

GOD REVEALS THE TRUTH TO YOU

BIBLE BASICS HANDBOOK

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Chapter 1.

Truth Identifies And Resolves Problems.

[\(cf., Matthew 13: 1 – 9; 18 -23.\)](#)

- 1.1. Most people are uninformed about spiritual matters and truth. They do not understand them. Some consider ignorance bliss, and prefer to stay that way.
- 1.2. Others realize the potential and value of spiritual dimensions, but do not nurture their faith. They revert to the ways of this world, and disregard their fling with spirituality and God.
- 1.3. Yet others are enslaved by activities, pleasures, projects, and the task of making a living. They are too pre-occupied to designate time for spiritual growth.
- 1.4. The truth exposes the above limitations and creates spiritual awareness, leads to spiritual growth, and produces the fruit of the Spirit.

Chapter 2.

Truth Leads To Revelation From God.

2.1.0. Truth Is Absolute. [\(cf., John 4: 24.\)](#)

- 2.1.1. Absolute truth can be verbally defined and expressed only if absolutely every possible co-relating factor is truthfully considered and correctly applied. [\(Romans 11: 34.\)](#)
- 2.1.2. By necessity, truth contradicts, opposes, and exposes every false conclusion, lie, and deception. [\(2 Peter 2: 1ff; 2 John 1:7; John 16: 33.\)](#)

2.2.0. Absolutely True Human Postulations Are Virtually Non-Existing. [\(John 14: 6.\)](#)

- 2.2.1. The human mind can never be absolutely objective. [\(Isaiah 53: 6.\)](#)
- 2.2.2. More often than not, we are missing several relevant facts. [\(1 Corinthians 13: 12.\)](#)
- 2.2.3. A person's concept of reality is restricted to the realm, or the horizon, of perceptions and opinions. [\(Proverbs 26: 16\)](#)
- 2.2.4. Limited human horizons restrict human conclusions to an "earth-is-flat," or "inside-the-box" mentality.
- 2.2.5. Even when dealing with scientific equations, self-centered motivation can be a problem.

- 2.2.6. The existence of God, divine design and control, are often deemed to be irrelevant. ([Isaiah 53: 1](#))
- 2.2.7. When people ignore God, and act as if they had ultimate authority to determine what is true, they act as if they were God. ([Job 38: 4](#))
- 2.2.8. Philosophical discussions, human conclusions and statements on absolute truth, ultimate authority and God are inevitably inconclusive and futile. ([1 Timothy 1: 6](#))
- 2.2.9. By necessity, absolute truth and knowledge of God depend on revelation from God. ([Psalm 127: 1](#))
- 2.3.0. Truth Progressively Reveals God.** ([John 8: 31](#))
- 2.3.1. Absolute truth reflects and reveals perfection – even the perfect nature of God. ([Psalm 119: 160](#))
- 2.3.2. Whatever is absolutely true is perfectly holy and cannot be improved, recalled, retracted, revised, or altered. Once God makes a promise or pronounces a blessing, He is committed; He cannot retract it. ([Psalm 93: 5](#); [Psalm 19: 7](#))
- 2.3.3. But revelations from God are always in part, they are never complete. Progressively each revelation sheds new light on a given subject. ([1 Corinthians 13: 12](#))
- 2.3.4. All progressive revelations are harmonious and cannot contradict any previous revelation from God. ([John 10: 35](#))
- 2.4.0. Revelations From God Have A Message And A Medium.** ([Hebrews 1: 1-4](#); [John 5: 39](#))
- 2.4.1. Revelations from God have the objective that every created individual lives in perfect communion with God and in harmony with all members of God's creation. ([Luke 10: 27](#))
- 2.4.2. Revelations from God respect the limits of our human mind, they provide understanding to grow spiritually, administer corrective measures, present opportunity for reconciliation and restoration, and create our ability to respond to God in faith and love.
- 2.4.3. Traditionally recorded, divine revelations conform to the following means:
1. God revealed Himself and His purposes by His creation, natural revelation, supernatural acts of God, and historical events. ([Psalm 19: 1ff](#))
 2. On rare occasions God accommodated Himself to human language – audible voice. ([Matthew 17: 5](#))
 3. God revealed specific verbal messages through angels, specific individuals, apostles, prophets, priests, and ordinary people. ([Luke 2: 13-14](#); [Exodus 19: 24ff](#); [1 Corinthians 15: 7-8](#); [Luke 1: 26.](#))
 4. God revealed specific written messages by dictation, inspiration, historical accounts, hymns, psalms, poetry or prose. The medium may, or may not, have been consciously aware of his/her participating role in revelation. ([2 Timothy 3: 16](#);
 5. God revealed general messages by visions, dreams, and means of conscience – the knowledge of good and evil. ([Ecclesiastes 12: 14](#))

6. God revealed Himself most effectively by being one of us, in the person, and nature of His Son, the Christ, Jesus. ([John 3: 16](#))
7. God still speaks directly through the written record of revelation – the Old and New Testament of the Bible, which was progressively recorded during a period of over two thousand years, authenticated by prophetic and/or apostolic authorship, and public reception. The written record of revelation is also referred to as Scripture, Word of God, Biblical writings, the Law, the prophets, and others. ([John 10: 35](#))
8. God also speaks to an individual directly or indirectly by means of others, their life, word, work, and special or common circumstances (possibly even this presentation). ([Numbers 22; 22ff](#))

2.4.4. Every new and personal revelation from God must be in harmony with the written record of revelations. If not, such new and personal revelations should be deemed deceptive lies, which are not in the realm of true theology. (Example: (A.) Mental voices or directives to do harm to self or others. (B.) Individuals starting “new” religions and cults in conflict with Biblical revelation.) ([1 Thessalonians 5: 19-21](#))

2.5.0. True Theology Is An Expression Of Absolute Truth, Based On Revelation From God.

2.5.1. Etymologically, the term theology is derived from the Greek concepts, god, “theos,” and word “logos,” meaning “word of/from god.”

2.5.2. True theology originates from God and communicates God’s revelation to man.

2.5.3. True theology, as revealed by God, generates faith, and is apprehended by faith. Without faith it is impossible to acknowledge revelation from God, respond to God or please Him. ([Hebrews 11: 6](#))

2.5.4. Matters of faith are not at all illogical. Matters of faith are often perfectly logical, for God created man as a rational being. Jesus and the Apostle Paul frequently used logical arguments to persuade people to believe. Sermons are logical, orderly presentations of the Word of God. ([Mark 4: 34](#))

2.5.5. False theologies often contain illogical thinking. They do not originate from God and contradict the record of revealed revelation. They are lies, deceptions, and denials of the truth, which could originate from satanic or human sources. False theologies may be the result of lack of knowledge, inability to deal with spiritual matters, or rebellion against God. Regardless of source, false theologies always lead to further alienation from God. ([2 Peter 3: 16](#))

2.5.6. True theology is always in conflict with false theologies. In this conflict: ([Matthew 24: 9](#))

1. True theology does not vindictively attack proponents of falsehood; it persuades them by uncompromisingly asserting and re-asserting the truth.
2. False theologians are not interested in absolute truth but popular support. Having achieved a majority, they rule like totalitarian regimes, resorting to ridicule, persecution, and excommunication, even execution of critics, who expose falsehood, error and hypocrisy. ([John 8: 44](#))

Chapter 3.

Creation Is Revelation From God.

3.1.0. The Creation Of Law And Order Reveals The Infinite Nature Of God.

3.1.1. God's eternal, infinite wisdom and power is reflected in both, the magnitude of the macrocosm, and the infinite detail of the microcosm – natural revelation. ([Psalm 139: 13-14](#))

3.1.2. Creation entails more than the existence of observable physical objects and realities. Everything exists by virtue of pre-ordained law and order. God did not merely make things; God established every law, by which He created and sustains all things. ([Job 37](#))

3.1.3. Physical objects are observable manifestations of the reality that heaven and earth exist by virtue of divine power, and energy. ([Ezekiel 20: 33](#); [Proverbs 3: 19](#))

Examples from 20th century science:

1. All matter, every physical object in this universe, has three common denominators. The rudimentary building blocks of every atom are protons, neutrons, and electrons, which may reflect their creator: Father, Son and Holy Spirit.
 2. The law of gravity reveals that all matter (mass) in this universe exerts a gravitational force. Every atom of every individual, or object, co-relates to every other atom in this universe. Every atom exists and behaves in the context of a force, which governs it. The force of gravity performs physical work, by causing the movement of objects. Falling rain and snow, moving clouds, ocean tides and rivers, wandering stars, moons, constellations and galaxies, even the ability to walk and run, all are directly dependent on gravitational forces. Without the force of gravity, we could physically not perform one single step.
 3. Electrons illustrate the humanly inconceivable:
 - A. Perpetual Motion: The perpetually rotating motion of electrons creates and molecularly sustains every chemical bond of every molecular substance.
 - B. Electro-magnetic forces, lines, and fields are even more enigmatic than the force of gravity. They are constantly created and sustained as the collective result from the spinning of electrons on their own axis.
 4. On the basis the laws of gravity and electromotive force, science can make precise predictions. But no scientist understands the principles, which make these laws function. Even 21st century scientists do not yet understand what causes gravity. They are dealing only with effects, "footsteps in the snow." They know less about gravity and electromagnetic lines, than Christians know about God.
- 3.1.4. The first Biblical creation accounts were recorded in writing over 4,000 years ago and correctly reflect the scientific observations of that time. Attempting to reconcile modern science with Biblical creation accounts is "putting new wine into old wineskins," and can have disastrous effects. The Bible was never intended to be a 21st century scientific textbook on creation. On the other hand, Biblical revelation is irrevocably clear: God created and sustains the heavens and the earth.

3.2.0. Details Of Creation Are Progressively Revealed In Biblical Records Of Revelation.

3.2.1. The first creation account is an introductory statement to creation. (Genesis 1:1-2; Sec. 3.3.0.)

3.2.2. The second creation account is a series of scientific observations according to the perspective of Adam and Eve. ([Genesis 1:3 – 2:3](#); Sec. 3.4.0.)

3.2.3. The third creation account refers to isolated topics of creation, specifically Adam and Eve. ([Genesis 2:4 – 2:24](#); Sec. 3.5.0.)

3.2.4. Extensive descriptions of God’s creation are contained in many Biblical books, e.g., the monologue of God in [Job](#), Psalm, [8](#), [24](#), and [104](#), even the Sermon on the Mount by Jesus. ([Matthew 6: 25-34](#))

3.2.5. To arrive at a valid conclusion on creation, every aspect of divine revelation must be interpreted harmoniously, which includes Biblical revelation, and natural revelation, possibly even gut-feeling – conscience, saying, “It’s just not right.” ([Genesis 2: 16-17](#))

3.3.0. The First Creation Account Is An Introductory Statement.

[Genesis 1:1-2](#)

3.3.1. Two original Hebrew sentences (Gen. 1: 1-2) are the beginning of all progressive revelations: “In the beginning gods [[ELOHIM](#)] created the heavens and the earth.” “Gods” is the subject of the sentence. God is the prime mover, the origin, from whom everything proceeds. God assumes full responsibility, and to God alone belong all honor, and glory. ([Revelations 19: 1](#))

3.3.2. The above plural Hebrew term, [ELOHIM](#) = gods, is consistently translated by the singular word “God,” partly due to Hebrew thinking, and the monotheistic theme and context of Holy Scripture. However by so doing, translators risk a misrepresentation of the initial written reference to “Gods” and diminish the mystery of the plurality of God, who, also in the context of Holy Scripture, is revealed as the triune God: Father, Son and Holy Spirit. God. The Father is generally acknowledged as the Creator. The Son is said to have existed before all things were made, and that by Him all things are made. The Spirit is specifically mentioned, already in the above second sentence of the Bible.

3.3.3. The above text states that God created both, “the heavens and the earth.” As later progressive revelation repeatedly affirms, heaven and earth are two separate entities, never to be comingled, or confused: Heaven will never be on earth; and the earth will never be heaven. Since the above text lists heavens first and then the earth, it seems valid to conclude that chronologically the heavens were created first, and then the earth.

3.3.4. It is best to consider the Hebrew literally, since translators frequently impose inside-their-own-box concepts:

“The earth being [TOHOU WAHBOHOU](#), darkness upon the abyss, and spirit of Gods hovering upon face of the waters.” ([Genesis 1: 2](#))

1. Many attempts have been made to describe the initial earth by various translations and interpretations of TOHOU WAHBOHOU. TOHOU WAHBOHOU is a figure of speech (onomatopoeia), like: buzz, boom, zip, and cuckoo, which phonetically help to describe an event or an object, and need not be translated. To appreciate the state of the primordial earth, the reader must read aloud: “The earth was TOHOU WAHBOHOU.” As buzz, boom, and cuckoo communicate universally in every language TOHOU WAHBOHOU phonetically helps describe the state of the earth at that time.
2. The expression, “darkness upon the abyss, and spirit of Gods hovering upon face of the waters” clearly suggests that everything was under the continuous supervision of God. How this occurred cannot be measured with a stopwatch, or defined by theoretical projections, reverting in time infinitely. Divine revelation makes no attempt to convey a clear picture of exactly what happened, as if God the creator were accountable to us, or as if we could comprehend the workings of God.
- 3.3.5. The primary objective of this and every creation account is the affirmation: God is the creator. Scriptural revelations progressively reveal additional and detailed information on creation. But Scripture also reprimands us if we focus on created things rather than the creator.

