

Theology of One



Biblical World View

Theology of One
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<https://theologyofone.com>

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From the Author

Many influences shaped the writing of this “book,” but the biggest influence was the “Church.” The place where I sought answers ultimately left me feeling empty. The people who were meant to help were either too busy or too rigid in their beliefs. Finding answers was challenging, especially when I questioned the status quo.

When God made Himself known to me, He instilled in me a great desire for His Word, leading me to study for hours. I was never one to simply accept everything I was taught. Often, what I learned conflicted with what I read in Scripture. When I asked why, I would receive responses like, “Theologians have debated that for years,” or “That’s how our denomination interprets it; we don’t believe that way,” or even, “Don’t you think someone with formal education and years of experience knows more than you?” The very people who were supposed to provide answers often didn’t, which deeply frustrated me.

As a result, I began reading widely—from authors across different countries and perspectives. I explored many works of systematic theology, commentaries, writings from reformers, and early church fathers. All of this has contributed to my theological development. While my formal theological education has been minimal, I assure you that my theology is rooted in Scripture. I am not a novice in the Scriptures; my friends and pastors have called me a theologian, a Berean, and a scholar.

I see myself as someone who loves the Lord and His Word, holding a profound reverence for it. I will not take it lightly. After 36 years of studying, writing, and teaching others to think critically and not confine Scripture to denominational boxes, I have compiled this “systematic story.” My goal is to present an easy read that provides a broad overview of God’s plan, supported by numerous footnotes to substantiate my theology.

I have noticed many people, particularly young individuals, feeling frustrated with the church today. They, too, are seeking answers but often find none, leaving them to turn to the world for guidance. I hope this book will assist others in their search for answers or at least guide them in the right direction.

In Him

Miguel X Chavarria

The Way We Do Church

As I introduce myself, I want to clarify that my greatest influence in writing this comes from the “Institutional Church” (IC). The goal of "The Theology of One" is to build the church not through human effort but by a spiritually driven Ekklesia, which refers to the "called-out ones." The challenge we face is to unite as one, seeking God’s guidance in our ministry efforts. This can only be accomplished if prayer and the study of God’s Word are central to the lives of believers. Therefore, we must align ourselves with what the Word of God teaches. We can achieve this by adopting a Berean mentality, as described in Acts 17:11, where they “searched the Scriptures daily to see if these things were so.” My purpose in writing "The Theology of One" is to awaken the Berean spirit within you, challenging those who are set in their ways and those who are seeking answers to their questions without finding satisfactory responses. Here, we can begin a spiritual journey toward confidence in our faith.

The command to love one another is central to Ekklesia life. Christ instructs us to love one another, stating, “By this all men will know that you are my disciples.” The life of the Ekklesia is motivated by love. One of the natural outflows of discipleship is evangelism—the drawing of the lost to Christ. He uses His Ekklesia to bring Him glory¹, so we must allow Christ to work in and through us. Being His disciples means that we must engage in prayer and immerse ourselves in His Word, drawing closer to Him. By doing so, we will grow individually and achieve unity as a community.

We must recognize that we are a work in progress; we will fail in our human efforts, but Christ is building His church, gathering “together in one all things...both which are in heaven, and which are on earth”² into a new creation. As we navigate this fallen and sinful world, we rely on His grace, which is part of His divine will³, until we are transformed to be like Him in our perfect spirit and body⁴. As believers, our spirits are no longer dead but are made alive⁵ by the Spirit Himself, and we now await the redemption of our bodies⁶. Christ does not leave us alone

¹ Ephesians 3:21

² Ephesians 1:10

³ John 17:15

⁴ Appendix Pg. 24

⁵ Romans 8:10-11,16

⁶ Romans 8:23

in this world; He provides us with the Spirit⁷, our teacher, and equips us for ministry through Spirit-led Ekklesia leaders⁸. The question remains: where do we find these spiritual leaders?

Today, many churches are led by a single elder or pastor who may also sit on the board of elders. While the pastor is not said to have special authority beyond that of the elders, he is often recognized as an "expert" in spiritual and theological matters. This can grant him significant influence, which sometimes goes unquestioned or unchecked. The process for choosing this leader typically involves the elder board recommending a candidate to the congregation, who then votes. I believe this model has its shortcomings, and some have questioned its scriptural basis. The way pastors are chosen contributes to the perception of the church as a business rather than a community focused on serving others.

The church has not shied away from operating as a business. I once attended a church that engaged in strategic planning, intending to draw people in. The focus was on how to cater to potential attendees, which has shifted the church into a business model that resembles the "tradition of men." We hire pastors, provide salaries, health plans, 401(k) plans, housing allowances, and cover expenses—all of which sound like CEO compensation. Being a pastor has become a career choice: one goes to college, obtains a degree, and then looks for work. This perception affects both outsiders and church members who see the pastor as just someone going to work. Consequently, it has nurtured a complacent congregation. The expectation is that the pastor will visit the sick, counsel others, evangelize, run meetings, preach Sunday sermons, and so on. Many in the congregation become "Sunday Christians." The outside world observes this and concludes that they don't need to be part of it or that they can worship Jesus in their way. While some of this is a matter of perception, we have also contributed to it. Although there are churches that are genuinely spiritually led, this prevailing perception can be a form of bondage⁹.

We need to project a perception that we are a community of prayerful people striving to present ourselves approved to God¹⁰. As we do this, God will raise leaders from among us for our edification. This relies on God's guidance. We find an example of this in Acts 6:3-6, where it says: "Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and

⁷ 1 Corinthians 2:13

⁸ Ephesians 4:11

⁹ Appendix Powers Pg. 30

¹⁰ 2 Timothy 2:15

the ministry of the Word." This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them.

This passage highlights the essential elements of unity: prayer, dedication to God's Word, and Spirit-guided leadership chosen by consensus. This is the Theology of One. Adopting this model can provide a renewed view of the church and reshape our approach. We can start by addressing the harmful dependency of believers on the pastor, which affects the spiritual health of the Ekklesia. In this Theology of One model, Spirit-led leaders have defined responsibilities. God grants these individuals gifts for the edification of the body; some serve as teachers, evangelists, administrators, and so forth. This approach could relieve much of the financial burden on small congregations and allow for resources to be allocated to God-led ministries.

A fundamental aspect of a healthy Ekklesia is an understanding of God's Sovereign Grace. In recent generations, we have witnessed a deterioration of doctrine and the loss of the church as a theological center. This opens the door to the rise of market-oriented¹¹, seeker-friendly, audience-focused membership. Christian academia has contributed to this, producing leaders who preach a Lordship Salvation theology¹² or a repentance-based theology. In these forms of preaching, techniques of persuasion are used to grab people's attention, implying that it is the preacher's responsibility to generate conviction and the listeners' job to respond. The task is one of raising the spiritually dead¹³, but only God possesses that power. The Theology of One embraces the Sovereign Grace of God and centers on His grace—a salvation by faith alone, a work of God exclusively.

In the following pages, I will present the plan of God in a systematic, story-like format, supported by footnotes that reinforce the theology. After many years of studying and seeking the truth, this has become my theology, and I share it with you. My prayer is that this becomes your

¹¹ Powers see note 9

¹² Hodges Zane, Absolutely Free

¹³ 1 Corinthians 2:14

theology as well, leading us to allow Christ to work in and through us to build His Ekklesia—a loving people seeking unity of faith and oneness. This is the Theology of One, the One who sent us, Jesus Christ our Lord.

Introduction

Any theology should be firmly grounded at the cross, where God revealed His divine wisdom. At the cross, not only was humankind reconciled¹⁴ to God, but all of creation as well. God had an eternal purpose in Christ Jesus. Let us begin with the following verse.

In this passage, we encounter three main characters: God (Jesus Christ), the Church, and the principalities and powers.

Ephesians 3:9-11 states: “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”

There is much to observe here, but I would like to emphasize three points:

- The Church is the vehicle through which God has chosen to reveal His great wisdom.
- This wisdom was purposed in the person of Jesus.
- There appears to be an audience for whom this great purpose is being revealed: the “principalities and powers in heavenly places.”

We will explore the first two points in the conclusion. The third raises an important question: why? The reality of spiritual warfare is made clear in the scriptures, particularly in Ephesians 6:11, which states: “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”

When did this spiritual warfare begin? Let us start at the beginning, as God has revealed it to us (for God has no beginning; He is infinite).

¹⁴ Colossians 1:20, 2 Corinthians 5:18

1. THE BEGINNING

“In the beginning, God created the heavens and the earth.¹⁵” This marks the creation of the spiritual, the material, and the concept of time. God created everything perfectly, with Earth implied to be the center of His creation. The angels rejoiced¹⁶ when the Earth was established. Lucifer¹⁷, as he was called before his fall, was active in God’s creation¹⁸. He coveted the throne of God¹⁹, and his sin brought about the defilement of the universe²⁰. As a result, the Earth became devoid of God’s light: it “was without form and void; and darkness was upon the face of the deep²¹.” Then, “the Spirit of God moved upon the face of the waters.”

2. SATAN VS. GOD

A cosmic battle began between God and His anointed Cherub when Satan sinned. He proclaimed, “Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting²².” Satan’s purpose was clear: he sought to take God’s throne. Consequently, God expelled him from heaven²³. The creation and the angels who did not follow Satan await the day of his judgment, along with the angels that sided with him²⁴. Because of Adam’s sin, Satan became the ruler²⁵ of this world. However, this does not mean he rules completely; God, in His infinite wisdom, allows Satan to operate within certain limits and grants him an agenda. Satan's powers are limited to unbelievers²⁶, while believers are under God's protection²⁷. Only as God permits can Satan test believers²⁸.

