

Sunday December 9<sup>th</sup> 2018  
The Word of God  
A Survey of the Bible – Lesson 14B  
‘The End of Your Faith’

1). We had seen in our last study that scripture presents salvation in 3 aspects, each within 3 different, but interrelated timeframes – Eph 2:8 *For by grace **you have been saved** through faith, and that not of yourselves; it is the gift of God,*

1 Cor 1:18 *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.*

Heb 1:14 *Are they not all ministering spirits sent forth to minister **for those who will inherit salvation?***

There is a past completed salvation that is the present possession of all those who are eternally saved as we see in Ephesians 2:8 – a salvation that was brought about in time past and has existed in its finished, unchangeable state from that time forward, a salvation that is irrevocably complete as it is the result of the finished work of Christ on the cross.

a). Beyond this completed salvation there is then a continuing work of salvation that extends throughout our entire Christian life as we see from 1 Corinthians 1:18. And it is this present continuous work that is referred to in Php 2:12 *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling;***

b). And at the conclusion of this continuing work there is a salvation which is an inherited possession yet future – something that pertains exclusively to family members as we see in Hebrews 1:14.

c). And we had seen how these 3 aspects of salvation are foreshadowed within the foundational picture of God’s redemptive process set out in Genesis Chapter 1.

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d). There had to be a beginning point of Divine intervention to make all that was to come after that possible. In Genesis it is the light shining out of the darkness on Day 1 which for us is seen in our eternal salvation when the One who is the Light of the World gave us spiritual life.

e). There was also a terminal point to which God worked in Genesis Chapter 1 which was the creation of the Man and the Woman in His own image and likeness for the purpose of rulership in the 7<sup>th</sup> Day. This pictures for us the salvation of our soul to be realized yet future at the Lord's Judgment Seat. And in that Day, we will then have a redeemed spirit, a redeemed soul, resulting in a redeemed body – The Second Man, the Lord Jesus Christ and His Bride in the image and likeness of God, the Second Man with a helper comparable to Him, for the purpose of rulership in the 7<sup>th</sup> Day –

*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.*

d). And in between these two points there is an ongoing work seen in Genesis Chapter 1 through the events of Days 2-5, which for ourselves is seen in our faithful obedience as we sow to the spirit with a view to a harvest to come – Gal 6: 7 *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. 8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. 9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*

e). Producing the good works for which we have been saved – Tit 2:14 *who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

2). This same process of a beginning point, a continuing work and a point of conclusion is seen again in Genesis Chapter 2 where we find the foundational picture of Christ and His Bride – Gen 2: 21 *And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the*

*flesh in its place. 22 Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man.*

The process starts with Adam being put into a deep sleep, this is the beginning point. Beyond this, God then opened Adam's side, removed a rib, and then made [literally built] that rib into the Woman – and in the building of the Woman is the continuing work beyond the point of Divine intervention. And the process is brought to conclusion when the Woman is brought to the Man and presented back to him as wife and they are one flesh together, the Woman completing the Man – both covered in glory in anticipation of rulership.

a). If we then bring that pictured in Genesis Chapter 2 over into our own experience, knowing that Adam is a type of Christ – Rom 5: 14..... *Adam, who is a type of Him who was to come.*

We can readily equate Adam being put into a deep sleep with Christ's death on the cross – and here is the beginning point for us, God's provision for sin through the death and shed blood of the Passover Lamb, bringing eternal salvation for those who believe on the Lord Jesus Christ. And as we know, eternal salvation is seen in the light shining out of darkness on Day 1 of God's redemptive process thereby providing the link back to the foundation set out in Genesis Chapter 1.

b). What then follows in the account of Adam and the Woman is God taking the rib from Adam's side and from that rib building the Woman. And this is exactly what we see following the Lord's death on the cross, the means by which eternal salvation has been wrought – 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.....33 But when they came to Jesus and saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.*