3.4.0. The Second Creation Account
Is From Adam And Eve’s Perspective.
[Genesis 1: 3 – 2: 3](#)

- 3.4.1. Zealous individuals have grossly misinterpreted this Biblical creation account, as if it were the definitive scientific textbook on creation. They insist on a “Six Day Creation,” which is a misrepresentation of Biblical facts and a stumbling block that makes “Christian theology” unnecessarily offensive. (E.g., Creation in 6 times 24, 144 hours.)
- 3.4.2. Proponents of a “Six Day Creation” fail to realize the following:
 1. The “Six Day Creation” account is only one of three successive and progressive creation accounts.
 2. The Hebrew phrase, “There was evening, and there was morning,” may imply a 24-hour day according to Hebrew thought pattern. Yet the self-same Hebrew term (JOM), at the beginning of the third creation account comprises collectively the creation of the entire heavens and the earth within the confines of a single day (Hebrew: JOM). ([Genesis 2: 4](#))
 3. The number 144 is used in the Bible on several occasions, but never in an exclusively numerical sense.
 4. Though the creation account uses a chronological sequence of sorts; it is not stopwatch chronology, which scientifically measures time in hours, minutes, and seconds, relative to the earth’s rotation around the sun. “Six Day Creation” advocates must admit that according to their system, the clock, which determines time, was not created until “Day 4.” How then can they measure time retroactively, before the tool for measuring time came into existence? (The problem is not with divine revelation, but the interpreters, who would enslave us to think that their interpretation is divine: Their literal interpretation puts the eternal God into the human box, called time.)
- 3.4.3. The second creation account could be interpreted in two ways:

1. It could be interpreted as an anthropomorphism: Which is a divine truth, accommodated to the restricted capacity of the human brain. N.B.: Anthropomorphisms are not listed above (Sec. 2.4.0.) as means of divine revelation. God does not invent fairy tale stories, because He considers us too dumb to understand; He respects our integrity.
2. The author favors this interpretation: The second creation account reflects scientific observations and the first impressions by Adam and Eve from an anthropological, geo-centric point of view. As Adam and Eve were initially exposed to God's creation, they experienced chronologically by natural revelation the following:
 - Day 1: When Adam and Eve initially opened their eyes, they were impressed, almost blinded by light. Anyone, who witnesses the birth of a child, is amazed how tightly a newborn infant compresses his/her eyelids. The initial impression of light must be overwhelming. [\(v. 3-5\)](#)
 - Day 2: In an upward glance, the first, almost exclusive, object Adam and Eve observed was "the expanse," the firmament, also called the heavens. [\(v. 6-8\)](#)
 - Day 3: As they looked around, they saw the land, the sea, and everything that grows. [\(v. 9-10\)](#)
 - Day 4: As day progressed to night, they observed the setting of the sun, the rising of the moon; they discovered the stars, the constellations, which determine time, and the passing of events. [\(v. 14-19\)](#)
 - Day 5: As they continued to explore the world, they saw, countless creatures with exuberant life, birds, fish and everything that moves. [\(v. 20-23\)](#)
 - Day 6: As they became self-conscious, they discovered themselves, and other mammals akin to them. [\(v. 24-31\)](#)
 - Day 7: They discovered God, and rest in Him. [\(Genesis 2: 1-3\)](#)
- 3.4.4. God expresses a clear and noble purpose for the creation of man. God(s) said, [\(Genesis 1: 26-27\)](#)
 1. *"Let us make man in our image after our likeness."* This statement of God reveals the essence of God, and our relationship to Him. Man cannot exist as a singular individual. We are conceived and develop in a family unit. As already noted, plurality in the concept of God is expressed and reflected in the original Hebrew; the plural of the pronouns "us" and "our," drive home this fact.
 2. *"And let them have dominion ..."* Whenever Scripture reveals the essence of God, it invariably makes reference to His function. God's primary function is to govern. God is in control. God has dominion, which He does not hesitate to share beneficially with His creation – man. It is significant to note that this function originally was not exclusively assigned to the individual Adam, but to them, "male and female."
 3. *"Over all the earth ..."* As pointed out above, this creation account is recorded from a geo-centric point of view, in which the "earth" is deemed to be at the center of the universe. From this perspective the phrase "dominion ... over all the earth," may be taken to apply to the entire universe.
 6. *"Male and female created he them ... be fruitful and multiply ..."* By using generic terms (rather than referring to specific individuals: Adam and Eve), plus the imperative to the use of their sexual functions, the application of this statement generically applies to all generations.

7. *"Every seed-bearing plant ... and every tree that has fruit with seed in it ... will be yours for food."* Even to this day, our teeth have not evolved at all; they are still as originally designed for fruit and vegetables. (After the fall into sin, particularly after Noah's flood, our weakened nature may be strengthened by consuming meat.)
8. *"God saw all that He had made, and it was very good."* God's creation was good, perfect and holy. Mankind is intended to experience fully the goodness of God and rejoice in His creation.

3.5.0. **The Third Creation Account** **Is Topically Arranged.** [Genesis 2:4 – 2:24](#)

3.5.1. This account progressively reveals information, which is necessary for a correct understanding of the preceding creation accounts. It also introduces new concepts, previously not mentioned. Examples:

1. At a certain time, the earth existed possibly with a lunar-type landscape, devoid of vegetation and rain.
2. Even before the fall into sin by Adam and Eve, reference is made to natural resources, particularly gemstones and gold. Gold, to be appreciated as jewelry, requires sophisticated metallurgical procedures, which seems to suggest that Adam and Eve, being perfect, may have lived for many years to develop these skills even before the fall into sin.
3. The tree of life is mentioned, but its significance is not discussed. Did descendents, borne to Adam and Eve before the Fall, eat of this tree and acquire immortality, which are later identified as the Sons of God – angels? (Cf. [Postscript](#), Sec. 4.3.6.)

3.5.2. Significant is the progressively new revelation pertaining specifically to God. Previously, the term for God was ELOHIM. Now, God is identified as JHWH ELOHIM. The name JHWH, does not replace ELOHIM, it supplements ELOHIM. JHWH is not introduced merely to distinguish God from other gods. It is not sufficient merely to acknowledge a deity and a creator. To know this God is to know Him personally by name, JHWH – the "I AM THAT I AM," This name of God reveals both, the nature of God and our relationship to Him. Greek Biblical Old and New Testament texts, plus Jewish practice, translate the meaning of JHWH as LORD. Hebrew tradition is even more specific: It renders JHWH as ADONAI, The suffix "I" adds the personal pronoun "My Lord," as the Apostle Thomas exclaimed, when he worshipped the risen Lord Jesus, addressing Him as, "My Lord, and my God."

3.5.3. A close personal relationship between God and man is accentuated by the details of the third creation account:

1. When man was created in the likeness and image of God, he received the breath, spirit and mind of God. Man was created with the ability to communicate, even argue with God, as we do.
2. Everything was for man's benefit, including access to the tree of life.
3. There was virtually nothing that distinguished Man from God. Except the fact, that man was the creature; God was the creator. The Psalmist says, "Thou hast made man a little less than God."

4. To acknowledge the Lordship of God, man was given the opportunity to honor and respect God, by not eating from the tree, which would provide the knowledge of evil. Man already knew what was good. As it is repulsive to touch the private parts of another, it is absolutely repulsive for man to touch and take what God has reserved exclusively for Himself.
 5. Showing disrespect to God would be tantamount to a denial of the Lordship of God, and rebellion against God, which would bring nothing but evil, and ultimately results in death. (The Hebrew, “Dying you will surely die,” defines both, a process and a definite conclusion.)
- 3.5.4. The third creation account defines relationships of male and female functions and sexuality.
1. The position of leadership and responsibility was originally given and specifically assigned to Adam. Woman complemented man. She was given as a helper, perfectly fit for man, even as in the New Testament church, the “helper,” the “comforter,” the “Holy Spirit” was promised and given to the church. Only with the provided helper could man become, what he was intended to be. Adam did not regard woman as an inferior subject. Adam accepted her as his equal, saying, “This is now bone of my bones and flesh of my flesh.” The Hebrew term for man is “ISH,” the term for woman is the same “ISH” with the feminine suffix “AH.” The relationship between the sexes is a complex image of God: As Father, Son and Holy Spirit are not three gods, but one God, so the union of two individuals, male and female, begets yet another individual, a child.
 2. “For this reason a man will leave his father and mother and be united to his wife, and they will be one flesh.” This statement seems to suggest that Adam and Eve fully understood family life, the role of father, mother, child, even before the fall into sin. ([Genesis 2: 24](#))
 3. The report, “The man and his wife were both naked, and they felt no shame” is a discrete way of saying that they knew each other in the capacity of male and female, as God created them. ([v. 25](#))

Chapter 4.

Adam And Eve Introduced Us To Sin.

[Gen.3: 1 – 24.](#)

4.1.0. The Serpent Introduced Sin To Adam And Eve.

4.1.1. The nature of the Serpent/Satan will be progressively revealed in subsequent Biblical revelations. This temptation account is more than a record of a one-time historical occurrence; it describes the most effective method of temptation, which Satan continues to use even today. (The lesson is not only what Satan did, but also what he still does.)

4.1.2. Satan uses progressive argumentation, culminating with lies and deceptions.

1. Initially, the tempter introduces and presents himself, not as he is – manipulating and domineering, but as if he were harmlessly searching for truth.

2. The initial leading question is an attention-getter, creates doubt and undermines truth. For example, “Did God say?” ([Genesis 3: 1f](#))
3. The leading question is followed by a direct question or a statement, which restates the truth in a manner, which is almost true, so that the tempted will be engaged and tricked to admit partial consent. The original basic truth is disproportionately exaggerated and overstated, that the original concept becomes repulsive and is rejected. (E.g., “You shall not eat of every tree in the garden?” which is not what God originally said, much less what God meant thereby.) ([v. 1](#))
4. Having engaged the tempted in the tempter’s line of thought, the tempter replaces the truth with a lie, “You will not surely die.” ([v. 4](#))
5. Having replaced the truth with a lie, the tempter makes additional promises of his own, which are also lies. “You will be like God.” ([v. 5](#))
6. Having submitted to Satan’s control, the individual is now in Satan’s domain, and tries to justify his/her own sinful action, by engaging others to do the same. The woman, Eve, immediately proceeds to tempt man, Adam. Now there is strength in numbers – everybody does it. (The same scenario applies in the misuse of alcohol, drugs, illicit sex, smoking, swearing, and whatever is sinful and indecent.) ([v. 6](#))

4.2.0 The Fall Into Sin Has Immediate, Inter-Mediate, And Future Consequences.

4.2.1. Adam and Eve acted as if they were un-accountable to God, which effectively was rebellion against their Lord, God and Creator. What God said was irrelevant to them. The woman did what she deemed best, as if she were God. Man did what he deemed best, as if he were God. (When we have five billion people on earth, each doing what each deems best, no wonder, that at times, we have virtual Hell on earth.)

4.2.2. Adam and Eve no longer lived in harmony with God. The creature, which God originally created, no longer existed; it died. Spiritual death occurred instantly.

4.2.3. Physical death, which is a process, not just a momentary event, was initiated and became a reality in due time. ([Genesis 2: 17](#))

4.2.4. Before the fall into sin, Adam and Eve did no evil and knew no evil. After the fall, their very essence was sinful and corrupt. Out of them proceeded evil. Eve, instead of being a helper, sent from God, was a helper and advocate of satanic purposes.

4.2.5. Any and all future descendents are as Adam and Eve were. They inherit and have the mortal nature and essence of fallen Adam and Eve. They would remain eternally separated from God, if they were not reconciled to God.

4.3.0 In Response To The Fall, God Affirms His Lordship By Rendering Judgment, And Initiating Redemptive Control.

4.3.1. God’s judgment against the serpent is twofold:

1. The serpent (animal), which was an accomplice to the Serpent (Satan), receives a relatively light sentence, “You will crawl on your belly and eat dust.” (Possibly before this event, the serpent was an aquatic animal.) ([Genesis 3: 15](#))

2. The judgment against the Serpent, which later in Scripture is identified as Satan, is more complicated and delayed: “The offspring of the woman will crush your head.” God determines and promises that a future descendent of the woman will crush and destroy Satan.

4.3.2. God’s judgment against the woman initially seems as a mere slap on the wrist, “pain in childbirth.” But since woman wrongfully exerted authority over man, she is painfully reminded that her husband, in God’s line of authority, shall rule over her; and that being the case, the curse proclaimed upon man rests upon her also. ([Genesis 3: 16](#))

4.3.3. Surprisingly, the stated reason for judgment against man is not because man ate a forbidden fruit, but because man obeyed someone other than God, the woman. God is a jealous God, who will not give His glory to another. Since man perverted the order of creation, the entire creation is under the same curse. ([Genesis 3: 17-19](#))

1. Cursed is the ground because of you.
2. Painful is your toil.
3. Thorns and thistles are your product,
4. By the sweat of your brow you will eat your food.
5. And when it is all done, you will die. “Dust you are and to dust you will return.”

4.3.4. “Adam named his wife Eve, for she was the mother of all the living.” [Verse 20](#) is an enigmatic and problematic statement. For the rules of grammar dictate, that Eve already was a mother. (Cf., See [Postscript](#), Sec.4.3.6.)

4.3.5. In conclusion, there is mercy in God’s judgment for Adam and Eve, and their sinful descendents. The verdict is in the context of hope and blessings. ([Genesis 3: 24](#))

1. Even before God pronounced the verdict, God provided hope: Evil shall be crushed. ([v. 15](#))
2. Though man turned into an opponent and rival of God, even vindictively blamed God for the misfortune man brought upon himself, God is not at enmity with man. True to His Word, God simply executed, and did what He said would happen.
3. In the end there was a double blessing:
 - A. God provided clothing for Adam and Eve. (Possibly sheepskin clothing, and a reference to the sacrificial Lamb of God, who provides comfort and takes away the sin of the world.)
 - B. God also illustrated that adversities are blessings in disguise. God banished man from the Garden of Eden; God ordered the Cherubim to prevent Adam and Eve from having access to the Tree of Life, lest they eat of the tree of life, and live in their wretched sinful condition forever. Thus even the sword of the Cherubim, death, has its blessings.

