritance is *forfeitable*. The *positional* standing of Christians “in Christ” places *all* Christians in a position *wherein* God can deal *with them* in relation to the inheritance *awaiting* firstborn sons, but this *positional* standing *does not itself* guarantee *that* this inheritance *will be received*. A firstborn child of God, *through* rebellious actions, *can*, as firstborn sons in the Old Testament, *forfeit* the rights of primogeniture.

The fifth and last of the five major warnings to Christians in [Hebrews 12:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.14-17&t=NKJV) *concerns* the account of Esau and the forfeiture of his rights as firstborn. This warning has been *placed* in the book of Hebrews in a type-antitype arrangement, *as* the wilderness journey of the Israelites in [Hebrews 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4&t=NKJV), *to sternly remind and warn* Christians that the things that *befell* Old Testament saints can *also* befall New Testament saints.

Esau, Isaac’s firstborn son, was *in line* to receive the rights *belonging* to the firstborn, but he, *through* disobedience, was rejected. Esau was *denied* the rights of primogeniture — his rightful inheritance within the family.

The Israelites in the wilderness — *forming* God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)) — were *in line* to go in, conquer, and take possession of the land. They were *in line* to realize their earthly inheritance. But the entire accountable generation, twenty years old and above, *save* Caleb and Joshua, was *overthrown* in the wilderness, *short* of the goal of *their* calling.

And Christians *on* their pilgrim journey, with a heavenly inheritance in connection with the rights of the firstborn in view, *can*, through disobedience, *also be* overthrown and *be* denied their inheritance “reserved in heaven.” This is seen in *both* the type dealing with Esau and the *type* dealing with the Israelites under Moses, together *forming* the foundational material for *all* five of the major warnings in Hebrews.

“To deny the parallel is to *overthrow* inspiration: to ignore the parallel is to *silence* Scripture: to admit the parallel is to *disclose* a momentous peril to the believer in Christ.” ~ D. M. Panton

**A Future Salvation**

The *underlying* theme throughout the epistles of Peter *involves* our present hope, which is *centered* in the salvation to be revealed, *wherein* Christians will realize the inheritance “reserved in heaven” for firstborn sons. *During* our *present* pilgrim walk, *anticipating* “that blessed hope” set *before* us, we are *being* “kept [guarded] by the power of God *through* faith” for the purpose of *realizing* the salvation of our *souls* and *occupying* positions as joint-heirs with God’s Son *during* the coming age. The *entire* program of God for Christians *today* moves toward this end.

As the living hope *possessed* *by* Christians and the inheritance “reserved in heaven” *for* Christians have their respective counterparts within teachings *drawn* from the five major warnings in Hebrews, *so does* the salvation “to be revealed in the last time.” [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV) *speaks* of a future salvation *that* is *so intimately* associated with the inheritance of the saints that “salvation” *itself* is *said* to be *inherited*; and [Hebrews 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.3&t=NKJV) *calls* this *future* salvation, “so great salvation.”

It is the greatest thing God could ever design for redeemed man, for it consists of the recipients *exercising* power and authority *from* the heavens *over* the earth with God’s Son *when* He rules as “King of kings, and Lord of lords.” Through *coming* into possession of this future salvation, Christians *will* realize the very *purpose* for their *present* salvation — *the goal of their calling, the end of their faith, the salvation of their souls*.

However, the *first* warning in Hebrews, as the *other* warnings in this book, gives *two sides* to the overall picture; and the lessons at the *very* beginning, as in *subsequent* warnings, are *drawn* from Old Testament history. The object lesson *beginning* these warnings *surrounds* the *experiences* of the Israelites in the wilderness:

*For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward* [retribution or penalty];

*How shall we escape, if we neglect so a great salvation . . . ?* ([Hebrews 2:2-3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.2-3a&t=NKJV))

The “just recompense of reward” is receiving *exactly* what an individual *deserves*. *All* of the Israelites who left Egypt under Moses *were* saved ([1 Corinthians 10:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.1-4&t=NKJV)). All of these Israelites had *availed* themselves of the substitutionary atonement in Egypt *through* the death of the paschal lambs. The death of the firstborn *was past* and *could* *never* be their lot, for the paschal lambs had *previously died in their stead*.