It is very important for us to see that the Lord's side is opened after He has completed His work on the cross – 'it is finished' - that it comes after He had given up His spirit – put into a deep sleep. The blood that came from His pierced side following the completion of His work is the same blood of Christ shed in conjunction with His death, but His blood is now seen in relation to a work among those who have already believed on Him, who have already applied the blood – a work which corresponds to the building of the Woman in Genesis Chapter 2.

c). The water speaks of cleansing after the application of the blood. Eph 5:25 *Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

It is then through these 2 elements, the blood and the water, that the Lord will work to produce the Bride for Christ.

d). And when that work is brought to its conclusion the Bride, without spot or blemish, will be presented back to the Son and they will be as 'one flesh' – the Man completed by the Woman, the helper comparable to Him – Heb 2:10 *For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect [to be brought to completion] through sufferings. 11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren,*

Power Point – Slide 4

e). Then as we consider this let's remember that the Woman was taken from Adam's body, she was not all His body but only a part of his body. She was solely Adam's body but not wholly Adam's body.

f). And in the same way, because of that set-in foundation, the Bride of Christ will be taken from the body of Christ. All Christians form the body of Christ, but not all Christians will be built into the Bride.

g). Now, perhaps it's also worth saying at this point that God's Divine work among the eternally saved to build the Bride is neither random nor arbitrary, rather it is in response to those who submit themselves to the process, understanding that which is at stake. We find this anticipated through the Children of Israel following the Exodus – Ex 19: 5 *Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6 And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel."*

And spoken clearly by the Christ – Mt 22:14 *"For many are called, but few are chosen. [called out of the called]"*

A process we are admonished about in – Heb 12: 5 *And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening [child training] of the Lord, Nor be discouraged when you are rebuked by Him; 6 For whom the Lord loves He chastens [child trains], And scourges every son whom He receives.” 7 If you endure chastening [child training], God deals with you as with sons; for what son is there whom a father does not chasten [child train]? 8 But if you are without chastening [child training], of which all have become partakers, then you are illegitimate and not sons.*

3). And the personal choice that we each face with respect to faithful obedience in submitting to the child training of the Lord, something only possible for those who are already eternally saved, is typified in the search for the bride for Isaac in Genesis Chapter 24 – Gen 24: 51 *Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the Lord has spoken.” 52 And it came to pass, when Abraham's servant heard their words, that he worshiped the Lord, bowing himself to the earth. 53 Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother. 54 And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, “Send me away to my master.” 55 But her brother and her mother said, “Let the young woman stay with us a few days, at least ten; after that she may go.” 56 And he said to them, “Do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master.” 57 So they said, “We will call the young woman and ask her personally.” 58 Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”*

And this same choice is seen through the type of the faithful Christian given in the Book of Ruth – Ru 1:16 *But Ruth said: “Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go;*

In the Book of Ruth, as in the foundation, we find a beginning point – Ru 1:1 *Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons. 2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were*

*Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there. 3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons. 4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years. 5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.*

There are 2 Gentile women who became members of a Jewish family with death in view – this is the beginning point which typifies us becoming part of the family of God through our eternal salvation, also with a death in view.

a). And then beyond that beginning point we see 2 family members who made decisions that determined their respective outcomes – Ru 1:14 *Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. 15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."*

Both Orpah and Ruth are members of the family, picturing for us all Christians who are part of the body of Christ, but it is Ruth alone who makes the choice to accompany her mother-in-law on the journey to Bethlehem. And in this Ruth typifies the faithful Christian submitted to the child training of the Lord who will become part of the bride to be taken from the body. And Orpah, who had opportunity to make the same choice as Ruth, is not seen again and has no part in the events surrounding the redemption of the inheritance by Boaz.

b). And in Ruth's choice to leave behind her people and her gods to follow Naomi, who pictures the scriptures given to the Jewish nation, we have the type for the Christian who chooses to be faithfully obedient to the Word of God, who chooses to walk according to the Spirit and not according to the flesh.

c). And the concluding point in the Book of Ruth is Ruth meeting Boaz on his threshing floor with a view to receiving a redeemed inheritance and marriage to the kinsman redeemer – Ru 4:9 *And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."*