4.3.6. **Postscript:** The primary focus of this book is not to engage in speculative theology. The author’s objective is for everyone to realize the benefit of our reconciliation with God. If that will also re-unite us with relatives, with whom we previously or presently have no contact, this is certainly of great interest.

1. As already observed above (Sec. 3.5.1.2.), mining activities for jewelry items and gold, which require time consuming metallurgical procedures, are noted even before the fall into sin. For mining to take place, the fall of Adam and Eve could hardly have occurred immediately after their creation, before they conceived and had children.

2. The above statement and grammar of verse 20 does not support the previously common theological assumption that the fall into sin occurred immediately after creation before Adam and Eve had children. Grammatically the past perfect tense of the Hebrew verb in verse 20 calls for the interpretation that Eve was then, as she is now, the mother of all who live on earth; Eve had children before the fall into sin. Both Jesus and the Apostle Paul refer to such extra-ordinary possibilities. Jesus said, "Other sheep have I, which are not of this fold." The Apostle Paul points out that at the fullness of times, God will "gather together in one all things in Christ, both which are in heaven, and which are on earth," and that in Christ Jesus all things are reconciled to God, "whether they be things on earth, or things in heaven." The latter alludes to the possibility that Jesus Christ is the Savior of fallen angels also. This strongly suggests that after the fall, at least two, or possibly even three, segments of humanity existed parallel with each other:

[\(Colossians 1: 20; Philippians 2: 10-11\)](#)

A. Society "A." would be the descendents of Adam and Eve before the fall. Presumably, they ate from the tree of life, but did not eat from the tree of the knowledge of good and evil. They are the perfect human race, which God originally created. This society, possibly the angels, may have pre-existed the fall for eons, but left no footprints on earth, for they lived in perfect harmony with it. The creation of angels is not specifically mentioned anywhere in the record of divine revelation. Yet angels share every physical human characteristic with us, except sin. (Note: In the days preceding Noah's flood, distinct societies are reported living on earth, which were sexually and genetically compatible to the daughters of man, could inter-marry, and have offspring.)

B. Society "B." is the descendents of Adam and Eve, who were conceived and born after Adam and Eve's fall into sin. This is, the sinful human race, which ate only from the tree of the knowledge of good and evil, and was subsequently prevented from eating of the tree of life. (According to the Book of Revelation, after the restoration and resurrection, they will again have access to the tree of life.)

C. Society "C." would be the devil and his angels, who presumably first ate of the tree of life, and then also ate from the tree of the knowledge of good and evil. They are the "fallen angels."

3. According to logic, the perfect human race would have to exist:

A. If it were not true that the angels are the continuation of the pre-fallen perfect human race, if no remnant of God's creation remained, then Satan would be more powerful than God, for Satan destroyed what God created.

B. Angels are particularly known for delivering absolutely true messages from God to men, and they are invariably identified by male human characteristics. It does not stand to reason, that God would reveal an absolute truth by resorting to deception, using "fake" messengers, which appear to be men but are not.

4. If it is true that three distinct segments/societies of the human race exist, many enigmatic Biblical statements about angels and demons, can be seen in proper perspective; they seem to fall into place and make perfect sense. Examples:

a. Angels appear so "human" that at times they are mistaken as "human." [\(Hebrews 13: 2\)](#)

b. At the empty tomb of Christ: The angel was "a young man." [\(Mark 16: 5; Luke 24: 4\)](#)

- c. Grammatically, angels are always male.
 - d. Only one Old Testament passage identifies two women [female] angels. ([? Zechariah 5: 9](#))
 - e. Paul argues that women should cover their head, because this is what [female] angels do. ([1 Corinthians 11: 10](#))
 - f. Angels, which appeared to Lot were sexually attractive males, ate food and had a nap. ([Genesis 19: 3-4](#))
 - g. After the resurrection from the dead, male and female relationship shall be like that of the angels. Christ did not say we shall be neutered, but we shall be perfect like the angels, who do not need, marital covenants because of sin and selfishness. ([Mark 12: 25](#))
 - h. After the resurrection, our body will be glorified. Like the body of Christ and the angels. Time, space, and gravity will not affect us, as it does now. Because angels and the ascended Christ are spiritual does not mean that they no longer have a physical nature also. ([Philippians 3: 21](#))
 - i. Once aware of the above, the reader will find additional examples in Holy Scripture.
5. As noted above (Sec. 3.4.3.1.) divine revelation does not resort to anthropomorphism, which consistently applies to angels. The angels are really sinless perfect human beings, not merely phantoms, which appear to be men.
6. The fact that Adam's age at death is given as 930 years does not discredit the above conclusions. Age is irrelevant to individuals, when they are not subject to death and have the potential to live eternally. The age, listed for Adam, is the time, when his days were numbered. Before his fall, his days were not numbered and not counted. ([Genesis 5: 5](#))

Chapter 5.

Evolution Is A Denial Of God And Facts.

5.1. The first three chapters of the Bible, [Genesis 1 to 3](#), are the most important part of Biblical revelation. They are the foundation of the Gospel of Jesus Christ. If Genesis 1 to 3 were not true, then man would not be accountable to God, and the Gospel of Jesus Christ would not be true. Jesus Christ came to solve a problem. But if there were no problem with sin, then there would be no need for a Savior.

5.2. Any proposal to replace the creation accounts with atheistic or agnostic evolutionary theories is a frontal attack on the Gospel of Christ, and a futile denial of God

5.3. The following list illustrates diametrically opposed, and mutually exclusive concepts: Creation (regular print), *Evolution (italics)*:

1. The creation accounts are provided for us by revelation and are progressively authenticated by approximately 4,000-year history of written authenticated revelations, plus the ageless historic human response to natural revelation, "I believe in God." ([Hebrews 11: 6](#))
2. *The theory of evolution was postulated by Charles Darwin in his book: On The Origin Of The Species By Means Of Natural Selection, 1859. It is based on Darwin's observations, in a theological void, based on the epistemology of an "earth-is-flat" logic, where the horizon of knowledge is restricted to observable fragmented facts only.*
3. Biblical creation traces its roots to the origin of origins – creation (ex nihilo) out of nothing, when everything, which is subject to sensory perception and knowledge, was created according to the perfect law and order of God.
4. *The fact, that evolutionary theories are illogical nonsense, can be proven mathematically and scientifically:*
 - A. *Any number, which is multiplied by zero, is reduced to zero. Nothing can evolve from nothing.*
 - B. *By definition, all scientific laws are constant, immutable, and un-alterable; that is why they are laws. Absolute laws cannot and do not evolve.*
 - C. *The Second Law of Thermodynamics proves that unless energy is provided from an exterior source, the universe will attain a state of homogeneity, in which all matter is at a uniform temperature. This proves that a universe cannot come into existence on its own in the first place. And any universe, which does exist, will decay, unless an "exterior" source of energy is continuously applied.*
5. Faith in God is an integral essential part of every civilized society, in which citizens and governing authorities are accountable to moral law and order.
6. *The evolutionary concepts of survival of the fittest, the lawlessness of the jungle, and denial of moral law have brought great harm, pain and death to millions upon millions of people, especially in recent history. The un-accountability of amoral evolutionary thinking "legitimized" and empowered totalitarian atheistic regimes, like Hitler, Stalin, and every greedy grabber for wealth, power and pleasure. Amoralism promotes egocentric ways of living and is the primary cause of degenerating present-day societies, as exemplified in drug cultures, piracy, gang warfare and more.*
7. Biblical revelation is authenticated by the fossil record, and recorded human history, both of which verify that life on earth is not advancing but regressing. All creation is under the condemnation of death and destined for destruction, because rebellious sinful man did not and cannot conform to the perfect law and order of God.
8. *The proposal that the human race progressively advanced from primitive life is an unsubstantiated lie and deception, for recorded human history does not list the coming-into-existence of one single mammal species. To the contrary, hundreds, if not thousands, of species are terminated, and still more are threatened by extinction at this very moment.*

Chapter 6.

The Post-Adam Era Progressively Degenerates.

6.1.0. Biblical Observations Co-Relate With Scientific Natural Laws. [\(Genesis 1 to 10\)](#)

6.1.1. List of critical Biblically recorded facts and observations:

1. In the days of Adam and Eve, rain was absent from the earth. Mist watered the earth. [\(Genesis 2: 6\)](#)
2. Adam and Eve were naked, without clothing, and suffered no discomfort from cold, not even at night. [\(Genesis 3: 21\)](#)
3. Adam and Eve originally enjoyed, without any effort on their part, a generous supply of food from trees. [\(Genesis 3: 2\)](#)
4. Even after the fall into sin (until the flood), the human life expectancy regularly exceeded nine hundred years. [\(Genesis 11: 10-26\)](#)
5. The moon's rotation was synchronized with the earth. To provide light at night, a full moon regularly rose at sunset. [\(Psalm74: 16\)](#)
6. In the era before Noah, the sun, the moon and the constellations of stars determined time. [\(Genesis 8: 22\)](#)
7. At Noah's flood, the entire earth was inundated with water. [\(Genesis 8ff\)](#)
8. Noah and company were sheltered in the ark for 244 days (eight months). [\(Genesis 8: 8-16\)](#)
9. After Noah's flood, for the first time, specific reference is made to "cold and heat," summer and winter, which shall remain so for the remainder of this earth. [\(Genesis 8: 22\)](#)
10. After Noah's flood, human life expectancy was reduced to 120 years. [\(Genesis 6: 3\)](#)
11. Before the flood, the Sons of God and daughters of men were genetically linked and produced common offspring, the Nephilim, giants. Such offspring had super-human powers, which they used for evil. At Noah's time, God prohibited such relationships. [\(Genesis 6: 1 ff\)](#)

6.1.2. On the basis of Biblically recorded observations and presently known scientific principles, to change the conditions of the Pre-Noah era to the conditions of the Post-Noah era, the subsequently listed facts must have occurred:

1. Before the flood, the axis of the earth's spinning rotation was at a perfect right angle, relative to the earth's plane of rotation around the sun, which provided very stable weather conditions, devoid of "cold and heat," summer and winter, the four seasons, and their related storms and adverse weather conditions. [\(Genesis 8: 22\)](#)

2. Most of the water, which is in the oceans now, was sustained as vapors at a relatively high temperature in the very stable and constant atmosphere.
 - A. The water-enriched atmosphere enveloped the earth like a blanket – a greenhouse effect, which provided constant moderate temperatures, both day and night, even at the North and South poles. Biological growth at the poles was especially abundant, for sunlight was available almost constantly.
 - B. Presently, the greatest reservoir of carbon dioxide is in the oceans. With limited amounts of oceans in the Pre-Noah era, the water being as mist and vapor in the atmosphere, correspondingly the carbon dioxide levels in the atmosphere were much higher, which promoted abundant biological growth that covered the earth with a rich lush covering of vegetation. Deserts were non-existent.
3. The high-density atmosphere, served as a filter, virtually eliminating all radiation from outer space, preventing mutations, cancerous disease, and allowing high life expectancies.
4. The surface of the earth originally was relatively flat and devoid of mountain ranges – not primarily oceans, as it is now.
5. At the time of Noah, an asteroid, several thousand kilometers in diameter, initially entered the earth's orbit and atmosphere. In a slingshot effect, corresponding to inertia and gravity, the asteroid initially rotated elliptically around the earth; it finally passed over the now West Americas, before plunging into the earth, and coming to rest at the present south pole, Antarctica.
6. The interaction of gravity between earth, moon, and asteroid altered the moon's rotation around the earth to its present-day pattern.
7. All of this had immense meteorological effects. The earth's atmosphere experienced irreversible damage and changes. The water-enriched atmosphere was partially/locally distorted and attracted by the gravity of the asteroid out into the upper stratosphere, where it instantly cooled, condensed, and collapsed as incredible downpours on earth, literally covering the relatively "flat" earth, as experienced and recorded by Noah. Virtually all mammals on earth were destroyed.
8. Away from the asteroid on the opposite side of the globe, the atmosphere was temporarily almost diminished to nothing. Noah's family and animal life in the ark, was exposed to the radiation levels of outer space. This is likely to have caused the genetic mutations, which altered the genetic time clock in subsequent generations to a maximum of 120 years, and gave rise to three distinct human races and a multitude of various breeds in animals, cats, dogs, horses, cows, birds, even fish.
9. The asteroid fractured the earth's crust into tectonic plates, causing upheavals of mountain ranges, plateaus, rift valleys, and oceanic trenches of immense proportions. The inertia of the asteroid's final impact was so great that it shifted the earth's axis of rotation to its presently tilted position, which initiated hot summers and cold winters, and the corresponding climatic conditions. Tornadoes, hurricanes and thunderstorms are vivid reminders of God's fury and judgment. It may even have altered the earth's rotation around the sun, to be more elliptical.
10. As asteroids are known for having disproportionately high water content; and the earth also having a disproportionately high water content relative to other planets, it can be surmised that

much of the earth's water and oceans, originated from this asteroid. (The Biblical record indicates that floodwaters came not only from the sky, but also from the ground up.)

