

Salvation – Part 5

Particularly for those who haven't been here in a while, we went through holiness and judgment including Heaven and Hell, went through the cross of Christ. And then a few sessions back, came into the Kingdom of God through the doorway of salvation. We spent the first couple of sessions looking at what is salvation. So we began to understand it in its focal sense and its global sense. And then we're moving on, did last time, and continue today into working out your salvation which is the second lesson here. With salvation, remember, in a global sense saved or rescued. In a positional sense we are justified at the moment of salvation, when we're born of the Spirit of God. Positionally sanctified, set aside for the purposes of God from the moment that we are justified, born of the Spirit of God. But then there's a process of sanctification called progressive sanctification, working out your salvation. And that's what a Christian does the rest of his time on planet Earth until physical death. And then we have yet to look forward to glorification, that when the rapture occurs and Jesus comes and we meet Him in the air. If we are dead, we come out of the grave to meet Him; if we're alive at that time, if He comes this afternoon for instance, then we simply rise to meet Him in the air. Crescendo of delight—remember Exodus 33:13, because this, I think, is the spiritual principle that we're to follow as we work out our salvation. It's not something that's to be accomplished by dreaded, dull, diligent duty that's burdensome and oppressive and a yoke. It's something to be done by experiencing the pleasure of God as Moses had entered into in Exodus 33:13 – If I have found favor in Thy sight, let me know Thy ways that I may know Thee, that I may find pleasure in Thy sight. A closed loop, if you look at it that way, but viewed properly, I think, the greater revelation that Moses receives of the knowledge of God, the more Moses brings himself, being called the most humble man on Earth, remember, to align himself with the greater knowledge of God that he finds even more favor in the sight of God. So it's not a closed loop like a circle; it's a spiral of coming ever closer to the face of God. This is the arrow here that was left out of the diagram. So if anybody took one home last week, draw an arrow connecting step 4 back up to step 1 to complete the loop.

Then we looked at the gaps as we wound down last time. That we stand in the gap during our time as Christians on planet Earth, between the way things are in this fallen world and the way things ought to be to be the fullness of the Kingdom of God as we'll experience it in Heaven. And God stands in two gaps: the gap, of course, through Jesus Christ our Savior in the gap between my righteousness and the righteousness of God. The Holy Spirit stands in the gap between what I can do as a born again Christian and what God calls me to do during the remainder of my time on planet Earth. And thereafter we simply do the things that Paul talked about in Romans 13:14 when he says put on the Lord Jesus Christ. In other words we're born of the Spirit of Jesus Christ; He is in us; but the task we have is to put on...to draw out that which is in us and project it into our minds (which renews our mind in the process), and reveals the Spirit of Christ to planet Earth. Such Scriptures as II Peter 1:4 – we are partakers of the divine nature. Well we can't partake of that which we don't have access to; so obviously if it says be partakers of the divine nature, then we have access to the divine nature. Even Ephesians 6:13 when it speaks of the armor of God; remember when we put on the breastplate of righteousness,

it's the righteousness of Christ; the helmet of salvation is the salvation of Christ; and the shield of faith is faith in Christ and we'll explore that more in just a moment. Ephesians 4:24 in the King James Version says put on the new man. In other words we have a new man, but our task in the remainder of time as we work out our salvation is progressively learn how to put Him on. How to project Him into our unrenewed mind and out onto planet Earth through us as earthen vessels. This new man has been created in righteousness and holiness that verse goes on to say. The likeness of God—the new man we have is not a poor facsimile of God, the new man we have has been created in righteousness, and holiness, and truth in the likeness of God according to 4:24. When we do all those verses, what we're really doing is learning to put on the Lord Jesus Christ. He's in us, now we learn to put Him on. Like before we knew that we had the righteousness of Christ; but when we put on the Lord Jesus Christ, we put on more than just His righteousness. The point I'm making is we have Jesus Christ. Do you not know that the Spirit of Christ is within you?