The danger that the Israelites faced was *not* that of being returned to Egypt and *being* removed from the safety of the blood. Such an act was an utter *impossibility*, for the firstborn *had died* (via a substitute), and *God was satisfied*.

Rather, the danger that the Israelites *faced* lay in the fact that they could be *overthrown* in the wilderness and *not* realize the purpose for their deliverance from Egypt. *Through* obedience they would realize this purpose, but *through* disobedience they would fail to realize this purpose. In *either* instance, they would *receive* a “just recompense of reward” — receiving *exactly* what they deserved, *based* upon faithfulness *or* unfaithfulness to their calling, *whether* positive or negative.

The *same is true* for Christians *today*. All Christians have *availed* themselves of the substitutionary death of the Passover Lamb. The death of the firstborn is past and can never be their lot, for the Passover Lamb has *already* died in their stead.

The danger that Christians face is *not* that of being removed from the safety of the blood. Such an act is an utter *impossibility*, for the firstborn has died (via a Substitute); and God, as in the type, *is satisfied*.

*Rather*, the danger that Christians face is the *same* as that which the Israelites under Moses faced: Christians *can be* overthrown in their *present* position and *fail* to realize *the purpose for their salvation*.

*Through* obedience, which involves a “living” faith — *connected* with faithfulness in carrying out the works that the Lord has outlined for one’s life — an individual *will* realize this purpose. But *through* disobedience, which involves a “dead” faith — *connected* with unfaithfulness in carrying out the works *that* the Lord has outlined for one’s life — an individual *will* *fail* to realize this purpose.

In *either* instance, Christians will receive “a just recompense of reward.” They will receive wages *exactly commensurate* with services rendered as household servants in the Lord’s house, receiving *exactly* what one deserves in this respect, *based* upon faithfulness *or* unfaithfulness to their calling, *whether* positive or negative.

The “so great a salvation” in [Hebrews 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.3&t=NKJV), *synonymous* with the salvation *to be* inherited in [Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV), is, within the context, *associated with the inhabited earth to come*:

*For He has not put the world to come, of which we speak, in subjection to angels.* ([Hebrews 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.5&t=NKJV))

*Angels* occupy positions of power *over* the nations *during* the present age. But, *during* the coming age, angels *will* *not* occupy these positions. Satan and his angels *will be* removed from their positions of power *at the end* of the present age; and Christ, *with His* “companions” (*cf*. [Hebrews 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.9&t=NKJV); [3:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.14&t=NKJV)), will *exercise* power over the nations *during* *the coming age*.

The writer of Hebrews *clearly states* that this coming inhabited earth *under* the rule of man is what the preceding verses are dealing with. The inherited salvation ([Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV)), the so great salvation ([Hebrews 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.3&t=NKJV)), *has to do* with the coming age *when* a new order of rulers — a new order of sons ([Hebrews 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.9-10&t=NKJV); *cf.* [Romans 8:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.18-19&t=NKJV)) — *will be* crowned and *will* exercise regal power and authority *over* the earth.

The books of Hebrews, James, and 1, 2 Peter *all* deal with the salvation *to be* revealed, the salvation of the *soul*; and these epistles, *as all* of the other epistles (which also deal with this same subject), must be interpreted *within* this same framework. The warnings in Hebrews and works in James *have to do* with the same thing as the text in [1 Peter 1:3-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.3-5&t=NKJV) — a “just recompense of reward” to be realized in the coming age. [10]

**The Correct Rendering of the Greek Word Normally Translated “Eternal” in Scripture**

Although this point was covered previously, it bears repeating. The Greek word *aionios* translated “eternal” (or its equivalent, “everlasting”) in most English versions, does *not* itself mean “forever without end.”

The Greek language actually contains no word for “eternal” seen in this fashion. *Aionios* can be, and many times is, used in this sense; but this meaning is derived from its textual usage, *not* from the word itself. *Aionios* refers to “a period of time,” usually thought of as “an age.”