3. GOD AND CREATION

God’s perfectly created world was now defiled by Satan’s sin. In response, God began to renovate His fallen creation²⁹, preparing it to be habitable for Adam. After creating Adam in His image own image³⁰ he placed him in Eden the Garden of God. God in His infinite wisdom prepared for

¹⁵ Time and Eternity

¹⁶ Job 38:7

¹⁷ Isaiah 14:12

¹⁸ Ezekiel 28:13, Job 25:5

¹⁹ Isaiah 14:13-14

²⁰ Ezekiel 28:18

²¹ Scofield notes

²² Isaiah 14:13

²³ Ezekiel 28:16

²⁴ Revelation 12:9

²⁵ John 12:31

²⁶ Ephesians 2:2

²⁷ Col. 1:13

²⁸ Job 1:6-12

²⁹ Scofield

³⁰ Gen. 1:26 Custance

this day³¹ (in the creation of Adam). God gave the rule³² over His creation to Adam his son³³. After the failure of Adam to be obedient to God, Adam's sin caused God to curse the earth³⁴. Creation that was to be restored by Adam is now waiting for the manifestation of the Sons of God³⁵

4. ADAM AND THE FALL

God created Adam in his image and likeness. God gave Adam a freewill. In the Garden, God gave Adam a responsibility³⁶ and a restriction in the age³⁷ of innocence. He was to dress and tend the Garden and not to eat of the tree of the Knowledge of good and evil³⁸. God created Adam for him and his descendants to rule and subdue the earth³⁹ but Satan had his own agenda he would cause Adam to fall and so He would be ruler⁴⁰ over God's creation. God in His infinite wisdom had provided redemption for Adam before the foundation of the world⁴¹ in the person of Jesus Christ the Second and Last Adam⁴². The declaration in the Garden after the fall⁴³ of a promised seed from the woman's seed⁴⁴ would be the fall of Satan and his agenda. God provided an animal covering signifying shed blood as a covering for them. God exiled Adam and Eve from the Garden. They now were to live a life separated from God. God extends his Grace and mercy to Man and gives him a responsibility but not a restriction leaving Adamkind to find his way back to God by their conscience⁴⁵

5. MAN AFTER THE FALL

After the fall of the Garden Satan's agenda was to destroy the human race and the promised seed. Adam began to propagate but his descendants were born in Adams'

³¹ Eph. 1:4-5

³² Gen 1:28

³³ Luke 3:38

³⁴ Gen. 3:17

³⁵ Romans 8:21

³⁶ God's plan of the age

³⁷ Ibid

³⁸ Genesis 2:17

³⁹ Genesis 1:28

⁴⁰ Eph 2:2, John 12:31

⁴¹ Rev. 13:8

⁴² 1 Corinthians 15:47-49

⁴³ Gen 3:15

⁴⁴ Seed of the Woman Arthur Custance

⁴⁵ Gen 4:7

In the likeness of Adam's image⁴⁶, fallen creatures emerged. They were not considered the sons of God⁴⁷. Sin was inherited⁴⁸ through Adam's lineage, resulting in physical death and spiritual separation from God. All born of Adam are regarded as Satan's children⁴⁹. God exiled Adam and Eve⁵⁰ from the Garden and protected the Tree of Life, which could have granted them immortality as sinners. The agendas of Satan and God were quite clear. Satan intended to subjugate humanity and destroy the chosen seed so he could rule his kingdom. In contrast, God's agenda was to reconcile humanity through the seed of the woman⁵¹, allowing them to rule His kingdom in His stead. Adam and Eve began to propagate⁵² in hopes of the promised seed being born. They had sons, Cain and Abel, and continued to populate, having more sons and daughters. Satan's attempt to overthrow God manifested in the murder of Abel, as he influenced Cain to commit the first murder⁵³. Additionally, Satan attacked the seed line with fallen angels, referred to as the "Sons of God,"⁵⁴ who cohabited with the daughters of Adam and bore giants. Observing mankind's wicked⁵⁵ heart when guided solely by conscience, God decided to destroy humanity through a flood⁵⁶, saving only one righteous man, Noah, and his family.

MAN AFTER THE FLOOD

After the Flood, God, in His grace and mercy, continued humanity through Noah. However, when left to his conscience without regulation⁵⁷ Noah failed to govern his actions⁵⁸. In response, God instituted human government and provided Noah with responsibilities and restrictions to guide him in replenishing the earth. Meanwhile, Satan began to influence Noah's descendants to unite under the mighty warrior Nimrod⁵⁹. The beginning of his kingdom was Babel⁶⁰, where Let us make a name. Humanity desired to live independently of God, and as a result, God's judgment

⁴⁶ Gen. 5:3

⁴⁷ Ibid

⁴⁸ Romans 5:12

⁴⁹ 1 John 3:10, Matthew 13:38

⁵⁰ Genesis 3:20

⁵¹ Genesis 3:15

⁵² Genesis 4:1 John Gill

⁵³ 1 John 3:12

⁵⁴ Ben Adam/WWBI

⁵⁵ Gen. 6:5

⁵⁶ Gen. 6:17

⁵⁷ God's Plan of the Ages

⁵⁸ God's Plan of the Ages

⁵⁹ Gen 10::9

⁶⁰ Gen 10:10

fell upon them, confusing their language⁶¹. Satan's attempt to establish a single government, such as the United Nations, ultimately failed.

7. GOD CALLS A NEW PEOPLE

In His infinite wisdom, God prepared a people for Himself through whom the promised seed would be born. Out of His grace⁶², He chose Abram and promised that through his lineage, the Savior would come. The seed of Abraham⁶³ would pass through Isaac and Jacob, the father of the nation of Israel⁶⁴. As Abraham's descendants multiplied, a famine forced them into Egypt. During this time, Moses arose as a great leader, leading the Israelites out of Egypt to the land that God had promised to them.

8. NATION OF ISRAEL

After Moses led the Israelites out of Egypt⁶⁵, they were given the Law⁶⁶ to govern their moral, social, and ceremonial lives as a nation, with God as their King⁶⁷. The Savior was to come through the nation of Israel, specifically through the line of Judah. Israel was meant to be a beacon to the nations of the earth, declaring God's message to mankind. However, like many before them, Israel ultimately failed⁶⁸ in this test. As God's chosen people, they are heirs to God's unconditional grace⁶⁹ and promises. Meanwhile, Satan's agenda⁷⁰ was to destroy Israel to prevent the Savior from being born.

9. JESUS CHRIST

In Scripture, Jesus Christ is known by many titles: Son of God, the Word, Son of Man, the Second Adam, and the Last Adam. Humanity needed a redeemer to reconcile the gulf between God and creation, and Jesus Christ is that Redeemer. His life, death, and resurrection provided for the redemption of mankind. He was both fully man and fully God⁷¹. As a man, He was a descendant of Adam before Adam sinned, which is why He is referred to as the Second Adam

⁶¹Gen 11:9 GPA

⁶²Romans 4:16

⁶³Genesis 17:1-8

⁶⁴Genesis 35:10-12

⁶⁵Exodus 3:17

⁶⁶Exodus 19:3-8

⁶⁷1 Samuel 8:4-7

⁶⁸God's Plan of the Ages

⁶⁹Romans 11:28

⁷⁰1 Chronicles 21:1

⁷¹John 1:14, Philippians 2: 6-8

and the Last Adam. Original sin is inherited by all mankind; man's seed⁷² was not in Jesus, who was born of the Woman's seed. The Seed of the Woman, which possesses the original genetics of unfallen Adam, grew to become the Second and Last Adam without sin⁷³. This provided Him with a perfect body, like the first Adam, so that He could redeem mankind—any lesser sacrifice would not suffice. Justice demands an equal or greater sacrifice. Through His obedient⁷⁴ life, Jesus fulfilled the requirements of the Law. He was unjustly condemned, yet He willfully⁷⁵ sacrificed His life for humanity. For His obedience, the Father raised Him from the dead. Jesus now sits on the throne to judge all mankind; He is also the King-High Priest⁷⁶. During His life, Satan tested⁷⁷ Jesus and believed he was victorious when Jesus was executed on the cross.

10. BELIEVERS

This topic is quite controversial. All believers were chosen before the foundation of the world⁷⁸. Believers are a gift from the Father⁷⁹ to the Son for His finished work on the cross. The chosen are the lost⁸⁰ whom the Shepherd seeks out. Faith comes from God⁸¹ and is the only requirement for salvation—faith alone⁸². It is solely a work of God⁸³. It is by God's good pleasure⁸⁴ that He chooses. Salvation is by grace through faith. Faith is a work of the Holy Spirit, who uses the Word⁸⁵ of God to bring forth salvation. It is an act of free will⁸⁶, and this grace is irresistible⁸⁷.

11. THE WORLD

The world⁸⁸, the system of human experience is under Satan's rule. He is the "god of this world⁸⁹." He influences the ideals, opinions, goals, hopes, and views of the majority of people

⁷² Romans 5:17-18

⁷³ 1 Peter 2:22

⁷⁴ Phil. 2:8,

⁷⁵ Romans 5:19

⁷⁶ Hebrews 3:1

⁷⁷ Matthew 4:1, Mark 1:13

⁷⁸ Ephesians 1:4

⁷⁹ John 10:28-29

⁸⁰ Luke 19:10

⁸¹ Philippians 1:29, 1 Peter 1:19-21

⁸² John 1:12-13 Ephesians 2:8-9

⁸³ Romans 9:16

⁸⁴ Ephesians 1:5

⁸⁵ Ephesians 1:13

⁸⁶ Spurgeon, C.H. See Appendix

⁸⁷ Sovereignty of Grace

⁸⁸ Ion

⁸⁹2 Cor 4:4

in the world are influenced⁹⁰ by various forces, including philosophies, education, and commerce. Many thoughts, ideas, speculations, and false religions originate from deception and lies. Satan compels or entices individuals to follow him, whether they realize it or not, acting as the Father⁹¹ of the non-elect. However, he operates within limits, as God is Sovereign. Since the Cross, Satan has attempted to discredit the True Church with his falsehoods, awaiting Christ's return to engage in battle at Armageddon.

12. THE CHURCH⁹²

Satan's apparent victories in the Garden of Eden and on Calvary were ultimately vindicated through the resurrection. Throughout history, mankind has failed to meet God's tests, but Jesus Christ fulfilled all the requirements of the Law. What was concealed in previous ages is now being revealed in Christ through the Church, which represents the New Man⁹³. The Church is the Temple⁹⁴ of God, the Body of Christ⁹⁵, and the Bride of Christ. It is the appointed vessel through which God reveals His manifold wisdom⁹⁶.

