

I will not be Negligent to Remind You—Part Three

Cornerstone Christian Fellowship

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John 16:13 “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. **14** He will glorify Me, for He will take of what is Mine and declare it to you. **15** All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you...” Jesus spoke this to His disciples the night of the Last Supper. He was having a very long and *very* tender discourse with the eleven disciples as He taught them, encouraged them, corrected them, loved them, and finally prayed in earnest for them to the Father. And He not only prayed for those eleven disciples that night, but He also prayed for us! **John 17:20** “I do not pray for these alone, but also for those who will believe in Me through their word...” And here we are reading the very words that were later recorded by one of those present that night, believing even more in Jesus through the writing of John.

Jesus said that when the Spirit of Truth comes, He will guide us into all truth; He will tell us of things to come; He will take what belongs to Jesus and declare it to us. The Greek word that has been translated *tell* and *declare* in this passage reveals that the Spirit will act as *the Messenger, repeatedly telling/declaring over and over again* that which the Father has sent Him to say. And haven't we seen this to be the case, as we have been established in the full council of God's Word, and even now have been reminded again in these past weeks. And the reason for God sending the Holy Spirit to do this is foreshadowed in a type, which we have looked at many times before: **Genesis 24:1** Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. **2** So Abraham said to the eldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh, **3** and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; **4** but you shall go to my country and to my family, and take a wife for my son Isaac.” In the type here,

- Abraham represents God the Father,
- The eldest servant represents the Holy Spirit, and
- Isaac represents the Son.

So what Jesus was indicating to His disciples the night of the Passover was that in the antitype the Father would send the Holy Spirit in order to reveal to His Family that which would come about in the future; He would declare to the Family all that belongs to the Son. And in comparing Scripture with Scripture, we know that the purpose for the Holy Spirit being sent is the same purpose for which the eldest servant was sent ó to procure a Bride for the Son. In this dispensation, it is the work of the Holy Spirit to draw out a Bride for Jesus from the family of God. Just as Abraham sent the servant with 10 camels, all laden with a representation of Abraham's wealth, in order to woo a bride for Isaac, so God has sent the Holy Spirit with a

representation of His wealth in order to woo a Bride for the Jesus. All that the Father owns has been given to the Son as an inheritance.

Let's stop for a moment and remember what was to be Isaac's inheritance. Even before Isaac was born, God spoke to Abram about an inheritance: **Genesis 15:1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."** 2 But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" 3 Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" What Abram said here shows that he understood that the "exceedingly great reward" would be an *inheritance* to leave for his offspring. And God's answer to what Abram said confirmed that indeed He was talking about an inheritance: **4 And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."** 5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." 6 And he believed in the LORD, and He accounted it to him for righteousness. 7 Then He said to him, "I am the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." In this we can see that the Promised Land was to be Isaac's inheritance. Now this was no small matter! This chunk of real estate was massive ó even to the point that up to this very day, the Nation of Israel has yet to dwell in the whole of it! This land ó and all that it contained ó was to be Isaac's inheritance. And so, the eldest servant was sent with 10 camels laden with gold, silver and precious gems, simply to show to the prospective bride what could be hers if she would consent to go with him in order to become the wife of Abram's son.

Let's look at a little more detail in the type: **Genesis 24:34 So he said, "I am Abraham's servant. 35 The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys. 36 And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has... ..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.** In a literal sense, the eldest servant is giving to the prospective bride a guarantee of the inheritance, even blessing the family with gifts. We know the rest of the story. When Rebekah was asked if she would go with this man, she said: "I will go!" She and her maidens left with the servant, each set upon one of the ten camels (10 representing a complete number), and they *all* went out to meet the son. Once the son appeared on the scene in the south country, Rebekah was the only one of the maidens to cover herself. **Genesis 24:63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. 64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself. 66 And the servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his**

wife, and he loved her. So Isaac was comforted after his mother's death. This is a beautiful picture for us, as it gives us a glimpse into the future. Just as