We also have His faith; because we have all of Him—access to all of Him, not just His faith, not just His righteousness. We're going to talk more about faith as we finish salvation we'll head into faith, the fuel in the spirit realm. But for right now to mention Galatians 2:20 in the King James Version – the life which I now live in the flesh, I live by the faith of the Son of God Who loved me and gave Himself for me. I like this translation rather than the others which say by faith in Christ; it's by faith of the Son of God. In other words, Paul is partaking of the faith of Jesus Christ and that's how he lives in the faith. It's not by trying to conjure up faith on his own part; it's by realizing he's got the faith of Jesus Christ and then tapping into it by putting Him on. By faith in Christ, we have Christ; we have the faith of Christ. Romans 12:3 – As God has allotted to each a measure of faith. Now see the measure of faith brings us into Christ. We all have a measure of faith. That measure of faith brings us to salvation; but it doesn't stop there. Galatians 2:16 in the King James Version – knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ. And remember when we talked about the cross, we talked about Jesus had to walk by faith. Enduring the wrath of God, while forsaken by God, walking in complete faith in God so as to remain surrendered to God. And that's the faith that we have in us. II Peter 1:5 in the King James Version – add to your faith virtue and to virtue, knowledge. See the point I'm making here (which we'll get into in great detail when we talk about faith) is when we pray for greater faith, most of the time we don't need greater faith. What we need is greater knowledge of what we have in Christ in us (accessible to us) and then we put Him on. That includes greater knowledge that we have the faith of Christ in us. We simply don't know it. And that's part of what Jesus meant when they said increase our faith; and He said if you have faith, here's what it'll look like. It'll look like Me, you see.

So Jesus does stand in the gap between our righteousness and the righteousness of God; but He also stands in the gap between our faith and the faith of God which is His faith. We need to know (and walk in the fullness) that this transcendent God that we learned about in the Holiness of God, in fact, transcends every circumstance of our lives as Christians including the weakness of our faith. So knowing the transcendence of God,

not just some vague theologic abstraction, but including knowing His transcendent love for me, that He loves me and enjoys me even in my weakness as a Christian while here on Earth is the fuel that drives us with this passion for oneness with Him. So when we get those revelations, surely we'd be at the finish line, wouldn't we, of working out our salvation? Well, not quite. Because at this point in working it out, we are still focused on ourselves. Remember, the Song of Solomon, the maiden, the bride who wanted to stay behind while he went out to complete his work, but then toward the end said now I'll go to the mountain of myrrh with you? See for awhile, she was focused on her own comfort as he went out to complete his work. But what we're learning here is we have to turn our eyes as she did from our own comfort in our Christian lives, into joining Him in His work which may include a mountain of myrrh—that is to say, suffering in the name of Jesus. See at this point when we have to turn our eyes from ourselves onto others, this is the attitude. It's to look at God and see His all seeing eyes and they're not looking only at me, they're looking at the horizon. And then we say, Father what are you doing? Because we want Him to look directly at us and not divide His gaze onto others; and He simply says, I am looking for my lost sheep.

And then we recall the parable of the prodigal son in Luke 15:20 and recall the reaction of the father as he saw his lost one coming over the horizon. And remember, he was looking and he saw and he ran and he embraced and he kissed the lost one and then arranged a feast of celebration in his honor. See that's the passion for oneness that our God has with us. And at first, of course, we're a little miffed that we don't have His gaze all the time only for ourselves. That's the behavior of the older son who had always been there with the father, but had not had a passion for oneness with the father. And thus he was miffed when the attention of the father was divided over the one that he deemed less worthy. Oh, but not us. Now we begin to relish the thought that the Father had been looking at the horizon waiting for us to come over it all along before our salvation. Just waiting for me to appear so He could run and embrace and kiss, you see, and throw a feast in my honor as all Heaven rejoiced. And when we realize that that kind of passion for oneness existed in the heart of God for us, then how can we not turn and freely relinquish that kind of revelation and passion onto others? That's when you begin to see the heart of God, to see as He sees; because He not only loves me in my weakness, He loves all others in their weakness. This whole thing of the Kingdom of God and working out our salvation, you see, can't be restricted to ourselves and our happiness. It's not like we've got ours, now to hell with the rest. It's when that passion in the heart of God that you now see He has for you, you reach out and project that as an earthen vessel onto others. That's when you begin to progress beyond resting in the God that you know and begin to know even more of God in which to rest. Because to hunger for God in a final sense, has to include hungering for the lost, because that's what He does. We must learn that we don't fully desire God until we fully desire the part of God that desires others. We can't be limited to the desire of God that desires only us and then stop there. Then we're like Isaiah and I had to go through this, because I had my period of time after salvation when the focus was all still internal with me and my God. But Isaiah, remember, in Isaiah 6:5-8 received the revelation as he saw God and his reply was woe is me, I am undone. When he viewed his uncleanness of his lips, woe is me, I am undone.