The *only* way the Greek language can express “eternal,” apart from textual considerations, is by using the noun form of *aionios* (*aion*) in the plural (“ages” [*e.g*., [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV); [Hebrews 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.8&t=NKJV)]), or by using *aion* twice in the plural (“unto the ‘ages [*aionas*]’ of the ‘ages [*aionon*]’” [*e.g*., [Revelation 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.6&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.18&t=NKJV); [4:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4.9-10&t=NKJV); [5:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.13-14&t=NKJV); [7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7.12&t=NKJV); [10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.6&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [14:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.11&t=NKJV); [15:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15.7&t=NKJV); [19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV); [20:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.10&t=NKJV); [22:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.5&t=NKJV)]).

A person using the Greek language thinks in the sense of “ages,” with eternity being thought of in the sense of “endless ages,” *i.e*., “*aeons*,” or “the *aeons* of the *aeons*.”

**The Contextual Setting of Salvation Passages in the New Testament**

When interpreting *which* facet of salvation is *under* consideration within the New Testament, the context is fundamental in *making* the determination. Of course, this *should go without saying* regarding any passage under study. Nevertheless, it is one rule of interpreting Scripture that routinely goes *unheeded*, usually because it is so easy to approach Scripture *with* preconceived and preprogrammed theological positions and *because* pride will allow *no* other approach.

A prime example of *how* ignorance of context leads to misinterpretation of Scripture would be *how* most commentators view the book of Hebrews. The book draws richly from the Old Testament *in order* to present truth. Note Chitwood’s comments, as follows:

Melchizedek is *introduced* in Scripture as a king-priest in Jerusalem, and he *forms* a type of Christ as King-Priest in Jerusalem *during* the coming day of His power, *during* the coming Messianic Era. This is *clearly* seen to be the case through *both* the two Old Testament references to Melchizedek ([Genesis 14:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-19&t=NKJV); [Psalm 110:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV)) *and* the place that Melchizedek occupies in [Hebrews 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5&t=NKJV); [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6&t=NKJV); [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7&t=NKJV).

*Both* Old Testament references are Messianic in their scope of fulfillment, *as are* the references in the book of Hebrews. In this respect, Christ is *not presently* exercising a priestly ministry after the order of Melchizedek, for Melchizedek was *also* a king in Jerusalem as well. Rather, Christ is *presently* exercising a priestly ministry *after* the order of Aaron, who ministered in the sanctuary on the *basis* of shed blood, on *behalf* of a redeemed people. Christ is *presently* ministering in the sanctuary (the heavenly), on the *basis* of shed blood (*His Own*), for a redeemed people (for Christians).

Christ is *presently* a Priest *after* the order of Melchizedek, as He is *presently* King (He *was* born King [[Matthew 2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.3&t=NKJV)]). Christ *though* *has yet* to exercise *either* office; and Scripture presents His exercise of *both* offices as occurring at the *same* time, *during the coming age*.

In keeping with the *manner* in which Scripture has been structured, Melchizedek *appears* in [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV) in a particular setting and at a particular time; and, *within* this setting and time, God established foundational truths *from which* He could later draw spiritual lessons in order *to teach* His people *deep* spiritual truths surrounding the various things having to do with His Son's *coming reign over the earth*.

These foundational truths were established *during* Abraham’s day through the *record* of *that* which occurred in [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV). Then the *writer* of [Psalm 110](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110&t=NKJV) *drew* from this account, as *did* the *writer* of [Hebrews 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5&t=NKJV); [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6&t=NKJV); [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7&t=NKJV).

Thus, in all three of these sections of Scripture, the *three different writers* dealt with issues surrounding Christ in relation to the Messianic Era, *not* in relation to the present age. And sections of Scripture such as [Hebrews 6:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.4-6&t=NKJV), contextually, must be looked upon and interpreted *in this same light*.

There is a logical progression in *thought* as one moves *through* the five major warnings in the book of Hebrews. And *all* the warnings are directed to Christians *alone*, centering on the *same* subject matter — Christians *either* realizing *or* failing to realize the salvation of their *souls*/lives, synonymous *with* Christians *either* realizing *or* failing to realize the rights of the firstborn; and this salvation *has to do* strictly with the *position* that Christians *will occupy* in the coming Messianic Era ([Hebrews 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.12&t=NKJV), [18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.18-20&t=NKJV); [10:36-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.36-39&t=NKJV); *cf*. [James 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=James+1.21&t=NKJV); [1 Peter 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)).