- The servant led 10 maidens to Isaac, so we ó the *complete* Church ó will be taken by the Holy Spirit in the Resurrection/Rapture of the Church, to meet Jesus in the air. The timing of this will be in the evening.
- Rebekah veiling herself, points to the Bride of Christ arraying herself in the antitype: **Revelation 19:7 “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.**
- Isaac taking Rebekah (the only 1 of the 10) into his mother's tent, and her becoming his wife is a picture of Christ taking His Bride (a part of the whole) into the heavenly city wherein she will become the Wife of Christ. We'll remember that the heavenly realm of the kingdom was the location of what was on offer to Israel, the wife of God, but was forfeited through Israel being set aside in the antitype of Sarah's death. And,
- Isaac being comforted after his mother's death through taking a wife pictures for us that Jesus will be comforted in taking a wife, after the setting aside of Israel 2,000 years ago.

So here is what we are reminded of today: Each one of us has the potential of being part of the Bride of Christ, *if* we would be led by the Holy Spirit. The Servant (the Holy Spirit) has been sent to the Family of God, and is presently seeking out a Bride for the Son, asking each one of us ó “Will you go?” He is revealing to us once again what is the inheritance of the Son ó all that the Father has is given to the Son. But there is another OT type in which we have been established, one that shows the other side of the coin. It's the type of Orpah turning back, even after beginning the journey with Ruth and Naomi. We still have the potential of turning back, thereby missing out on the opportunity to become the Bride of Christ. We must stay the course! We must encourage each other to stay the course as well! And that is why we are being reminded!

The Holy Spirit is revealing to us what is to be ours if we walk with Him: **Ephesians 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will...**

...7 In Him we have redemption through His blood, the forgiveness of sins... and then through of the work of the Holy Spirit, He ... 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, 10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth--in Him.

11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will...

...13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

The Holy Spirit is *our guarantee of the inheritance until the time when the redemption of the inheritance* is made. *This* is a redemption yet future! a redemption of the *õpurchased possession.ö* Not the redemption which has taken place in the past ó redemption out of bondage of sin through our spiritual birth; this *future* redemption is something different! This redemption is of the inheritance for all who will allow themselves to be led by the Holy Spirit, thus becoming an adopted son of God, *and* part of the Bride of Christ. And just as Isaac's inheritance had to do with a large land mass and everything within that land, so Jesus's inheritance has to do with an even larger piece of land, and all that is within that land: **Psalm 2:8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.** And while we could find many cross references concerning the inheritance, there is one that is succinctly stated: **Revelation 21:7 “He who overcomes shall inherit all things, and I will be his God and he shall be My son! ö**

Being part of the Family of God opens up a plethora of opportunities for us individually! That's why it is important to understand what is at stake because our being part of God's family doesn't guarantee our participation in these opportunities! The things that are at stake are things towards which we are to strive, as we *believe* what God says about them.

- Our inclusion into the Family of God as His Child, is ours simply through faith in Jesus's death; but our inclusion as a son of God is only ours through our being led by the Holy Spirit. **Romans 8:14 For as many as are led by the Spirit of God, these are sons of God.** Rebekah had to answer *õyesö* to the question, *õWill you go?ö* And so do we! Ruth had to say to Naomi: *õI will go with you!ö* And so do we! It is our choice to make as a Child of God, so that we can become a son, and not remain an immature child.
- Our inclusion into the Family of God allows us to be an heir of God; but our being a co-heir with Christ is ours only through our being willing to suffer with Christ, which is an ongoing work on our part emanating out of faith *concerning the things to come.* **Romans 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.** Our suffering with Him (dying to the flesh on an ongoing daily basis), is essential to our being glorified with Him.
- Our inclusion into the Family of God is a free gift based on faith apart from works; but the salvation of the soul, with its related outcome (the redemption of the body) is brought to pass by our own works which must emanate out of our faith. **Ephesians 2:8 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. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.** And, **Philippians 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; 13 for it is God who works in you both to will and to do for His good pleasure.** God doesn't leave us alone to do this type

of work; we do this work in conjunction with the Holy Spirit, the very One He sent to be our Helper! We believe what the Spirit has declared, and as a result, we live in a prescribed way. As we have seen before, *the one who has been justified through faith, is to live by faith. It is from faith to faith!* (Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38).