11. The inertia of the asteroid's impact caused even internal tsunami tidal waves of magma, which caused pulsating shockwaves on the surface of the globe. Immense masses of waters sloshed over the heaving surface of the earth, carving out grand canyons, and eventually settling in the newly formed depressions of oceans. Since chloride salts are extremely water soluble, potable sweet water was quickly changed to salt water.
12. A series of ice ages was ushered in by (1.) the sudden cooling effect of the extremely cold and massive asteroid from outer space, (2.) the loss of water vapors in the atmosphere, and (3.) the outpouring of volcanic ash from thousands of volcanic outflows, which obscured heat from sunlight.
13. Contrary to physiological expectations (the inter-relationship of gravitational and centrifugal forces, which causes the low flat polar cap at the North Pole,) a mile-high landmass, the size of the U.S.A., is presently situated at the South Pole. To this day Antarctica is a recognized haven for meteorite seekers.
14. Inside the water-drenched ark, Noah, his three sons and wives, eight people, plus the animals, which are vital to the survival of mankind, were buffeted, and barely survived by being sheltered for eight months from a series of cataclysmic events. This was more than a localized storm in the "Cradle of Civilization."
15. All previous civilizations and advancements were terminated and erased; some traces may remain, like surficial markers on the South American continent, which are recognizable only from outer space. Subsequent life was irreversibly altered and complicated by toxic cancer causing inorganic, volcanic substances, radioactive radiation from space, and inclement weather conditions.
16. The civilization, or the segment of humanity, which descended from Adam and Eve before the Fall, did not eat of the forbidden fruit. They were in perfect harmony with God and His creation. They left absolutely no footprints. They were forbidden henceforth to interact with the fallen human race, except when specifically delegated as messengers (angels) and helpers in need. They may presently exist, either in another dimension parallel to ours, or another planet in the universe. (Cf., Postscript 4.3.6.)

6.1.3. The veracity of the above model is in part subject to various scientific testing procedures:

1. The author ventures to predict that verification of the asteroid awaits discovery in Antarctica.
2. The time of Noah's flood may be established by locating and dating universally dispersed global outflow of volcanic rock and ash, which are identical in age. (In several unrelated locations, the author has located immense layers of volcanic ash and outflows, which contain remnants of charred biological life. (Oregon, Yellowstone Park, and many parts of British Columbia.)
3. Sedimentary rock, which pre-date Noah's flood, may be expected to be virtually devoid of detritus volcanic rock.

6.1.4. The above events, which occurred at the time of Noah, utterly changed the living conditions on earth. Before, the earth was a virtual paradise. Afterwards, much of the earth is un-inhabitable and hostile to human life, e.g., the vast oceans, the polar caps, and deserts in the tropics.

6.1.5. Humanly speaking, it pained God virtually to destroy His own creation. Yet after these catastrophic events, for the first time in creation, the rainbow appeared, as a sign of God's grace, the promise of a future, and the coming of redemption of all people.

6.2.0. Patriarchs Of The Post-Noah Era. ([Genesis 12 ff](#))

6.2.1. To ascertain that God's universal plan of salvation would eventually come to fruition, God selected specific individuals and people, who would serve, both, as the medium of His revelation and through whom the Savior would be introduced to all nations. The initial announcement was made immediately after the Noah's flood. A special, yet general blessing was pronounced upon Noah's son, Shem, who is the ancestor of the Semites, which later included Abraham. ([Genesis 9: 26-27](#); [Genesis 11: 26](#))

6.2.2. This blessing became a specific reality in the life of Abraham and his wife Sarah. By personally selecting Abraham and Sarah, God committed His plan of salvation to a specific people and a specific locality, the ancient land of Canaan. ([Genesis 12: 1-3](#); [Genesis 15: 1-6](#))

6.2.3. God made the promise, that all nations of the earth shall be blessed by a specific physical descendent of Abraham and Sarah, Isaac, Jacob, and sons. ([Genesis 25: 19-26](#); [Genesis 26:2-5](#); [Genesis 32: 12](#))

6.2.4. Jacob's name was later changed to Israel. Jacob had twelve sons, who became the ancestors of the twelve tribes of Israel. Later in time, the blessing and promise of Abraham was specifically and progressively narrowed down from Jacob to the tribe of Judah, the house and line of David, and became a reality, borne of the Virgin Mary. ([Genesis 35: 9-15](#); [Genesis 49: 10](#); [2 Samuel 7: 1-16](#))

6.2.5. Before and during the time of Abraham, Isaac, and Jacob, the LORD God was still recognized and worshipped by various families and communities on earth. But as time progressed, idolatry and confusion of worship became increasingly more dominant.

6.3.0. The Era Of Moses And The Judges.

(1500 to 1100 B.C.)

6.3.1. By the time Moses came on the scene, approximately 500 years after Abraham, theological mayhem and chaos existed, so much so, that even the descendents of Israel failed to distinguish between the LORD God and manufactured gods, which were the products of human imagination and made by human hands (e.g., the golden calf).

6.3.2. To prevent further degeneration and ensure the realization of the promised Savior for all people, the Lord God by His servant Moses revealed the Moral Law, the Ceremonial / Sacrificial Law, and the Civil Law. This code of law determined the covenant relationship between Israel and God in the Old Testament era. ([Exodus 2: 23-25](#))

1. The Moral Law is the knowledge of right and wrong, good and evil, which innately exists in the conscience of man. But since human personalities are molded by habitual behavior, consistent defiance of the Law eventually becomes the norm. To restore and maintain God's Moral Law for future generations, God engraved the Ten Commandments on tablets of stone. As principles of law never change, the Moral Law universally applies to all generations for all times. ([Exodus 20](#))

A. But the moral law was not given merely as a constraint, to control evil. To the individual, who is motivated by the Spirit of God, the law expresses aspirations, as Jesus said, "I have not

come to abolish the law, but to fulfill it.” This aspect of the moral law is grammatically expressed in the original Hebrew text of the Ten Commandments, which are not stated as imperatives, orders and commands. Grammatically this Hebrew verb is not an imperative but a future indicative, like a self-fulfilling prophecy. For example: ([Exodus 20: 3 ff](#); [Leviticus 19: 2](#); [Deuteronomy 6: 5](#); [Matthew 5: 48](#))

1. The day will come, when you will have no other gods before me.
2. The day will come, when you will not take the name of the Lord your God in vain.
3. The day will come, when you will not kill.
4. The day will come, when you will not steal.
5. The day will come, when you will not commit adultery.
6. The day will come, when you will not bear false witness.
7. The day will come, when you will not covet.

B. To illustrate the precise consistency of God’s revelation, it would not fit into God’s plan, if the future indicative were used in the following:

1. The day will come, when you will keep the Sabbath Day.
2. The day will come, when you will honor your father and mother.

For in our ultimate destination (heaven), there will not be a designated Sabbath Day of rest, nor will anybody be under the administration of a higher human authority. These two aspects of the moral law do not apply for all times. Therefore, they are not stated as futuristic prophecies, but temporary restraining orders and commands.

2. The Ceremonial Or Sacrificial Law defined the various activities of Old Testament worship and sacrifices. The sacrifices at the Old Testament prefigured and symbolized the sacrifice of the Lamb of God, the Son of God. When by the sacrifice of the Lamb of God, who takes away the sin of the world, atonement for sin was later fulfilled in Jesus Christ; the sacrificial law had fulfilled its purpose, and was no longer useful. Consequently, God Himself eliminated that format of worship and destroyed the temple in Jerusalem in the year 66 A.D. ([Romans 9: 1-4](#))
3. The Civil Law provided social and political stability, by protecting private property, and preserving physical health, that in the fullness of time the stage would be set for the future coming of the Savior, the Redeemer of all creation. After Christ had completed His work of redemption, the Apostles and the Jewish assembly of the church acknowledged in writing, that the ceremonial and civil law no longer applied to the New Testament people of God. ([Acts 15: 28-31](#))

6.3.3. Moses was more than a lawgiver. Moses was a prophet of the most High. God spoke to Moses directly. Through Moses, God progressively revealed His word, His will, and His nature. For example:

1. God alone is holy. He alone has immortality. ([1 Timothy 6: 13-16](#))
2. God truly is a righteous God of justice. ([Psalm 50: 6](#); [Job 8: 3](#); [Luke 18: 1-8](#))

3. God is a God of love, mercy, and compassion. ([Psalm 116: 5](#); [Daniel 9: 9](#); [Nehemiah 9: 31](#))
4. Those, who worship and approach God, must be holy, even as He is holy. ([John 4: 23-24](#))
5. Natural man cannot approach God, unless sanctified sacrificially by the blood of the Lamb.
6. Those, who love God, will also love their neighbor. ([Leviticus 19: 17](#); [Matthew 19: 19](#))
7. Moses, aware of the concept of progressive revelation, pointed to the coming of the Christ,

“The Lord will raise up a prophet from among your brethren, like myself. Listen to Him.”
([Deuteronomy 18: 18](#))

6.3.4. Moses was followed by the leadership of Joshua and the various judges (e.g., Gideon, Samson, Eli, and Samuel). The era of the judges had a chronically continuous and repetitious pattern: ([Judges 2: 15-23](#))

1. The people drifted away from God,
2. God disciplined them that they would seek and worship Him in truth and in spirit.
3. In their need they called upon God for help.
4. God raised up a judge to deliver them from their enemies, and provided stability and security.
5. Again the people would drift away from God, and repeat the cycle.

6.4.0. The Era Of Kings And Prophets.

(1100 to Christ.)

6.4.1. During the time of the patriarchs, Moses and the judges, God governed his people directly by a theocracy, without established political leaders or systems.

6.4.2. In typical human fashion, man thinks that he knows better than God. Thus as other nations, the people of Israel desired a king, who would govern them, and from whom they hoped to expect protection. Reluctantly, God conceded to their demand and gave to them kings, King Saul being the first. ([1 Samuel 8: 1-9, 19-22](#))

6.4.3. After the failure of King Saul, King David, from the tribe of Judah, was anointed king by the last functioning judge, Samuel. ([1 Samuel 15: 28](#); [1 Samuel 16: 1-10](#))

6.4.4. King David is later identified in the New Testament as a man after God’s own heart. ([Acts 13: 22](#))

1. King David provided great political and spiritual leadership. David secured Israel from hostile enemy forces. Jerusalem was established as the political capital of Israel, and the exclusive center of sacrificial worship. David initiated the building of the temple, and he produced numerous psalms and hymns, which still touch the human soul.
2. As God’s representative, King David also had a prophetic function. Particularly in [Psalm 23](#), King David expresses the optimum relationship between God and His people. Psalm 23 is David’s “Confession of Faith.” It reveals the heart of God in the heart of man. True faith in God is

absolute trust in God, not merely intellectual conformity to a list of pre-defined doctrines. Psalm 23:

“The Lord is my Shepherd, I shall not want. He makes me lie down in green pastures. He leads me beside the still waters. He restores my soul. He leads me in paths of righteousness for His name’s sake. Yea though I walk through the valley of the shadow of death. I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of my enemies. Thou anointest my head with oil. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life. And I shall dwell in the house of the Lord forever.” [\(Psalm 23\)](#)

6.4.5. We do well by reading this Psalm repeatedly, until it is committed to memory, for it paints in our mind a true picture of God and establishes our proper relationship with God. To sustain this relationship, God established the house and line of David as an everlasting Kingdom. A descendent of David, would later be known and hailed as The Son of David, the Lord of Lords, and King of Kings.

6.4.6. King Solomon, David’s successor and son, was distinguished by his worldly wisdom; but he lacked spiritual discretion. Under his sons, the kingdom reverted to tribal feudalism: (A.) Ten Northern tribes had Bethel as center of worship, and (B.) Two Southern tribes worshipped at Jerusalem. [\(1 Kings 11: 31-39\)](#)

1. The Northern Kingdom refused to live in a covenant relationship with the God of Abraham and the Law of Moses. When the people absolutely refused to amend their ways, Assyrian forces destroyed the North in the year 722 B.C., and they were irretrievably dispersed as slaves into the melting pot of the human race. They are referred to as the Ten Lost Tribes of Israel. [\(2 Kings 17: 21f\)](#)
2. The Southern Kingdom also degenerated. In the year 586 B.C., the Babylonian captivity ended the physical dynasty of David, but it did not terminate the spiritual dynasty promised to David. Seventy years later, a remnant returned from Babylon. [\(2 Chronicles 36: 17-21; \)](#)

6.4.7. The last 400 years before the coming of the Christ, are known as the silent years of the Old Testament, when it seemed that the Lord God had abandoned his people. There was neither king nor prophet, only the previously given promise of a coming Savior, the Messiah. During this time, there was no direct prophetic word from the Lord. Yet, interest in the written Word of God grew. Seventy-two scholars collectively devoted themselves to translate the Old Testament and Apocrypha from Hebrew to Greek, and published the same under the title “LXX,” The Septuagint (The 70) in the latter part of the second century B.C. [\(Nehemiah 2: 1-8; Malachi 4: 5\)](#)

6.5.0. The New Testament Era

6.5.1. The New Testament era is generally presumed to have started, in the approximate year of Christ’s birth, hence the abbreviation A.D., Anno Domini, the year of the Lord. Technically, the Old Testament era was not concluded until all the requirement of the Old Testament Law was fulfilled and the sacrificial atonement for sin was completed. This was accomplished when, Jesus Christ, the Son of God (Son of Man), the Lamb of God died and took away the sin of the world. The Old Testament ended on Good Friday, approximately 30 A.D.

6.5.2. As the inherent meaning of a will and testament implies, a testament does not come into effect unless a death occurs. Only after the demise of an individual may his inheritance be claimed. The soldiers at the foot of the cross graphically illustrate this, fighting over the inheritance of a dying Jesus; they settled it by casting lots.