In this dispensation of Grace⁹⁷, the Church (the elect) is called to emulate⁹⁸ our Lord. While He walked the earth, He gathered and taught His disciples in the tradition of a Jewish rabbi⁹⁹. He commands us to do the same by making disciples of all nations¹⁰⁰. We have the Holy Spirit as our teacher¹⁰¹ to aid in this mission. He provides leaders to edify¹⁰² the body of believers, encouraging us in good works that were appointed to us before the foundation of the world. This church age emphasizes seeking out the lost. It is a time of sowing and watering, where believers are tasked with proclaiming Christ so that the lost may be drawn to Him, becoming part of the family of God—no longer strangers and foreigners, but citizens¹⁰³ in the household of God.

⁹⁰ 1 Timothy 4:1

⁹¹ John 8:44

⁹² Called out one

⁹³ Ephesians 2:15

⁹⁴ 1 Corinthians 3:16

⁹⁵ 1 Corinthians 12:16

⁹⁶ Ephesians 3:10

⁹⁷ Ephesians 3:2

⁹⁸ Romans 8:29

⁹⁹ Rabbi and Talmidim

¹⁰⁰ Matthew 28:19-20

¹⁰¹ Corinthians 2:2-13, John 16:13

¹⁰² Ephesians 4:11-13

¹⁰³ Ephesians 2:19

Another command that the Lord gave was to love one another¹⁰⁴. He said that by this, all people will know that we are His followers. This love will attract the lost and condemn¹⁰⁵ the non-elect. There are two kinds of people in the world: the non-elect (the worldly) and the elect (the lost)—the children of God and the children of the devil. The lost children of God will respond to the proclaimed¹⁰⁶ word of God, while the non-elect cannot hear His voice and will not come to Him.

Believers are said to be engaged in spiritual warfare¹⁰⁷ and must be ready to battle the challenges that come our way¹⁰⁸. We often forget that the world hates us and that persecution should be considered a normal aspect of our faith. Satan aims to discredit us to dishonor God. We should put on the full armor of God¹⁰⁹, armed with the sword of the Spirit, which is the Word of God, and sustain ourselves through prayer¹¹⁰. The edification of believers should be our primary concern, as faith comes by hearing, and hearing by the Word of God. There is no substitute for studying the Scriptures; they reveal who God is and guide us in maintaining a relationship with Him, for we can do nothing without Him.

Praying, especially together¹¹¹ brings us closer to God, and we should pray His Word and claim His promises. Through His Word and prayer, we establish a vertical connection with Him that informs our horizontal relationships with others. When the Word and prayer are at the center of church life, we allow God to heal us and transform us into the image of Christ.

Last Word: This spiritual warfare continues beyond the Church age and into the Kingdom age. Jesus Christ will engage in battle at the Apocalypse and then judge righteously, setting all creation right under Him. In the meantime, the Church, as the New Man, reveals to the angels who are eagerly awaiting the unfolding of God's plan.

It was revealed to them that they did not minister these things for themselves, but for us, as is now reported by those who have preached the gospel to you.

¹⁰⁴ John 13:34-35

¹⁰⁵ John 3:18-19

¹⁰⁶ Romans 10:17, 1Peter 1:23. John 10:3-4

¹⁰⁷ Ephesians 6:12

¹⁰⁸ Ephesians 6:10

¹⁰⁹ Ephesians 6:11

¹¹⁰ Ephesians 6:18

¹¹¹ Ephesians 6:13

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;” 1 Peter 1:12-13

Amen.

PART II

GOD ONLY**

Praise to God for giving us His Word and Spirit to make Himself known. The treasures in His Word are limitless. I will attempt to bring forth some of those treasures, but first, I would like to lay the foundation for this theology: the Sovereignty of God. In our finite minds, we can only understand so much, and it is through His Spirit that God reveals deeper truths. Understanding God's sovereignty gives us a solid foundation for developing our theology.

God is not limited by time; He exists beyond time itself. We often forget that all things are under God's rule and control, and nothing happens without His direction or permission. To Him, all time—past, present, and future—exists simultaneously. This leads us to a doctrine that has long been controversial and often avoided: the doctrine of Election.

One challenging aspect of election is not just that God has chosen some and not others but that humans cannot and will not come to God on their own. The depravity of man is not taught enough, which has opened the door to Lordship or works-oriented theology. When we place man's destiny in his own hands, we question God's sovereignty. Scripture teaches us that in a state of depravity, man lacks the spiritual capacity to choose God.

1 Corinthians 2:14 states: "But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

In His Sovereign Grace, God chose His people before the foundation of the world. Ephesians 1:3-5 says: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

But doesn't Scripture say that "whosoever believeth in Him should not perish, but have everlasting life" (John 3:16)? Isn't it a matter of choice? While it does say "whosoever," we must ask ourselves: if man in his depraved state cannot—and will not—come to God, who is the "whosoever"? It refers to the Elect. It is by God's power that we become the sons of God.

God draws us to Him

John 6:44: "No one can come to Me unless the Father who sent Me draws them; and I will raise them up at the last day."

God draws us with the Word

****James 1:18****: "By His own will, He brought us forth by the word of truth, that we should be a kind of firstfruits of His creatures."

By the Word, we are born again

1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, through the word of God, which lives and abides forever."

God gives us faith in this.

Philippians 1:29 "For to you it has been granted on behalf of Christ, not only to believe in Him but also to suffer for His sake."

All this is by God's grace, not our works.

Ephesians 2:8-9 "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast."

Salvation is all a work of God. It is by faith only. Luther describes the crossing over like this.

"When God works in us, the will, being changed and sweetly breathed on by the Spirit of

God, desires and acts not from compulsion but responsively" (Bondage of the Will, XXV).

Luther describes it beautifully. It's all a work of God but at the same time it is our freewill. God's drawing becomes irresistible (or effectual) our will desires Him "responsively". But you say this is not justice He doesn't extend his grace to everyone.

Calvin address this issue like this,

Christ's sacrifice is sufficient for all, "mercy is extended to all", and salvation is announced "to all men indiscriminately"(Inst. III, 24, 17), but for all men (without exception) to be saved, all must implore this blessing or have it given by God. Since "no one seeks God" Calvin asserts that "only those whom He has illumed do this"(Inst. III, 24, 17), and that God "does not indiscriminately adopt all into the hope of salvation but

gives to some what he denies to others"(Inst. III, 21, 1). John Calvin's Doctrine of Election by Rev. Bryn MacPhail

Then why should we evangelize? We are command to evangelize and make disciple of men. God holds us accountable for men's lives.

Ezekiel 2:7. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Ezekiel 3:18-19 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

As the Spirit leads we are to declare God's Word if they will hear or not. God uses His Word to call the elect (lost). His Word will not come back void. The Word is how we obtain Faith.

Romans 10:17. So then faith cometh by hearing, and hearing by the word of God.

The Way We Do Church II

Ephesians 1:4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

When God chose us, He chose us to love Him and to be holy and blameless before Him. Wow! Both individually and as an Ekklesia (the gathered church), we are accountable. However, Paul did not say that "you" should be holy; he said "we" should be. As individuals, we need to be accountable to God, but our responsibility as an Ekklesia does not end there. We are called to be holy and blameless before Him in love. But what does that really mean?

If we are blameless we will be Holy. Psalms 119:9-12 says

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes.

Holiness comes from the heart. I have consistently emphasized that the Ekklesia must be rooted in the study of God's Word and in prayer. Holiness is driven by love, and the more we hide the Word of God in our hearts, the better we will know and love Him. Therefore, the focus of the Ekklesia should be on studying His Word together.

Studying God's word and prayer go hand in hand. As mentioned earlier in this book, there has been a decline in sound doctrine, and the church is no longer a "theological center." I have outlined steps to help correct this issue among us. We should study the scriptures daily, hiding God's word in our hearts. As we engage in this practice, we must also pray for one another. Let us remember the prayer of Jesus in the Garden of Gethsemane, just before He went to the cross.

John 17

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

² As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

³ And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do.

⁵ And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

⁶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

⁷ Now they have known that all things whatsoever thou hast given me are of thee.

⁸ For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

⁹ I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

¹⁰ And all mine are thine, and thine are mine; and I am glorified in them.

¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

¹² While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

¹³ And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

¹⁴ I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

¹⁵ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

¹⁶ They are not of the world, even as I am not of the world.

¹⁷ Sanctify them through thy truth: thy word is truth.

¹⁸ As thou hast sent me into the world, even so have I also sent them into the world.

¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth.

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹ That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

²² And the glory which thou gavest me I have given them; that they may be one, even as we are one:

²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

²⁴ Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

²⁶ And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

In this prayer, Jesus prayed;

- For our unity. v. 11, 21, 22, 23
- Not only for the disciples v.9 but also for future believers v.20
- We would be protected from the evil one v.15
- That we would be sanctified by the truth, the Word truth v.17
- We have Jesus' joy fulfilled in us v13

I would like to point out what Jesus specifically prayed in v.9, and that is that he did not pray for the world. Our prayers also should be centered on believers present and future. We should be praying for

a great desire to know Him and His Word. A great obstacle that has permeated the Ekklesia is the deterioration of doctrine and this is where we need to start. 2 Corinthians 10:3-5

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

We must recognize the spiritual warfare. Satan is subtle he has infiltrated Christian circles. The truth is seen as a lie we no longer have absolutes. We must identify the v22 stronghold within the Ekklesia and give them to God. Each group will have its own to work out but what first must be brought to the forefront is Lordship Theology. Salvation by faith alone must be proclaimed. That it is a God only work not a man work must be the stronghold we must get from under. This will not go well with many denominations. This will be viewed as dogmatic. They will treat those who adhere to it as narrow minded but this is to be expected. Jesus said we would be persecuted.

The Ekklesia I have in mind is away from the traditional (IC) church. I see down the line a theological center that is self-sustaining. Where thirsty believers come daily to study the word of God and pray together. Where, Sunday service is not necessarily on Sunday or not even every week. As the Spirit leads there should be service dedicated to the proclamation of the Gospel. The men (elders) who are the shepherd of the Flock should determine this. The teaching of the Word should be done daily. As God leads the ministries of helps should be carry out always evaluating its necessity. For God states in His word that

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 1:27 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Galatians 6:10 These things will draw the lost to us but we should always be evaluating them. The Ekklesia mission is to Glorify God not ourselves. We do this in love.