So what does the *redemption of the purchased possession* have to do with? And what does it mean to you and me? Paul reminds us: **I Corinthians 6:20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.** And Peter warns us in **II Peter 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.** Here we see that we have a choice to make. We can either glorify God in our body and our spirit and thus be glorified in the end, *or* we can deny the Lord Who bought us and bring on ourselves swift destruction. And that choice is made every day as we choose to walk in the spirit or in the flesh, the result of which has to do with the salvation of our souls and the redemption of our bodies.

We all know that the salvation of the soul takes *diligence* on our part, right? But do we grasp that the *salvation of the soul* is referring to *the salvation of our life* in the Coming Age? The English words *soul* and *life* are interchangeable in many passages in Scripture as they are often translated from one Greek word, *psuche*. And in order to grasp what this salvation deals with, we would need to have a clear understanding on how *life* is foundationally presented in Scripture. So, let's do a brief review.

We know that God created Man in a *perfect* state ó a three-part being, made in God's image and likeness for the purpose of ruling. Originally

- The spirit of man was in union with God's Spirit;
- The soul of man only knew good; and
- The body of man was covered in glory while awaiting the garments of splendor and majesty.

All in all, *life* with respect to man *would mean being in union with God, reflecting God's image and likeness, being covered in glory, in order to eventually be clothed with garments of splendor and majesty, and being found in a position wherein he could rule with God.*

But we know that before man could step into his created purpose, he would be tested for worthiness. For Adam the test was obedience to the command not to eat from the tree of the knowledge of good and evil; and God told Adam that disobedience to this command would bring about sure *death*. So in order for us to understand life and the salvation of our soul/life, we would also have to understand death and the loss of our soul/life in the Coming Age.

We'll remember, when it comes to mankind, death never means ceasing to exist; it only ever means some form of separation. And we will also remember what brings about death: **Romans 6:23 For the wages of sin is death...** Adam's sin brought about his death; and this death affected all three parts of his being:

- For the spirit, death is separation from God's Spirit.

- For the soul, death is separation from possessing only the knowledge of good, now possessing the knowledge of evil through *personal* experience.
- For the body, death is separation from the image and likeness of God – a separation from sharing in God's glory, thereby not being able to receive the royal garments of splendor and majesty.

All in all, *death*, with respect to man, *is being separated from God – spirit, soul and body – and being separated from the very purpose for which God had created him.*

Faith, in the work that Jesus did on the cross as Passover, is what brings us back into *spiritual* union with God. It is here that we realize *life* with respect to the spirit. But salvation must deal with all three parts of man, since death affected all three parts of man. And our spiritual birth is only the first step toward our entire being experiencing life. Being in union with God opens the way for us to work toward the salvation of our soul/life in the Coming Age and the redemption of the body (the two being inextricably linked together), the totality of which allows us to be placed in the position of fulfilling our created purpose, which is a facet of *life* foundationally presented in Scripture.

We might need to be reminded of something that happened in Garden *after* Adam and Eve were brought back into spiritual union with God. He set them out of the Garden so that they would not be able to stretch out their hand and eat from the Tree of Life, and live eternally in the state of only being partially redeemed. Even though they were spiritually re-born, they still possessed a corrupted soul and a naked body. And so God put them outside of the Garden and commanded Adam to cultivate the ground from which he was taken!

