

GOD'S PLAN FOR THE CENTURIES



***THE CROSS TRIUMPHANT
MINISTRY***

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1. THE IMPORTANCE OF STUDYING THE PLAN OF GOD.

The study of God's plan for man is the most important study any person can undertake. One can see it as the backbone of the Bible, because it encompasses everything in which man is involved. If one can distinguish between the different ages and dispensations then the whole Bible harmonizes. The main reason why one does not understand the Bible and there is so much confusion is because one does not understand the plan of God for man. It will be impossible for the average student of the Bible to misunderstand the Bible if he correctly understands the plan of God for man. The name of each age and dispensation should be memorized and the time and place in God's plan clearly understood. With a clear picture of the ages and dispensations in mind, the rest of the plan will fit together clearly. If we want to have a clear and balanced knowledge of the Bible, then it is important that we connect the history of the past with the history of the present, and thoroughly understand it, as well as all the prophecy of the future. Then and then alone can 2 Timothy 2:15 apply to us. Together with a thorough knowledge of the plan of God in the Bible as a whole, we can learn to use the Scriptures correctly on a daily basis in our lives.

2 TIMOTHY 2:15.

"Dedicate yourself to presenting yourself tested before God as a worker who does not need to be ashamed, who rightly cuts the word of truth."

2. THE SIMPLICITY OF THE PLAN OF GOD.

The Bible, or rather, the plan of God is very simple to understand. It is man with all his cleverness has complicated the plan of God. **Jesus constantly encouraged man to study the Bible.**

He even rebuked them for their lack of knowledge.

MATTHEW 22:29.

"Then Jesus answered and said to them: You are mistaken, because you do not know the Scriptures nor the power of God."

After more than three years of teaching the word by the Word Himself - **Jesus Christ - Jesus must rebuke His disciples for their unbelief.**

LUKE 24:25.

"And He said to them: O fools, with hearts that are slow to believe all that the prophets have spoken!"

The words that Jesus preached were always easy to understand, but people did not want to believe them. His words said what He meant and meant what He said.

It's just that people don't want to believe it!!

Paul also said that hearing the word was enough to believe.

ROMANS 10:11-18.

"For the Scripture says: Everyone who believes in Him will not be put to shame. For there is no distinction between Jew and Greek; the same Lord is Lord of all and is rich over all who call upon Him. Because: Everyone who calls on the name of the Lord will be saved. How then can they invoke Him in whom they did not believe? And how can they believe in Him of whom they have not heard? And how can they hear without one who preaches? And how can they preach if they are not sent?"

As it is written: How lovely are the feet of those who preach the gospel of peace, of those who preach the gospel of goodness! But they were not all obedient to the gospel; for Isaiah said: Lord, who believed our preaching? So the faith is from the hearing, and the hearing is through the word of God. But I say: Did they perhaps not hear? Yes, sure! Over the whole earth their voice went out and to the ends of the world their words."

Almost 90 times in the Old Testament the readers are called upon to believe the "written word". The appeal is made because the authors believe that what is written down is clear enough to understand and believe. Jesus referred to the people not wanting to understand it, and Peter speaks of illiterate and unstable people.

MATTHEW 13:9-17.

"He who has ears to hear, let him hear! And the disciples came and said to Him: Why do You speak to them in parables? Then He answered and said to them: Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For he that hath, to him shall be given, and he shall have abundance; but he that hath not, even that which he hath shall be taken away from him. Therefore I speak unto them in parables, because, while they see, they see not, and while they hear, neither hear nor understand. And to them the prophecy of Isaiah is fulfilled which says: With the hearing you will hear and not understand at all, and you will look and look and not see at all. For the heart of this people became dull, and with their ears they hardly heard; and their eyes they closed, so that perhaps they would not see with the eyes and hear with the ears and understand with the heart and repent and I heal them. But your eyes are happy, because they see; and your ears, because they hear. For, verily I say unto you, many prophets and righteous have desired to see what ye see, and have not seen it, and to hear what ye hear, and have not heard it."

2 PETER 3:16-18.

"just like in all the letters. In it he speaks of these things, some of which are hard to understand, which unlearned and unstable people twist, just like the other Scriptures, to their own destruction. Now that you know this in advance, beloved, you must be on your guard lest you be carried away by the error of immoral people and fall away from your own steadfastness. But you must increase in the grace and knowledge of our Lord and Saviour, Jesus Christ. To Him belongs the glory, both now and in the day of eternity. Amen."

There is no excuse for anyone not to understand the word of God. We have to believe just like a child. We must accept the word of God for what it is and we must believe what it says. The Bible is the supreme authority and clear and unambiguous. Nor should we let the Bible adapt to our ideas.

We must adapt our ideas to the Bible.

MATTHEW 11:25-27.

"At that time Jesus spoke and said: I praise You, Father, Lord of heaven and earth, that You have hidden these things from wise and prudent people and revealed them to little children. Yes, Father, because it pleased you so. Everything has been handed over to Me by my Father, and no one knows the Son except the Father; neither does anyone know the Father, except the Son and everyone to whom the Son wants to reveal it."

MATTHEW 13:10-17.

"And the disciples came and said to Him: Why do You speak to them in parables? Then He answered and said to them: Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it is not given. For he that hath, to him shall be given, and he shall have abundance; but he that hath not, even that which he hath shall be taken away from him. That is why I speak unto them in parables, because, while they see, they see not, and while they hear, neither hear nor understand."

And to them the prophecy of Isaiah is fulfilled which says: With the hearing you will hear and not understand at all, and you will look and look and not see at all. For the heart of this people became dull, and with their ears they hardly heard; and their eyes they closed, so that perhaps they would not see with the eyes and hear with the ears and understand with the heart and repent and I heal them. But your eyes are happy, because they see; and your ears, because they hear. For verily I say unto you, many prophets and righteous have desired to see what ye see, and have not seen it, and to hear what you hear, and have not heard it ."

3. DEFINITION OF TERMS AND EXPRESSIONS OF THE CENTURIES.

There are certain words and terms that we need to understand in order to correctly cut the truth of the word.

The words are the following;

A. CENTURY.

The Greek word "**aion**" means "**century**" or "**period of time**" long or short. There are a number of ages.

G165

αιων

aio-n

ahee-ohn'

From the same as G104; properly an age; by extension perpetuity (also fits); by implication the world; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end) ..

A1. PAST CENTURIES.

COLOSSIANS 1:26.

"namely, the mystery which has been hid from ages and generations, but has now been revealed to his saints,"

LUKE 1:70.

"as He hath spoken by the mouth of His holy prophets of old—"

ACTS 3:21.

"Him whom heaven must receive until the times of the restoration of all things, of which God spoke of old by the mouth of all his holy prophets"

A2.PRESENT CENTURIES.

The age of grace. It's the one between the first coming of Christ and the second coming of Christ.