The next statement will probably cause me some repercussions but the world is not our concern, the lost are. I have heard it said that we can “change the world” but that is not our mission. The world has its god and it is not going to change. The world may slightly change because of our efforts but it will not change the world. This is why it is very important to evaluate and chose ministries wisely. This is also why God gave us the work of the ministry it brings us to a unity of faith.

Ephesians 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the of the fullness of Christ”

In conclusion, the Theology of One is rooted in the Sovereignty of God, emphasizing that Salvation is solely the work of God. We are saved by grace through faith, which is a gift that originates from God. Humanity is totally depraved and lost without God's drawing us to Him. God chooses the elect according to His good pleasure.

The Church represents the new creation, with Christ as the head. He is both fully man and fully God. Through His obedience, He fulfilled the Law and redeemed humanity by willingly giving His life. He serves as the King High Priest and mediator for those who believe, while also being the Judge for those who do not. He will judge Satan and his angels and will set all creation in order, creating a new heaven and a new earth. To Him be the glory forever and ever. Amen.

APPENDIX

Spirit/Body

Arthur Custance has greatly influenced my theology with his logical approach to understanding the scriptures, which I find very insightful. This topic has always caused me conflict; however, through Custance's many works, he has clarified what many theologians have made confusing, leading to a more reasonable understanding. Among his various books, two that I have found particularly useful are **The Seed of the Woman** and **Two Men Called Adam**. This subject also significantly impacts the plan of salvation.

When addressing this issue, the status of "personhood" must be considered. As we explore this theme further, we will see the incarnation and the plan of redemption in a new and wondrous light. The views taken here about when personhood begins are essential, especially in relation to the "thorny problem of abortion," a topic that may make many uncomfortable and lead them to deny the possibility of having their beliefs challenged.

Custance provides a historical background of the trichotomy versus dichotomy debate. Here is a summary of an excerpt from **The Seed of the Woman** (pages 239-241):

- The trichotomy view originated from Plato.
- Historically, the church adhered to a dichotomy view.
- The church has vaguely defined the soul and spirit, considering them interchangeable.
- At one time, the church defined man as having a body, a spirit, and being a soul; the soul represents the whole person.
- In the last century and a half, a trichotomy view has gained prominence.
- Early church fathers, such as Gregory of Nyssa, Augustine, and Aquinas, were

dichotomists.

Custance points out in his historical text that early in church history, there was no need to define the constitution of man, as it was widely understood. As time passed, the soul and spirit began to be seen as synonymous. His work, "The Virgin Birth and the Incarnation Part VI: A Fresh Look At The Meaning Of The Word 'Soul'," examines the meaning of the word "soul" from a fresh perspective. In this controversial topic, Custance addresses the misconception of soul and spirit being interchangeable.

Significantly, John 3:6 speaks of the rebirth of the spirit, not the soul. Additionally, in 1 Corinthians 5:5, we learn about the saving of the spirit rather than the saving of the soul.

In Ecclesiastes 12:7, it is the spirit, not the soul, that is given to the newborn, presumably pre-formed by God (Zechariah 12:1). It is also the spirit, rather than the soul, that Ananias and Sapphira surrendered (Acts 5:5,10). The spirit, not the soul, is described as willing, even though the body is weak (Matthew 26:41). Ultimately, it is the spirit that is to be made perfect (Hebrews 12:23) and cannot be retained by man when the time comes to surrender it back to God (Ecclesiastes 8:8).

In all these significant passages, contrary to common interpretation, it is the spirit that is referenced, not the soul. While it is acceptable to speak of the saving of the soul, this phrase is not strictly biblical. Numerous passages use the term "spirit" in place of "soul," a distinction that can be identified through careful attention to Scripture. Both body and spirit need cleansing (2 Corinthians 7:1). Mystically, the Church is one body and one spirit (Ephesians 4:4). We are also called to glorify God in our spirit and our body (1 Corinthians 6:20).

The spirit is given by God, as noted in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." In death, a person cannot retain this spirit, as Ecclesiastes 8:8 states: "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it."

Ananias and Sapphira both surrendered their spirits; Acts 5:5 recounts, "And Ananias, hearing these words, fell down and gave up the ghost: and great fear came upon all them that heard these things." Similarly, Acts 5:10 states, "Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her forth, buried her by her husband."

Furthermore, Stephen commended his spirit, not his soul, into God's keeping. In Acts 7:59, it is written: "And they stoned Stephen, calling upon God, and saying, 'Lord Jesus, receive my spirit.'"

The Lord Jesus Christ commended his spirit to his Father

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Without the spirit, the body is a corpse

James 2:26 For as the body without the spirit is dead, so faith without works is dead also

In Revival of the dead, it is the spirit that returns

Luke 8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

Revelation 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

It is the spirit, not the soul, which is born again

John 3:3-7 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

It is the spirit that is willing when the body is weak

Matt. 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

We are to glorify God in spirit and body

1 Corinthians 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Both body and spirit need cleansing

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

There are two kinds of birth, one of body, one of spirit.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Mystically, the Church is one body and one spirit

Ephesians 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

God is the Father of the spirits of the redeemed

Hebrews 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

God is the God of all other spirits

Numbers 16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

It is the spirit which is finally to be made perfect

Hebrews 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

It is the spirit that is to rejoin the resurrection body

Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

What, then, is the role of the soul? How does it fit into the bigger picture? The soul can be understood as the product of the union between body and spirit—an entity formed from the combination of these two elements. This is similar to how salt is created from sodium and chlorine gas, or how the color green emerges from the mixing of yellow and blue.

When death occurs, these two components are separated: one returns to the earth, while the other ascends to heaven under God's care. It is only at the resurrection, when the body is raised, that these components are reunited, resulting in the restoration of the person. Thus, the soul is the outcome of this union, representing the entirety of a human being. Such a view can be supported both from the Old and the New Testaments. J. Barton Payne has written a most useful volume entitled *The Theology of the Older Testament*.

In this chapter titled "The Nature of Man," the author proposes a progressive understanding of humanity based on the Old Testament, summarized in the following equation:

DUST + BREATH = FLESH (representing the living organism)

FLESH + SPIRIT = SOUL (Hebrew: *nephesh*, meaning the person)

This arrangement is appealing in its simplicity, as it seems to reconcile many conflicting passages in both the Old and New Testaments. The passages that remain unresolved are generally poetic, metaphorical, or adapted for common understanding. Essentially, this view presents a physical body and a non-physical spirit that together constitute the soul, or the person.

We can compare this perspective with a contemporary and equally insightful study by Robert H. Gundry titled *Soma in Biblical Theology*. This work serves as an excellent companion to Barton Payne's exploration of the Old Testament.

Gundry concludes, based on the New Testament, that humans are entities composed of body and spirit, which, when united, become a soul. It is important to note that we refer to this union as fusion, not mere addition. The soul is something that cannot be realized by the body or spirit alone. Therefore, while we can say that humans have a body and a spirit, we cannot say that they have a soul—rather, they are a soul.

Without the spirit, the body is like a car without a driver; without the body, the spirit is akin to a driver without a car. A succinct quotation from Gundry encapsulates his overall position:

"The biblical measure of truly human life is not merely the consciousness of the spirit, nor the material reality of the physical body. Rather, a person is fully themselves only in the unity of body and spirit, allowing the body to be animated and the spirit to express itself in obedience to God."

Both aspects of human nature share in the dignity of the divine image. This dignity is realized in humanity's role as a representative caretaker of creation. For such a task, both a physical medium and a non-physical source of conscious intention are essential.

Neither the spirit nor the body takes precedence over the other; each gains strength through union with the other and loses value through their separation.

We seem, therefore, to be nearest to the truth when we formulate the simplest equation possible: $\text{BODY} + \text{SPIRIT} = \text{SOUL}$.

Powers

A small book titled **Christ and the Powers** by Hendrik Berkhof, translated by John H. Yoder, provides an insightful study on this topic. In summary, these powers “encompass, carry, and guide our lives. The demands of the present, fears for the future, state and society, life and death, tradition, and morality are all our ‘guardians and trustees,’ the forces that hold the world and the lives of men together, preserving them from chaos” (p. 22).

You may refer to this as God’s grace or mercy, but ultimately, it serves to hold the world together, preventing self-destruction until His will is accomplished. For the non-elect, these “powers”—the ideas, philosophies, and imaginations—are what sustain their lives; they serve as their god. For the elect, Paul describes this in Galatians 4:2: “But is under tutors and governors until the time appointed of the father.” The cross of Christ has rendered these “powers” ineffective for the elect.

As stated in Colossians 2:13-15: “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.”

Christ is Lord, and He is the Lord of the elect. These “powers” no longer need to guide our lives; instead, we are called to adopt a Godly perspective during our time here.

“For Christ’s love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. So from now on, we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Corinthians 5:14-17, NIV). Christ’s love is now the motivating force in our lives. Our perspective is that of a “new creation.” (I have taken it literally that *he is* not in the original) so the things that guide our life’s individually and corporately are different.

The church can certainly be influenced by various "powers." One such power is perception, which can shape our church life. For example, in the business world, we often hear that to be successful, we must "dress for success." This leads us to invest in fine clothes, luxury cars, upscale homes, and sometimes even seek out a "trophy" spouse—all in pursuit of success.

In our church life, we can easily fall into the same trap. We may prioritize things like state-of-the-art facilities, top-notch bands, entertainment-oriented services, and popular books or CD lessons while allowing strategic planning committees to focus on demographics to measure success. While these elements can be beneficial, if they do not start with prayer and guidance from the Holy Spirit, they can become chains that bind us. We must confront the strongholds that enslave us both as individuals and as a church.

As it is written in 2 Corinthians 10:4-6: "For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Our weapons in this spiritual battle are our prayers and praises to Him. Christ serves as our guide through life. We should always strive to present ourselves and our church in a godly manner. The perception of the world should not dictate our actions, as the world may oppose and even persecute us if we boldly declare God's word.

