The Way of Salvation — The Gift and the Prize

Sixth Day Watchman — 2026-11-07. A living document.

Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is released that the Author has not reviewed and approved, and nothing carries his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

The Commission (the Author, 2026-11-07)

"On our teaching on the gift versus the prize, let's do a teaching called The Way of Salvation, and tie in what we pulled together about the difference between the gift of salvation and then what we build out of our faith — the working of our faith in our salvation."

I. The Way Has a Name

Salvation, in Scripture, is a **way** before it is anything else — and the Way is a Person: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The first believers were known by it: Saul sought letters against any "of this way" (Acts 9:2), and Paul confessed before the governor, "after **the way** which they call heresy, so worship I the God of my fathers" (Acts 24:14). Even a spirit in a possessed damsel announced it in the street — truly,

though from a lying spirit, which is why the testimony test always asks after the source and not the words: the servants of the most high God "shew unto us **the way of salvation**" (Acts 16:17). This teaching walks that way in its two great movements, which must never be confused: the **Gift** that is given, and the **Prize** that is built. Confuse them in one direction and a man tries to earn what can only be received; confuse them in the other and he receives a gift and builds nothing on it.

II. The Purchase: For All

The way begins before any man's asking, in a purchase made for all. God "will have **all men** to be saved, and to come unto the knowledge of the truth" (1 Tim 2:4), and Christ "gave himself a **ransom for all**" (1 Tim 2:6), "that he by the grace of God should **taste death for every man**" (Heb 2:9). The legal summary stands in Romans: "by the righteousness of one **the free gift came upon all men** unto justification of life" (Rom 5:18). Nothing in this section can be narrowed without breaking the text: the purchase is universal, the invitation universal, and the Gift offered to all belongs to the same scope as the redemption that bought it.

III. The Gift: Salvation Freely Given

Salvation itself is a gift — that is not a metaphor but its legal description. "The wages of sin is death; but **the gift of God is eternal life** through Jesus Christ our Lord" (Rom 6:23). "For by grace are ye saved through faith; and that not of yourselves: **it is the gift of God: Not of works, lest any man should boast**" (Eph 2:8–9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). The pattern is the father's, in the parable: before the prodigal had worked a single day, the robe, the ring, and the shoes were put on him — "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet" (Luke 15:22). A gift that must be earned is a wage under another name. The Gift of salvation is received by faith, through grace, and it is **works-independent** — no man's building adds to it, and no man's poverty of works subtracts from it.

IV. The Seal: The Earnest of the Inheritance

The Gift is not left unsealed. Those who believed "were **sealed with that holy Spirit of promise**, Which is the **earnest of our inheritance** until the redemption of the purchased possession" (Eph 1:13–14). The seal — the baptism of the Holy Spirit, the Investment — is the down payment of the inheritance, God's own pledge inside the believer that the purchased possession will be redeemed in full. Hold the two words together and the whole teaching is already standing in seed: the believer is a **purchased possession** (the Gift side, complete) who carries an **earnest of an inheritance** (the Prize side, ahead). What follows is about the inheritance, never about re-buying the possession.

V. The Working Out: Faith's Action on the Gift

Paul's command to the Philippians is the hinge of the whole Way: "**work out** your own salvation with fear and trembling. **For it is God which worketh in you** both to will and to do of his good pleasure" (Phil 2:12–13). Note what it does not say: not work *for* your salvation, and not work *up* a salvation — work **out** the salvation God has already worked **in**. The distinction holds the teaching's center. Faith itself is deeper than its works: faith is the substance of things hoped for, the evidence of things not seen (Heb 11:1) — but the **action of faith, its proof, is the good works**, and faith will always manifest as good works. "Faith which **worketh by love**" (Gal 5:6) is the only kind Paul says avails anything. And the order in Ephesians is exact: saved by the Gift (Eph 2:8–9), *then* "we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them" (Eph 2:10). The works were prepared before the believer was; the Gift creates the worker, never the reverse. Seeking itself is rewarded on this side of the line: God "is a **rewarder** of them that diligently seek him" (Heb 11:6).