But see there is no condemnation in Christ. So even when I receive the revelation of woe is me, I'm undone by the hardness of my heart toward the lost, I get the next revelation.

Next poster. And that's when I could function like Isaiah and say here am I, send me. Christianity can be thought of in three broad stages. God calls Himself the great I Am. And remember Hebrews 11:6 says – those who come to God have to believe that He is. That's the most fundamental step. So the initial stage, as simple as it may seem, is God says I Am and we agree You are. And Pascal, remember, we went through Pascal's wager early on, but Pascal had another statement. He said there are only two rational behaviors a human being can exhibit. If you don't know God, seek Him. If you do know God, serve Him. Those are the only two rational behaviors that a human being can have. So when God says I Am and we agree You Are, then we're left with one remaining rational thought which is to serve Him. So God then says come; because He's not satisfied that we know He exists, you see. He's only satisfied when He's come into oneness with us and that can't occur except we come ever closer to Him. So He says come and we say yes. And then we go through this stage of blissing out with Him. But now we begin to see that there's a third stage. And that's when this God says now go in My name, in My authority, and in My power and we reply I am willing knowing You will enable. Because we can't walk out and reveal God on planet Earth based on our own power and our own energies.

Next poster. And you say that's fine and He says now go in My name and with My power and with My authority and we say I will go knowing You will enable, to do what? Well in a global sense to bring glory to God, to bring pleasure to God. But thought of in a focal sense, we turn to Jesus, Who is always not just our Savior, but our model. And remember the summarized purposes of Jesus Christ. I came to seek and to save that which was lost; I didn't come to judge the world; I could have stayed in Heaven and judged the world; but I couldn't have stayed in Heaven and saved the world. I came to save that which was lost. And I John 3:8 – to destroy the works of the devil. And John 10:10 – to usher in the more abundant life. You see Jesus came that I might have joy and my joy may be full. That's heading into the abundant life. He didn't come to bring me a minor dose of happiness; He came that I might have joy—fullness of joy, that My joy may be in you, My peace I give to you. See that's partaking of the divine nature and that's what Jesus came for us to do. So my joy, like God's joy, is incomplete as long as there's one lost sheep on planet Earth. Then I say, as Jesus said for us, I would rather go through Hell for you than to spend eternity in Heaven without you. And that's to become our attitude. As we go through Hell figuratively speaking, in order to save the one last sinner on planet Earth. Because in the final analysis as a Christian who is working out my salvation, I need to somewhere along the way realize that I have a purpose and my purpose is to seek and to save that which was lost, to be an earthen vessel, to fulfill the purposes of Jesus Christ. And I'll be unfulfilled until I've committed to my purpose. See the Christian will always have that nagging sense that there's more there for him and more there that he's supposed to be doing until he is committed to his purpose which is to seek and to save that which was lost and thus, bring even more pleasure to God.

And the last part of that is I have no promise of tomorrow, at least here on planet Earth. That's where the sense of holy urgency comes on. See I don't mean frustrated urgency, but I mean that hunger, that drive within that there is someone out here who needs to hear the gospel of Jesus Christ and I'm now engaged in the work of Jesus Christ by being an earthen vessel. That's all, to be His mouthpiece.