It is described as follows;

"THE WORLD"

MATTHEW 13:22.

"And to him sown among the thorns—he is the one who hears the word, but the cares of this world and the seduction of riches choke the word, and he becomes unfruitful."

"THE END OF THE WORLD".

MATTHEW 13:39-40.

"and the enemy who sowed it is the devil. The harvest is the end of the world, and the reapers are the angels. Just as the weeds are then gathered and burned with fire, so it will be in the consummation of this world:"

MARK 4:19.

"and the cares of this world and the seduction of riches and the lusts of the other things come in and choke the word, and it becomes unfruitful."

"END OF THE WORLD".

MATTHEW 13:49.

"So it will be in the consummation of the world: the angels will go out and separate the wicked from among the righteous"

MATTHEW 24:3.

"And when He sat down on the Mount of Olives, the disciples came to Him alone and said: Tell us, when will these things be, and what will be the sign of Your coming and of the end of the world?"

"CURRENT UNHOLY WORLD".

GALATIANS 1:4.

"who gave Himself for our sins, so that He might save us."itred from the present evil world, according to the will of our God and Father,"

2 TIMOTHY 4:10.

"For Demas forsook me, because he loved the present world, and went to Thessalonica, Crescens to Galasia,"

A3. FUTURE CENTURIES.

MATTHEW 12:31-32.

"Therefore I say to you: Every sin and blasphemy will be forgiven the people, but the blasphemy against the Spirit will not be forgiven the people. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come."

HEBREWS 6:5.

"and tasted the good word of God and the powers of the world to come,"

"THAT WORLD".

LUKE 20:35.

"but those who are counted worthy to obtain that age and the resurrection from the dead do not marry and are not given in marriage."

EPHESIANS 2:7.

"so that in the ages to come He may show the exceeding riches of His grace in lovingkindness toward us in Christ Jesus."

A4. THE CREATIVE CENTURIES.

COLOSSIANS 1:15-18.

"He is the Image of the invisible God, the Firstborn of all creation; for in Him all things were created that are in the heavens and on earth, that are visible and invisible, thrones as well as dominions and principalities and powers—all things were created by Him and for Him. And He is before all things, and in Him all things endure. And He is the Head of the body, namely the congregation; He who is the beginning, the Firstborn from the dead, that He may be the first in all things."

ROMANS 1:20.

"For his invisible things from the creation of the world can be understood and clearly seen in his works, namely his eternal power and divinity, so that they have no excuse;"

B. THE FIVE PRINCIPAL CENTURIES.

B1. THE ANTI-CHAOTIC AGES.

From the original creation to the chaos of Genesis 1:2. It's the time between Genesis 1:1 and Genesis 1:2.

B2. THE ANTI-DILVIAN AGE. (predestination age).

That's the period from Genesis 1:3 - 2:25. until the flood of Noah. In other words; from the flood of Genesis 1:1 to the flood of Noah. Gen.1:2 - Gen.6-8.

B3. THE PRESENT CENTURY.

From the flood of Noah - Genesis 6-8 - to the 1000 years of peace after the second coming of Christ. Revelation 19:11-20:7.

B4. THE CENTURY TO COME.

The thousand years - from the second coming of Christ to the new heaven and earth. Revelation 19:11-21 - Revelation 21-22.

B5. THE CENTURY OF THE CENTURIES.

ETERNITY AFTER REVELATION.

C. WORLD.

There are ten Hebrew and Greek words that are translated "**world**" in our Bible. All these words have a slightly different meaning than the others. If we do not understand which one is used in the passage, then we can completely misunderstand a passage. Normally, the meaning of the word "**world**" can be determined in the context of the passage. We are just going to briefly look at a few of the words.

C1. "OLAM"

It is a Hebrew word and means an "**unknown time.**" **Eternity, always, forever.**" This word should never have been translated "**world**", but always in connection with "**time**". The word is always linked to time without stopping.

C2. "AION".

It is a Greek word and means "**period of time - short or long**". It should always have been translated "**century**" and not "**world**". Sometimes the word is translated as "**eternity, for ever, for ever and ever**". And that is correct.

C3. "OIKOUMENE.

This is a Greek word that means *"inhabited earth, or the world of man"*.

LUKE 2:1.

"And in those days an order went out from Emperor Augustus that the whole world had to be enrolled."

ACTS 11:28.

"And one of them by the name of Agabus stood up and announced through the Holy Spirit that there would be a great famine over the whole world, which also came under the emperor Claudius."

C4. "COSMOS"

It is a Greek word and means *"order, regularity, arrangements, social system."* It is always translated as *"world"*. The true meaning is *"social system or order on earth"*. 2 Peter 3:5-7 = land and not social system. *"AIONOS"* = It is a Greek word and means *"unknown time, eternity, always, forever"*.

D. TIME AND SEASONS.

There are 28 Greek words that are translated as *"time and times"* and 8 Greek words that are translated as *"season and seasons"*.

However, we only need to note two of these words.

D1. "CHRONOS"

It means an *"unlimited time"* unless definitely indicated.= Matt.2:7,16; Acts 3:21; Gal. 4:4; 1 Thess. 5:1.

D2. "KAIROS"

It means *"a certain limited and indicated time"*. Matt.8:29; Matt.11:25; Matt.12:1; Acts.3:19; Eph.1:10.

To understand everything clearly we must understand the time and the seasons of the Bible correctly. Besides the natural times and seasons, there are also times and seasons in God's domain.

1 CHRONICLES 12:32.

"and of the sons of Issachar, having expert insight concerning the times, to know what Israel should do; their heads were two hundred, and all their brothers under their command;"

MATTHEW 2:1-2.

"And when Jesus was born in Bethlehem in Judea, in the days of King Herod, wise men from the East arrived in Jerusalem and said: Where is the King of the Jews who has been born? For we have seen his star in the East and have come to pay him homage."

REVELATION 12:12.

"Therefore, rejoice, O heavens and you who dwell in them; woe to the inhabitants of the earth and the sea, for the devil has come down to you with great anger, because he knows that he has little time."

(SEE ALSO; Matt.16:1-4; Acts.1:6-7; Matt.8:29.).

E. THE ETERNAL PAST.

This refers to the undated past of Genesis 1:1. This was before the beginning of time as we know it. Gen.1:3 - 2:25,

F. THE ETERNAL FUTURE.

This is the time that follows the 1000 years of peace.

G. THE TIME OF THE GENTLEMEN.

By this is meant the dispensation or administration of the Gentiles as the *"disciplinarians"* against Israel to carry out God's plan. It was from their days in Egypt until the second coming.