There is something about this last sentence that we really need to grasp! God put the man and woman *outside of the Garden* and *commanded them to cultivate (to work) the very ground from which they had been taken*. Why did God do this? It is because the scope of salvation for Adam and Eve wasn't complete with their spiritual rebirth. Although they were back in *spiritual* union with God, they still possessed a corrupted soul with a knowledge of evil, and their bodies were still naked, having been separated from the glory. And in this state, they remained separated from being able to fulfill their created purpose. Let's read it: **Genesis 3:22 Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - 23 therefore the LORD God sent him out of the garden of Eden [out of the place wherein everything would have been provided for him, even the Tree of Life] to till the ground from which he was taken. 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.** God's action here came on the heels of His saying to Adam: **Genesis 3:19 In the sweat of your face you shall eat bread Till you return to the ground [–til your body dies physically], For out of it you were taken; For dust you are, And to dust you shall return."** Adam would have to *work* in order to eat bread; he had to work the *ground* ó the very thing from which his body had been shaped. He had to work the ground in order to bring forth the fruit. And the details of all of this being placed at such a prominent place in Scripture, is not coincidental. That which God is laying out here at the beginning is foundational in our study and understanding of

God's Word, especially with respect to the whole scope of salvation, as the purpose for our salvation is the same as the purpose for our creation, that to rule!

So what we learn of Adam is also true for us! Because of Adam's sin, we were born into sin, with death affecting all three parts of our being. We were born spiritually dead (separated from God), born with a corrupt soul (separated from only knowing good, having a propensity to evil), and born naked (separated from God's glory). And not only were we born *dead* in all three parts of our being, we were also *separated* from our created purpose, which is another facet of death. But since we have been saved through faith in the finished work of Jesus, our spirit has been brought into union with God. Now we possess a new nature, an alive spirit, which works in conjunction with the Holy Spirit. But we still have our old nature ó our corrupted soul, which quite naturally works in conjunction with the world, the flesh and the devil. And both of these natures are housed in a naked body, which is made up of the dust of the ground.

Therefore, just as it was with Adam, our spiritual birth is not the full scope of our salvation. Just as with Adam, we have been denied access to the Tree of Life (for the present time) as we are to òtill the groundö, so that we can eat the Bread of Life. And our eating this Bread will be hard work for us (öby the sweat of our browö) as we bring our old nature under subjection to our redeemed spirit. This is what is pictured for us through God commanding Adam *to cultivate the very ground from which he was taken*. And Adam was to do that until his physical body returned to dust. This is the same as our work in bringing our old nature, our earthy nature under subjection to our new nature, spiritual nature; it is *the working out our own salvation in fear and trembling!* It is the salvation of the soul, that part of our being which has a propensity to evil.

Succinctly stated then, the salvation of the soul is the process by which we constantly struggle through patient endurance to bring our corrupted soul under subjection to our redeemed spirit ó And that is why we must strive to do as Peter has reminded us, *to diligently add to our faith virtue (moral excellence), and to our virtue knowledge, and to our knowledge self-control, to our self-control perseverance, and to our perseverance godliness, and to our godliness brotherly kindness to our brotherly kindness love* (II Pet. 1:5-7).

That is why we are to *be in holy conduct and godliness, looking for and hastening the coming of the day of God* (II Pet. 3:11b, 12a).

That is why we are to *be diligent to be found by Him in peace, without spot and blameless, while we consider that the longsuffering of our Lord is salvation* (II Pet. 3:14b, 15a).

It is why we are to *Beware! Lest we also fall from our own steadfastness, lest we be led away with the error of the wicked* (II Pet. 3:17).

It is why we are *to grow in the grace and knowledge of our Lord and Savior Jesus Christ* (II Pet. 3:18)... why we are to *patiently continue to do good now while we seek for glory, honor, and immortality to be ours in the Coming Age, because there is no partiality with God* (Rom. 2:7, 10, 11).