In the *first* warning, the salvation set before Christians is called "so great salvation," and is specifically stated *later* in the epistle to be “the saving of the *soul*.” This is the greatest thing God could ever design for redeemed man, for *it* centers on man *being removed* from the earth, *placed in* the heavens, and *occupying* the throne as co-heir with the “Heir of all things” ([Hebrews 1:2-2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2-2.5&t=NKJV); [10:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.39&t=NKJV); *cf.* [Hebrews 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+3.1&t=NKJV)).

Then the *second* warning outlines the route that one must travel *during* his pilgrim journey *if* he would one day come *into* a realization *of* so great salvation. The route *is* from Egypt *to* Canaan.

Spiritual lessons are drawn *from* the historic account of the Israelites *under* Moses, forming the type. And *these* spiritual lessons are seen in the antitype surrounding the experiences of Christians *under* Christ. The Israelites *under* Moses had been called out of Egypt and were being *led* toward an earthly land, wherein their calling was *ultimately* to have been realized. And Christians *under* Christ have been called out of the world and are being *led* toward a heavenly land, *wherein* their calling is *ultimately* to be realized.

With these things in mind, the *third* warning then continues with *one* major overriding thought:

*Let Us Go On!* ([Hebrews 6:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.1&t=NKJV)).

The thought has to do *with* moving from immaturity to maturity; and *this* maturity, contextually, *centers* on Christians *coming* to a knowledge and understanding of the things surrounding the land set before them, *for* a revealed purpose.

In other words, so great salvation has been *set before* Christians (warning one), and the route that Christians *must* travel to realize this salvation *has been* well marked (warning two); then, with *these things* as an established background, the writer exhorts Christians *to go on* to a mature knowledge *and* understanding of those truths *that* God has revealed *concerning* the land set before them (warning three).

Entering *into* that land and realizing *the* rights of the firstborn therein *is the* goal of the Christians’ calling. And pressing toward *any* goal *apart* *from* knowing and understanding certain things about the goal, *or* things that may lie in the pathway preventing one from reaching the goal, *would be unheard of*.

This is easy to see from the *manner* in which Christians are *commanded* to array themselves for the spiritual warfare in [Ephesians 6:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11ff&t=NKJV), for they *cannot* properly array themselves *apart* *from* a knowledge *and* understanding of *that* which lies out ahead.

The “helmet of salvation,” for example, is *identified* as the “hope of salvation” (*cf*. [Ephesians 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.17&t=NKJV); [1 Thessalonians 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.8&t=NKJV)); and the “hope of salvation” has to do, *not with* the salvation that Christians *presently* possess, but *with* the salvation of the *soul* ([Hebrews 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.12&t=NKJV), [18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.18-19&t=NKJV); [10:36-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.36-39&t=NKJV)), which *is* the central message of the book of Hebrews.

The “helmet of salvation” *cannot* be possessed *apart from* a “hope” based on knowledge *and* understanding. But it is only *one* part of the armor, and the possession of *other* parts of the armor requires a similar knowledge and understanding surrounding the goal of the Christians’ calling. And, apart *from* being properly arrayed for battle *after* the fashion revealed in [Ephesians 6:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.11ff&t=NKJV), Christians *will* suffer defeat time after time *and* ultimately fail to realize the goal of their calling.

Drawing from the previous two warnings in order to understand the third is the *progressive* manner in which the things in this book, [Bible One - Arlen Chitwood's Let Us Go On](http://bibleone.net/LUGO.htm), have been *structured*; and this is also the progressive manner in which *any correct* exposition of [Hebrews 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5&t=NKJV); [6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6&t=NKJV) *must* be viewed.

Scripture *must* be understood in the *light* of Scripture. There is first the *near* context, and there is then the *far* context. The *near* context, in this case, takes one *back* to the previous two warnings; and the *far* context takes one to the various *other* related points in Scripture throughout *both* the Old and New Testaments. One *must* compare “spiritual things with spiritual” if he would come into a *correct* knowledge *and* understanding of the *things* that God has revealed to man in His Word ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)). [11]

**A Final Word on Salvation**

The following would be an *overview* of salvation by Chitwood:

The Bible *is a* *book* of redemption; and basic, *unchangeable* teachings surrounding redemption are set forth in Scripture, at the very *beginning*, *revealing a purpose in view*.