H. DISPENSATION.

The Greek word *"oikonomia"* means *"an administration, a stewardship of a household or an estate - a dispensation."* The word *"dispensation"* comes from two Greek words - *"oikos"* - a house and - *"nomos"* - a law. When it is applied to the various ages, then it is a moral period in the history of man or angels. In each period, God tests the free will of persons against a set standard or attitude or responsibility under which they must remain faithful to God and rule for Him on earth, or anywhere else in the universe if the person or persons are angels. Each dispensation has its own beginning and end. Each has certain characteristics and definite principles of God's operations with man. Everyone starts with good circumstances and a specific test that then ends in failure and judgement. Many misunderstandings arise because certain things are read into the Bible that do not belong in a particular time or dispensation. In every age God has a different purpose and what He said during a specific age does not necessarily apply in another age.

4. THE DISPENSATION OF ANGELS.

The dispensation or administration of Angels was before the days of Adam. This includes the earth and other planets in the universe. Paul speaks of *"invisible things in the spiritual world"* as a reality just like the *"visible things"* on earth.

COLOSSIANS 1:15-18.

"He is the Image of the invisible God, the Firstborn of all creation; for in Him all things were created that are in the heavens and on earth, that are visible and invisible, thrones as well as dominions and principalities and powers—all things were created by Him and for Him. And He is before all things, and in Him all things endure. And He is the Head of the body, namely the congregation; He who is the beginning, the Firstborn from the dead, that He may be the first in all things."

ROMANS 1:19-23.

"because what can be known of God is manifest in them, because God has revealed it to them. For his invisible things can be understood and clearly seen in his works from the creation of the world, namely his eternal power and divinity, so that they have no excuse; because, although they knew God, they did not glorify Him as God or give thanks; but they became foolish in their deliberations, and their foolish heart was darkened."

1 CORINTHIANS 15:35-50.

"But someone will say: How are the dead raised, and with what kind of body do they come? Foolish man! What you sow does not live unless it has died. And what you sow—you sow not the body that will become, but a mere grain, for example of wheat or of something else. But God gives it a body as He willed, and to each of the seed grains its own body. All flesh is not the same flesh, but the flesh of men is different from the flesh of cattle, and that of fish is different from that of birds. And there are heavenly bodies and earthly bodies; but the glory of the heavenly is different from that of the earthly."

Different is the glory of the sun and different is the glory of the moon and different is the glory of the stars; for one star differs in glory from another star. So is also the resurrection of the dead: it is sown in corruption, it is raised in corruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in strength. A natural body is sown, a spiritual body is raised. There is a natural body, and there is a spiritual body. Thus it is also written: The first man, Adam, became a living soul; the last Adam a life-giving Spirit. The spiritual though is not first, but the natural; then the spiritual. The first man was earthly from the earth, the second man is the Lord from heaven. As the earthly man was, so are the earthly men; and as the heavenly man is, so are the heavenly people. And as we have borne the image of the earthly, so shall we also bear the image of the heavenly. But this I declare, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable."

Let's forget the idea that heaven is an invisible nothing or cloud or something. The heaven where God lives is a real planet - a better world than the planet earth.

HEBREWS 11:14-16.

"Because those who say such things declare that they are looking for a homeland. And if they had kept thinking of this homeland from which they had moved away, they would have had the opportunity to return. But now they long for a better one, a heavenly one. That is why God is not ashamed for them to be called their God, because He has prepared a city for them."

Heaven is a real planet with cities, buildings, food, water, trees and other things as we know them. Let's look at the following facts about heaven;"

A. HEAVEN IS A CREATED PLACE.

GENESIS 1:1.

"In the beginning God created the heavens and the earth."

ISAIAH 42:5.

"Thus says God, the LORD, who created the heavens and spread them out, stretched out the earth with what comes from it, who gives breath to the inhabitants of the earth and spirit to those who walk on it:"

ISAIAH 45:18.

"For thus says the LORD, who created the heavens—He is God! —who formed the earth and made it—He established it; He did not create it to be waste, but formed it to be inhabited—I am the LORD, and there is none else."

COLOSSIANS 1:16.

"for in Him all things were created that are in the heavens and on earth, visible and invisible, thrones as well as dominions and principalities and powers—all things were created through Him and for Him."

B. THERE ARE THREE HEAVENS.**1. THE HEAVEN WHERE GOD LIVES.****GENESIS 22:11.**

"But the Angel of the LORD called to him from heaven and said: Abraham, Abraham! And he answered: Here I am!"

2 CORINTHIANS 12:1-3.

"It is truly not useful for me to boast, because I will come to visions and revelations from the Lord. I know of a man in Christ, fourteen years ago—whether it was in the body, I do not know, or outside the body, I do not know, God knows—that such a person was caught up to the third heaven. And I know of such a man—whether it was in the body or out of the body, I do not know, God knows it"

2. THE CLOUD SKY.

GENESIS 1:8.

"And God called the firmament heaven. And it was evening and it was tomorrow, the second day."

GENESIS 7:23.

"So then all the living creatures that were on the earth were destroyed, man as well as the cattle and the creeping animals and the birds of the sky; they were destroyed from the earth. And only Noah was left and what was with him in the ark."

3. THE STARRY SKY.

GENESIS 1:15-20.

"Let them also serve as lights in the firmament of heaven to give light on earth. And it was so. God then made the two great lights: the great light to rule over the day and the small light to rule over the night; also the stars. And God set them in the firmament of heaven to give light on the earth and to rule over the day and over the night and to make separation between the light and the darkness. Then God saw that it was good. And it was evening and it was tomorrow, the fourth day. And God said: Let the waters teem with a multitude of living creatures, and let the birds fly over the earth along the firmament of heaven."

GENESIS 22:17.

"that I will bless you richly and greatly increase your offspring like the stars of the sky and like the sand that is on the seashore; and your descendants will possess the gate of his enemies."

PSALM 8:4.

"When I see your heavens, the work of your fingers, the moon and the stars which you have prepared—"

C. THE HEAVEN IS THE HEADQUARTERS OF THE UNIVERSE.

PSALM 103:19.

"The LORD has established his throne in heaven, and his kingdom rules over all."

REVELATION 4:1-2.

"After these things I saw - behold, an open door in heaven, and the first voice that I heard speaking to me like a trumpet said: Come up here, and I will show you what will happen after these things must happen. And immediately I was in the Spirit, and look, there is a throne in heaven and One sits on the throne."

D. THE HEAVEN IS LOCATED IN THE NORTHERN PART OF THE UNIVERSE.

ISAIAH 14:12-14.

"How did you fall from heaven, O morning star, son of the dawn! How you lie prostrate to the earth, overcomer of the nations! And you said in your heart: I want to ascend into heaven, raise my throne above the stars of God and sit on the mountain of assembly in the corners of the North. I want to climb above the heights of the clouds, equate myself with the Most High!"

E. THE HEAVEN IS INHABITED.

1 KINGS 22:19.

"Furthermore he says: Therefore, hear the word of the LORD: I saw the LORD sitting on his throne while all the heavenly hosts stood by him, on his right hand and on his left hand."

