

Sunday December 2nd 2018
The Word of God
A Survey of the Bible – Lesson 14A
‘The End of Your Faith’

1). Gen 1:3 *Then God said, “Let there be light”; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness. 5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.....8 ..So the evening and the morning were the second day.....13 So the evening and the morning were the third day.....19 So the evening and the morning were the fourth day.....23 So the evening and the morning were the fifth day.....26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion.....31 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. 2:1 Thus the heavens and the earth, and all the host of them, were finished. 2 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

We have seen over our previous weeks of study that the Triune God had restored the creation ruined by Satan’s rebellion for the Man and the Woman who were to rule over it.

a). And as we studied we saw that God’s redemptive process began through a Divine intervention causing the light to shine out of darkness which marked the first day of the restoration; the Triune God then worked for another 5 days beyond this to bring about the complete restoration of that which was ruined in anticipation of the 7th Day in which He would rest from His work from the previous 6 days.

b). And the pinnacle of God’s redemptive work, which is also its purpose, was the creation of the Man and the Woman who were to rule together in the 7th Day, God’s work to bring this about having been completed.

c). Now, we are spending time going through this process again because of the unchangeable spiritual truth that is set out in these opening verses of

scripture. And that which we are to have firmly fixed in our understanding is that redemption is a process – it has a point of beginning, ‘Let there be light’ and a point of conclusion, ‘and God saw everything that He had made, and indeed it was very good’ with a purpose in view, ‘Then God blessed the 7th Day and sanctified it’.

d). And that which God sets out in the beginning remains unchangeable.

e). Now, as we keep the understanding of this process in mind and remember that what God set out in the beginning remains unchangeable, we need to look at another enormously significant detail from Day 6 with a view to rulership in Day 7 - *26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion*

This can be so easy to miss, but let’s note it well. The Man and the Woman were created to rule, but in order to rule they were created in the image and likeness of God – they could not rule apart from being in His image and likeness. And as this is a truth that remains unchangeable, we will realize that in order for members of the human race to rule together with Christ in His Kingdom in the age to come they must also be in the image and likeness of God, just as Adam and the Woman were at their creation.

f). So, let’s look at this - The Hebrew word that is translated ‘God’ in these verses is ‘Elohim’, which is a plural pronoun, showing more than one. And we know by comparing scripture with scripture that ‘Elohim’ consists of God the Father, God the Son and God the Holy Spirit – hence the reason we have referred to Him as the Triune God, the three in one.

g). So, God has revealed Himself to us as 3 separate, but inseparable parts. And 3 of course is the number God uses for Divine perfection.

h). Now, when God the Son came to the earth at His first advent, the scripture describes Him this way – Col 2:9 *For in Him dwells all the fullness of the Godhead bodily;*

‘The fullness of the Godhead bodily’ shows us that Jesus the Christ, who walked on the earth is the bodily manifestation of God the Father, God the Son and God the Holy Spirit – ‘Elohim’ the three in one – 3 parts.

i). Then the scripture also records – Php 2:7 *but made Himself of no reputation, taking the form of a bondservant, and coming in the **likeness of men.** 8 And being found **in appearance as a man,***

Not only then was He the fullness of the Godhead bodily, but also in the likeness and appearance of men, but apart from sin.

j). And if we move forward to the time of the Lord's death, we can ascertain what Him being in the likeness of men reveals to us – Joh 19:30 *So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.*

We see that the Lord's spirit returned to the Father.

Joh 19:41 *Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.*

Here we see that the Lord's body was placed in the tomb – His spirit went to be with His Father and His body laid in the tomb.

Acts 2:31 *he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.*

Peter, on the day of Pentecost, draws from Psalm 16 to show that David wrote prophetically about the Lord's resurrection, but what we particularly want to note in this is that the Lord's soul went to Hades, the place of the dead – the Hebrew 'Sheol', where it was not left because of resurrection – His spirit went to be with His Father, His body was laid in the tomb and His soul went to Hades – 3 parts in 3 separate locations until His resurrection.

k). Now, let's take all this back to Genesis 1:26 *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion*

We can only conclude from this verse that the Man and the Woman were made in 3 parts, just as 'Elohim' is 3 parts and just as the incarnate Christ is the fullness of the Godhead bodily – 3 parts. Then if we add to this the incarnate Christ coming in the likeness of men and in His incarnation, He possessed a spirit, a soul and a body, we can only conclude that the Man and the Woman in 3 parts had a spirit, a soul and a body. And such would be the case for all human beings procreated from Adam onwards – and this is exactly what the scripture teaches – 1 Th 5: 23 *Now may the God of peace Himself sanctify you completely; and may your whole spirit, [whole] soul, and [whole]body be preserved blameless at the coming of our Lord Jesus Christ.*

And this in – Heb 4:12 *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit,*

In this verse we can hear the resounding echo of the Word of God dividing the light and the darkness in Genesis Chapter 1. And remember, soul and spirit are 2 entirely different words in the Greek language and are never used interchangeably.