And in the type of Ruth we see the Bride of Christ, those who have chosen faithful obedience, who have gone through the child training, appearing before the Lord at His Judgment Seat to receive the salvation of their souls, with a redeemed inheritance and a marriage relationship in view, in complete agreement with how God established these matters at the very beginning.

d). And between becoming a member of a Jewish family and her marriage to Boaz through the redeemed inheritance we see Ruth making a journey, working in Boaz's field, washing herself, anointing herself and putting on her best garment, all under the direction of Naomi – Ru 3:5 *And she said to her, "All that you say to me I will do."* 6 *So she went down to the threshing floor and did according to all that her mother-in-law instructed her.*

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And those for whom Ruth provides the type will have chosen to leave the land of their birth to go to the land of their calling – Heb 3:1a *Therefore, holy brethren, partakers of the heavenly calling.....*

They are the ones who will be working in the Lord's field – Eph 2:10 *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

And at the same time they will be washed with water by the Word, they will be continually filled with the Holy Spirit, producing acts of righteousness which will make the wedding garment to be worn by the Bride in anticipation of her marriage – Rev 19:6 *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."*

So again, through the Book of Ruth, we are presented with a process that has a beginning point, a continuing work and a point of conclusion, an end goal. A process in complete harmony with that set out in Days 1-6 in Genesis Chapter 1.

4). There is another depiction of this same process that we will look at and this one involves the Children of Israel who came out of Egypt –  
1 Cor 10:11 *Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.*

a). We have for them what is now a familiar beginning point –  
Ex 12:12 *“For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. 13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.*

The death and shed blood of the Passover lambs brought about the nation’s deliverance from Egypt and the tyranny of the Assyrian Pharaoh. And the nation’s deliverance had a specific end goal in view – Ex 6:8 *And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the Lord.’ ”*

And between the Passover and arriving at the borders of the land they were to receive as an inheritance we see a journey in conjunction with resurrection, and an expectation to faithful obedience through child training - Ex 19: 5 *Now therefore, if you will indeed obey My voice and keep My covenant.....*

And a high priestly ministry established in conjunction with God’s expectation  
Le 4:1 *Now the Lord spoke to Moses, saying, 2 “Speak to the children of Israel, saying: ‘If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them, 3 if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin which he has sinned a young bull without blemish as a sin offering. 4 He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull’s head, and kill the bull before the Lord. 5 Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting. 6 The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the Lord, in front of the veil of the sanctuary. 7 And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord, which is in the tabernacle of meeting; and he shall pour the*

*remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.*

*Le 17:11 For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

There is then an ongoing Divine work wrought through death and shed blood with respect to the sins of those who had already killed and applied the blood of the Passover lambs, a work seen in conjunction with God's expectation to faithful obedience and the inheritance set before them, a Divine work through a priestly ministry.

b). So, again through the account of the Children of Israel who came out of Egypt we are presented with a process that has a beginning point, a continuing work and a point of conclusion, an end goal. A process in complete harmony with that set out in Days 1-6 in Genesis Chapter 1.

Power Point – Slide 6

c). And what we see in this process translates into our own experience, which began when we believed on the Lord Jesus Christ and received the free gift of eternal life.

d). And this process was prophetically revealed by the Lord and recorded in Matthew's Gospel – Mt 16:13 *When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" 14 So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, "**You are the Christ, the Son of the living God.**" 17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18 And I also say to you that you are Peter, and **on this rock I will build My church**, and the gates of Hades shall not prevail against it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." 20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ. 21 **From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.** 22 Then Peter*

took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!" 23 But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men." 24 Then Jesus said to His disciples, **"If anyone [of you] desires to come after Me, let him deny himself, and take up his cross, and follow Me. 25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. 26 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? 27 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.**

But this will have to wait until next time – if the Lord is willing.