MATTHEW 18:10.

"See that you do not despise one of these little ones; for I tell you that their angels in heaven always see the face of my Father who is in heaven."

REVELATION 12:12.

"Therefore, rejoice, O heavens and you who dwell in them; woe to the inhabitants of the earth and the sea, for the devil has come down to you with great anger, because he knows that he has little time."

F.PAULUS SPEAKS OF INVISIBLE THINGS.**1.THERE ARE TREES.****REVELATION 22:1-3.**

"And he showed me a pure river of the water of life, clear as crystal, flowing out of the throne of God and of the Lamb. In the middle of his street and on both sides of the river was the tree of life that bears fruit twelve times and gives its fruit every month, and the leaves of the tree are for the healing of the nations. And there will be no more curses, the throne of God and of the Lamb will be in it, and his servants will serve him."

2.THERE ARE FOUNTAINS AND WATER.**REVELATION 7:17.**

"for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto springs of living water, and God shall wipe away all tears from their eyes."

3.THERE IS FOOD.**EXODUS 16:4.**

"Then the LORD said to Moses: Look, I will rain bread from heaven for you; then the people can go out and collect the daily measure of each day, so that I can test them, whether they will walk in my law or not."

PSALM 78:25.

"Men ate the bread of the angels; He sent them plenty of road food."

4. THERE ARE ANIMALS.**2 KINGS 2:11-12.**

"And while they were walking and speaking, suddenly there came a chariot of fire with horses of fire that made a separation between the two of them; and Elijah ascended into heaven in the storm. And Elísa saw it and cried: My father, my father, chariot of Israel and its horsemen! And when he saw him no more, he grabbed his clothes and tore them in two."

5. THERE IS FURNITURE.**DANIEL 7:9.**

"I kept looking until thrones were set and an Ancient of Days sat down; his garment was white as snow and the hair of his head like clean wool; his throne was flames of fire, its wheels a burning fire;"

6. THERE ARE CLOTHES.**REVELATION 6:9-11.**

"And when He opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of the word of God and the testimony they had. And they cried out with a loud voice and said: How long, O holy and true Ruler, do You not judge and avenge our blood on the inhabitants of the earth? And to each of them were given white robes; and they were told that they had to rest a little while longer until their fellow servants and their brothers who would be killed like them would be complete."

So many other things can be mentioned, but I think that the above verses sufficiently prove that the heaven of God is a real place.

5. THE SEVEN DISPENSATIONS OF MAN BETWEEN THE TWO ETERNITIES.

There are 7 dispensations of man between the eternal past and the eternal future. Between the creation of man - Genesis 1 and 2 - and the final restoration of the new heaven and earth - Revelation 21:22.

1. THE DISPENSATION OF INNOCENCE.

Genesis 1:26 to Genesis 3:24. The dispensation was from the creation of man until his fall into sin.

2. THE DISPENSATION OF CONSCIENCE.

This dispensation is from the moment man was banished from the garden of Eden until the flood of Noah. Gen.4:1 to Gen.8:14. A period of 1656 years.

3. THE DISPENSATION OF HUMAN GOVERNMENT.

Genesis 8:15 to Genesis 11:9.

This dispensation was from the flood of Noah until the calling of Abraham. A period of 427 years.

4. THE DISPENSATION OF PROMISE.

Genesis 11:10 to Exodus 12:51.

This dispensation was from the calling of Abraham until the exodus of Israel from Egypt under the leadership of Moses. A period of 430 years.

5. THE DISPENSATION OF THE LAW.

Exodus 13:1 to Matthew 4:1; Luke 16:16. This was the period between the exodus of Israel from Egypt and the preaching of the Kingdom of heaven by John the Baptist. A period of 1718 years.

6. THE DISPENSATION OF GRACE.

Matthew 4:11 to Revelation 19:21. It is the dispensation from the first coming of Christ up to and including the second coming. Already 2000 years. How long this dispensation will last we do not know.

7. THE DISPENSATION OF DIVINE GOVERNMENT.

A thousand years of peace. Revelation 20:1-15. This dispensation covers the period from the Second Coming up to and including the final rebellion of Satan and man on earth. A period of 1000 years.

8. THE DISPENSATION OF THE REDEEMED AND FAITHFUL ANGELS.

The final dispensation will be after the 1000 years of peace in the new heaven and earth. God's original purpose will then be realized. As it was before the fall of Lucifer and man into sin. Then the universe will again be free from rebellion and sin. Revelation 21:1 to 22:5.

1 CORINTHIANS 15:24-28.

"After that comes the end, when He hands over the kingdom to God the Father, when He has destroyed all rule and all authority and power. For He must reign as king until He has put all his enemies under his feet. The last enemy to be defeated, is death. For He has subjected all things to His feet, but when He says that all things have been subjected, it is clear that He is singled out who has subjected all things to Him. And when everything is submitted to Him, then the Son himself will also submit to the One who submitted everything to Him, so that God can be all in all."

This does not mean that man will now take the place of angels. The angels who remained faithful to God will manage the universe of God together with the redeemed.

6. REASONS WHY GOD WORKS IN DISPENSATIONS.

1. God created man with a free will and not like a robot. If man could create like God, he would also have created something with free will. God and man want someone who can love out of free will, not under compulsion. If man could create someone or something with a free will to serve him, it would give him so much pleasure. However, he would not be able to allow this creation of his to rule over him. Man would therefore have laid down certain rules and regulations to prevent this. God did put a creation there with a free will. God also could not allow the creation (man) to rule over Him, so He set certain rules and regulations. He had to limit man and could not give him total freedom. When man rebelled against God it was like war between two parties. However, God continued to treat man as a creation with his own free will, because He created him that way. God's dealings with man had to be based on cooperation by everyone else His universe would have been chaotic.

2. The will of all free created beings must be tested to see if they will work with or against God.

3. All free created beings must purify themselves from everything that is against God. This is necessary, so that there will never be another rebellion.

4. All free created beings must learn the following;

a. God must be respected and obeyed.

b. His laws are final and just.

c. Sin does not pay, and will never be forgiven.

d. God's form of government is the only one that works.

e. A loving and voluntary surrender to God is the highest and holiest principle of a moral government.

f. That surrender to the Most High is the nature of man and his highest calling.

g. That law and justice must prevail because without it no government can stand.

h. That God is full of mercy and will forgive rebels if they repent and learn obedience through their experiences.

i. That God is the only absolute righteous Being in the entire universe and the only one worthy of absolute unquestioned authority.

j. That all charges against God by rebels are false.

k. That only God can do things that are good for the universe.

5. One of the main reasons why God works with man is to restore him to what he was before the fall. After God has cleansed man of all iniquity, He will also cleanse this redeemed man of all possibilities to sin or transgress in the future. Then He will give this redeemed person authority again over the works of His hands. God has no doubts about His plan with man.