In [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) God *sets forth* the *unchangeable* manner in which He, in His infinite wisdom and knowledge, restores a ruined creation. There is a restorative work which *follows* a specific pattern, and the matter is accomplished entirely *through* divine intervention. And *within* this *unchangeable* pattern set *forth* at the very beginning, God reveals *how* any subsequent ruined creation would, of necessity, *have* *to be* restored. It would *have to be* restored *after* a certain order, entirely *through* divine intervention, *over* a six-day (six-thousand-year) period.

Thus, *to establish* correct thinking *relative* to the fundamentals of salvation, one *must begin* in Genesis. If all *those* holding erroneous views *had begun* in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) and understood and adhered to *that* which God set forth at the very beginning *concerning* *how* a ruined creation is to be restored, *not* a single erroneous view concerning salvation would *exist* today. *Such couldn’t exist*.

And, *going* to more specific thoughts concerning salvation, the preceding would *equally* apply *to not only* the salvation of the spirit *but* the salvation of the soul *as well*. *Within* the structure of this foundational framework, the salvation of the spirit (the salvation that we presently possess) is realized *at the* very beginning of the six days; *but* the salvation of the soul (a salvation occurring *at the end* of one’s faith, *or* as the goal of one’s faith [[1 Peter 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.5&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.9&t=NKJV)]) *is an* on-going process and *is to be* realized *only* at the end of the six days, *on the* seventh day.

In this respect, the unchangeable *basics* pertaining to redemption in relation to the whole of *that* which, *in reality*, is the man *himself* (both spirit and soul) have been set forth *at the very beginning* of Scripture, in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV). And *if a person* would understand salvation *within* its correct perspective, *avoiding* all error, he *must begin here*. Here — and *only here* — can a person *see* the *unchangeable* foundation, setting forth the *unchangeable* basics, laid down at the *very* beginning.

**Salvation of the Spirit**

[Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV) *reveals* a division *being brought* to pass *between* man’s soul and his spirit. And this is a teaching drawn *from* the very opening verses of Genesis (as seen *earlier* in this same section in Hebrews relative to the “rest” set *before* “the people of God” [[Hebrews 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.9&t=NKJV)]). The Spirit of God *moves* in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV), and God *speaks* in [Genesis 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3&t=NKJV). In relation to man’s salvation, it *is at* this point (in *what* would be referred to as the foundational type) *that* a division is made *between* man’s soul and his spirit (in what would be referred *to as* the antitype).

In the *type*, the Spirit of God *moved*, God *spoke*, and light *came* into existence. [Genesis 1:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-3&t=NKJV) [2b] records the *initial* act of the Triune Godhead in *bringing about* the restoration of the ruined material creation, an act *in which* the Father, the Son, and the Holy Spirit *each* participated — the Spirit *moved*, God *spoke*, and then note that *nothing can come into existence apart from the Son* ([John 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.3&t=NKJV)).

In the *antitype*, within the framework of man’s salvation experience, the matter *is identical*. There *must* be an act of the Triune Godhead, *for this* is *how* God worked to restore a ruined creation in the Genesis account, *establishing* an unchangeable pattern for a *later* work. Thus, *as in* the type, *so in* the antitype — the Spirit of God *moves*, God *speaks*, and light *comes* into existence.

*Everything* is based on the Son’s finished work at Calvary. The Spirit moving and God speaking are both based on that *which* *occurred* almost 2,000 years ago. *When* the Son cried out from the Cross, “It is finished [*lit*., ‘It has been finished’]” ([John 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.30&t=NKJV); *cf*. [Luke 23:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+23.46&t=NKJV)), He meant *exactly* that; and *when* the Word of God reveals *that we have* a salvation of divine origin, *based* entirely on the Son’s finished work, the Word of God means *exactly that*.