6.5.3. The Son of God included us in His will and testament, which came into effect when He died. But the inheritance, which Jesus left behind, was not a dirty, bloodstained piece of linen cloth. Everything that belongs to Him, His righteousness, His glory, His holiness, and His perfection is ours. The Son of God chose to be a mortal so that we could have what is His. The soldier, who rolled the dice and won the cloak of Jesus, no doubt put it on, and in parade-like fashion, showed off what he just acquired. By virtue of the death and testament of Jesus Christ, we are clothed in His righteousness. There is now no condemnation for those who are in Christ Jesus. Everything that belonged to Jesus now belongs to us. We inherited it by virtue of his death and testament.

6.5.4. The New Testament officially came into effect on Easter morning when the Father effectively said, "I accept. It's a deal. It is done." And to prove that He is satisfied He raised Jesus Christ from the dead. The stone was rolled away that the whole world would see the empty grave. For the next period of forty days, the risen Jesus Christ appeared to various disciples, even a group of 500 people to prove that he lives, and to prepare them for the mission of proclaiming the risen Christ.

6.5.5. On the 40th day after His resurrection, the day of His ascension to heaven. Jesus gathered His disciples for the last time. He gave them final instructions and the imperative to deliver the salvation, which He came to accomplish for all. But Jesus asked them not to start on their own, until they were empowered to do so by the Holy Spirit from above. ([Acts 1: 3ff](#))

6.5.6. On the 50th day after the resurrection of Jesus, on the day of Pentecost, which is deemed to be the birthday of the New Testament church, the Holy Spirit empowered the disciples as Apostles to confess with boldness that JESUS CHRIST IS LORD, to the Glory of God, the Father. ([Acts 2: 1ff](#))

6.5.7. To preserve for posterity the Old Testament and the New Testament record of divine revelation, the Council of Carthage (397, 416 A.D.) officially recommended the following list of Old and New Testament books, which should be read in churches, as normative for faith, teaching, and life:

- 5 Books of Moses, including the Law and early history. (2000 to 1500 B.C.)
- 12 Books of history. (1500 – 600 B.C.)
- 5 Books of devotional literature. (1600 – 800 B.C.)
- 5 Books by major prophets. (800 – 500 B.C.)
- 12 Books by minor prophets. (700 – 400 B.C.)
- 15 Apocryphal books, which are not universally recognized as divine revelation. (400 – 100 B.C.)
- 4 Gospels: Matthew, Mark, Luke, and John
- 1 Historical Book: Acts Of The Apostles
- 13 Letters of the Apostle Paul
- 1 Letter To The Hebrews
- 2 Letters of the Apostle Peter
- 3 Letters of the Apostle John
- 1 Letter of James (Not the Apostle but younger brother of Jesus)
- 1 Letter of Jude
- 1 Book of Revelation by Apostle John.

6.5.8. The Roman Catholic Church accepts all 81 books of the Biblical canon of Carthage. Luther and many others translated the 15 apocryphal books, but did not publish them as the Old Testament canon.

6.5.9. The original 27 New Testament books were written in the universal Greek language of the Roman Empire, between 60 and 95 A.D. Numerous Greek manuscripts still exist and are stored in various libraries and museums. The oldest remaining handwritten documents date back to about 200-250 A.D. A typical English New Testament is based on the authenticated Greek New Testament documents.

6.5.10. The 39 Old Testament books are based on the text of the Masoretic Hebrew Bible, of approximately 1,000 A.D. With the discovery of the Qumran Scrolls, documents of the Hebrew Old Testament surfaced, which predated Masoretic Hebrew texts by more than a thousand years. Comparing the Masoretic text with the Qumran scrolls revealed virtually no deviations, and confirmed the historical accuracy of the Bible.

Chapter 7.

God Promises And Provides The Savior.

This section is more significant than it may seem. For on the basis of the Old Testament, the Apostles proved that Jesus is the Christ, the Son of God. Thus the Old Testament authenticates the New Testament.

7.1. Genesis 3:15. God's curse on the Serpent is an indirect promise to Adam and Eve:

"I will put enmity between you [Satan] and the woman, and between your seed and her seed. He shall bruise your head, and you shall bruise His heel." ([Genesis 3: 15](#))

7.2. Gen.12: 3. God's promise to Abraham is a blessing for all nations:

"I will bless those who bless you, and I will curse him who curses you. And in you all the families of the earth will be blessed." ([Genesis 12: 3](#))

7.3. Gen. 22: 8. The principle of vicarious atonement is established. Abraham predicts that God will provide a lamb to be sacrificed in behalf of Isaac.

"My son, God will provide for Himself the lamb for a burnt offering." ([Genesis 22: 3](#))

7.4. Gen. 22: 18. God re-affirms the promise, that all nations will be blessed by Abraham's descendent,

"In your seed all the nations of the earth shall be blessed."

7.5. Gen. 26: 4. God repeats the original promise, given to Abraham, and gives it to the next generation, Isaac: ([Genesis 26: 4](#))

"And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed."

- 7.6. Gen. 28: 14. By revelation, God establishes the same promise and gives it to the generation of Jacob:

“I am the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.” ([Genesis 28: 14](#))

- 7.7. Gen. 49: 10. The previously general promise, given to Abraham, Isaac and Jacob focuses on the tribe of Judah, and points to the coming of a king:

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes. And to him shall be the obedience of the people.” ([Genesis 49: 10](#))

- 7.8. Exodus 19: 6. The nature of the coming Kingdom of the Messiah is defined:

“And you shall be to Me a kingdom of priests and a holy nation.” ([Exodus 19: 6](#))

- 7.9. Numbers 24: 17. On the basis of this prophecy, the wise men were lead to Christ the King.

“I see him, but not now. I behold him, but not near. A star shall come out of Judah. A scepter shall rise out of Israel.” ([Numbers 24: 17](#))

- 7.10. Deuteronomy 18: 15. The dual, prophetic and human, nature of the Messiah is prophetically acknowledged:

“The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear.” ([Deuteronomy 18: 15](#))

- 7.11. [2. Samuel 7: 12-13](#). The promised Messiah will be a descendent of David. He will build a house of worship and function as priest (cf., [1. Chronicles 17: 11-12](#)):

“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.”

- 7.12. Job 19: 23-27. The promised Redeemer will bring victory over death:

“Oh, that my words were written! Oh, that they were inscribed in a book, that they were engraved on a rock with an iron pen and lead, forever! For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!” ([Job 19: 23-27](#))

- 7.13. Psalm 2: 7. The coming Messiah is the Son of God. (The Biblical concept, “Son of God,” does not insinuate genealogical descent, but reflects the image of the Father, “father like son,” or colloquially “chip of the old block.”) ([Psalm 2: 7](#))

“The LORD has said to Me, ‘You are My Son. Today I have begotten You.’”

- 7.14. Psalm 16: 9-10. The Messiah’s victory over death, is by his own death and resurrection:

“My flesh also will rest in hope. For You will not leave my soul in Sheol. Nor will You allow Your Holy One to see corruption.” [\(Psalm 16: 9-10\)](#)

7.15. Psalm 22: 1, 6-9, 16-18. A detail of Christ’s death by crucifixion is prophetically described:

“My God, My God, why have you forsaken Me? Why are You so far from helping Me, and from the words of My groaning? But I am a worm, and no man, a reproach of men, and despised by the people. All those who see me ridicule me. They shoot out the lip, they shake the head, saying, ‘He trusted in the LORD, let Him rescue Him. Let Him deliver Him, since He delights in Him!’” [\(Psalm 22\)](#)

7.16. Psalm 110: 1-2. Messiah’s death and resurrection is followed by His ascension to the throne of God: [\(Psalm 110: 1-2\)](#)

“The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’”

7.18. Isaiah 7: 14. Details of Messiah’s birth become progressively more specific:

“Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.” [\(Isaiah 7: 14\)](#)

7.19. Isaiah 9: 6-7. The grandiose nature of the Messiah is almost beyond words:

“For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever.” [\(Isaiah 9: 6-7\)](#)

7.20. Isaiah 11: 1-5. The Messiah is the descendent of Jesse (King David’s father) and comes with the power of God and His Spirit:

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD. His delight is in the fear of the LORD, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears. But with righteousness He shall judge the poor, and decide with equity for the meek of the earth. He shall strike the earth with the rod of His mouth, and with the breath of His lips he shall slay the wicked. Righteousness shall be the belt of His loins, and faithfulness the belt of His waist.” [\(Isaiah 11: 1-5\)](#)

7.21. Isaiah 28:16-17. The coming of the Messiah, is not a vain hope, but absolutely certainty:

“Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation. Whoever believes will not act hastily. Also I will make justice the measuring line, and righteousness the plummet.” [\(Isaiah 28: 16-17\)](#)

7.22. Isaiah 42: 1-4. The Redeemer understands and associates with the suffering:

“Behold! My Servant whom I uphold, my Elect One in whom My soul delights! I have put My Spirit upon Him. He will bring forth justice to the Gentiles. He will not cry out, nor raise His

voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and smoking flax He will not quench. He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth, and the coastlands shall wait for His law.” [\(Isaiah 42: 1-4\)](#)

7.23. Isaiah 43: 24-25. The main work of the Messiah is His sacrificial, atonement for sin:

“But you have burdened Me with your sins. You have wearied Me with your iniquities. I, even I, am He who blots out your transgressions for My own sake. And I will not remember your sins.” [\(Isaiah 43: 24-25\)](#)

7.24. Isaiah 49: 6. The Messiah’s domain is universal; He is the light of the world:

“It is too small a thing that You should be my servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel. I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.” [\(Isaiah 49: 6\)](#)

7.25. Isaiah 50: 6: The Messiah comes as a suffering servant:

“I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.” [\(Isaiah 50: 6\)](#)

7.26. Isaiah 53: 3-7: The Messiah is rejected:

“He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray. We have turned, every one, to his own way. And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted. Yet He opened not His mouth. He was led as a lamb to the slaughter. And as a sheep before its shearers is silent, so He opened not His mouth.” [\(Isaiah 53: 3-7\)](#)

7.27. Isaiah 61: 1-2: The Messiah brings healing and hope:

“The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn.” [\(Isaiah 61: 1-2\)](#)

7.28. Jeremiah 23: 5-6: The Messiah will rule by wisdom and righteousness:

“The days are coming, declares the LORD, when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.” [\(Jeremiah 23: 5-6\)](#)

7.29. Jeremiah 31: 31: The New Covenant is “forever young,” holy, not blemished, but perfect:

“The time is coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah.” [\(Jeremiah 31: 31\)](#)

7.30. Daniel 2:44: His kingdom is an everlasting kingdom:

"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever". [\(Daniel 2: 44\)](#)

7.32. Micah 5: 2: The Messiah will be borne in Bethlehem:

"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting." [\(Micah 5: 2\)](#)

7.33. Zechariah 9: 9: He comes in humility and brings peace to all nations:

"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you. He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey." [\(Zechariah 9: 9\)](#)

7.34. Malachi 3: 1: He sends His messenger to prepare His way:

"Behold, I send My messenger. And he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the LORD of hosts." [\(Malachi 3: 1\)](#)

Chapter 8.

Jesus, The Savior Reconciles Us To God.

8.1.0. God, The Savior, Assumes Flesh And Blood In The Baby Body Of Jesus.

8.1.1. The last Old Testament prophet, Malachi, revealed and recorded the Word of the Lord, at 400 B.C. He writes, "Behold, I send My messenger before Me, and he will prepare My way before Me ... says the LORD of hosts." Three points make this prophecy significant: [\(Malachi 3: 1 f\)](#)

1. Malachi is the scribe. The statement is from God "the LORD of hosts," [JHWH](#).
2. John the Baptist is later identified as the predicted coming messenger, who is preparing the way for the coming of God, [JHWH](#).
3. In consideration of the above points 1 and 2, particularly the pronouns "My" and "Me," the only grammatically correct interpretation can be:

John the Baptist is preparing the way for the LORD of hosts, [JHWH](#), Jesus Christ, the son of Mary.

8.1.2. When the angel of the Lord announced the birth of John the Baptist to Zechariah, the angel quoted the prophet Malachi: The one, for whom John the Baptist is preparing the way, is “the LORD of hosts,” JHWH:

“Your wife Elizabeth will bear you a son, and you shall call his name John ... For he will be great in the sight of the Lord, ... He will also be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God. He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the LORD.” ([Luke 1: 13-17](#))

8.1.3. The angel repeated the same message to Mary, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” The angel does not say, ‘Mary, you are going to have a baby.’ The extraordinary aspect about this conception and coming birth is not that a virgin shall have a baby, but that the child shall be God and man. The angel says, the “Holy One who is to be born will be called the Son of God.” Mary is the mother of the baby Jesus, but she also is the bearer of God – God incarnate. The Lord God humbled Himself and assumed flesh and blood. ([Luke 1: 32](#))

8.1.4. When Mary went to visit the wife of Zechariah, Elizabeth, she “... was filled with the Holy Spirit. Then she spoke out with a loud voice and said [to Mary], ‘Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my LORD should come to me?’” In the womb of Mary is Elizabeth’s LORD, and God. ([Luke 1: 43](#))

8.1.5. At the birth of John the Baptist, Zechariah exclaimed: “Blessed is the Lord God of Israel, For He has visited and redeemed His people.*” When Jesus was born, God came to visit and dwell among us, to redeem His people.* Zechariah says, “And you, child, will be called the prophet of the Highest; for you will go before the face of the LORD to prepare His ways.” John the Baptist did not prepare the way for just another man. John prepared the way for God, the LORD of hosts, JHWH, who in Jesus visited and dwelt among “His people.*” ([Luke 1: 68 ff](#))

8.1.6. Later, the angel announced the identical message to the shepherds, saying, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the LORD.” ([Luke 2: 11](#))

8.1.7. Having this understanding, Mary and Joseph were not at all surprised, when wise men came from the East, bearing gifts of gold, frankincense and myrrh, bowing down and worshipping the child, Jesus, who is God incarnate. ([Matthew 2: 11](#))

8.1.8. God did not send or commission someone to save and redeem the world. God, the creator, Himself assumed the form of His creation and redeemed it. “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” ([John 1: 14](#))

*Note: The term “His people” is misconstrued, when the term “His people” is wrongfully and exclusively applied to the Jewish people. Technically, the Jewish people are only the tribe of Judah, which does not include the Ten Lost Tribes. But the original promise of salvation was for all the Sons of Adam, all nations and all people. The Jews, the tribe of Judah is special only insofar as it had a unique part to play in the coming of God’s plan of universal salvation. The tribe of Judah was the medium, by whom the Savior was offered to the world.