6. God's actions with free will beings in holiness and justice towards all give Him a legal platform from which He can punish those who did not want to obey, and reward those who obeyed. God can still be holy and just in judgment and punishment towards rebels, because they rejected His grace. They have hardened themselves against all that is holy and good. God must set an example of both groups - the good and the bad - as a testimony for all generations to come in eternity. God cannot forgive and bless rebels contrary to His revealed plan, otherwise there will be no end to rebellion.

7. If He forgives some and not others - outside of His plan - free will beings will not have respect for Him, because then He will be an adopter of the person. The Bible clearly teaches that rebels will be in eternal hell as an eternal warning of God's vengeance against sin.

ISAIAH 66:22-24.

"For as the new heaven and the new earth which I make shall stand before me, saith the LORD, so shall your seed and your name be established. And every month on the new moon and every week on the sabbath all flesh will come to worship before me, says the LORD. And they will go out and see the corpses of the people who rose up against Me; for their worm shall not die and their fire shall not be quenched"

REVELATION 14:9-11.

"And a third angel followed them and said with a loud voice: If anyone worships the beast and his image and receives a mark on his forehead or on his hand, he himself will also drink of the wine of the wrath of God who is poured out unmixed into the cup of his wrath, and he will be tormented with fire and brimstone before the holy angels and before the Lamb. And the smoke of their torment goes up to all eternity, and they have no rest day and night, those who worship the beast and his image, and everyone who receives the mark of his name."

Why would present free will beings not cooperate with God, seeing that this is an eternal place of God's vengeance? Why would they not, seeing that this is the purpose of creation and the natural and normal life of every created being? Why will God not punish those who continue to try to destroy themselves and the social system of God for them? Why won't God finally take action and remove such rebels from the social system? Why won't God bless those and reward those who wholeheartedly and voluntarily cooperated with Him in His plan for the best for the universe? This plan to reward obedience and punish disobedience is the only just plan. This is the only plan that can be used with free will beings. Everyone can be blessed and rewarded or cursed and punished if he chooses. It's his choice.

Man alone will bear the blame for his choice.

God's will is that no one should perish.

1 TIMOTHY 2:4-6.

"who wants all people to be saved and come to the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, as the testimony at the right time."

1 PETER 3:9.

"Do not return evil for evil or reviling for reviling, but instead bless, because you know that you were called to this, so that you may inherit a blessing."

JOHN 3:16.

"For God so loved the world, that He gave His only begotten Son, so that whoever believes in Him may not perish, but have eternal life."

God's dispensational acts are necessary to ensure that there are lasting blessings for eternity. The dispensation guarantees the preservation of God's eternal purpose which He set there in Christ.

Paul expresses it thus;

EPHESIANS 1:10.

"to order the fullness of the times, with the purpose of uniting all things in the heavens and on the earth under one head in Christ"

8. *Another main reason for God's current dealings with man is to make it forever possible for Him to be "all in all".*

GOD'S PLAN IS FOREVER!

The fall of man did not do away with God's original plan. It only delayed it slightly.

7. THE BIBLE AND ITS ORIGIN.

A. THE NAMES OF THE BIBLE.

A. BIBLE.

The word denotes the collection of Holy Scriptures compiled in one volume. It includes both the Old Testament and the New Testament. This canon of Holy Scriptures is accepted by all who follow the faith of Jesus Christ. The word "**Bible**" is derived from the word "**biblia**" which means books. The Greek word "**ta biblia**" which means "**the books**" occurs in Daniel 9:2, also called the Septuagint for the prophetic writings.

B. OTHER NAMES FOR THE BIBLE.

1. THE SCRIPTURE;

MARK. 15:28.

"And the Scripture was fulfilled which says: And He was numbered with the criminals."

JOHN 7:38.

"He who believes in Me, as the Scriptures say: streams of living water will flow from within him."

2. THE HOLY SCRIPTURES.

ROMANS 1:2.

"which He promised before by His prophets in the holy Scriptures,"

2 TIMOTHY 3:15.

"and that from childhood you know the holy Scriptures which can make you wise to salvation through faith in Christ Jesus."

3. THE PROMISES.

ROMANS 9:4-5.

"They are Israelites to whom belongs the adoption as children and the glory and the covenants and the legislation and the worship and the promises; to whom belong the fathers and from whom is the Christ after the flesh He who is over all, God, praiseworthy for ever! Amen."

ROMANS 15:8.

"And I say that Jesus Christ became a servant of circumcision for the sake of the truth of God, to confirm the promises to the fathers;"

4. THE WORDS OF GOD.

ROMANS 3:2.

"Great, in all respects: first of all sure that they were entrusted with the words of God."

5. THE LIVING WORDS.

ACTS 7:38.

"This is he who was in the meeting in the wilderness with the Angel who spoke with him on Mount Sinai, and with our fathers; he received the living words to give to us."

6. THE LAW OF MOSES. THE PROPHETS AND THE PSALMS.

LUKE 24:25.

"And He said to them: O fools, with hearts that are slow to believe all that the prophets have spoken!"

LUKE 24:44.

"And He said to them: These are the words that I spoke to you when I was still with you, that everything that was written about Me in the law of Moses and the prophets and the psalms must be fulfilled."

7. THE LAW OF THE LORD.

PSALM 1:2.

"but his delight is in the law of the LORD, and he meditates on his law day and night."

8. THE LAW AND THE PROPHETS.

MATTHEW 5:17.

"Do not think that I have come to destroy the law or the prophets. I did not come to destroy, but to fulfill."

9. THE BOOK OF THE LORD.

ISAIAH 34:16.

"Search in the book of the LORD and read! Not one of these beings is lacking, one does not miss the other; for my mouth—that commanded it, and his Spirit—that brought them together."

10. THE WORD OF GOD.

MARK 7:13.

"Thus then you render the word of God powerless by your tradition which you have preserved; and such things of the same kind do ye many."

11. THE SWORD OF THE SPIRIT.

EPHESIANS 6:17.

"And take the helmet of salvation and the sword of the Spirit—this is the word of God—"

12. THE OLD AND NEW TESTAMENT.

LUKE 22:20.

"In the same way He also takes the cup after the meal and says: This cup is the new testament in my blood which is poured out for you."