Next poster. Now this is what I call the three stage rocket. And I'm going to use this to review salvation by reviewing our transformation from glory to glory into the image of Jesus Christ as we progressively work out our salvation. Now, of course, we began as unbelievers, blind, rebellious, focused on survival, addicted to physical pleasure, fulfilling the appetites of fallen man, content in our own worthiness, knowing little of our Holy God, thinking there probably is no God, but if there is a God, He's surely pleased with me, or alternatively that He wants nothing to do with me, willing to give up nothing for some vague theologic abstraction or philosophic concept. I have no salvation because I recognize no need of salvation because there's nothing in me that needs rescuing. Destined for Hell, while not believing that there is a Hell as though a created being could ever proclaim whether there is or isn't a Hell without coming to God to receive the answer. But wonder of wonders—after being saved, when we view that stage retrospectively, we now know that even there we were loved by God. Imagine that! Remember Ephesians 2 – children of wrath, servants of Satan, hostile to God, anti-God, doing the works of the devil, but God, because of His love, you see, and so on. Even then we were loved by God; but I dare say we were not enjoyed by God. We were grieving the heart of God and we certainly were not trusted by God.

Oh then, stage two: salvation, justification, positional sanctification; where I am now an immature believer, however sincere I may be. And that is where most of us dwell most of the time is at stage two. There is a God; I believe in Him. I experience some spiritual pleasure, yet far more material pleasure. I often feel condemnation, thinking that if He accepts me, He probably does so still grudgingly. I still live in pride that the purpose of this God is to make me happy. I give up little and that which I give up, even little; I count the cost as dear. I have salvation; but I don't always have the fullness of assurance of my salvation. I occasionally have the assurance, but rarely the joy of my salvation. I'm easily satisfied with the part of God that I have in which I'm resting. My obedience is often grudging as I grumble about circumstances. What obedience that I have is often accompanied by that deep seated sense of merit. My greater joy is not necessarily more of God; my greater joy is commonly judging others to make me feel more godly while remaining unchanged to live in the flesh. I'm going to Heaven, but I don't bear fruit. Christianity is not my life; Christianity is added to my life. To die is gain, but to live is not yet Christ. It's here that we mistake the oasis for the Promised Land. But wonder of wonders—when you look at the heart of God, we now know that even here God loves me and now He enjoys me; because He knows in His omniscience and through His work in my heart that He's going to spend eternity with me and I will be in His likeness in Heaven because I'll be transformed by seeing Him as He is. He loves me and enjoys me. But He cannot yet entrust me. Why? Because I'm not faithful over little things. But once I learn that He loves me and enjoys me, even in my weakness, sincere and immature, that's what lights the fuse to propel you onward to the third stage.

(Buddy is asked to go over the last couple points in this stage two.) Well the point I'm making, in summary in this stage two... (Comment from class: Why God can't trust me, I'm not mature enough) Yeah! He loves you and He enjoys you and He's going to spend eternity with you and He's delighted about all that. But He also wants you to capture every thought in obedience to Christ. He wants you to glorify Him and not yourself, He wants you to walk in humility and not pride. There's a process yet to go on. He wants people saved and He can get them saved; but He wants to work through you to get them saved—not some circuitous route, you see. And I'm not trying to speak the fullness of the mind of God; what I'm speaking is the heart of God for you even as you are immature, even when you settle into a Christian rut. That God still loves you and enjoys you because He already is calling the things which are not as though they were. He's already calling you not only His son, but the son who is going to be with Him for all eternity; and that's the passion that's still burning in His heart for you, you see. But he wants it fulfilled even now, not just for His glory, but for your pleasure. Because as long as you're hanging on (you know like I spoke of the hawk on the limb) and we speak of wanting the wings of faith to fly—strong wings of faith to do the works of God and we look down and our talons are still wrapped around the branch of the tree. We want to fly while grasping the branch. That's what most of us do in our Christian walks. God's loving your trying to fly; but he wants you to let go of the talons and the talons are hanging onto the flesh, hanging onto the pleasures of this world, you see. He enjoys you; but He doesn't yet entrust you because you've got to fly; you've got to be going somewhere, you see? Those wings of faith have to be put to use and not just to fulfill the lusts of the flesh. But to do that, to let go of that branch, you've got to put more faith in the pleasure that's going to come through God than the pleasure that's going to come through this world.