8.2.0. God's Motive For His Redemptive Mission Is Love, And Righteousness.

8.2.1. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." Jesus did identify "love" as God's motive for sending the Savior. But far more than love is involved. Letting the matter rest at that, leaves us at an impoverished understanding, and un-prepared to present the Gospel to those, who are not interested in the love of God. ([John 3: 16](#))

8.2.2. God created us. God made us. We belong to Him. We are His workmanship. Man had gone astray and rejected the authority and claim, which God has upon us. But rejecting the love of God cannot stop God's act of redemption and cannot derail His plan of salvation. The Good Shepherd does not simply call out into the woods, "I love you!" expecting the lost to return by their own initiative, or of their own free will. The Good Shepherd, at his own peril, confronts the wolf and snatches the sheep from the peril of the predator. God rescues us. He redeems us, because we belong to Him. We are His. God is not only a God of love; God is a jealous God, He will regain and protect what belongs to Him. God sent the Savior, because we belong to Him. God jealously wants us back.

8.2.3. As creation owes allegiance to the creator. So on the other hand, God, the creator, the King, is in a covenant relationship bound to use His power to protect His creation and His people. God is more than a God of love; God is more than a jealous God; God is a God of justice and righteousness. His justice and His righteousness compelled Him to do what is right. As soon as man fell into sin, God committed Himself to do what only He can do – save His people.

8.3.0. In Jesus, God Reconciled The World To Himself.

8.3.1. The concept of reconciliation between God and man, differs from the concept of reconciliation among men. The latter is a process of give and take. In the former, there is only one option, as stated in the Old Testament: "I, the Lord your God, am holy, and you shall be holy also." Reconciliation between God and man restores man to holiness and perfection – nothing less will do. Reconciliation with God is possible only through Jesus Christ, through whom God reconciled the world to Himself. In reconciliation, the involvement of God and man differs, and must be considered individually. ([Leviticus 19: 2](#))

8.3.2. On God's part, the process of reconciliation started with the conception of Jesus, and ended with the death of Jesus, a never-to-be-repeated fact.

1. At the conception of Jesus: The human and the divine natures were physically reconciled and joined as one; a human being was conceived, which henceforth co-existed with the eternal Son of God. Jesus is both, human and divine in every respect. Mary is simultaneously the mother of a common human baby, and the mother of the Son of God. (An analogy from medical science: Jesus received His chromosome "X" from Mary. And he received his chromosome "Y" by the intervention of the Holy Spirit. He is "XY." Had Jesus been the son of Joseph and Mary, he would have been sinful like any other sinful human being.)
2. Being true man and true God, Jesus was able to perform and do what is required of man, to walk justly and humbly with God. In his entire life, Jesus lived, as we ought to live. He did not succumb to one single sin, even when tempted by Satan. He was like we are in every respect, yet without sin. He was associated with sin, grief, sorrow, pain, hunger, thirst, filth, and dirt. The scum of humanity was upon him. Soldiers spat in the face, and crucified Him. He Himself was un-clean, dirty on the outside, covered with blood and gore, but He was clean on the inside. Out

of His heart did not proceed a single thought of selfishness, malice, self-pity, greed, lust, anger, hatred, or evil. He loved His Father and acted in love toward everyone. In His love, He even considered and included those, whom He did not yet meet, were not yet borne, or did not love Him return.

3. Reconciliation between God and man is a legal matter. The requirement of the Law demanded that sin must be terminated by death. God's justice has zero tolerance for sin. Since Adam and Eve fell into sin, sin brought death. When Jesus, son of Adam, descendent of Abraham, son of David, son of Mary, represented the human race, the just requirement of the Law called for the penalty of death. There could be no exception. Jesus fulfilled the just requirement of the Law. As a truly human being He was our substitute for sin and guilt. He did what no other man could do. But He also did what only God can do. He carried the guilt of all. He was "The Lamb of God, which takes away the sin of the world." He made atonement for every sin of humanity. In Jesus, God reconciled the world to Himself. His mission was accomplished, when the dying Jesus cried out, "It is finished." ([John 19: 30](#))

8.3.3. On the human side: Our reconciliation with God is (A.) a reality and fact, established by Jesus Christ; and (B.) a process, insofar the full benefit of our reconciliation is yet to be fulfilled on the Day of the Resurrection in the Kingdom of Heaven.

1. Justification or reconciliation with God is not something people do. Reconciliation is the work of Jesus Christ alone. Even the desire to be justified with God is His workmanship. Jesus completed our reconciliation with God, before we were borne. (Theologians call this concept objective justification.)
2. Our personal reconciliation with God came into effect later, the moment we realized and believed that Jesus died for us: "There is therefore now no condemnation to those who are in Christ Jesus." (Theologians call this concept subjective justification.) ([Romans 8: 1](#))
3. As already stated above, our reconciliation with God, or justification before God, is primarily a legal matter: In the court of God's Law, we are declared righteous, not because of any righteousness of our own; we are declared righteous by virtue of the righteousness of Christ. Christ is our advocate. He paid our debt. He died for our sins. He redeemed us with his blood and righteousness. Since God in Christ is for us, who can be against us. No one can accuse us, for God in Christ Jesus reconciled us to Himself. Our righteousness is the righteousness of Jesus Christ. (Theologians call it our "alien" righteousness) ([Romans 8: 31](#))
4. Our reconciliation and salvation is secure, because we are forgiven. But even though our sins are forgiven, they still have to be dealt with. By virtue of the righteousness of Christ, we are saints; but by virtue of our sinful nature we continue to be sinners. On the one hand, the Apostle Paul addresses this dilemma and writes, "Even though we continue to be sinners, Christ died for us." Nevertheless on the other hand, the Apostle re-assures us, "There is therefore now no condemnation to those who are in Christ Jesus." ([Romans 5: 10](#))
5. Our present human nature and essence remains what it has been since the fall of Adam and Eve – sinful. Though we are forgiven sinners, and reconciled with God, we continue to be temporarily subject to the consequences of sin – even to death. But since Christ conquered sin and death, we share his victory, and look forward to the resurrection from the dead. ([1 Corinthians 15: 22](#); [Romans 5: 15](#))

6. Being reconciled with God is paradoxical: We are both sinner and saint – sinner by virtue of our human essence and nature – saint by virtue of Christ’s righteousness, which forensically declares us righteous. ([Romans 7: 21-25](#))
7. However, our reconciliation with God is not a mere intellectual theological exercise. Christ is not only for us in the judgment hall of God. Christ is also in us, in spite of our sinful human nature. Our body is the temple of the Holy Spirit. Paradoxically as it may seem, forgiven sinners by God’s grace can produce the fruit of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Christ, the Spirit of God being in us, adds a new dimension to our life, which non-believers do not have. We experience that the Lord is good, gracious, merciful, and that God is able and willing to work through us, and in the end He will receive us into eternal life. ([Galatians 5: 22-25](#))

Note: The fact, that God and His Spirit is effective in us, is not the cause or the prerequisite of our reconciliation with God; it is the consequence and the result of our reconciliation with God.

Chapter 9.

The Resurrection **Is Our Entrance Into Heaven.**

9.1.0. The Resurrection From The Dead Is More Than Hope.

9.1.1. The resurrection from the dead distinguishes the Christian faith, from humanly conceived religions. Whereas, religions speak of life after death, the resurrection acknowledges the reality of death as God’s purifying judgment and termination of sin. In consideration of Christ’s death and resurrection from the dead, our death and resurrection is part of God’s grand design of salvation.

9.1.2. The resurrection affirms God’s almighty power. God created man and included us in His plan for eternity. Nothing can separate us from His love and protection. Even though sin continues to subject us temporarily to death, by virtue of Jesus Christ and His resurrection, God will re-create this our sinful dead human body. He will renew it, and raise it up on the Last Day that we may live forever in His joy and glory.

9.1.3. Even scientifically, the resurrection and restoration to life is plausible, and not in the realm of theological dreaming. If the life of a dinosaur may potentially be restored by remnants of DNA, and the possibility exists scientifically to restore dead and decomposed animal life, why should it be impossible for the almighty creator to bring us back to life, for He originally designed our blueprint; he originally created us for this purpose.

9.1.4. A denial of the resurrection from the dead is in effect a denial of the almighty power and wisdom of God. It is an insult to His deity.

9.2.0. The Resurrection Of Jesus Christ Is The First Step Of His Glorification.

9.2.1. The resurrection of Jesus Christ is a historically recorded fact:

1. It occurred as predicted by Old Testament prophets in written historical documents. ([Luke 24: 27](#))
2. It was publicly foretold by Jesus Christ, to the point that the Jewish authorities anticipated it. ([John 2: 19-22](#))
3. It was recorded by eyewitnesses and others doing historical research. ([Luke 1; 1-4](#))
4. The death and the resurrection of Jesus Christ are among the most authenticated historical facts of time. Historical eyewitness accounts of Jesus' resurrection are found in the concluding chapters of the Gospel of Matthew, Mark, Luke, John, the letters of the Apostles Peter, Paul, and John.

9.2.2. The resurrection of Jesus Christ attests His divinity. Jesus said, "Destroy this temple [my body] and in three days I will raise it up." The Son of God arose from death by his own power. He had the power to lay down his life and the power to pick it up. On the other hand the Son of Man, son of Mary, was raised by the Father. Being God and man, both aspects are true: Jesus Christ (Son of God) conquered death; and Jesus Christ (Son of Man) was raised from the dead by the Father. ([Romans 6: 4](#))

9.2.3. The glorification of Jesus Christ must be considered in conjunction with His humiliation.

1. The humiliation of the Son of God was a progressive sequence, starting with His conception in the womb of Mary, followed by His birth, human life within human limitations, suffering and crucifixion, death, and burial. But even in His state of humiliation, the Son of God essentially never relinquished His deity:

"Christ Jesus: ... being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." ([Philippians 2: 5-11](#))

2. The glorification of the Son of God is the reversal of His humiliation. Jesus, the Christ, the human being, son of Mary, being physically and in-separably joined to be one with the Son of God, was progressively glorified, at His Baptism (by John the Baptist), on the Mountain of Transfiguration, in His resurrection, His adoration (e.g., Thomas, "My Lord and my God [Hebrew: ADONAI])." His state of humiliation ended on the 40th day after His resurrection. In the presence of His disciples, the Jesus Christ, whom they knew as a man, entered His state of glory; He ascended into heaven to the throne of God, where He now is in glory at the right hand of the Father. All power and dominion belong to Him. He is Lord of Lords, and King of Kings, the Almighty once again. ([John 20: 28-29](#))

9.3.0. **The Day Of The Resurrection Is Our New Beginning With God.**

9.3.1. The Day of the final resurrection is the culmination, the public and universal recognition of the glorification of Jesus Christ. The same Jesus Christ, who ascended into heaven, will return with

divine glory to this earth, even the place of His birth. His coming again will not be in humility, as it was before, but in glory and power, with His holy angels. ([Acts 1: 11](#))

9.3.2. Originally God created the heavens and the earth. Originally man was assigned to govern and have dominion over the earth. By way of our redemption, particularly the cross of Jesus Christ, God prepared a way that we could also enter the heavens. The Day of the Resurrection is also the culmination of our reconciliation with God.

1. The dead, who during their life on earth, were reconciled to God in Jesus Christ, will be raised to a glorified new life. Those, who are reconciled with God in Jesus Christ, but are still alive on the Day of His coming again, will be transformed and glorified. Together all (previously diseased and the living), who are reconciled to God in Christ Jesus, will be irreversibly and physically separated from all evil; and will enter physically and spiritually the joy and the presence of the Lord – heaven. (The metamorphosis of a caterpillar into a butterfly has been used for illustration purposes: an ugly caterpillar enters a cocoon, and becomes a beautiful butterfly; a dead sinful body dies, and a glorified body arises.) ([1 Corinthians 15: 20-28](#))

2. On the other hand, all, who in Christ Jesus are not reconciled to God, on Day of the Resurrection, will forever be separated from the joy and presence of God.

9.3.0. The Day Of The Resurrection Marks The End Of Revelation And Faith; It Is The Beginning Of A New Order Under God.

9.3.1. Revelation from God is a temporal matter. It is the means, by which God communicates with us, who by reason of sin, were separated and alienated from God.

9.3.2. Faith in God may be defined as our human response to God's revelation. When we respond to God in faith, the death of Christ was not in vain, for by faith in Christ, we are reconciled to God. Being reconciled to God, we are enabled to communicate with God, even though we are still confined to human limitations, our sinful human nature. An example of such an expression of faith may be ever so weak, as expressed in Psalm 130, "Out of the depth I cried to you my Lord. O Lord, hear my voice!" ([Psalm 130: 1](#))

9.3.3. Both, revelation and faith are temporary measures, which will cease on the Day of the Resurrection. The Apostle Paul describes it best. He explains that now we know in part, we prophesy in part, we see unclear images, as if distorted in a mirror. But when perfection comes, the imperfect will pass away, we shall fully know, as we are fully understood, we shall see face to face, not only each other but God. We will understand each other and we will comprehend God's ways, which presently is far beyond our comprehension. ([1 Corinthians 13: 12](#))

Chapter 10.