2 CORINTHIANS 3:6-15.

"which also made us competent as servants of a new testament, not of the letter, but of the spirit; for the letter kills, but the spirit gives life. And if the ministry of death, engraved with letters on stones, were in glory, so that the children of Israel could not fix their eyes on the face of Moses because of the glory of his face, which had to perish, how much more will the ministry of the Spirit not be in glory? For if the ministry that condemns was glory, much more the ministry that justifies abounds in glory. For what was glorified is also not glorified in this case, because of the surpassing glory. For if what was to perish was with glory, much more is what is to remain in glory. While then we have such hope, we use much boldness; not like Moses, who put a covering over his face, so that the children of Israel could not fix their eyes on the end of what must perish. But their sentences are hardened. Because to this day, when reading the Old Testament, the same veil remains without being lifted, the veil that is destroyed in Christ. Yes, to this day, when Moses is read, there is a covering over their heart;"

13. THE WORD OF CHRIST.**COLOSSIANS 3:16.**

"Let the word of Christ dwell in you richly in all wisdom. Teach and exhort one another with psalms and hymns and spiritual songs, and sing in your hearts with thanksgiving to the glory of the Lord."

14. THE WORD OF LIFE.**PHILIPPIANS 2:16.**

"because you hold fast the word of life, make me a glory against the day of Christ, that I have not walked in vain nor labored in vain."

15. THE SCRIPTURE OF TRUTH.**DANIEL 10:21.**

"Nevertheless I will show you what is written in the book of truth; and there is no one who behaves bravely with me against them, except your prince Michael."

16. THE WORD OF TRUTH.

2 TIMOTHY 2:15.

"Dedicate yourself to presenting yourself tested before God as a worker who does not need to be ashamed, who rightly cuts the word of truth."

17. THE GOSPEL OF CHRIST.

ROMANS 1:16.

"Because I am not ashamed of the gospel of Christ, because it is a power of God for salvation for everyone who believes, first for the Jew and also for the Greek."

The word **"Testament"** means a document that contains the last will of a person. His will to be carried out after his death. By the end of the second century, the words **"Old and New Testament"** had become permanent names for the two parts of the Bible. The Old Testament is largely the history of God's dealings with the Israelites and the revelation of His will with them and through them His will with other people.

The New Testament is largely the fulfillment of the Old Testament with the cross of Jesus Christ as the center.

8. WHAT THE BIBLE IS NOT.

1. The Bible is not a magic wand. It doesn't just work wonders, just because it's the Bible. It has no magic in itself. Nowhere does the Bible make any claim to mysterious power. The Bible means nothing if one does not believe it.

2. The Bible is not a book with chronological events or an uninterrupted series of Divine pronouncements. It was given to man by God - piece by piece - over about 18 centuries.

Yet it makes an absolute unity.

ISAIAH 28:9-11.

"To whom then does he want to teach knowledge, and to whom does he want to make the revelation understandable? For those who were weaned from the milk, who were taken from the mother's breasts?"

3. The Bible is not a book in a heavenly language. God's revelation is written in a clear human language.

4. The Bible is not a book full of secrets. The Bible itself declares its so-called "**secrets**" so that there are no "**secrets**".

5. The Bible is also not a book that says one thing and means another. It usually has one simple intention. When a passage has a double meaning then it is clear from the context of the passage. One cannot, as some believe, get a thousand different intentions from one Scripture. One can get different messages from God from a certain scripture that speaks to the heart of man, but the meaning of the scripture remains the same.

6. The Bible is not an example of God's ability as Author. It's a book that was written by people. God used man to put His will and thoughts on paper. However, He did not use them like robots. He allowed each writer to pen down what he received from God with his own style, interpretation and language. The writers were God's writers and not His pens.

7. The Bible is not a book with systematic reasoning on any subject, but it has Divine statements on practically every subject.

8. The Bible is not a book that gives in to any culture, language or group. It is also not a book that is held by any century or a certain period.

9. WHAT IS THE BIBLE.

The Bible is God's inspired revelation of the origin of all things and the future of all things. It is the power of God unto salvation and the source of help for the spirit, soul and body.

ROMANS 1:16.

"Because I am not ashamed of the gospel of Christ, because it is a power of God for salvation for everyone who believes, first for the Jew and also for the Greek."

JOHN 15:7.

"If you abide in me and my words in you, you will ask just what you want, and you will get it."

*This is God's will and Testament for all people of all ages. It reveals the plan of God now, here and in the next life. It is a record of God's irreversibility. **Read it to be wise. Believe it to be enlightened, and practice it to be holy.** It contains light to guide us. It contains food to nourish us. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character.*

1. THIS IS A MIRROR.

JAMES 1:23.

"For if anyone is a hearer of the word and not a doer, he is like a man who sees his natural face in a mirror;"

2. A HAMMER TO CONVINCE.

JEREMIAH 23:29.

"Is not my word like a fire, says the LORD, and like a hammer that breaks a rock?"

3.A FIRE TO CLEANSE.

JEREMIAH 23:29.

"Is not my word like a fire, says the LORD, and like a hammer that breaks a rock?"

It contains God's plan for an eternal salvation for all who believe, and an eternal judgment for those who do not believe. As a literary composition, the Bible is the most remarkable work that has ever been produced. It is a Divine library of 66 books, some of which are quite long and others particularly short. These books include various forms of literary work such as; poems, history, proverbs, psalms, letters, laws, religious rituals, dramas, prophecies and many others. The Bible contains the thoughts of God, the condition of man, the way of salvation, the end of sinners and the happiness of the faithful. The doctrines are sacred, the principles binding, the history true and correct, and the decisions steadfast.

4.SEED TO MULTIPLY.

1 PETER 1:23.

"for ye have been born again, not of corruptible seed, but of imperishable, by the living word of God which abideth for ever."

5.A LAMP TO LEAD.

PSALM 119:105.

"1 Noen. Your word is a lamp to my feet and a light to my path."

6.FOOD.

1 PETER 2:2.

"and yearn strongly like new-born children for the unadulterated milk of the word, that you may grow up through it,"

7.BREAD FOR THE HUNGER.

MATTHEW 4:14.

"that it might be fulfilled which was spoken by Isaiah the prophet, when he said:"

8.MEAT FOR MAN.

HEBREWS 5:11-14.

"about which we have much to say which is hard to explain, because you have become slow to hear. Because although you should be teachers because of the time, you again need someone to teach you the first principles of the words of God, and you again need milk and not solid food. Because everyone who uses milk is inexperienced in the word of righteousness, because he is a child. But food is for adults, for those who possess mental faculties trained by habit, to distinguish good from evil."

9.HONEY FOR DESSERT.

PSALM 19:10.

"They are more to be desired than gold, yea, than very fine gold; and sweeter than honey and honey syrup."

10.RAIN AND SNOW TO REFRESH.

ISAIAH 55:10.

"For as the rain and the snow come down from heaven and do not return there, but moisten the earth and cause it to produce and sprout and give seed to the sower and bread to the eater;"

11.A SWORD.

HEBREWS 4:12.

"For the word of God is living and powerful and sharper than any two-edged sword, piercing even to the division of soul and spirit and of joints and marrow, and is a judge of the deliberations and thoughts of the heart."

12.A BOW FOR REVENGE.