*When* man sinned in the garden, he died spiritually; and *when* unregenerate man, “dead in trespasses and sins” ([Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)), is *made* alive today, he is *made* alive spiritually. The movement of the Spirit ([Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV)) and God speaking ([Genesis 1:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.3&t=NKJV)) in order to restore the ruined creation are *simultaneous* events. It is the Spirit *using* the God-breathed Word to effectually *perform* a supernatural work in unredeemed man. It is at this point — *through* the inbreathing of God — that *life* is imparted to *that which* previously had *no* life. God breathes *into* dead man (the Spirit using the God-breathed Word, based on the finished work of the Son), *and* man *is* “quickened [‘*made* alive’]” ([Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.5&t=NKJV)).

*At this point*, light shines “out of darkness” ([2 Corinthians 4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.6&t=NKJV)), a *division* is made *between* the light *and* the darkness ([Genesis 1:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.4&t=NKJV)), *and* the darkness *has no* apprehension *or* comprehension *of that* which is light ([John 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.5&t=NKJV); *cf*. [1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)).

It is *at this point* in man’s salvation *that* the spirit is *separated* from the soul. The “spirit” in unsaved man is dead. It is *a part* of the totally depraved man, with his “body of . . . death,” in which there dwells “no good thing” ([Romans 7:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+7.18&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+7.24&t=NKJV)). With the movement of the Spirit, *using* the God-breathed Word, man’s spirit *is made* alive and, at the *same* time, *separated from* his *soul*.

The “soul” remains *within* the sphere of darkness, which is *why* “the natural [Gk. *psuchikos*, ‘soulical’] man” *cannot* understand “the things of the Spirit of God” ([1 Corinthians 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.14&t=NKJV)). That *which* remains in the sphere of darkness can have *no* apprehension *or* comprehension of *that* which has shined out of darkness. There is a God-established division *between* the two that *cannot* be crossed over (*cf*. [Luke 16:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+16.26&t=NKJV)).

(Note that the preceding *forms* a foundational part of the *reason* why Christ becoming one’s Lord [*cf*. [Luke 6:46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+6.46&t=NKJV)] *cannot* be an integral part of salvation by *grace*.)

**Salvation of the Soul**

The *preceding* process is the manner which God uses to *deliver* the spirit *from* its fallen state, *resulting* from Adam’s sin. And *because* the spirit has been delivered, *there* can *once again* be communion with God. Man *can now* comprehend spiritual things, and *there* *can now* be a progressive, continued work by the Spirit of God within man so *that* *he can* ultimately be delivered to the place *which* God *has decreed* *that* he occupy at the end of six days, *at the end of six thousand years*.

Within the framework of the type in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), *this* is the *very first* thing which is foreshadowed. *This* had to be *set forth* first, *for* man has to *first* be made alive — he has to *first* pass “from death unto life” — *before* *anything* else in the restorative process can occur.

Thus, *this* is foreshadowed at the very beginning of the six days *that* God, in accordance with the established pattern, would use to *bring about* man’s complete restoration — spirit, soul, and body (*cf.* [1 Thessalonians 5:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.23&t=NKJV)).

To briefly illustrate *how* God’s complete restoration of man is patterned *after* God’s complete restoration of the material creation in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), note three things:

1) Where the complete restorative process *began* (on day one, as previously mentioned).

2) That which occurred on *each* succeeding day (days two through six).

3) *Where* the whole of the restorative process was leading (the seventh day, the Sabbath, a day of rest following six days of work).

*Within* a type-antitype framework — pertaining to man’s salvation in the antitype — *that* *which occurred* in the type on day one pertains to the salvation of man’s *spirit*, *and* *that* *which occurred* in the type on days two through six pertains to the salvation of man’s *soul*, *with the* *whole* of that revealed leading to the seventh day.

The salvation of the spirit *is an* instantaneous event *where* one passes “from death unto life,” but *not so* with the salvation of the soul. It *is a* progressive event. It *is an* event that *begins* at the point one is made alive spiritually, and it *will not* be completed and realized until *the end* of *that* foreshadowed by the six days of restorative work — 6,000 years of restorative work.

(The *issues* of the judgment seat of Christ at the end of the present dispensation — which *will occur* at the end of the six days, at the end of the 6,000 years — will *have to do* with issues surrounding the salvation [or loss] of the *soul*/life. It will *be at* the judgment seat — *not before* — that man *will* realize [*or* *fail to realize*] the salvation of his *soul*/life.)