# God's Redemptive Process

**Day 1 — Light in the Darkness — We Have Been Saved**

**Day 2**

**Day 3**

**Day 4**

**Day 5**

**Day 6**

**Day 7**

# God's Redemptive Process

**Day 1 — Light in the Darkness — We Have Been Saved**

**Day 2**

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**Day 6**

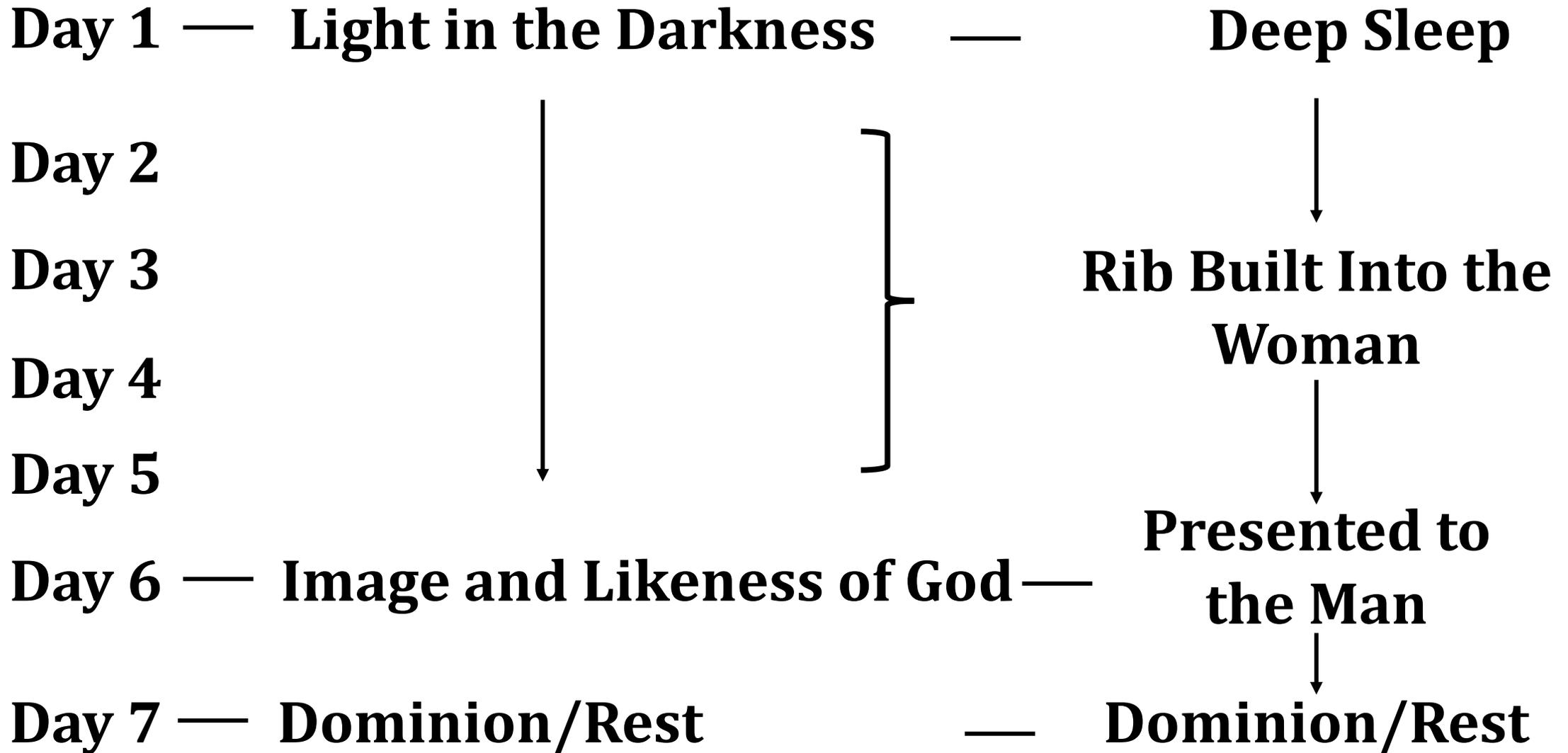
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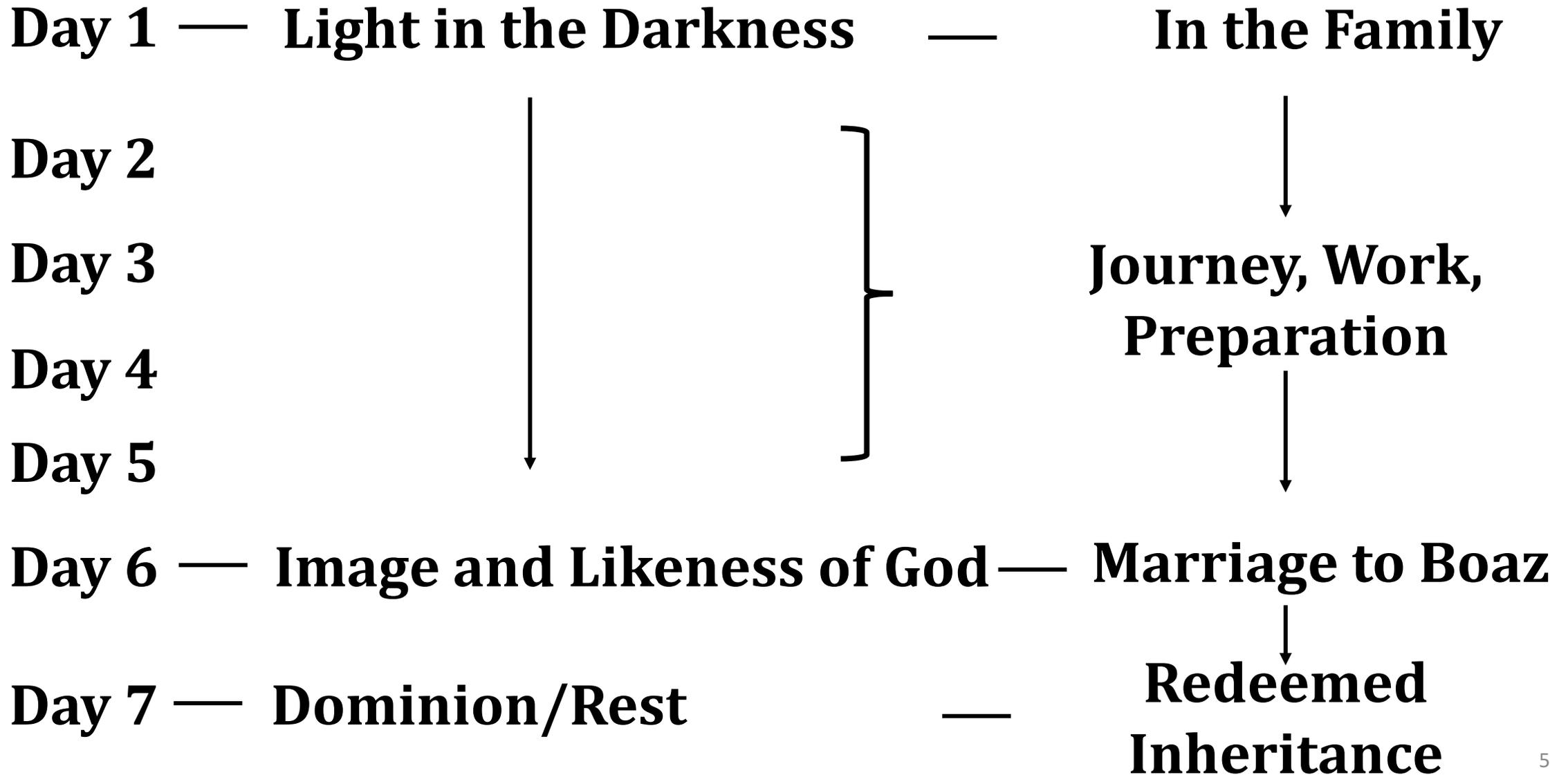
**We Are Being Saved**



# God's Redemptive Process in Genesis 2



# God's Redemptive Process in Ruth



# God's Redemptive Process in Israel