Habakkuk 3:9.

"Utterly exposed is your bow; cursed are the arrows by the word. Sela. You split the earth into rivers."

13.GOLD TO ENRICH.

PSALM 19:7-10.

"The law of the LORD is perfect: it refreshes the soul; the testimony of the LORD is certain: it gives wisdom to the simple. The commandments of the LORD are right: they gladden the heart; the commandment of the LORD is pure: it enlightens the eyes. The fear of the LORD is pure: it endureth for ever; the ordinances of the LORD are truth—together they are righteous. They are more desirable than gold, yea, than very fine gold; and sweeter than honey and honey syrup."

10.HOW THE BIBLE WAS GIVEN TO MAN.

1.IT WAS GIVEN BY THE AUDIBLE VOICE OF GOD.

MATTHEW 3:16-17.

"And after Jesus was baptized, He immediately came up out of the water, and immediately the heavens opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him. And there comes a voice from heaven that says: This is my beloved Son in whom I am well pleased."

MATTHEW 17:5.

"While he was still speaking, a bright cloud suddenly covered them and a voice from the cloud said: This is my beloved Son in whom I am well pleased. Listen to Him!"

2.BY ANGELS.

ACTS 7:38.

"This is he who was in the meeting in the wilderness with the Angel who spoke with him on Mount Sinai, and with our fathers; he received the living words to give to us."

3.THROUGH PROPHETS.

ACTS 3:21.

"Him whom heaven must receive until the times of the restoration of all things, of which God spoke of old by the mouth of all his holy prophets."

4.BY JESUS CHRIST.

HEBREWS 1:1 -3.

"After God spoke many times and in many ways in ancient times to the fathers through the prophets, He has spoken to us in these last days through the Son whom He appointed heir of all things, through whom He also made the world."

He, who is the effulgence of his glory and the imprint of his being and bears all things by the word of his power, after having effected by himself the cleansing of our sins, sat down at the right hand of the Majesty on high ,"

5.BY THE APOSTLES.

EPHESIANS 4:7-11.

"But to each of us grace was given according to the measure of the gift of Christ. Therefore He says: When He ascended on high, He took captive the prisoners and gave gifts to the people. But this: He ascended —what does this mean other than that He also first descended into the lower parts of the earth? He who descended is the same as He who ascended above all the heavens, that He may bring all things to fullness. And He gave some as apostles, others as prophets, others as evangelists, others as shepherds and teachers."

6.THROUGH VISIONS.

ISAIAH 6.1-13.

"In the year of King Uzziah's death, I saw the Lord sitting on a high and exalted throne, while his horns filled the temple. Seraphim stood above Him; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to the other and said: Holy, holy, holy is the LORD of hosts. The whole earth is full of his glory! And the doorposts trembled at the sound of the criers, and the house became full of smoke. Then I said: Woe is me, I am lost! For I am a man of unclean lips and live among a people who are unclean of lips; for my eyes have seen the King, the LORD of hosts! But one of the seraphim flew to me with a glowing coal in his hand, which he had taken from the altar with tongs, and touched my mouth with it, saying, Behold, it has touched your lips, and your debt is gone and your sin atoned for. Then I heard the voice of the Lord saying: Whom shall I send? And who will go for us? Then I answered: Here I am, send me. And He said: Go and say to this people:

Always hear, but do not understand, and always see, but do not perceive. Make the heart of this people fat and make their ears heavy and cover their eyes, so that they do not see with their eyes and hear with their ears and their heart does not understand, and they do not repent and be healed. Then I said: How long, Lord? And He answered: Until the cities lie desolate, without inhabitants, and the houses without people and the land is laid waste to a wilderness, and the LORD has removed the people far away and the desolation is great in the land. And if there is still a tenth part in it, it will again be for destruction; but as with the turpentine tree and the oak tree—when they are cut down—a stump remains, so the holy generation will be its stump."

7. THROUGH DREAMS.

MATTHEW 1:20.

"But while he had this in mind, an angel of the Lord appeared to him in a dream and said: Joseph, son of David, do not be afraid to take Mary your wife, for that which is conceived in her is of the Holy Spirit;"

8. BY DISCLOSURE.

GALATIANS 1:15-16.

"But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, so that I would proclaim him among the Gentiles, immediately I did not have flesh and blood not consulted,"

9. THROUGH INSPIRATION.

2 TIMOTHY 3:15-17.

"and that from childhood you know the holy Scriptures that can make you wise to salvation through faith in Christ Jesus. All Scripture was given by God and is useful for teaching, for refutation, for reproof, for teaching in righteousness, so that the man of God can be complete, fully equipped for every good work."

11. THE LANGUAGE OF THE BIBLE.

The Old Testament was written in Hebrew and the New Testament was written in Aramaic and Greek.

12. THE DIVISIONS OF THE BIBLE.

There are two main divisions of the Bible. The Old Testament and the New Testament. The Old Testament has 39 books and the New Testament has 27 books. Each will be divided into five parts.

THE OLD TESTAMENT IS DIVIDED INTO;

1. Pentateuch - the 5 books of Moses.

Genesis to Deuteronomy.

2. 12 Historical books.

Joshua to Esther.

3. 5 Poetic books.

Job to Song of Songs.

4. 5 Books called the great prophets.

Isaiah to Daniel.

5. 12 Books called the minor prophets.

Hosea to Malachi.

THE NEW TESTAMENT IS DIVIDED INTO;

1. The four Gospels.

Matthew to John.

2. The Historical book Act.

3. The 14 letters of Paul.

Romans to Hebrews.

4. 7 General letters.

James to Judas.

5. The prophetic book Revelation.

The Bible has a total of 66 books, 1,189 chapters, 31,214 verses, 773,746 words and 3,566,480 letters. There are approximately 1,250 promises to persons throughout the various centuries, of which only approximately 500 are definitively intended for today's Christian. 26 unknown books are referred to in the Bible.

13. THE APOCRYPHAL BOOKS.

There are several reasons why the Apocryphal books were not included in the canon of the Bible.

- 1. They did not pass the test required for inspired books.*
 - 2. They were not written or approved by a prophet.*
 - 3. They were not recognized by the Jews as part of the Scriptures.*
 - 4. They were not recognized or quoted by Christ or the Apostles. Paul quoted 2 times from pagan poems, but never from the apocryphal books.*
 - 5. The last Old Testament prophet, Malachi, predicted that the next messenger from God to Israel will be the forerunner of Christ. (Malachi 3:1.) Most of the Apocryphal books were written between Malachi and Matthew.*
 - 6. Divine inspiration was never claimed by the authors. Some clearly stated that they were not inspired. 2 Maccabees 2:23 and 15:38.*
 - 7. They contain statements that contradict history.*
 - 8. There are statements that are contradictory even within the books and contradict the Bible.*
 - 9. Josephus did not accept them as inspired and accepted the current books of the Bible. (Josephus was a historian who lived in the time of the Apostles - Josephus, book I, section)*
 - 10. They were not part of the oldest manuscripts of the Bible.*
 - 11. They were first added 300 AD. The Council of Laodicea in 363 AD. rejected them as uninspired. They only appeared later - in the 4th century - in the Roman Bible. At the Council of Trent in 1546, the Catholic Church accepted six of these books.*
-

14. THE BIBLE IS AN INSPIRED REVELATION OF GOD.

Christianity claims to be an inspired and revealed religion. We find this revelation in the Bible.