God Reveals Himself By The Holy Spirit.

10.1.0. Our Understanding Of The Nature And Essence Of God Is Confined Within The Realm Of Revelation.

10.1.1. No man has ever seen God. Moses asked to see the glory of God, but could not. Paul had a vision of the glorified Christ, and was blinded by light. Logically or philosophically, the nature and essence of God can never be confined or restricted to human comprehension. If man could comprehend God, man would have to be greater than God. Our knowledge and understanding of God is circumstantial and at best a cumulative conjecture and conclusion, based on every available act of God's revelation. ([John 1: 18](#); [1 John 4: 12](#))

10.1.2. From Genesis to the Book Of Revelation, Biblical revelation presents The Lord God as one, the one and only God, who has no rivals, the Almighty creator of heaven and earth. Yet three distinct individual personalities emerge, which homogenously inter-relate, the Father, The Son, and the Holy Spirit. Particularly, the New Testament reveals the Son, Jesus, the Christ, who personified the love, which the Father towards us.

10.2.0. The Holy Spirit Shares The Same Divine Characteristics As The Father And The Son.

10.2.1. The Spirit is reported present at the creation of the heavens and the earth. ([Genesis 1: 2](#))

10.2.2. The Holy Spirit is included and is present in the concept of God, particularly, in benedictions, the institution of Baptism and the Great Commission. ([Matthew 28: 19](#))

10.2.3. The Holy Spirit has a personal nature, even as the Father and the Son. His nature is revealed in the various names, which are attributed to Him: E.g., Comforter, Counselor, Wisdom, and Truth. Being a personal entity, the Holy Spirit may be personally affronted and offended. Specific mention is made that every sin against the Father and the Son will be forgiven, but the sin against the Holy Spirit cannot be forgiven, because the Holy Spirit is particularly noted for calling us to faith in Christ, and sustaining us in faith. If someone bites the hand that feeds him, how can he be fed by it? If someone rejects the Holy Spirit, he cannot come to faith in Jesus Christ. For no one can say, "JESUS CHRIST IS LORD," except by the power of the Holy Spirit. ([1 Corinthians 12: 3](#))

10.2.4. On the other hand, if someone has even the smallest spiritual concern, s-he has not committed an unforgivable sin against the Holy Spirit. The Holy Spirit rejects no one, even though people have repeatedly rejected the Spirit of God. The Holy Spirit is God. He overcomes evil with good. He uses every opportunity to lead us to faith in Christ. ([John 16: 13](#))

10.2.5. The Holy Spirit is part of the most mysterious unknown aspect of God. For example, the first century evangelist, Apollos, believed in Christ and was an eloquent preacher of the Gospel of Christ, even before he was consciously aware of the Holy Spirit's existence.

10.3.0. God, The Holy Spirit Proceeds From The Father And The Son.

10.3.1. Jesus made specific mention, that both He and the Father will send the Holy Spirit, who will produce in His people the joy of their salvation and empower them for living, preaching, teaching, and proclaiming the Good News of the Gospel. ([John 14: 26](#); [John 15: 26](#))

10.3.2. The gift of the Holy Spirit was manifested most vividly at the outpouring of the Holy Spirit on Pentecost, the 50th Day after the resurrection of Jesus. The Holy Spirit appeared as flames of fire upon the disciples of Jesus. ([Acts 2: ff](#))

10.3.3. From a human perspective, the Holy Spirit is the medium, through whom God reveals Himself to man. He does this through the many and various ways listed above (Sec. 2.0.), which makes the Holy Spirit, the “creator of faith” in us. The Apostle Peter writes, “All Scripture is given by inspiration of God.” This Spirit of God is speaking to us most specifically by means of the Word of God, Holy Scripture. ([2 Peter 1: 21](#))

10.3.4. In conjunction with Jesus, the Holy Spirit is God’s greatest gift to His people. To this day the Holy Spirit convicts people of sin. He brings us to repentance, and helps us realize that in Jesus we are reconciled to God. The Holy Spirit is that power and driving force of God within us, which enables us to confess, proclaim and assert: JESUS CHRIST IS LORD. ([1 Corinthians 12: 3](#))

Chapter 11.

Jesus Christ **Is Lord Of His People.**

11.1.0. Jesus Christ Is My Lord.

11.1.1. “Jesus Christ is Lord!” is the confession of faith, which summarizes the essence of the New Testament. His Lordship is both universal and specific; it applies to Christians and non-Christians. Universally, He is Lord of Lords, and King of Kings – even over those, who do not acknowledge His Lordship. In the Christian context “Jesus Christ is Lord,” means that our relationship with Jesus Christ goes beyond the concept of redemption, and Him being a good provider and shepherd. Acknowledging the Lordship of Jesus Christ recognizes that He governs and directs us by a theocracy. He disciplines us, and holds us accountable. And He has the right to expect results, for Christ is our ultimate authority. ([Revelations 19: 16](#), English: LORD = Greek: KURIOS = Hebrew: ADONAI)

11.1.2. The statement, “Jesus Christ is my Lord,” is both a confession of faith and pledge of allegiance. The term “His people” is a Biblical New Testament concept, which is used interchangeably with the “Bride of Christ,” the “Body of Christ,” and the “Church of Christ.” We are children of the Father, who as brothers and sisters in Christ dwell together in unity. But the church is more than merely a human structure or organization. The original New Testament church consisted of the twelve disciples/apostles, and believers. Like the original Twelve, a church is a loosely structured group. Our allegiance is not to the organization, the group. In the church, each and every individual is directly under the Lordship of Jesus Christ. It is His Lordship, which unites us, not the membership status in an organization, called the Church. ([Isaiah 45: 23](#); [Philippians 2: 10](#))

11.1.3. The confession, “Jesus Christ is my Lord” is a manifestation of membership in the “Body of Christ.” Age is irrelevant in the Body of Christ. A newborn infant belongs to His people no less than an old man. Intellectual acumen is not a prerequisite of membership either. No one is a member of the Body of Christ by virtue of conscientious choice. We belong, not because we have chosen Jesus. We belong to Him, because in His undeserved grace He was pleased to attach His name to us, when we were baptized into the name of the Father, the Son and the Holy Spirit. ([Ephesians 4: 12](#))

11.1.4. We are part of the Body of Christ by virtue the righteousness of Jesus Christ. The prophet Isaiah complained, “Our righteousness is like filthy rags.” Likewise, the Apostle Paul expresses dissatisfaction with himself, “The good that I would, I don’t do; and the evil that I would not, I do. Oh, wretched man that I am, who will deliver me from this body of sin?” For this reason, traditionally, worship services begin with a confession of sins, and an appeal for forgiveness for the

sake of Jesus Christ, the Lamb of God, who takes away the sin of the world. Having received the declaration of forgiveness, and being clothed in His righteousness, the response of worship and praise can begin. ([1 Corinthians 12: 12-31](#))

**11.2.0. The Lord Calls His People
Into His Kingdom Of Grace
By Three Distinct Means.**

11.2.1. God can, but normally does not act arbitrarily according to His all-supreme will. God is always revealing Himself and His doings by way of a medium. Even in creation, God created by means of His Word. He performed miracles in Egypt, the crossing of the sea, and in the desert by means of the staff of Moses. By means of five loaves and two small fish He fed the multitudes. By means of the cross and death of Jesus Christ, God saved the world. As unconventional as it may seem to human logic, by the medium of the blood of Jesus Christ, we have forgiveness of sins.

11.2.2. The three distinct means, by which we are incorporated into, and sustained by in His Kingdom of grace are:

1. The preaching and teaching of the Word. (Section 11.3.0.)
2. Baptism. (Section 11.4.0.)
3. The New Testament. (Section 11.5.0.)

11.3.0. The Lord Jesus Instituted The Preaching And Teaching Ministry.

11.3.1. For three years, age 30 to 33, Jesus engaged in His public ministry of preaching and teaching. This period was not part of the sacrificial atoning work of Jesus. The sacrificial atonement was His death on the cross. The preaching and teaching ministry of Jesus was essentially practical apprenticeship training for disciples, the church. As God the Father sent the Son (to reveal the love of God and to reconcile the world to Himself), so the Son commissioned His Apostles and His people, that through them, He may communicate God's love to the world, and reconcile the world to Himself.

11.3.2. Repeatedly Jesus reminded His disciples, "If you abide in my word you are truly my disciples. You shall know the truth and the truth shall make you free." ([John 8: 31-32](#))

"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples." ([John 15: 1-8](#))

11.3.3. The preaching and teaching ministry of Jesus was transferred from Jesus not only to the Twelve Apostles, it is committed and entrusted to every disciple of every generation. At His ascension Jesus commissioned His disciples and said, ([Matthew 28: 18-20](#))

*"All authority has been given to Me in heaven and on earth.
Therefore, make disciples of all the nations:*

By going [to them],

By baptizing them in the name of the Father and of the Son and of the Holy Spirit,

By teaching them to keep all things I commanded you.

And lo, I am with you every day, until the end of the age."

11.3.4. The preaching and teaching ministry is a many-faceted function. Primarily, it is accomplished by spoken or written words, which are based on the written record of revelation – the Bible. The most noted preacher and teacher in history is un-disputably the Apostle Paul, who wrote in his letter to the Romans, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?” We are not preaching on our own authority, Jesus Christ has commissioned us. ([Romans 10: 14-17](#))

11.4.0. The Lord Instituted Baptism ”Into The Name Of The Father And Of The Son And Of The Holy Spirit.”

11.4.1. The direct imperative “Make disciples!” is accomplished, not only by preaching and teaching, but by means of baptizing. Baptism is a means of grace, instituted by the Lord’s command, and given for the benefit of all.

11.4.2. If concerning salvation, there is ever any doubt in anyone’s mind, the physical act of baptism by water is concrete tangible evidence that when baptized “Into the name of the Father, and of the Son, and of the Holy Spirit,” we are physically connected with God. His name is attached to the one being baptized. Being baptized into His name, we bear His name. Nothing, no one can separate us from this God. Baptism is a God-given means, by which God continues to secure our salvation, for by it we are incorporated into the Body of Christ – we were marked by His name. ([Matthew 28: 19](#))

11.4.3. Thus being baptized, a person needs never be baptized again. But we do well, when we recall and claim the benefit our Baptism daily. The Apostles Peter and Paul use daily washing and rinsing of our body with water, as an analogy for being cleansed and purified “Through the washing of regeneration and renewing of the Holy Spirit.” ([1 Peter3: 18-22](#))

11.5.0. The Lord Jesus Said, “Do This, Whenever You May Drink!”

11.5.1. The New Testament is defined by the institution of the “Lord’s Supper,” which is recorded in the historical documents of Matthew, Mark and Luke. These accounts have been interpreted and misinterpreted for generations. Various traditions and observances have been perpetuated over centuries. In some cases, individuals would rather die than re-evaluate their traditions and observances. However, in so doing they reveal that the traditions of men are more important to them, than the Word of the Lord. The Lord, God, anticipated this problem, and provided a solution.

11.5.2. The historical documents of Matthew, Mark, and Luke record and reveal differing emphases; nevertheless, they are absolutely correct historical records of divine revelation. But they are not the last word. Approximately 30 years after the original event, by progressive revelation, by apostolic decree, and by divine inspiration of the Holy Spirit, the only proper and feasible interpretation of the historically recorded occurrence (Matthew, Mark and Luke) is presented in the Apostle Paul’s First Letter To the Corinthians. In the original 34 words of this Greek text, the entire sum and substance of the New Testament, is not only stated, but defined with clarity and in a manner that it may be applied to every individual, on a continuous daily basis: ([1 Corinthians 11: 23-25](#))

*“The night when the Lord Jesus was betrayed, He took bread, gave thanks, broke it and said,
This, my body, is in behalf of you. Do this, in memory of me!”*

After eating, He also took the cup, saying,

***This, the cup, the New Testament, is by means of my blood.
Do this, whenever you may drink, In memory of me!”***

11.5.3. The above text is an interpretation provided by the Apostle Paul – “The night when the Lord Jesus was betrayed ... ” This divine interpretation over-rules every interpretation, historical tradition, or church policy, which may not conform to it. ([1 Corinthians 11: 23](#))

1. Once a civil law is officially interpreted and applied by a court of law, a precedent is established and every subsequent case is determined on the basis of this precedent. In First Corinthians a theological precedent is established, we have a divine, apostolic interpretation of an event, which historically occurred decades earlier.
2. In Biblical and legal hermeneutics, the grammatical meaning of the text is paramount. If an interpretation violates grammar, such an interpretation is incorrect. Consequently:
 - A. It is grammatically impossible to justify a translation of the above text as saying, *“This is my blood.”* If *“This is my blood”* would be a correct translation of the Greek original text, then the Greek word for *“blood”* would have to be in the grammatical nominative case. Since the original Greek text does not use the nominative case, but the dative case in conjunction with the preposition *“en,”* the human conclusion, that in this cup is the blood of Christ is incorrect, for it contradicts the grammatical meaning of the text. According to the grammar of the Greek text, the correct grammatical translation of the above text is,

***“This, the cup, the New Testament,
is by means of my blood.”***

[\(1 Corinthians 11: 23-25\)](#)

- B. Similarly, Greek grammar of the original text does not substantiate the false human conclusion, that such eating and drinking is restricted to the administration by the clergy. It is to be done “whenever you may drink.”

11.5.4. In such daily eating and drinking, the Lord Jesus, has given and defined, the means, by which He incorporates into our lives what He has accomplished for us. By doing this daily and repeatedly, His people conform to His command, and confirm the benefits of their inheritance (the New Testament).