We are called to maintain a godly perspective, which begins with prayer and studying the Word of God. Let us be discerning in identifying the strongholds in our lives, and ask God for the strength to shift our dependence from these false powers to Him.

Sons of God

The idea that the Sons of God were angels who lost their original status has been a topic of debate for ages. While many consider this concept a myth, others do not. To support the claim that the Sons of God are indeed angels, I will reference two sources: 1) The Old Testament from the Step Two World Wide Bible Institute (WWBI) by Source of Light Ministries, International, Madison, GA; and 2) The Origin of Heathendom by Ben Adam, published by Bethany Fellowship Inc.

“Notice the language, *the sons of God saw the daughters of men . . . and they took them wives* (Genesis 6:2). The title, *the sons of God* (literally *B'ney ha Elohim*) is never used in the Old Testament except in reference to angels. WWBI Old Testament Step Two Pg. 3 We see the same in Job 1:6 concerning the Sons of God (bold my emphasis).

Now there was a day when the **Sons of God** came to present themselves before the Lord, and Satan came also among them.

Controversy starts in verse 6:4 with the word Giants in the KJV

“Actually, the word-translated *giants* is not the usual word for giant in the Old Testament, which is *rapha*. The word here is *nephilim*, which actually means "fallen ones." This would lead us to Jude 1:6, which says, *And the angels which kept not their first estate* (i.e., fell from their original state), *but left their own habitation*. They cohabited with the daughters of men.” WWBI Old Testament Step Two Pg. 4

The NIV rightfully use the word Nephilim. The fallen ones (Nephilims) which kept not there first estate but abandon the habitation.

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Ben Adam says this,

“The Nephilim (fallen ones) were on the earth in those days. They failed to keep their position in the heavens, because for evil purposes they came down to earth and took up their abode thereon. The “sons of God” that took them wives of all they chose were the angels that kept not their first estate.” Pg 108

But this does not explain how they could cohabitate with the daughters of Adam and bear children “mighty men of old”. Ben Adams goes on to explain...

“But these angels did something else. They left their proper habitation... The Greek word translated habitation occurs only twice in the N.T. Jude 6 and 2 Cor. V.2. If we had only its occurrence in Jude to guide us, we could not say definitely what it meant. But its meaning is clear in Corinthians. There, without a shadow of a doubt, it means the resurrection body. But we learn from scripture that the resurrection body is a spiritual body. Then on the generally accepted principle of interpretation of explaining the unknown by the known, we can explain the word in Jude by the meaning that it undoubtedly bears in Corinthians. Thus we learn that these angels not only left their heavenly home but left their spiritual bodies also. Pg. 109

Here is Strong's definition of the word habitation (#3613)

The Strong's Ref. # 3613 Romanized oiketerion Pronounced oy-kay-tay'-ree-on

neuter of a presumed derivative of GSN3611 (equivalent to GSN3612); a residence (literally or figuratively): KJV--habitation, house.

Here are both verses Jude 6 and 2 Corinthians 5:2 (my emphasis in bold)

Jude 6. |0032| angels |5037| And |3588| those |3361| not |5083| having kept |3588| the |1438| of themselves |0746| first place, |0235| but |0620| having deserted |3588| the |2398| own |3613| home, |1519| unto |2920| {the} Judgment |3173| of {the} great |2250| Day |1199| in chains |0126| eternal |5259| under |2217| blackness |5083| He has kept,

KJV And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day

2 Corinthians 5:2. |2532| indeed |1063| For |1722| in |5129| this |4727| we groan, |3588| the |3613| for living place |2257| of us |1537| out of |3772| Heaven |1902| to put on |1971| greatly desiring,

KJV For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

The point in all this is to bring into the forefront the spiritual warfare we too often forget.

Satan had sent a contingent of fallen angels to ruin the line of the promised seed.

Exert from

God's Will and Man's Will

March 30th, 1862 by C. H. SPURGEON 1834-1892

II. MAN'S WILL HAS ITS PROPER PLACE IN THE MATTER OF SALVATION.

“Whoever wishes, let him take the free gift of the water of life.” According to this and many other texts the Scripture where man is addressed as a being having a will, it appears clear enough that men are not saved by compulsion. When a man receives the grace of Christ, he does not receive it against his will. No man will be pardoned while he abhors the forgiveness. No man will have joy in the Lord if he says, “I do not wish to rejoice in the Lord.” Do not think that anybody will have the angels pushing them behind into the gates of heaven. They must go there freely or else they will never go there at all. We are not saved against our will; nor again, mark you, is the will taken away; for God does not come and convert the intelligent free-agent into a machine. When he turns the slave into a child, it is not by plucking out of him the will which he possesses. We are as free under grace as ever we were under sin; no, we were slaves when we were under sin, and when the Son makes us free we are free indeed, and we are never free before. Erskine, in speaking of his own conversion, says he ran to Christ “with full consent against his will,” by which he meant it was against his old will; against his will as it was till Christ came, but when Christ came, then he came to Christ with full consent, and was as willing to be saved-no, that is a cold word-as delighted, as pleased, as transported to receive Christ as if grace had not constrained him. But we do hold and teach that though the will of man is not ignored, and men are not saved against their wills, that the work of the Spirit, which is the effect of the will of God, is to change the human will, and so make men willing in the day of God's power, working in them to will to do his own good pleasure. The work of the Spirit is consistent with the original laws and constitution of human nature. Ignorant men talk grossly and carnally about the work of the Spirit in the heart as if the heart were a lump of flesh, and the Holy Spirit turned it round mechanically. Now, brethren, how is your heart and my heart changed in any matter? Why, the instrument generally used is persuasion. A friend sets before us a truth we did not know before; pleads with us; puts it in a new light, and then we say, “Now I see that,” and then our hearts are changed towards the thing. Now, although no man's heart is changed by moral persuasion in itself, yet the way in which the Spirit works in his heart, as far as we can

detect it, is instrumentally by a blessed persuasion of the mind. I do not say that men are saved by moral persuasion, or that this is the first cause, but I think it is frequently the visible means. As to the secret work, who knows how the Spirit works? "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit;" but yet, as far as we can see, the Spirit makes a revelation of truth to the soul, whereby it sees things in a different light from what it ever did before, and then the will cheerfully bows that neck which once was stiff as iron, and wears the yoke which it once despised, and wears it gladly, cheerfully, and joyfully. Yet, note that the will is not gone; the will is treated as it should be treated; man is not acted on as a machine, he is not polished like a piece of marble; he is not planed and smoothed like a plank of wood; but his mind is acted on by the Spirit of God, in a manner quite consistent with mental laws. Man is thus made a new creature in Christ Jesus, by the will of God, and his own will is blessedly and sweetly made to yield. My Emphasis)

Then, mark you-and this is a point which I want to put into the thoughts of any who are troubled about these things-this gives the renewed soul a most blessed sign of grace, insomuch that if any man wills to be saved by Christ, if he wills to have sin forgiven through the precious blood, if he wills to live by a holy life resting on the atonement of Christ, and in the power of the Spirit, that will is one of the most blessed signs of the mysterious working of the Spirit of God in his heart; if it is real willingness, I will venture to assert that that man is not far from the kingdom. I do not say that he is saved, nor that he himself may conclude he is, but there is a work begun, which has the germ of salvation in it. If you are willing, depend on it that God is willing. Soul, if you are concerned about Christ, he is more concerned about you. If you have only one spark of true desire for him, that spark is a spark from the fire of his love to you. He has drawn you, or else you would never run after him. If you are saying, "Come to me, Jesus," it is because he has come to you, though you do not know it. He has sought you like a lost sheep, and therefore you have sought him like a returning prodigal. He has swept the house to find you, as the woman swept for the lost piece of money, and now you seek him as a lost child would seek a father's face. Let your willingness to come to Christ be a hopeful sign and indicator.

But once more, let me have the ear of the true seeker. It appears that when you have a willingness to come to Christ, there is a special promise for you. You know, my dear listeners,

that we are not accustomed in this church to preach one side of truth, but we try if we can to preach it all. There are some brethren with small heads, who, when they have heard a strong doctrinal sermon, grow into hyper-Calvinists, and then when we preach an inviting sermon to poor sinners, they cannot understand it, and say it is a yes and no gospel. Believe me, it is not yes and no, but yes and yes. We give your yes to all truth, and our no we give to no doctrine of God. Can a sinner be saved when he wills to come to Christ? Yes. And if he does come, does he come because God brings him? Yes. We have no “nos” in our theology for any revealed truth. We do not shut the door on one word and open it to another. Those are the yes and no people who have a no for the poor sinner, when they profess to preach the gospel. As soon as a man has any willingness given to him, he has a special promise. Before he had the willingness he had an invitation. Before he had any willingness, it was his duty to believe in Christ, for it is not man's condition that gives him a right to believe. Men are to believe in obedience to God's command. God commands all men everywhere to repent, and this is his great command, “Believe in the Lord Jesus Christ and you will be saved.” “This is the commandment, that you believe in Jesus Christ whom he has sent.” Therefore, it is your right and your duty to believe; and once you have got the willingness, then you have a special promise-“Whosoever wishes, let him come.” That is a sort of extraordinary invitation. I think this is the utterance of the special call. You know how John Bunyan describes the special call in words to this effect. “The hen goes clucking about the farmyard all day long; that is the general call of the gospel; but she sees a hawk up in the sky, and she gives a sharp cry for her little ones to come and hide under her wings; that is the special call; they come and are safe.” My text is a special call to some of you. Poor soul! are you willing to be saved? “O, sir, willing, willing indeed; I cannot use that word; I would give all I have if I might but be saved.” Do you mean you would give it all in order to purchase it? “Oh no, sir, I do not mean that; I know I cannot purchase it; I know it is God's gift, but still, if I could be but saved, I would ask nothing else.

Lord, deny me what you wilt,

Only ease me of my guilt;

Pleading at Your feet I lie,

Give me Christ, or else I die.

Why, then the Lord speaks to you this morning, to you if not to any other man in the church, he speaks to you and says-“Whosoever wishes, let him come.” You cannot say this does not mean

you. When we give the general invitation, you may exempt yourself perhaps in some way or other, but you cannot now. You are willing, then come and take the water of life freely.

