

The Daist Church of Jesus Christ

The theological details of the common salvation, and the basics of the regeneration. BWH 4/19/26

1. Neither is man independent from woman, nor woman independent from man, in the Lord, 1Co.11:11. A man's freedom in Christ is not the same thing as worldly despotism. A woman's freedom in Christ is not the same thing as worldly feminism. Freedom in Christ is unto unity in the Spirit, and it proceeds from the true Biblical plan, which begins with the free-will acceptance of a faith-based salvation. Free-will acceptance is correct, even though the base estate of spiritual death and natural depravity inclines the will towards bondage to sin and death.

2. However, the bondage of the will is countered by the virtuous creation of the soul, such that natural depravity is not total depravity. So, although the will is bound, yet it is not firmly bound, because the virtuous creation of the soul acts as prevenient grace. Consequently, free-will exists, although it is inclined towards evil.

For; "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners", 1Ti.1:15a.

Therefore, one's acceptance of the gospel requires free-will.

3. The gospel of Jesus Christ is predestined, and so, belief in the predestined gospel provides one with conferred predestination unto heaven. That is, one's Biblical predestination is conferred predestination, not absolute predestination, and it is limited to predestination unto heaven.

4. Therefore, God's foreknowledge exists in eternity, while mankind's free-will exists in the world. Free-will is the result of the preparations of the heart, and so the preparations of the heart may result in a free-will acceptance of faith.

"The preparations of the heart belong to man, but the answer of the tongue is from the Lord.", Pro.16:1.

So, based on one's free-will acceptance of faith, the Holy Spirit enables one's tongue to have an abiding confession of faith, and thereafter the Lord's answer of the tongue is the 1st election, which is unto the 1st heavenly Day. A Day is a limited time period for personal spiritual development in the spirit realm, which is organized into a heaven of heavens. The lower heavens are juxtaposed with the world, and then after translation into the higher heavens there is discarnate existence, which is without a time limit.

5. So, to sum it up, one's free-will acceptance of faith provides imputed righteousness, and then one's public confession of faith provides salvation, Rom.10:10. Then an abiding public confession of faith is a profession of faith, which allows one to receive the 1st first-fruit of the Spirit, Joh.4:36, that's the Anointing of the Spirit. That is given by the 1st night-vision, which is of one's anointing. The Anointing of the Spirit is the 1st election, which is the Election of Grace. Altogether, that is the beginning of a believer's first heavenly Day, which is symbolized by the first rung of Jacob's ladder. In this manner, there is salvation, and then there is regeneration.

6. Further, both the sons of the resurrection and the angels ascend and descend upon the Son of Man, for those who attain to that age (spiritual resurrection at the beginning of one's fourth Day) are equal to the angels, Luk.20:35. Concerning this passage, "marriage" pertains to the physical body, Rom.7:2, while "the sons of the resurrection" refers to one's spirit body, 1Co.15:42, 44. So, the reason the sons of the resurrection are not married or given in marriage is because the word "marriage" doesn't apply. That is, spiritual marriage is a contradiction in terms.

7. Instead, whether the spiritual sons and daughters of the resurrection are married or unmarried physically, their new spiritual hearts, Ezk.11:19, are knit together in love, Col.2:2, so that they are spiritually joined. The second birth is completed by the regeneration of the spirit body. The regeneration is completed by the resurrection of the spirit body within the physical bodies of the soulmates. That happens at the beginning of one's fourth Day of spiritual development.

8. So it is, for here below one begins as a bipartite being (body and soul), and may return to being a tripartite being (body, soul, and spirit). This movement of the Holy Spirit has been in four parts; 1) Wesleyanism, 2) Free Methodism, 3) AG Pentecostalism, and 4) Jesu-Daism.

9. Although Daism has a few commonalities with eastern, and Gnostic religion, it is neither, because it is scriptural, and although it is knowledgeable, yet Daism is not a knowledge-based salvation. For these things are spiritually discerned, by a master workman who's heart is true. For such is the Lord's love for you all, such that hereby you may become witnesses of the truth of His salvation, from glory to glory in the ascending return unto Him.