1). Again, this is an important truth to be established in our understanding if we are to comprehend the fullness of God’s redemptive process with respect to fallen Man.

2). Now, we had established some time ago that the process by which God restored the ruined material creation is the same process He would use to restore any other ruined creation beyond that point.

a). And, as we know, because of Satan’s deception, God’s creation, the Man and the Woman, also became ruined. So, to continue in our understanding of the fullness of God’s redemptive process it is imperative that we understand the nature of the ruin of the Man and the Woman –

Gen 3: 1 Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” 2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 3 but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ” 4 Then the serpent said to the woman, “You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” 6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. 7 Then 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. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

There are 2 things we will want to note here at the outset – firstly, God had told Adam that in the day that he ate from the tree of the knowledge of good and evil he would die, both Adam and the Woman. And secondly, having eaten

from the tree of the knowledge of good and evil Adam and the Woman found themselves to be naked.

b). I am sure we will remember that there are 2 different Hebrew words translated 'naked' in this sequence of scripture – one at the end of Genesis Chapter 2 – Gen 2:24 *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.* 25 *And they were both naked, the man and his wife, and were not ashamed.*

And the one we just read a moment ago in Genesis 3:7. And unfortunately, the English translation does not make a distinction between these 2 words leading to confusion. From an English standpoint 'naked' means just that, but the first of the 2 Hebrew words translated 'naked' does not mean that at all. Rather, we could understand it this way – wearing a garment, but not being fully dressed.

c). Within the context of dress in the eastern world at the time Moses wrote Genesis, individuals would wear an inner or undergarment over which they would then wear another garment as they would go about their daily business and that daily business would only be conducted with the outer garment in place.

d). So, keeping this in mind let's remember that Adam and the Woman were created in the image and likeness of God, which as we have already seen, demonstrates that Adam and the Woman were tripartite beings, spirit, soul and body thereby in the likeness of God, but what about the image of God?

Ps 104:1 Bless the Lord, O my soul! O Lord my God, You are very great: You are clothed with honor and majesty, 2 Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain.

Psalm 104 is one of the many places in the scriptures where we see God described as covered with light, the light of His glory. Here in Psalm 104 though we see this covering of the light of His glory likened to a garment, and we see this garment connected to Him being clothed with 'honor and majesty', words that have to do with Regality, with rulership. So, we see the Lord with a covering of light like a garment and clothed with honor and majesty.

e). Adam and the Woman were created to rule and created in the image and likeness of the One who rules over all.

f). They were created to rule but were not ruling at the time of their creation – they had a covering of light, pristine glory in preparation for

rulership, but were not yet clothed with honor and majesty, the clothes associated with Regality and rulership.

g). As they ate from the tree of the knowledge of good and evil, so they were separated from God's purpose for them through sin, and not being in a position where rulership would be possible because of this, the pristine covering of glory, the garment of light, the precursor to being clothed with honor and majesty was gone and they were totally naked.

h). And as we saw in Genesis 3:7 they realized what they had lost and attempted to cover themselves with fig leaves and seeing that the fig leaves didn't come close to glory they had lost they hid themselves from the Lord.

3). Gen 2:16 *And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but 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."*

Death would be the consequence for eating from the tree of the knowledge of good and evil. Such God made very clear.

a). However, following the eating of the fruit from that tree the natural life of Adam and the Woman continued – Lev 17:11a *For the life [soul] of the flesh is in the blood,*

It is the blood that is the animating force for the life/soul we have in our bodies and clearly beyond having eaten the fruit from the tree the blood continued to animate their soul/life – they did not immediately physically die. So, if their soul/life did not die and consequently their bodies did not die there remains only one part that did die that day – their spirit.

b). And in this we have yet another foundational truth set in relation to death. Death is primarily seen in the scriptures not to describe the cessation of physical life but to describe separation from God and therefore separation from His purpose for us – Rom 8: 3 *For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.*

c). According to the scripture – Joh 4:24 *God is Spirit, and those who worship Him must worship in spirit and truth."*

'God is spirit' and it is only the spiritual part of Man that can have fellowship with God, not Man's soul or his body.

d). Eating the fruit from the tree introduced sin and sin separated the Man and the Woman from God and His purpose for them – consequently the Man and the Woman experienced spiritual death – their human spirit separated from God who is spirit.

e). And spiritual death is a state into which we were all born. The scripture tells us that we – Eph 2:1b..... *were dead in trespasses and sins,*

Although ‘dead in trespasses and sins’ we had physical life. The blood which animates our soul/life was flowing in our veins, but our spirit had no life. Our spirit, because of sin, was separated from God and His purpose. Then, according to the first part of Ephesians 2:1 – ‘And you He made alive’ – as we already had physical life this can only be a reference to spiritual life. As we believed on the Lord Jesus Christ so spiritual life was breathed into us – Joh 3:6 *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

4). All of this will bring us very nicely to a place we have been many times in recent weeks - Gen 3:21 *Also for Adam and his wife the Lord God made tunics of skin, and clothed them.*