“Shouldn’t I pray first?” It does not say so; it says, take the water of life. “But hadn’t I better go home and get better first?” No, take the water of life, and take the water of life now. You are standing by the fountain, and the water is flowing and you are willing to drink; you are picked out of a crowd who are standing about, and you are especially invited by the person who built the fountain. He says, “Here is a special invitation for you; you are willing; come and drink.” “Sir,” you say, “I must go home and wash my pitcher.” “No,” says he, “come and drink.” “But, sir, I want to go home and write a petition to you.” “I do not want it,” he says, “drink now, drink now.” What would you do? If you were dying of thirst, you would just put your lips down and drink. Soul, do that now. Believe that Jesus Christ is able to save you now. Trust your soul into his hands now. No preparation is needed. Whosoever will let him come; let him come at once and take the water of life freely. To take that water is simply to trust Christ; to rest in him; to take him to be your all in all. Oh that you would do it now! You are willing; God has made you willing.

When the crusaders heard the voice of Peter the hermit, as he begged them to go to Jerusalem to take it from the hands of the invaders, they cried out at once, “Deus vult; God wills it; God wills it;” and every man took his sword from its scabbard, and set out to reach the holy city, for God willed it. So come and drink, sinner; God wills it. Trust Jesus; God wills it. If you will it, that is the sign that God wills it. “Father, your will be done on earth even as it is in heaven.” As sinners, humbly stoop to drink from the flowing crystal clear water which streams from the sacred fountain which Jesus opened for his people; let it be said in heaven, “God’s will is done; hallelujah, hallelujah!” “It does not depend on man’s desire or effort, but on God’s mercy;” yet “Whoever wishes, let him take the free gift of the water of life.” Amen.

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Male and Female He created He them.

Not much has been written about the subject of our first parents, but according to Scripture, Adam was androgynous. The Bible states, “Male and female created He them” (Genesis 1:26), and “The rib, which the Lord God had taken from man, made He a woman” (Genesis 2:22).

Both the physiological and theological aspects relate to God's redemptive purposes. The creation of Eve from Adam (both sharing the same genetics) made it possible for all men to be derived from a single individual. Consequently, the human race originates from one person, Adam. Acts 17:26 states, “From one man He made every nation of men, that they should inhabit the whole earth” (NIV). The NIV correctly emphasizes “one man,” while the KJV refers to blood. This means that all people, wherever they are born or will be born, are descended from Adam, the head of the race.

This has significant implications for the plan of redemption. Jesus Christ, being of the seed of the woman and Eve being formed from Adam, became fully human. He is referred to as the Second Adam and the Last Adam. Let us explore this idea further.

As the Second Adam, Jesus could rightfully represent the human race. The fall of man resulted in both spiritual and physical death. Because of Adam's sin, all humans are born spiritually separated from God and physically born with sin. Romans 5:12 explains, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” The penalty for sin is death, as stated in Romans 6:23: “For the wages of sin is death.”

Adam was immortal until he sinned; he had the capability of dying but did not need to. Romans 5:12 teaches that Adam passed death and sin onto all his descendants. Since the fall, all men born of Adam bear his fallen image and likeness, not God's. Genesis 5:3 tells us, “And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth.”

As we continue reading this chapter of genealogies, we see all of Adam's descendants dying. However, Jesus, being born of the seed of the woman, was able to avoid the mortal corruption passed on by Adam through the male line. The body of Jesus was the same as Adam's before he sinned: a perfect, immortal body free from sin. Christ incarnated in the flesh and living among us apart from sin (without original sin and without the corrupting influence of mortality) holds significant meaning.

In Romans 7:23-24, Paul explains the struggle we face, stating, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death?" This highlights the idea that our bodies are corrupted by sin.

Psalms 51:5 emphasizes this further: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Similarly, in 1 Corinthians 15:42, we read, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Romans 6:6 also notes, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we should no longer serve sin."

At birth, when God (as referenced in Numbers 16:22) gives the body a spirit, it is an innocent spirit. However, the fusion of spirit and body creates a conflicted living soul. Paul refers to this conflict as the "warring of the members."

In God's infinite wisdom, Jesus Christ was born of a virgin, thereby being born apart from sin, as stated in Hebrews 4:15: "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin."

One of the strongest arguments supporting the belief that Jesus did not inherit the corrupting influence passed down by Adam is found in His Atonement sacrifice. (Refer to the Appendix on Jesus as High Priest for more details.)

Jesus Christ Lamb/High Priest

(Leviticus 16)

On the Great Day of Atonement in Jewish religious life there were two sacrifices offered. Two goats were brought to the high priest to be sacrificed. One goat chosen by lot to be killed and blood offered in the Holy of Holies on the mercy seat as a sin offering and the other a living sacrifice let go into the wilderness with all the sins of Israel upon it.

These two goats were to be male, and as alike as they could possibly be, preferably of the same mother, and of the same age. They were to be without blemish of any kind and great care was to be exercised in their examination to ensure their physical perfection. They were to be kids of goats, symbolizing the innocence of childhood.

Though two goats are involved, together they constituted a single offering (Leviticus 16:5). It is manifest that they are therefore to serve as one offering but in two mutually exclusive roles. It was for this reason that they were to be, as far as possible, identical. One of them was to be presented slain before the Lord to serve as a true SIN-offering: the other was to be presented alive before the Lord to serve as a living sacrifice for SINS (Leviticus 16:10). Instructions are given in the matter of determining which of the two goats is to serve in each role. It was decided by lot in order to remove the choice entirely out of man's hands, lest there should be a temptation to attach greater importance to the one sacrifice over against the other and choose the more favorable kid on this basis. Because the two kids really represented a single sacrifice made by a single Person, such a mark of distinction and preference had to be eliminated. Arthur Custance, The Great Day of Atonement Chapter 30 pg. 385 Doorway Publication Brockville Ontario ,1985

This Great Day of Atonement is said to be shadow of Christ Sacrifice.

Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Jesus Christ was not only the sacrifice on Calvary He was also the High Priest. Let's look at each function and how he fulfilled it.

The Two Goats

There were two goats without spot (without blemish), and again this is a type of Christ. Christ to had to be without spot. Being the Second Adam and of the seed of the Woman. He was born apart from the poisonous agent apart from sin. Jesus, therefore, had an immortal body. He could continue to live forever and didn't need to die but could die. (The awesome significance in this alone. God needs an immortal house to dwell in; nothing else would do for an Infinite Eternal God.)

On the cross, Jesus was the two goats. During the three hours of darkness, he endured separation from the Father while bystanders watched and mocked him. The Scapegoat (living sacrifice) was led into the wilderness while the nation of Israel mocked and laid their sins on the goat as it passed by, never to be seen again. This was the sacrifice for SINS. As the SIN offering specially for original sin his blood must be presented in the Holy of Holy on the Mercy Seat which is the role of the High Priest but first the lamb need to be slain. On the cross, Jesus gave up the Ghost willingly. Not as a fallen man would, for we could not stop our spirit from leaving our body, but He gave it up voluntarily did willfully for us. This is a great moment in our salvation. In the new Scofield Bible at Matthew 27:50, there is this footnote:

The Greek words used here and in John 19:30 are unique in the New Testament. In 15 other Bible verses, 'gave up the spirit' or 'yielded up the spirit,' is used to translate a single Hebrew or Greek word meaning breathe out or expire. This is true of the description of the death of Jesus in Mark 15:37, 39 and Luke 23:46, but in Matthew 27:50 and John 19:30 alone, these expressions translate a Greek phrase of two words meaning 'give over the spirit' or 'deliver up the spirit.' The death of Jesus was different from that of any other man. No man could take his life from Him except He was willing to permit it (John 10:18). Christ chose to die so that we might live.

In John 19:30 is recorded Jesus last words as He delivered up His “ It is finished: and he bowed his head, and gave up the ghost.”

It is finished in the Greek, means Teleo or Tetelestai- the most beautiful Greek word in all of Scripture. Christ uttered this word from the cross after suffering the pains of hell during the three hours of darkness. We know it to mean "It is finished". Why is that beautiful? Redemption had been completed! Christ paid the debt for sin, and God's elect

were purchased for eternity. The wrath of God upon sin had been satisfied. --- John Calvin

The roles as the Lamb/Sin-offering was accomplished yet He is said to be our High priest how was this accomplished.

Hebrews 9:23-26 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Wow!!! According to this verse, there is a Holy Place in the heaven, and this is where Christ presented His blood, the Blood of the Lamb, on the mercy seat in the heavens, but when did He present it?

The High Priest needs to be pure, going before the mercy seat to present the blood of the Lamb. Jesus Christ, as risen Lord, was that Lamb; he was a pure sacrifice, and after his death and resurrection was without blemish from the dead:

He whom God raised up saw no corruption" (Acts 13:37).

Rigamortis is the stiffening of a dead body. there was no protoplasmic poison that existed in his body (having the same constitution of the first Adam, a body that never needed to die) to initiate the process of corruption and decay.

Jesus, as High Priest, needed to show Himself alive after the presentation of the blood on the mercy seat. The High Priest needed to be seen by the Nation of Israel in order that the people knew that the sacrifice was accepted. So Christ also needed to do the same but when.

John 20:16-17 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

This is the first time Jesus was seen after His resurrection: “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father.” Why would Jesus say this? Could it be that Jesus was not in His glorified body yet and needed to ascend to His Father to present His blood. Arthur Custance has this to say:

Since He was now about to present his blood before the divine judgment seat as a visible symbol of his sacrifice, any touching of his body by sinful man could only have fatally defiled Him and rendered Him unfit to fulfill his office as officiating High Priest. That this must be the reason for his warning to Mary is borne out by the fact that subsequently He not only permitted the disciples to hold Him by the feet (Matthew 28:9) but actually invited them to handle Him and see that it really was Himself who stood before them (Luke 24:39). Moreover, the ascension that He spoke of to Mary can hardly have been a reference to that final ascension which marked the end of his visual presence with the disciples during the forty succeeding days, because He assures her that He will yet return to be with the disciples once He has ascended to his God and his Father and completed the last stage of his mission as Savior. Seed of the Woman Part IV, ch. 34 pg. 448.