*Since* the salvation of the spirit *cannot occur apart* from an exact duplication in the antitype of *that which* occurred in the type during day one of the restoration in Genesis, it *should be* evident that the salvation of the soul *and* its relationship to that *which occurred* on days two through six must be *looked upon* the same way. The *latter* *must follow* the pattern to the same degree as the *former*. There can be *no* *difference* in this respect.

And *since* this is the case, note what occurred on days two through six in the restoration of the ruined material creation in Genesis. Then, *to see* the overall picture of that *which must* be done to bring about the salvation of redeemed man’s soul, *these* same events can be viewed in relation to God’s present *continuing* restoration of man, *a subsequent ruined creation*.

Events on days two and three (*as* events on the first day) have *to do* with divisions. On the second day God *established* a division *between* the waters ([Genesis 1:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-8&t=NKJV)), and on the third day He *established* a division *between* the dry land (with its vegetation) *and* the waters ([Genesis 1:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.9-13&t=NKJV)).

Then events on days four through six *belong together* as another unit, depicting *things* beyond the divisions previously established. On the fourth day God placed lights in the heavens *to give* light upon the earth ([Genesis 1:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.14-19&t=NKJV)), on the fifth day He created birds *that* *could soar* above the earth *and* marine life that *could move* throughout the depths of the sea ([Genesis 1:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.20-23&t=NKJV)), *and* on the sixth day He created the land animals, *which included* great creatures capable *of roaming* the earth ([Genesis 1:24-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.24-25&t=NKJV)).

And, as previously noted, the *whole* of God’s restorative work *relative to* the material creation in Genesis foreshadows *the whole* of God’s restorative work relative *to man today*. *After* man has “passed from death unto life,” *wherein* the spirit is separated from the soul — wrought *entirely* *through* divine intervention — redeemed man *finds himself* in a position *and* condition *where* a continued divine work *not only* can occur but *must* occur if he is to realize the salvation of his *soul*. And *only through* this continued divine work *can* the *whole* of God’s restorative work, *as it* pertains to man, be realized.

(Man, *as* the material creation, *must be* completely passive in relation to the salvation of the spirit [he is dead, rendering him incapable of acting]; and man, *as* the material creation [“And the earth brought forth . . . .”] *must be* active in relation to the salvation of the soul [he now has spiritual life, allowing him to act in the spiritual realm]. But, *as in* the restoration of the material creation, the *entire* salvation process [spirit and soul, *and* ultimately the body] *is a divine work*. “Salvation is of the Lord” [[Jonah 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2.9&t=NKJV)].)

Events *occurring* *during* the first three days in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) would point to elementary things *or* the basics in one’s spiritual life and growth. Events *occurring* *during* day one would point to a division between the soul *and* the spirit, having *to do* with the impartation of life. Then events occurring *during* days two and three would point to divisions *and* distinctions as one *begins* to progressively grow within the framework of the new life *brought* into existence on the first day. One *would* learn to distinguish *between* the soulical *and* spiritual, spiritual *and* carnal (fleshly), Jew, Gentile, and Christian, the dispensations, etc.

*Only when* one learns the divisions and distinctions depicted by that *which was* brought to pass on days two and three *is he* *in* a position to move *on* *into* the things depicted *by that* which was *brought* to pass on days four through six. On *these* three days, light was restored *to* the sun *and* moon (day four, [Genesis 1:14-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.14-19&t=NKJV)); sea life *and* the birds of the air *were* created (day five, [Genesis 1:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.20-23&t=NKJV)); and then God created *all* the living creatures that roam the earth, *followed by* His creation of *man* (day six, [Genesis 1:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.24-27&t=NKJV)).

That depicted *by* the work of the Triune Godhead *during* these three days points *to things* beyond elementary truths in the antitype. *After* one *has passed* “from death unto life” and *has been* instructed in the elementary truths (days one through three) — *after* he has grown to a degree in his Christian life — he *can then* begin to view with understanding deeper spiritual truths of the Word. He *can then* begin to view with understanding *those things* in the Word depicted *by events* on days four through six of [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV).