Recall on our three stage flights that a three stage rocket is used to escape the gravitational pull of planet Earth. It's the same way in the spirit realm. A three stage rocket is required to escape the gravitational pull of the flesh. And that third stage is the mature believer; not just sincere, but now progressing into maturity propelled by the revelation of the love that God has for you and the purpose that you now have on planet Earth set aside for the purposes of God. And you can't wait to progressively engage in that as opposed to just sitting back in your easy chair relishing what you do have. There is a God. I believe, not just in Him, but fully in Him. I have faith in nothing but Him. I maintain a holy fear of Him, meaning awe and reverence. And I fear nothing but Him; because remember, back in our early stages, we spoke of whatever we fear we're giving glory to. Because if I fear something, I'm saying the power of that something has more control over me to do damage to me than the power of God has to save me from the circumstance or purify me through the suffering. So we fear Him and only Him and nothing but Him. I tremble at His word; I can't wait to get another morsel of the bread from Heaven. And live by every Word that proceeds out of His mouth; because you know if we're going to grow by eating the bread from Heaven, there's a process. You can't just look at it, you can't just put it on the tongue and taste it and spit it out; you put it on the tongue, taste and see that the Lord is good, you chew it preparatory to swallowing it and when you have swallowed it, it does its work to make you grow.

That's the way the Word of God works. So just memorizing it doesn't do anything, you've got to chew it (that's meditation) and swallow it—become it, you see. And that's where we are when we're in the fullness of maturity. We live by it; we don't just memorize it. I rest fully in Him including His promises and His cross including all that that entails. I live in the light of the Holiness of this other than God every moment of my life. I have salvation. Yeah! And I have the assurance of my salvation. Yeah! And I have the joy of my salvation, not just joy, the fullness of joy. That's when my heart overflows with the knowledge of the love that God has for me, see. That's what joy really is, that euphoric condition of the inner man that's overflowing with the knowledge of the love of God.

I hunger for Him; I hunger for more of Him; and I hunger for those who do not have Him to have Him. Because He set me aside, remember, positional sanctification. I'm set aside for the purposes of God. Not just for communion with Him as great as that is, but for fullness of partnership with Him, in service to His Kingdom, operating in His name, in His authority, in His power, to accomplish His purpose, to carry out the plan of God which is ultimately to sum everything up in Jesus Christ. That's when you give up everything else with joy while calling it rubbish as Paul did. Because when you give up everything for Jesus, you need to know you're giving up everything and nothing. Because apart from Jesus, everything is nothing; because everything else is what can keep you from coming into oneness with Jesus Christ, you see. So you give up the stuff that is hindering you and burdening you; but in the flesh we're still thinking is what is going to be the source of our greater pleasure and fulfillment. But view truth, which is how God views reality. God says, my child, it's the only thing keeping you from coming into fullness with me. The flesh profits me nothing. That's why I make no provision for it. I'm always satisfied with Him; but I'm never satisfied with what I know of Him. Why? Because the Kingdom of God is taken by violent men, aggressive men. And by sitting back in our contented stage as sincere, but immature believers, there's no passion there. There's no aggression there and there's no taking of the Kingdom of God. See and God loves it when we reach out to take it because He's put it there for us to do just that. This is when Christianity is not added to my life; Christianity is my life. Not only to die is gain, but now to live is Christ. It's here that God loves me which He always did. It's here that God enjoys me as He did when I got saved. Oh, but this God now entrusts me. He entrusts me because I've grown into the image of His Son. I'm releasing the Spirit of Christ instead of releasing my carnal nature onto planet Earth. So I'm functioning not just in dormant capacity unused, but in the reality of my experience, you see.

So why can He entrust me? Well some aspects of that are the following. I don't get my identity from my gender, from my position, from my fame, from my wealth, from my health, from my power, from my sex appeal, from my performance, from my intellect. I don't get my identity from being a teacher, a deacon, an elder, a pastor, an evangelist, or a prophet. I get my identity from one thing and that's as a passionate lover of Jesus Christ, a passionate worshipper of Jesus Christ, a passionate disciple of Jesus Christ. As a born again, child of God, set aside for His purposes and I'm now fully engaged in those purposes. That's to complete working out your salvation. That's to come into oneness