VI. The Confusion Paul Fought

The Galatian error was precisely a confusion of the two movements: "Are ye so foolish? **having begun in the Spirit, are ye now made perfect by the flesh?**" (Gal 3:3). They had received the Gift and then tried to *finish* it by the works of the law — to pay, after the fact, for what was given. The mirror error stands on

the other side: receive the Gift, and build nothing — treat the seal as a finish line instead of an earnest. Both errors break the Way at the same joint: the first by making the Gift a wage, the second by making the earnest the whole inheritance. The teaching of this study refuses both: **the Gift cannot be earned, and the Prize cannot be inherited without building.**

VII. The Building: On the One Foundation

"For other foundation can no man lay than that is laid, **which is Jesus Christ**" (1 Cor 3:11). On that perfect slab, every believer builds — "gold, silver, precious stones, wood, hay, stubble" — and the building is tested: "the fire shall try every man's work of what sort it is" (1 Cor 3:13). The two outcomes define the Prize's stakes exactly. The work that abides brings reward. The work that burns brings loss — real loss: "If any man's work shall be burned, he shall **suffer loss: but he himself shall be saved; yet so as by fire**" (1 Cor 3:15). Mark it carefully: the burned builder is *saved* — the Gift held — and yet he *suffers loss*, arriving with nothing built. Salvation was never in the fire's reach; the building always was. What a man builds out of his salvation — the new man, the spiritual body, the garment of righteousness sown in truth into good soil — is the only thing of his that follows him into the next world (Rev 14:13). This is why the same chapter that calls us God's building also calls us God's husbandry (1 Cor 3:9): the seed is the Word, the sowing is ours in this one life, and the harvest is carried over.

VIII. The Prize: Sonship's Full Inheritance

The Prize is named as a prize: "I press toward the mark for **the prize of the high calling of God in Christ Jesus**" (Phil 3:14); "they which run in a race run all, but one receiveth the prize? **So run, that ye may obtain**" (1 Cor 9:24). It runs by the law of sowing: "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal 6:7–8). It is the inheritance side of sonship: "if children, then heirs; heirs of God, and **joint-heirs with Christ; if so be that we suffer with him**, that we may be also glorified together" (Rom 8:17) — the *if* belongs to the inheritance, never to the Gift. Jesus' own house-word draws the same line: "the servant abideth not in the house for ever: but the Son abideth ever" (John 8:35); and the great house holds vessels "some to honour, and some to dishonour," the purged man becoming

"a vessel unto honour, sanctified, and meet for the master's use" (2 Tim 2:20–21). Therefore the warnings are all Prize-warnings, and they are kind: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a **full reward**" (2 John 1:8); "Let no man **beguile you of your reward**" (Col 2:18); "hold that fast which thou hast, that **no man take thy crown**" (Rev 3:11). And the crown is real: "there is laid up for me a **crown of righteousness**, which the Lord, the righteous judge, shall give me at that day" (2 Tim 4:8). The time in which all of this is sown is this one life, and it is to be spent, not hoarded: "**Redeeming the time**, because the days are evil" (Eph 5:16).

IX. The Way Walked Daily

The Way is not walked once; it is walked daily, because the sowing season is every day a man is given. The cross that crucifies the old man is carried "**daily**" (Luke 9:23). The working out runs "with fear and trembling" (Phil 2:12) — not terror of losing the Gift, but the sober care of a builder who knows the fire is coming and that God Himself is working in him as he works (Phil 2:13). And the King's own closing word in Scripture ties the whole Way together — Gift, building, and reward in one breath: "behold, I come quickly; and **my reward is with me, to give every man according as his work shall be**" (Rev 22:12). The Gift was settled at the cross. The reward will be settled at His coming. Between those two fixed points stands the one life in which a man, saved freely, builds by faith — and that building, alone of all he owns, follows him home.

Related Teachings — Available on Request

This teaching belongs to one body of work, and its joints connect to companion teachings the reader may look at or request:

- **The Kingdom of God — Study and Concordance** — what the Kingdom is and is not, where it now is, its lifestyle, mindset, benefits, call to duty, enemies, and armour; with every "kingdom of God" and "kingdom of heaven" Scripture gathered. - **Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness** — prayer as the seeking, faith as the doing, and the life that makes praise a pleasing aroma to God. - **The Truth — An Emphasis Concordance** — every Scripture that puts the emphasis on the Truth, gathered for study. - **The Bride and the Wedding — Garments, Oil, and Wine** — the

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