You see, these are the things that God has had recorded in His Word, and has sent His Messenger, the Holy Spirit to declare over and over again to His Children, as He desires us *as newborn babes, to long for the pure milk of the word, that we may grow thereby* (I Pet. 2:2). And children within the Family of God, are seen as sons, *only* if they are led by the Holy Spirit, as we saw in Romans 8:14. We must be sons of God, through being led by the Spirit here and now, in order to be adopted as *a first-born son* at the JSOC, which is part and parcel with the salvation of our soul. **Romans 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.** The English word *adoption* is translated from a compound Greek word that means *son-placing*. It pictures the taking of a son within a family and placing that son as a first-born ó a son who would receive all the rights and privileges of the first-born. And it will only be sons ó first-born sons ó who will rule. *The adoption then is the redemption of the body.*

To see that the salvation of the soul is connected with the redemption of the body, we would only have to read: **Romans 8:10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.** We need to break this passage down, and give it earnest consideration. V. 10: *If Christ is in you, though the body is dead because of sin,* (this is the present state of our bodies being devoid of glory) *yet the spirit is alive because of righteousness* (through our *spiritual birth*ô the first facet of the overall scope of our salvation). V. 11: *But if the Spirit of Him who raised Jesus from the dead dwells in you* (i.e., you are being led by the Holy Spirit, Who was sent by the Father to His Family in order to procure a Bride for the Son), *He who raised Christ Jesus from the dead* (and subsequently covered Him in glory), *will also give life to your mortal bodies* (through the salvation of the soul and the redemption of the body, granting us to share in the glory of Christ). And this could only be done *through His Spirit who dwells in you.* (Whew! That's a lot to consider! But again, we have already been established in these things. We are now only being reminded.)

As we close out this three part series, I want to encourage you and warn you. These *reminders* are things that we need to keep ever before us. Our focus must be living our lives here and now with the all-out intention of pleasing the Lord in **all** we do, for nothing else matters! And with both natures residing in each of us, we are all bound to make mistakes! There is a war being waged within each of us, and it is a wicked war. We will fall. We will stumble. But it is what we do *after* the fall or stumble that is all important. Are we going to give up? Call it quits? Declare that it is too hard? Too difficult? Say, "Never mind, I want to turn back" ö

Or are we going to pick ourselves up through confession, and get back to being led by the Spirit. Jesus is our High Priest offers us forgiveness of sin and cleansing from all unrighteousness. We can come *boldly* to the Throne of Grace in time of need, and we need to! If God be for us, who can be against us? God has given us everything we need for life and godliness! The Holy Spirit is our Helper to teach us, to reprove us, to correct us, to train us in righteousness, so that we can be a good workman who needs not to be ashamed. God has sent the Messenger to tell us what is

to come, to declare to us all that belongs to the Son, to give us gifts from the Father as a pledge of the inheritance ó all that belongs to Christ can be ours!

Our choice today is for the future. We can live in such a way that we will receive the covering of glory in the Coming Age, thereby being able to array ourselves in fine white linen ó the very garments of splendor and majesty, the very wedding garments that we are now to be in the process of making. Or we can live in such a way as to not believe what God says about these things and therefore be found in the future as having suffered the loss of all things! The loss of ALL things? All those things that the Servant declared to us as He revealed what is involved in the inheritance as a son. We would be shamefully naked then and there for all to see. No glory. No royal garments. No fine white linen bright and clean which should have been made up of our own righteous acts done in faith. We would remain NAKED!

Letø personalize this: Can you imagine being at the wedding feast, and feeling the shame of your nakedness? Can you imagine the KING coming up to you saying, øFriend, how did you come in here without a wedding garment?ö You will have nothing to say. You will be speechless! Why? Because you were told; He told you! You heard it; He declared it to you! Then you will see the King will turn to His servants and will hear Him say, øBind him (speaking of you) hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.ö Because many have been called, but few will have been chosen.

These are choices that we make *every* day! Choices in the little things of life. Wives, will you submit to your husband as unto the Lord? Husbands love your wife as yourself? Children, will you obey your parents?

Scripture is replete with encouragements, admonitions, exhortations, and the reason is because our Father, Who is in Heaven, is not wanting any of us to perish, but all of us to come to repentance. And His longsuffering *is* salvation! the salvation that we are to be in the process of working out in fear and trembling ó the salvation of the soul/life, and the redemption of the body, the redemption of that which God purchased through Christø death. That which can be ours is ours for the asking. It is our choice to make? So what is it?

Will you go with this Man?