An individual in this position *can begin* to sink deep shafts down into the Word and mine its treasures. He *can look* into the Word and understand that depicted by the lights in the heavens. *He can*, in the true sense of the Word, “mount up with wings as eagles . . . run, and not be weary . . . walk, and not faint” ([Isaiah 40:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+40.31&t=NKJV)), *as he* scales the heights; *or he can* scale the depths of the Word, *as the* sea creatures plunge to the depths of the sea; *or he can* roam through the Word, *as the* land creatures roam the earth.

Christian maturity and spiritual victory — *bringing to pass* the salvation of the soul — *go* hand-in-hand. And the *entire* process of God’s restoration work *throughout* the six days is *with a view* to that which lies beyond, on the seventh day. It is *with a view* to the Sabbath rest *awaiting the people of God*. [12]

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[Bible One - Charles Strong's Bible Facts Little Understood by Christians (2)](http://bibleone.net/BF03.htm)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[1] James Barr, The Semantics of Biblical Languages (London: Oxford University Press, 1961), p. 218.

[2] Lewis Sperry Chafer, Systematic Theology, Vol. 3. (Kregel Publications, Inc., 1993), p. 274.

[3] [The Study of Scripture by Arlen Chitwood](http://lampbroadcast.org/Books/TSOS.pdf), pp. 1-3.

[4] Ralph O. Muncaster, Does the Bible Predict the Future? (Harvest House Publishers, 1984), pp. 8, 9.

[5] [The Study of Scripture by Arlen Chitwood](http://lampbroadcast.org/Books/TSOS.pdf), pp. 123-126.

[6] [The Study of Scripture by Arlen Chitwood](http://lampbroadcast.org/Books/TSOS.pdf), pp. 136-138.

[7] Dr. Chuck Missler, Learn the Bible in 24 Hours (Thomas Nelson Publishers), pg. 1.

[8] [Salvation of the Soul by Arlen Chitwood](http://lampbroadcast.org/Books/SOS.pdf), pp. 3, 4.

[9] [Salvation of the Soul by Arlen Chitwood](http://lampbroadcast.org/Books/SOS.pdf), pp. 1-8.

[[10]](http://bibleone.net/BF03.htm" \l "_ftnref10) [Salvation of the Soul by Arlen Chitwood](http://lampbroadcast.org/Books/SOS.pdf), pp. 81-94.

[11] [Let Us Go On by Arlen Chitwood](http://lampbroadcast.org/Books/LUGO.pdf), Back cover & Foreword.

[[12]](http://bibleone.net/BF03.htm" \l "_ftnref12) [Salvation by Grace through Faith by Arlen Chitwood](http://lampbroadcast.org/Books/SGF.pdf), pp. 46-52

(Also see in this site [The Old Man](https://www.koffeekupkandor.com/gods-word-also-too.php#The%20Old%20Man), [Old Man did Not Die with Christ, but was Crucified with Christ!](https://www.koffeekupkandor.com/gods-word-six.php#The), [Holy Spirit – Ministries and Filling!](https://www.koffeekupkandor.com/gods-word.php#Holy%20Spirit%20%E2%80%93%20Ministries%20and%20Filling!), [Christians vs. Angelic Rulers Presently!](https://www.koffeekupkandor.com/gods-word.php#Christians%20vs.%20Angelic%20Rulers%20Presently!), [Christians and the World](https://www.koffeekupkandor.com/gods-word-one.php#Christians%20and%20the%20World) [SOULICAL SPIRITUAL or CARNAL MAN](https://www.koffeekupkandor.com/gods-word-too.php#SOULICAL,%20SPIRITUAL%20or%20CARNAL%20MAN), [Bodies, Natural and Spiritual](https://www.koffeekupkandor.com/gods-word-also.php#Bodies,%20Natural%20and%20Spiritual), [The Spiritual Warfare](https://www.koffeekupkandor.com/gods-word-also.php#The%20Spiritual%20Warfare), and [Satan, Great Enemy of Christian Life!](https://www.koffeekupkandor.com/gods-word-also.php#%20Satan,%20Great%20Enemy%20of%20Christian%20Life!))