

VI. Laws of Divine Establishment and the Royal Family Honor Code: Soteria

The spoils of that victory are escrow blessings in time as well as in eternity.

Thus, the Koine Greek uses *katergazomai* in the sense of accomplishing something in the presence of danger.

This accomplishment is based on an energy input which involves spiritual growth, the acquisition of wisdom, and the courage to apply the weaponry of truth under pressure.

The end result is victory in the Angelic Conflict, the harvest of cultivating one's soul.

The verb to take up the armor of God is *analambano*.

analambano - "to take up weapons in order to carry them."

The believers at Ephesus understood this allegory to refer to the weapons of thought which they had learned from Paul's teachings.

Likewise, with *anthistemi*. Taking up weapons and resisting with them are verbs of action.

Katergazomai gathers up all this action into one entirety and emphasizes the end result: the energy input involved in the cultivation of the soul with doctrinal truth results in victory on the invisible battlefields of the Angelic Conflict.

The concept of the word culture has historically included the initial definition of cultivating the soil with subsequent applications moving toward the cultivation of the soul.

We noted this development from the writings of Russell Kirk in his book, *America's British Culture*, John Lukacs' article, "To Hell With Culture" in the September '94 issue of *Chronicles*, and Herbert Kohl's book, *From Archetype to Zeitgeist*.

From there we moved to the biblical allegory presented by our Lord in Matthew 13 where, in the parable of the sower, He compares the cultivation of soil with the cultivation of the soul.

The Encyclopaedia Britannica helped us out at this point, instructing us on some of the particulars of the global ecosystem's logistical provision for plant growth called "photosynthesis."

Next, we were able to compare this grace system provided by our Lord for plant cultivation which contributes to our physical sustenance, with His grace system for soul cultivation which leads to our spiritual sustenance.

In other words, the Grace Apparatus for Perception is associated with photosynthesis.

This allegory by our Lord can be noted by comparing Matthew 13:3, Matthew 13:4, Matthew 13:5, Matthew 13:6, Matthew 13:7, Matthew 13:8 with Matthew 13:19, Matthew 13:20, Matthew 13:21, Matthew 13:22, Matthew 13:23.

The end result of this soul cultivation is illustrated not only in this parable by the hundred-, sixty-, and thirtyfold harvests, but also in Ephesians 6:13 where we are enabled to stand fast under pressure in the Angelic Conflict.

This is the idea which will emerge from our study of Philippians 2:12, Philippians 2:13, Philippians 2:14, Philippians 2:15, Philippians 2:16, Philippians 2:17.

Strict and continued submission to the teachings of Paul had enabled the believers in Philippi to cultivate within their own souls the means of accomplishing their own deliverance from danger.

Now please observe the conclusion we may draw from our analysis thus far: when the cultivation of the soul is carried through to its ultimate conclusion, it results in the harvest of victory in the Angelic Conflict.

Those who are victorious have through the exertion of great energy delivered themselves from the dangers of battle. The corrected translation as far as we have gone in our exegesis:

Philippians 2:12 - So then, my beloved, just as you have always obeyed, not in my presence only but also in my absence, be cultivating your own ...

The next word is the direct object of *katergazomai*, the accusative singular noun: *soteria* - “your own salvation”

Again, we face a problem of perception distorting reality. The immediate assumption here is that eternal salvation is acquired through human works.

But once more I remind you that this epistle is addressed to believers in Philippi whom Paul regards as being in spiritual adulthood, even spiritual maturity.

Paul is constantly complimenting the members of this congregation on their execution of the Christian way of life. Let's note some telling references to this fact:

In Philippians 1:1 Paul addresses the epistle “to all the saints in Christ Jesus who are at Philippi.” Only those who have been born again may properly be called “saints.”

In Philippians 1:3, Philippians 1:4, Philippians 1:5 he says, “I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel.” Why would Paul thank God with joy through prayer for unbelievers?

In Philippians 1:9 he again prays that “your love may abound still more and more in epignosis knowledge.” Unconditional love is only possible for the believer in spiritual adulthood. *Epignosis* is only possible to the believer under the function of GAP and the filling of the Holy Spirit.

Philippians 1:19 mentions the prayers of the Philippians for Paul's deliverance from Roman imprisonment. Paul expresses a confidence that their prayers will be answered. Only believers can offer effectual prayer to God.

Philippians 1:27 introduces us to their *politeuma* citizenship in which Paul encourages them to function. Unbelievers are not members of the heavenly community.

The saving faith of the Philippians is mentioned in Philippians 1:29, “to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake.” This is a clear statement of their salvation. Only the believer's suffering can be classified as being “for Christ's sake,”

In Philippians 2:1, Philippians 2:2, Philippians 2:3, and Philippians 2:4, there are found concepts of Christian integrity, Christian unity among believers, and royal family honor-code function. None of these things are characteristics of unbelievers.

They are implored to have the same mental attitude as Jesus in their ambassadorship function as He had in the Incarnation.

Therefore, when we arrive at Philippians 2:12 and it says in the English translation, “work out your own salvation with fear and trembling,” what is being mandated here?

Based on our overview of the context we can first of all assert that *soteria* has nothing to do with the salvation of their souls.