11.5.5. As in all aspects of God’s Grace, whenever an individual receives a blessing from God, that blessing is multiplied as it is shared with others. So, as we eat our daily bread and drink the cup, according to the Word of the Lord, we receive not only a personal blessing, by our action we proclaim and offer the Gospel, both verbally, and in reality to everyone sitting at table with us. By apostolic command, by divine directive, the Lord Jesus gives His people an extremely effective and most powerful evangelism tool. He says,

***“Do this, whenever you may drink,
In memory of me!”***

Chapter 12.

We Have Life In God, Christ Jesus.

12.1.0. Life Is The Ability To Relate And Interact With God.

12.1.1. Many unsatisfactory definitions of human life and death have surfaced in the history of mankind. Life seems like puzzle. We even ask the question, "How do I know that I exist?" One philosopher replied, "Cogito ergo sum." (I think, therefore I am.) At the minimum, life is equated with existence. We know that the body will not continue to exist; it will die. Atheistic and agnostic thinkers consider death as the end of life; consequently, they vehemently reject and ridicule the resurrection, and accountability after death. Others, like Plato do not stop at death; they ask, "Death, is it not the separation of body and soul?" expecting a positive reply and hoping that after death life will go on.

12.1.2. Any human definition of life invariably refers to the temporary bodily existence of an individual, as a self-sufficient unit with unique characteristics. This is expressed in statements and arguments like, "I am an individual. I am entitled to my individuality. I am free to do as I please. I am accountable to no one. Who is God? If I choose to take drugs, I do so. I alone have control over my body. If an individual chooses to terminate his life, who has the right to stop him!" Desperate individuals, who cannot control adverse circumstance of life, may even attempt suicide. To prove that they still are in control, certain individuals try to control their destiny by terminating it.

12.1.3. Jesus presents a definition of life, which is categorically different from the preceding. In prayer, Jesus addressed God, the Father, and said, "Now this is eternal life: That they may know You, the only true God, and Jesus Christ, whom You have sent." No one can exist in, or within the perimeter of his own box. If he insists to exist in his own box, he is confined to a coffin. Jesus points out that true, eternal life, is living in a relationship, and having the ability to relate to the creator, for He alone is the source of life. Jesus Christ, whom God has sent, facilitates this our contact with the creator of life. ([John 17: 3](#))

12.1.4. The above concepts oppose each other and are mutually exclusive. The former is the ultimate of self-centeredness: "I think, therefore I am. I exist, and I will decide, if I choose not to exist." The latter is the exact opposite. Life is the ability to relate and interact. In the Biblical concept, life apart from God is inconceivable; there is no such thing, as individual existence apart from God. To have life, is not to know yourself (Socrates), but to know God (Jesus). The principle, that life is not mere individual existence but the ability to relate and interact, can be observed even in biological life. Examples:

1. When a tree is cut and fallen, the tree is dead. However, if quickly one of its branches is grafted on to another tree, although the tree is dead, the branch does not die. It continues to live because it inter-acts as part of a new relationship. The same applies to human organ transplants. Similarly, we who were dead in trespasses and sins have been grafted on to the tree of life, by the giver of life. We live, means that by faith we are connected with God, Who lives, and is the source of life.
2. Cancerous cells and parasitic organisms, which exist strictly for self-serving interests, and which do not relate or contribute to the well-being of the complex organism, will eventually kill their host and themselves.

3. Whoever insists on living for the purpose of his own existence will die, not because God kills him, or sends him to Hell. He is responsible for his own death, his disconnection and alienation from God.

12.1.5. Even God lives in relationship with His creation. “God so loved the world that He gave His Only-begotten Son, that whosoever believes in Him, may not perish but may have eternal life.” God is utterly selfless. God in Christ stepped out of his own box. The Son of God did not count equality with God a thing to be grasped. He emptied Himself. He humbled Himself. He was obedient, to the point of death – even death on a cross, to take us, who are dead in the sin of self-centeredness, and bring us back into a relationship of love and with God. ([John 3: 16](#); [Philippians 2: 1-11](#))

12.2.0. Death Is The Inability To Relate And Interact.

12.2.1. As there is physical life and death; there is also spiritual life and death. When Adam (Eve) rebelled against God, Adam (Eve) lost the ability to relate and interact with God; they were spiritually separated from God; they avoided and hid from God; their relationship with God died. The descendents of Adam and Eve are physically alive but spiritually dead. That is why Jesus said, “You must be borne again – of the Spirit. For that which is born of the flesh is flesh and that which is born of the Spirit is spirit.” ([John 3: 6-8](#))

12.2.2. When Adam and Eve died physically, and physical death separated them from each other; their mutual relationship was terminated. More than that, all cellular and organic relationships within their body were terminated. The constituents of their organic body and life reverted to the chemical laws of inorganic chemistry. They returned to dust, for out of dust they were taken.

12.2.3. It seems that the distinction between physical life and death, has a parallel in organic and inorganic chemistry. Every primitive organic life seems to have a distinct sense of direction and deliberately pursues the purpose of its existence. On a higher level, natural man, though spiritually dead, pursues and questions the purpose of existence and endlessly debates matters relating to God. ([Psalm 90](#))

12.3.0. God Gives Us The Ability To Relate And Interact In Love.

12.3.1. As the love of God is never abstract, our response to God cannot be abstract and merely intellectual. Faith in God is always productive; it is active in love. Apart from works of love, faith is dead. If someone should have the perfect orthodox faith, that he can refute every heresy, but has not love, he is nothing but a ding-dong (Words of Apostle Paul: “Sounding brass, and tinkling cymbal.”) No sophist can ever acknowledge that God exists, for true acknowledgment of God automatically brings us into a relationship with God. The “thing” with God does not happen in a box. God does not fit into the box of our brain. God is a God of relationships – love in action. The acknowledgement of the existence of God is the first step into the right direction, but it dare not stop there. The circle is not complete, unless we are reconciled to God. ([1 Corinthians 13](#))

12.3.2. Jesus did more than order his disciples to teach perfectly about God. Jesus taught them to love, as the Father loves the Son, and the Son loves the Father. Jesus says, “A new commandment I give unto you, that you love one another.” Before Jesus commissioned the Apostles, Jesus asked Peter three times, “Do you love me?” If a gospel is not identified by love, it is not the Gospel. The testimony of the early church was applauded by heathens, who said, “Behold, how they love each other.” And in less than three centuries, the Gospel of Jesus Christ conquered the Roman Empire. Rome had a Christian Emperor. ([John 13: 31-34](#))

12.4.0. **We Relate To God** **When We Talk To God**

12.4.1. The disciples came to Jesus and said, “Teacher, teach us to pray.” Jesus replied, “When you pray, pray like this:” ([Matthew 6: 9-13](#); [Luke 11: 2-4](#))

“Our Father in the heavens:

Let Your name be sanctified!

Let Your kingdom come!

Let Your will be done, as in heaven, even so on earth!

Give us our daily bread for tomorrow!

Forgive our sins and our debts!

As we have forgiven everyone indebted to us.

May You take us not through testing trials.

But rescue us from evil!”

Note: We acknowledge the Father’s divine prerogative, even testing our limits. Yet we are not beggars, bringing petitions on our knees. In faith, we decree imperatives, knowing that God, the Father, fulfills them, and meets all our physical and spiritual needs. Our daily use of the Lord’s Prayer is Christ’s great gift, which verbally expresses the reality of our relationship with God. For this reason Christians do well, when daily and vocally they pray the Lord’s Prayer, preferably in the company of likeminded individuals.

12.4.2. In the business world, employers insist that every employee be polite and address customers with “Please” and “Thank you.” We certainly owe the same courtesy to God. Our daily conversation with God should be a continuous verbally expressed, “Thank You,” “Thank You, Lord,” “Thanks be to You, O Lord!” “Thank You for coffee, tea, milk, water, breakfast, sun, moon, stars, friends, cars, cats, challenges, neighbors, friends, faith, even hardships.” The list is endless. The Apostle Paul says, “Gives thanks in all circumstances,” even when having a cold and not a heart attack, or having a heart attack but not dying.

12.4.3. The “Please” we may want to use less. For children, whose vocabulary is limited, forever say, “Give me,” “Give me ... ” God gives freely and abundantly. He gives sunshine to the good and bad, and rainfall on the just and unjust. But James says that we have not, because we ask for the wrong things; we ask for fame, health, wealth, and things, which cater to the desire of our own selves and ego. If we realized, that as stewards of God’s gifts, we are accountable for our stewardship, we might ask God for less material wealth, for to whom much is given, much is required; and at our end, we must give an accounting.

12.4.4. In an imperfect world, the refusal to admit guilt destroys relationships. As the phrase, “Thank You, Lord,” should be on our lips, so the phrase, we need to express daily and repeatedly, is “Lord have mercy.” God will never turn anyone away, who comes to Him for mercy, particularly, seeking mercy in the name of Jesus Christ. The bridge, which restores our broken relationship with God, is his love and mercy. We do well, by continuously appealing to His love and mercy, even in behalf of others.

12.5.0. **We Relate To God** **When We Listen To God.**

12.5.1. By grace, God called us to faith, and made us heirs of everlasting life, Now the question is, “Will I continue to live in this relationship? The Apostle Peter provided his answer, “Lord, to whom shall we go? You have the words of eternal life.” [\(John 6: 68-69\)](#)

12.5.2. We listen to God as we follow his directives, and apply the three means of grace, which He instituted and provided.

1. We pay attention to the Word God, the preaching and teaching of it, and the deliberate study of His Word, the New and Old Testament. Particularly helpful are the Gospel accounts of John, Mark, Matthew and Luke, the book of Genesis, the Epistles of Peter and Paul, and devotional reading of the Psalms.
2. We listen and respond to God, when we claim His promise in Baptism daily. As water cleanses the body, the promise of His forgiveness and His love cleanses our spirit. We have opportunity to do so every time we wash, bathe, shower, or we may specifically wet the fingers, touch the forehead, the heart say, or think, “I am baptized into the name of the Father, the Son, and the Holy Spirit.” [\(Matthew 28: 19\)](#)
3. We hear God, when we audibly recall His spoken word as we partake of food, or whenever we drink: [\(1 Corinthians 11: 23-25\)](#)

***“This, my body, is in behalf of you.
Do this, in memory of me!”***
***“This, the cup of the New Testament,
Is by means of my blood.
Do this, whenever you may drink,
In memory of me.”***

12.5.3. We fine-tune our listening skills, as we pay attention to everything we see and hear, for Jesus said, “I was hungry and you gave me something to eat. I was thirsty, and you gave me drink. I was sick and in prison, and you visited me.”

12.5.4. Lest, we be hearers of the Word, but not doers, we pray daily that we may bear abundant fruit, and communicate to others the fruit of the Spirit, which is: [\(Galatians 5: 22-24\)](#)

Love, Joy, Peace,
Patience, Kindness, Goodness,
Faithfulness, Gentleness, Self-Control.

Each group relates respectively to God, society, and family.

12.6.0. We Relate To God When We Worship God.

12.6.1. Worship is generally perceived to be an act, or activities performed by man and specifically devoted to God, like going to church, praying, kneeling, confessing, meditating, singing, praising, sacrificing, adoration and thanksgiving. All of the above are part of worship, but worship is not a functional robotic performance by man, nor is it an attempt to gain God’s favor. Worship is not a one-way street. It is an expression of communion with God. [\(Romans 12: 1\)](#)

12.6.2. True worship is not initiated by man – man reaching out to God. True worship originates and has its starting point with God. God reveals His Spirit, His will, His majesty, His Grace, His

Goodness, His love, His generosity, His judgments, even His wrath. True worship is our response to God, and an expression of our faith in God. A person, who has no faith in God, will not have reason to worship God. But true worship is not confined to “church.”

12.6.3. An official church worship service may end with the benediction: “The grace our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be and abide with us.” A true worship service does not end with the benediction; it begins with it. Having heard the Word of God, we are enabled to live life in response to God’s blessing and benediction. The Apostle Paul wrote “I beseech you brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy, acceptable to God, which is your reasonable service.” Our entire life is an act of worship. ([2 Corinthians 13: 14](#))

12.6.4. Nevertheless, worship includes a corporate aspect, for we are brothers and sisters in Christ. True worship is never performed in a vacuum or in isolation, although at times it is essential that we are silent before God. Jesus regularly sought out privacy to commune with the Father. But the 12-year-old boy Jesus said to Mary and Joseph, “Did you not know, that I must be in my father’s house?” ([Luke 2: 49](#))

12.6.5. Being reconciled to God, we respond to the Lord of Lords and the King of Kings. In spirit and in truth we come before the God of Truth, with the words of King David:

***“Lord, I love the habitation of Thy house,
And the place, where Thine honor dwelleth.”***

([Psalm 26: 8](#))

12.6.6. Being reconciled to God restores to us the image of God and enables us to be and become what God intends us and promise us to be:

“You will be holy, because I the LORD your God am holy.”

([Leviticus 19: 2](#))

Appendix

Ten Relevant Readings And A Prayer.

1. [Psalm 23](#) and [John 10: 1 - 30.](#)
2. [John 14, 15, 16, 17, 18, 19, 20, 21.](#)
3. [Matthew 5, 6, 7.](#)
4. [Acts 2.](#)
5. [Romans 8.](#)
6. [1st Corinthians 15.](#)
7. [Letter of Apostle Paul to the Philippians.](#)
8. [1st Letter of Apostle Peter.](#)
9. [Hebrews 11.](#)
10. [Revelations 22.](#)

Lord!

Thank you for keeping me from harm and danger.

May You preserve me also from sin and evil.

That I produce the fruit of Your Spirit:

Love, joy, peace,

Patience, kindness, goodness,

Faithfulness, gentleness, and self-control.