with God; not to punish you by making you give everything up; but to fulfill the love that God has for you to become one with you. See my purpose is to be an earthen vessel, functioning in His power, in His authority, in His name, to raise up an army of passionate lovers of His Son as His inheritance promised by the Father to the glory of God and the benefit of humanity. That's when we begin to see the finish line of salvation. I'm called to believe in Jesus, which I do; but not just to believe in Jesus, to believe like Jesus. By conjuring up faith? No. By releasing the faith of Jesus Christ because my faith is the Spirit of Christ is in me and I'm now partaking of the divine nature and release that onto planet Earth. Not just to believe in Jesus, but to believe like Jesus; and thus, to become like Jesus. That's when you enter the crescendo of delight with Jesus Christ. Well see, in knowing the love that He has for me; I love because He first loved me. And when I love Him I become like Him because love is a passion for oneness. So how can I say I have a passion to become one with something when I'm not heading that direction? Remember, if we say we're heading to Iowa City and we look in the rearview mirror, and Cedar Rapids isn't passing into the distance, we are not heading to Iowa City whatever we may think we're doing. So if we're going to become one with Jesus, you've got to let go of everything that's not like Jesus. That's the simplicity of it all. So part of loving Jesus is loving like Jesus including loving what He loves. That means other people—saved and unsaved. And not just to love the lost, but be an earthen vessel to release the love of God on them through Jesus Christ to win the lost for their sake and His glory regardless of what it costs me. That's here that Paul wrote in II Corinthians 2:15 – that we become the fragrance of Christ to God. So we can offer up to our God the stench of the flesh or the aroma of Christ. Those are the two broad choices. It's here that we have love, not just as a theory and a philosophy but as a functional reality. Colossians 3:14 – Love is the perfect bond of unity. Oneness—that's what love is, passion for it to come into unity, oneness. But here's a mistake that I think many of us make including our churches. We do not come into unity by having unity as a goal. We come into unity by coming into oneness with Christ and then noticing that unity has occurred. So my wife and I are called to become one; but we can't look at each other and become one. We both look at Christ and as we come into oneness with Him individually, we look and we have become one collectively, you see. And that's how it's supposed to work. It's there that we pursue the lost for Christ which is the perfect bond of purpose to the glory and the pleasure of God. It's here that we fulfill the Lord's Prayer and I'm not speaking of the millennial kingdom; I'm speaking of the functional reality of the Kingdom of God that's here for the body of Christ on planet Earth when He said Thy Kingdom come, Thy will be done on Earth as it is in Heaven. I don't think I'm speaking anything other than the will of God that He wants to come to planet Earth as it is in Heaven. When the Kingdom of God is established in our hearts and on planet Earth, well, that's when our salvation is truly complete, except for the future component of the glorification of our bodies which will occur later at the Rapture. Because we want to have the world fully explore and avail themselves of this window of opportunity called grace. That's when we begin to understand salvation, not just in a focal sense. While on Earth, it's not only to be rescued from Hell and assured of Heaven as great as that is. Salvation, listen to the sequence now, salvation is also to be rescued from every part of ourselves that is not godly. Well, what's that? That's the unrenewed mind. That's why we're told to be transformed by renewing it because it's the only part of ourselves that's not godly. And then to rescue all

others from Hell; thus, their salvation. And then to be participatory in rescuing every part of themselves that is not godly which is the renewal of their minds. So that's the sequence. I have my salvation; now be transformed into His very likeness from glory to glory by the renewing of my mind and then overlap with the process of salvation of others and then be participatory in helping them to transform their minds and come into the likeness of God. And that's when Number 14:21 is fulfilled – to have His glory cover the Earth. And that's to be our goal while we're here. So that's when we have salvation; and that's when we worked out our salvation; that's when to live is Christ and to die is gain. Why is to die gain? Because to be absent from the body is to be present with the Lord. And we have the future component of the glorification of our bodies yet to look forward to. When even that which is corruptible puts on the incorruptible and comes into Heaven to join our spirits. So praise be to God. You see salvation is not a trivial thing; salvation is not just an historical event; salvation is something that we work out by living in the light of all these truths. Now as we go forward through the Kingdom of God there are many subjects we are going to approach it by looking at different vantage points and all of them are simply different facets of working out our salvation. That's why I've dwelled on this a bit because we'll keep expanding on every concept that I've talked about here today because it's all working out our salvation until we reach the finish line called death on planet Earth.