A very good point that Custance makes concerning the sequence of events is that

He assures her that He will yet return to be with the disciples once He has ascended to his God and his Father and completed the last stage of his mission as Savior.

That Jesus returned is significant as Custance stated that this was not His final ascension. The task in between ascension was one as a High Priest. In the events that followed, Jesus returned in His new body, one that functioned without blood. He invited all to feel and touch Him, not as Mary commanding her to withhold her touching. For someone to touch him before the ascension would have “fatally defiled Him and rendered Him unfit to fulfill his office as officiating High Priest.”

How incredible the Plan of Redemption is. For an in-depth study read Arthur Custance Seed of the Woman Doorway Papers

FOOTNOTES

1. Ephesians 3:21 “to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”
2. Ephesians 1:10 “that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him”
3. John 17:15 “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”
4. See Appendix Spirit/Body
5. Romans 8:10-11,16 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you...16. The Spirit itself beareth witness with our spirit, that we are the children of God:
6. Romans 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
7. 1 Corinthians 2:13. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
8. Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
9. See appendix powers
10. 2 Timothy 2:15 Study to show thyself approved unto God, a workman that need not to be ashamed, rightly dividing the word of truth.
11. See note 9
12. Hodges, Absolutely Free Lordship Salvation Pg. 17-18 In short you are only saved as long as you stay obedient.
13. 1 Corinthians 2:14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.
14. Colossians 1:20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. 2 Corinthians 5:18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation
15. In Arthur Custance study of Genesis 1:1-2 suggests that the word create (Hebrew Bara) in 1:1 is “the original state is one of perfect order -- which becomes a chaos” 1:2. Online *Time and Eternity Part III: Between the Lines: An Analysis of Genesis 1:1-2 Chapter 1 Analysis of Genesis 1:1 pg.3 of 8 The Doorway Papers Series*. Suggest read the whole chapter Custance

brings out some difficulties in translating this verse and he does also in *Hidden Things of God's Revelation Part IV A Translation of Genesis 1:1 to 2:4 with Notes Setting the Stage: Genesis 1:1, 2 and 3-5 Volume 7: The Doorway Papers Series*.

16. Job 38:7 while the morning stars sang together and all the angels shouted for joy?
17. Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! KJV
18. Ezekiel 28:15-16 Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou has sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. KJV also see *The Rapture before the Russian Invasion of Israel by Emil Gaverluk, WPT Publication* Job 25:5. Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.
19. Isaiah 14:13-14 For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. KJV
20. Ezekiel 28:18. Thou has defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
21. Scofield reference Bible 1917 page 3 footnote 3 Jer.4 23-26, Isa. 24.1 and 45.18, clearly indicates that the earth had undergone a cataclysmic change as a result of divine judgement. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations that connect it with a previous testing and fall of angels. See Ezek. 28.12-15 and Isa. 14.9-14, which certainly go beyond the kings of Tyre and Babylon.
22. Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
23. Ezekiel 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
24. Revelation 12:9 And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
25. John 12:31 now is the judgment of this world: now shall the prince of this world be cast out.
26. Ephesians 2:2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of

disobedience. KJV

27. Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.
28. Job 1:6-12 One day, the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming through the earth and going back and forth in it." Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." "Does Job fear God for nothing?" Satan replied. "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But your face." The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD.
29. See note 21
30. Genesis 1:26. And God said, Let us make man in our image, after our likeness: for a deep study in this, read 1977: Part III in Man in Adam and in Christ vol.3 in The Doorway Papers Series, Zondervan Publishing Company.
31. Ephesians. 1:4-5 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will KJV
- 32 . Genesis 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moved upon the earth. KJV
33. Luke 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.
34. Gen. 3:17 And unto Adam he said, Because thou has hearkened unto the voice of thy wife, and has eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; KJV
35. Romans 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. KJV
36. God's Plan of the Ages Step 1 Source of Light Ministries, International Page 15. In each dispensation (7), God tested man. He gave responsibility and a restriction in each dispensation. "Man's responsibility in this first dispensation was easy and enjoyable. He had only to dress and keep a garden which had no weeds, no thorns, and in which everything good grew of itself. It was a pleasant and profitable way for a man to spend his time. He would enjoy the fruits and flowers, pruning their branches and trimming their leaves, while walking among God's animal creatures in

perfect bliss and peace (Genesis 2:15).”

37. God’s Plan of the Ages Step 1 Source of Light Ministries, International Page 16. Man's restriction was a simple demand for obedience (Genesis 2:16-17). God said, Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Literally, it reads, "dying, thou shalt die.")”
38. Genesis 2:17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”
39. Genesis 1:28 Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.
40. Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.
41. Revelation 13:8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Eph1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
- 42.1 Corinthians 15:45-47 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.
43. Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. KJV
44. Custance A. Seed of the Woman Brockville, Doorway Publication Ontario 1980 Chapter 15 and 16.
45. Genesis 4:7 “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.” In this dispensation, man had the responsibility to prove himself before God: “ it was man's proud desire to prove himself acceptable to God” and because of the nature of the responsibility, there was no restriction “this is because of the very nature of the test. If man is to be tested under the responsibility to do the right thing as directed by his conscience, then conscience alone must provide any necessary restrictions.” Source of Light Ministries, International Step God’s Plan of the Ages Step 2 page 6
46. Genesis 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: The image was lost to Adamkind sin was passed on by Adam’s seed so everyone born was born a sinner Total depraved and no long the Adam

God had breathed life into. Those born of man were born in the likeness and the image of Adam not in the image of God. See Custance A. Man in Adam and in Christ Zondervan Publishing House 1975 Grand Rapids Mi. Part III The term "Image" and "Likeness" as used in Genesis 1:28 Chapter 1-3

47.Ibid

48. Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

49.1 John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. Matthew 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

50.Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living.

51. Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. KJV Custance, A Part VII: Light From Other Forms of Cultural Behavior on Some Incidents in Scripture Chapter 3 Illustrations from Other Cultures, In Genesis 3:15 the promise is given to Eve that one who should be her seed would finally undo the works of Satan. In the circumstances, it was very natural for Eve to suppose that this Promised Seed would appear at once; and there is some evidence that she supposed this to have happened when her first child was born. This event is recorded in Genesis 4:1 and 2, and the Hebrew of the original is in some respects a little odd. Our text reads: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel." In the original, Eve's statement "I have gotten a man from the Lord," may be translated in with the help of the Lord perhaps. But she may also have said, "I have gotten a man, even the Lord." In any case, the word "Lord" is "Jehovah" in the Hebrew, a circumstance to which we shall return in a moment. The phrase "And she again bare his brother Abel" is also a little strange. It could possibly be rendered, "And she bare also (at the same time) his brother Abel." This would be a birth of twins. The only justification for this translation lies in the fact that the adverb "again" is a verb in the original which means essentially "to do at the same time," or "to repeat."

52.Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. Gill, John Exposition of the Entire Bible Genesis 4:1 I have gotten a man from the Lord; as a gift and blessing from him, as children are; or by him, by his favour and good will; and through his blessing upon her, causing her to conceive and bear and bring forth a son: some render it, "I have gotten a man, the Lord" {x}; that promised seed that should break the serpents head; by which it would appear, that she took that seed to be a divine person, the true God, even Jehovah, that should become man; though she must have been ignorant of the mystery of his incarnation, or of his taking flesh of a virgin, since she conceived and bare Cain through her husband's knowledge of her: however, having imbibed this notion, it is no wonder she should call him Cain, a possession or inheritance; since had

this been the case, she had got a goodly one indeed: but in this she was sadly mistaken, he proved not only to be a mere man, but to be a very bad man: the Targum of Jonathan favours this sense, rendering the words, "I have gotten a man, the angel of the Lord."

53.1 John 3:12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

54. Many are of the opinion that this could not be angel since "Angels either good or bad, as many have thought, since they are incorporeal beings," but is this so. Angel have been said to have visited Abram at Sodom and Gomorrah. In the NT we are reminded "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13:2 So angels have and can take on human form. Ben Adam has a book call "The Origin of Heathendom" Bethany Fellowship Minneapolis Minnesota 1963 in which he methodically shows the traditional way of interpreting this passage. Chapter IV "The Sons of God in Genesis"

55. Genesis 6:5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

56. Genesis 6:17 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

57. The new dispensation begins after the Flood (Genesis 9) it is here that God sets forth man's new responsibilities. First notice the simple command to be fruitful and replenish the earth. The Hebrew word translated replenish literally means to fill. Hence God's first command was to multiply and spread abroad so as to populate the whole earth. The second command involves the most sacred of all responsibilities, the right and duty to avenge human life. This is commonly called capital punishment and is set forth in Genesis 9:5-6. Notice God says in verse five, I will require (i.e., man's blood), and in verse six, Whoso sheddeth man's blood, by man shall his blood be shed. God's Plan of the Ages Step 2 Source of Light Ministries, International Page 12.

58. God's Plan of the Ages Step 2 Source of Light Ministries, International Page 13. The restrictions under the third dispensation are again a reminder that life is from God. The habitation of this mysterious thing called life is given: The life of the flesh is in the blood. If human lifeblood is sacred and not to be shed, then animal lifeblood is to be held in reverence and not be eaten (Genesis 9:4). At this time, God gives His sanction to the eating of meat (Genesis 9:3). It should be noted, in passing, that partaking of animal blood is not approved by the Law given by Moses (Leviticus 3).