It brings us to a Divine intervention on Man’s behalf involving death and shed blood. The death and shed blood of the innocent animals paying the price for the spiritual death of Adam and his wife because of sin.

a). For Adam and his wife, the death and shed blood provided redemption for their spirit – spiritually they passed from death to life. – the light shone out of the darkness.

b). Although they then had spiritual life and their spiritual communion with the God who is Spirit resumed, they still possessed a corrupted soul, a sin nature, and a body that would inevitably experience physical death – the light was now divided from the darkness but the darkness still remained - and in this condition, they were no longer in a position to fulfill God’s purpose for them – Gen 3:24 *So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.*

And if they were ever to be in a position to fulfill God’s purpose for them, they would again have to be in the image and likeness of God which would

necessitate their total redemption. Not just their spirit, but also their soul and their body.

c). In this Adam and the Woman provide the foundational picture, this is how God has established matters in the beginning and this is how it must ever be.

5). Eph 2:1 *And you He made alive, who were dead in trespasses and sins.....8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.*

These verses from Ephesians Chapter 2 provide us with what may be the clearest statement concerning the free gift of eternal life.

a). We were once dead, a spiritual death, but through Divine intervention God has made us alive, spiritual life, by His grace, as we believed, as we had faith, with respect to the Lord's death and shed blood.

b). And there is something particular we will want to note in these verses, 'you have been saved' – and the way this phrase is presented in the Greek language makes it the most emphatic statement that could possibly be made concerning the free gift.

c). It is a salvation accomplished in past time that exists in a completed, irrevocable, never to be added to or taken away from condition, for all time. It could not be any more complete or any more unchangeable. And we know that this salvation is the result of Christ's finished work on the cross of Calvary Joh 19: 30 *So when Jesus had received the sour wine, He said, "It is finished!"*

This is the salvation we presently possess, the redemption of our spirit, the breathing in of spiritual life.

d). But we are also aware that we still have a sin nature, an unredeemed soul and an unredeemed physical body headed for corruption.

e). And if we take this back to our foundational picture in Genesis Chapter 1, we have experienced the light shining out of the darkness and the darkness still remains, and we are not as yet in the image and likeness of God as Adam and the Woman at their creation. Further work still remains to be done, pictured in days 2-6, if we are to be able to fulfill the purpose for which Man was created.

f). And because of this scripture does not just talk about salvation in the completed past tense as in the verses we looked at in Ephesians Chapter 2, but it also talks of salvation as a continuous present work – 1 Cor 1:18 *For the*

*message of the cross is foolishness to those who are [presently in the process of] perishing, but to **US** who are [presently in the process of] being saved it is the power of God.*

And salvation is also spoken of in an entirely future sense – Heb 1:14 *Are they not all ministering spirits sent forth to minister for those who will [are about to] inherit salvation?*

g). And so, from a scriptural standpoint salvation is presented as a past completed act as we see in Ephesians 2:8-9, it is also seen as a present continuous work as we see in 1 Corinthians 1:18 and then it is seen as a future inherited possession in Hebrews 1:14. And as we look at salvation in the scriptures it is imperative that we distinguish which aspect of salvation is being dealt with.

h). And these 3 aspects of salvation can be easily set alongside the foundational picture of God's redemptive process as set out in Genesis Chapter 1.

Power Point

i). And finally, for today we will look at the distinction that we see between the past, completed salvation seen in Ephesians Chapter 2 and the future, yet to be received salvation seen in Hebrews Chapter 1. And simply, the past salvation we presently possess is ours as a free gift, but the future salvation that can be ours is to be received as an inheritance.

j). And from a scriptural perspective inheritance is always a family matter and can only be given to a family member. This is what we see set out in – Num 27: 8 *And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter. 9 If he has no daughter, then you shall give his inheritance to his brothers. 10 If he has no brothers, then you shall give his inheritance to his father's brothers. 11 And if his father has no brothers, then you shall give his inheritance to the relative closest to him in his family, and he shall possess it.' "* And it shall be to the children of Israel a statute of judgment, just as the Lord commanded Moses.

Before we received the free gift of eternal life we were alienated from the Lord and therefore would have no access to an inheritance not being part of the

family of God, but once we became part of the one new man in Christ, we became members of the family and then inheritance came into view –
Rom 8: 16 *The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.*

Gal 3:29 *And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

So then, we have been saved, we are in the process of being saved and we will be saved, received as an inheritance in the future. And the present work of salvation which will culminate in the future inherited salvation has to do with one part of our tripartite being that is not already saved – 1 Pet 1:3 *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, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.....9 receiving the end of your faith—the salvation of your souls.*

Jam 1: 21 *Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.*

Heb 10:39 *But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.*

And the salvation of our soul will automatically result in the redemption of our body – a body that will be covered in the light of the glory of God, fully prepared to receive the garments of honor and majesty, so as to rule as a joint heir with Christ in the age to come – Rom 8:23 *Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.*

We will have to continue with this next time though – if the Lord is willing.