The last poster, I'm just going to use by way of summary. It's looking at man in regard to these categories. Status, the material part of himself and the immaterial part of himself, in the unsaved condition. Well down here at the key, remember, the dark circle means dead or dying; the white circle means perfected; and the half and half circle (half white/half dark) means mixed or a hybrid. So when we are unsaved, our material body, of course, is corruptible; it's destined to die. The immaterial part of our self, whether you call it soul or spirit is both dark. That's why in the unsaved condition, it doesn't seem to make a whole lot of difference whether you use the word soul or spirit; because they're both dead. They're dark, they're dead, they're dying, they're separated from God. So, dark circles; so if they're both dark circles, there is not a big point in distinguishing them, though someone may teach me that I'm making a mistake by saying that. But then we get saved on planet Earth. That's us...this is us this line right here. Our bodies are still corruptible; it's still going into the grave unless the Rapture occurs while we're sitting here. But now it becomes key to differentiate two aspects of our immaterial self. And that's for the following reason. Because our spirit is perfected; it is never going to get any better than it is right now. But we're to be transformed by the renewing of our minds. We have some of the thoughts of Christ in our minds; but a lot more of the thoughts of the flesh in our minds. That's why we're told to renew them, because they're not perfected. So at this point Scripture tells us that you be sanctified soul/spirit—that the Word of God splits soul and spirit. Well it splits it because you need to know what part of yourself has been perfected and what part of you is still contaminated.

Then we get down to the point of physical death for the Christian. The body is still corrupted; it's still going to rot in the grave. But now it makes less importance whether you use the term soul and spirit; you could easily say soul or spirit because they're both perfected. This has been perfected in our spirit from the time we got saved; but now our

minds, and emotions, and will have been perfected. Why? Because remember I John – we shall become like Him because we shall see Him as He is. When you die and go to face Jesus Christ, you see Him as He is, you become like Him. Your mind has been renewed. So now it makes little distinction whether you call it soul or spirit because they're both perfected when you're in Heaven. Do you follow me?

Well, then the thing we have to look forward to is our Rapture. And now the body comes out perfected, the corruptible has put on incorruption. So the body is now perfected, the soul is still perfected because we still see Him as He is and the spirit has been perfected from the time that we were saved. So it's in that in between stage while we're Christians on planet Earth that whatever your chosen terminology there has to be some distinction made in your immaterial self calling it soul and spirit or soul and mind or spirit and mind or something; but you've got to have some language frame of reference by which you communicate that part of you is perfected and part of you is not. The reason I use soul and spirit to apply to this stage is the following. It allows me to accept certain Scriptures and understand them. I John 3:9 – the man who is born of God cannot sin. So when I sin, it's not my spirit doing that. It's my unrenewed mind still doing that, you see. I John 4:17 – as He is, so are we in this world. Well if I include my unrenewed mind, I'm not as He is because I've got a little bit of the mind of Christ and a lot of things in my mind that are not the mind of Christ. Ephesians 4:24 we're told to put on the new man which in the likeness of God has been created (past tense); in what? Righteousness, holiness, and truth. So this is me; this is my identity, this is who I am. That's why Paul, as you walk through the end of Romans 7, could say the following. He could say that woe is me, the things I want to do, I don't do. You know? Things I want to do I don't do. That's a broader definition of I; but when he gets to the root of I where I cannot go any deeper, he says yet not I; because his deepest identity is his spirit identity; because it's pure and perfected and indwelt by the Holy Spirit, never to sin because it's born of God, born of the seed of God, born of the Spirit of God, born of the Word of God, created in righteousness and holiness and truth in the likeness of God. That's who the deepest level of I is. Yet not I, but this body of sin within me which you can call the old sin nature still active or you can call the unrenewed mind, whatever your terminology. But it is key to differentiate that your immaterial self in the saved Christian on planet Earth has two parts; one that is perfectly pure and one that is yet to be purified. So our whole process in working out our salvation is to move this hybrid down to this point. That's the progressive pathway that we're on, you see. It's that simple. Do not be led astray from the simplicity and purity of devotion to Christ.

My time is more than up; but I wanted to finish this lesson today, so I hope you all bear with me on that, because next time we'll start walking into faith, the fuel of the spirit realm, in order to understand it in all its dimensions. So, thank you for listening.