59. Genesis 10:9. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

60. Genesis 10:10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

61. Genesis 11:9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. God's Plan of the Ages Step 2 Source of Light Ministries, International Page 16. 'Some have taught that men were attempting to get to heaven via this tower (whose top may reach unto heaven), and others that men were attempting to avert another flood disaster by building such a tower. Such views seem to us a bit naive. If men wanted to escape a flood, why not a boat? Why a tower on a flat plain? No, the answer seems to be in this: the tower was to be the universal office of the world government and (as Hislop shows in *The Two Babylons*) the universal religion, all in direct rebellion from God's revealed government and religion. It was, as we said earlier, simply the U.N. building at Babel.
62. Romans 4:16. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all"
63. Genesis 17:1-8 "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
64. Genesis 35:10-12 "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land."
65. Exodus 3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.
66. Genesis 19:3-8 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders

of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

- 67.1 Samuel 8:4-7 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.
68. God's Plan of the Ages Step 3 Source of Light Ministries, International Page 4 "God's method of dealing with Israel changed and brought in a new dispensation (Exodus 19). After all of God's blessings in grace, God tested Israel by offering to them a covenant relationship which would condition God's blessings to Israel on their implicit obedience to God's Law. Rather than consider their continued failures, and fall in humility before God, acknowledging their absolute inability to fulfill the perfect obedience required by a conditional covenant, they proudly and haughtily replied, All that the LORD hath spoken we will do. Thus began the Dispensation of Law. Henceforth, God must deal with them in justice and require either complete obedience or the full penalty for a broken Law".
69. Romans 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. Also Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 70.1 Chronicles 21:1 1. And Satan stood up against Israel, and provoked David to number Israel.
71. John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Philippians 2: 6-8 Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
72. Romans 5:17-18 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
- 73.1 Peter 2:22 Who did no sin, neither was guile found in his mouth:
74. Phil. 2:8 "He humbled Himself becoming obedient to death, even death on a cross"
75. Romans 5:19 "Through the obedience of the One, the many will be made righteous"

76. Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.
77. Matthew 4:1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Mark 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
78. Ephesians 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
79. John 10:28-29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
80. Luke 19:10 For the Son of man is come to seek and to save that which was lost.
81. Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 1 Peter 1:19-21 But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
82. John 1:12-13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
83. Romans 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
84. Ephesians 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will
85. Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise
86. Spurgeon, C.H. God's will and Man's will March 30th, 1862 See Appendix
87. Custance, A. Sovereignty of Grace Part Two Chapter 9 Irresistible Grace "If a man by nature always resists the grace of God, then in order for that grace to be effectual it must in some sense be irresistible; for if the grace of God were ineffectual none would be saved, and this we know is not the case. We know by experience that "the natural man receives not the things of the Spirit of God: for they are foolishness to him; neither indeed can he know them because they are spiritually discerned" (1 Corinthians 2:14). On the other hand we also know that "to them that received Him gave He the power to become the sons of God, even to them

that believe on his name" (John 1:12). Thus to speak of the grace of God as irresistible is not to say that man cannot resist it, for he does. It is only to say that human resistance is allowed to proceed so far and no further than God pleases. The Jewish authorities were allowed to resist the Holy Spirit to the very last (Acts 7:51), but Paul was allowed to resist only to a point when his resistance was suddenly brought to an end (Acts 9:5, 6). The grace of God is sovereign; but it cannot be said to be irresistible, for men do resist it. Loraine Boettner* suggested that it might indeed be better to employ the term Efficacious Grace instead, for this is really what the saving grace of God is. This would spoil a widely accepted mnemonic aid, the acronym T U L I P, beloved of catechists for many generations, but in the interests of greater doctrinal precision it might be well to abandon it"

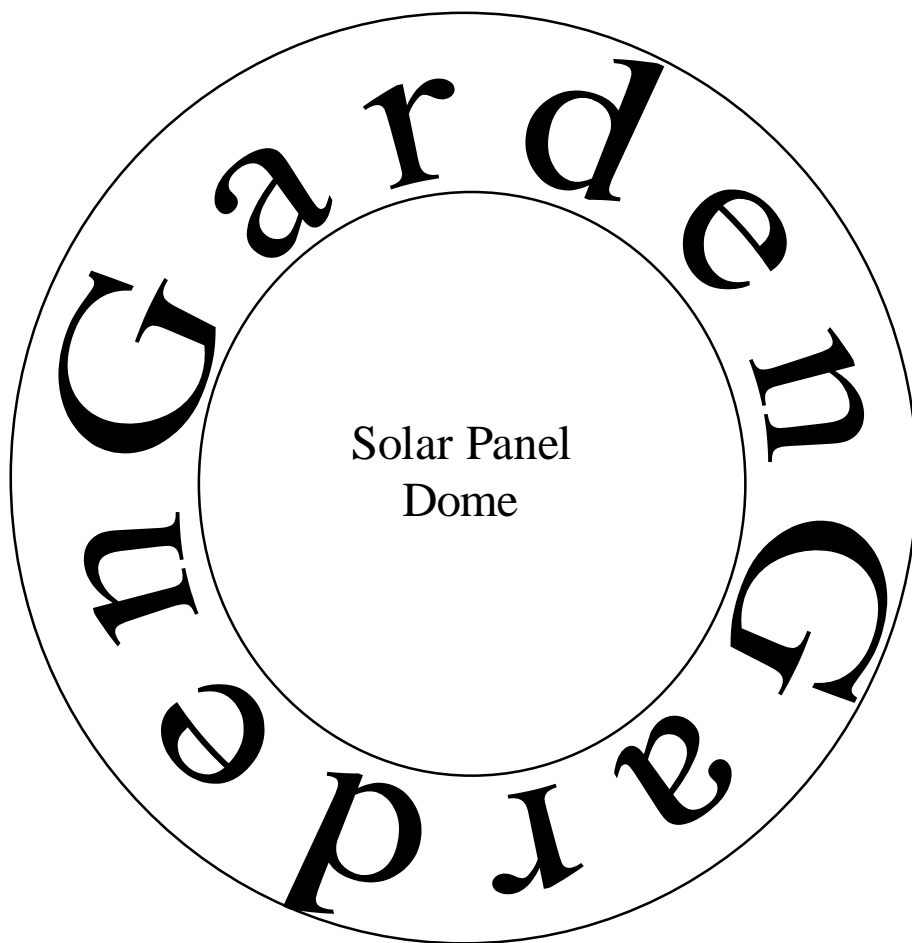
88. Ion Strong's Ref. # 165 Romanized aion Pronounced ahee-ohn' from the same as GSN0104; properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):
89. 2 Corinthians 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
90. 1 Timothy 4: 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron;
91. John 8:44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
92. Greek for ekklessia Strong's Ref. # 1577 Romanized ekklesia Pronounced ek-klay-see'-ah from a compound of GSN1537 and a derivative of GSN2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): KJV--assembly, church.
93. Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
94. 1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
95. 1 Corinthians 12:26 Now ye are the body of Christ, and members in particular.
96. Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God

97. Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
98. Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
99. Rabbi and Talmidim That the World May Know Ministries Copyright © 2003
<http://www.followtherabbi.com>
100. Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
101. 1 Corinthians 2:2-13 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
102. Ephesians 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:
103. Ephesians 2:19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
104. John 13:34-35 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.
105. John 3:18-19 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
106. Romans 10:17. So then faith cometh by hearing, and hearing by the word of God.
1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. John 10:3-4 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

107. Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
108. Ephesians 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.
109. Ephesians 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
110. Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
111. Ephesians 6:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

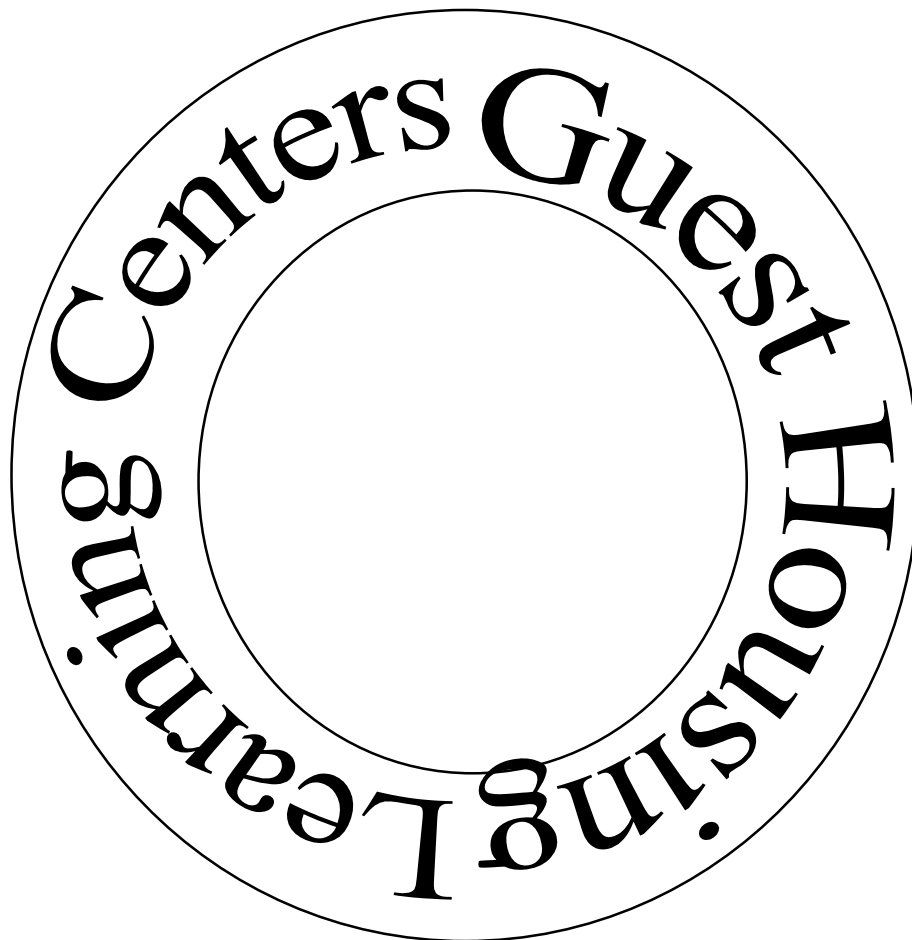
Botanical Garden

Being Green can help shape perception it also cost effective. In growing a food source we can also cut cost. This will also provide work for those who are being housed.



Housing and Learning

Here those we serve can have a safe place to get their live in order. This can be a place for missionaries or interns to be housed. The learning center is where classes will be held biblical and other necessary classes. The library and media center can be here also.



The Main Floor

Worship services are held here. Can service as a basket ball court conference center,
Children center can be for child care for our guest who are working.