1. REASONS WHY MAN CAN EXPECT A REVELATION FROM GOD.

Man's intelligence and moral nature need a revelation from God. Such a revelation will help man to stay on track in the direction God wants him to go. There is within man a search for the challenges of the supernatural and a question about what lies in the spiritual world. Without a revelation from God, man will sink into the depths of Satanism. History teaches us that in all nations where the biblical revelation is unknown, a very low standard of living is maintained. Without help from God, the culture of a nation is taken over by devils. God created man with an inner desire for Him. For this reason, He gave a revelation of Himself to man so that man can find Him and come out of the mire of sin.

2. WHAT CAN MAN EXPECT FROM SUCH A REVELATION.

Not only can man expect a revelation from God, but he can expect that this revelation is in total harmony with the rest of creation. Man can expect that this revelation will come through chosen persons and would be preserved by God throughout the ages so that it can remain true. Man can also expect that this revelation will be linked to miracles and signs and prophetic words that would come true to the letter.

3. WHAT DOES "REVELATION" MEAN?

*The word "**revelation**" comes from the Greek word "**apocalypse**". The word has the intention of unraveling, revealing, the lifting of a curtain so that everyone can see what was covered.*

There can be no excuse for different interpretations of God's revelation.

2 TIMOTHY 3:15-17.

"and that from childhood you know the holy Scriptures that can make you wise to salvation through faith in Christ Jesus. The entire Scripture was given by God and is useful for teaching, for refutation, for reproof, for instruction in righteousness, so that the man of God can be complete, fully equipped for every good work."

ACTS 3:21.

"Him whom heaven must receive until the times of the restoration of all things, of which God spoke of old by the mouth of all his holy prophets."

2 PETER 1:21.

"for no prophecy was ever produced by the will of man, but, moved by the Holy Spirit, the holy men of God spoke."

4. THE DIFFERENCE BETWEEN REVELATION AND INSPIRATION.

Revelation discovers new truths, while inspiration is the power behind the revelations. We have examples of inspiration without revelation and inspiration with revelation.

LUKE 1:1-4.

"Since many have undertaken to draw up a story about the things that have already been fulfilled among us, as those who have been eyewitnesses and servants of the Word from the beginning have handed it down to us, I also thought it good, esteemed Theophilus, after I have carefully examined everything from the beginning, to write it to you in order, so that you may know with full certainty the things about which you have been instructed."

REVELATION 1:1.

"The revelation of Jesus Christ that God gave Him to show His servants what must soon happen, and what He can do to His servants by sending His angelreal Johannes indicated,"

REVELATION 1:11.

"I am the Alpha and the Omega, the first and the last, and write what you see in a book and send it to the seven churches that are in Asia: to Ephesus and Smyrna and Pergamus and Thyatíre and Sardis and Philadelphia and Laodicea ."

We find lies from Satan and man in the Bible. We find false statements, murder, adultery and many other sins in the Bible. Inspiration correctly reproduces everything that is said. If inspiration says that Satan or someone else is lying then that is exactly what it is. Inspiration gives but does not turn the lie into the truth. The student of the Bible must constantly consider the difference between what Satan and man say and what God says. God is only responsible for what He says and does. He is not responsible for what Satan or man says or does. All God is responsible for is to reproduce what Satan and man say or do as true and correct.

5.TO WHAT DEGREE WERE THE WRITERS OF THE BIBLE INSPIRED.

Some words in the Bible are the direct word of God.

EXODUS 32:16.

"And the tables were the work of God. The writing was also the writing of God, engraved in the tables."

DEUTERONOMY 5:4.

"The Lord spoke to you face to face on the mountain out of the fire"

DEUTERONOMY 5:24.

"and said: Behold, the LORD our God has made us see his glory and his greatness, and we have heard his voice out of the fire; today we saw that God speaks to man and he remains alive."

MATTHEW 3:17.

"And there came a voice from heaven saying: This is my beloved Son in whom I am well pleased."

MATTHEW 17:5.

"While he was still speaking, a bright cloud suddenly covered them and a voice from the cloud said: This is my beloved Son in whom I am well pleased. Listen to Him!"

JOHN 12:28.

"Father, glorify your name! A voice then came from heaven: I have glorified it, and I will glorify it again."

Some words in the Bible were put into the mouths of the speakers by the Holy Spirit.

EXODUS 4:12.

"Then go now, and I will be with your mouth and teach you what you should say."

NUMBERS 23:5.

"Then the LORD put a word in Balaam's mouth and said: Go back to Balak, and you must speak like this."

EZEKIEL 2:7.

"But you must preach my words to them, whether they listen or not; for they are rebellious."

Some words in the Bible were written under the inspiration of the Holy Spirit.

2 PETER 1:21.

"for no prophecy was ever produced by the will of man, but, moved by the Holy Spirit, the holy men of God spoke."

REVELATION 1:11.

"I am the Alpha and the Omega, the first and the last, and write what you see in a book and send it to the seven churches that are in Asia: to Ephesus and Smyrna and Pergamus and Thyatíre and Sardis and Philadelphia and Laodicea ."

In other parts of the Bible, the writers had to use their own words to convey Divine truths.

DANIEL 12:8-9.

"And I heard it, but did not understand; therefore I said, My lord, what is the end of these things? And he said: Go, Daniel, for the words remain hidden and sealed until the time of the end."

JOHN 20:30-31.

"Many other signs did Jesus before his disciples which are not described in this book; but these are written, that you may believe that Jesus is the Christ, the Son of God; and that by believing you may have life in his name"

LUKE 1:1-4.

"Since many have undertaken to draw up a story about the things that have already been fulfilled among us, as those who have been eyewitnesses and servants of the Word from the beginning have handed it down to us, I also thought it good, esteemed Theophilus, after I have carefully examined everything from the beginning, to write it to you in order, so that you may know with full certainty the things about which you have been instructed."

Regardless of how it was done, it still comes from God.

6.EVIDENCE OF REVELATION AND INSPIRATION.

The following reasons are proof enough that the Bible is an inspired and revealed product of God.

1.THE BIBLE IS A WONDERFUL UNIT.

More than 40 authors wrote the 66 books of the Bible over a period of plus or minus 1800 years, with the same theme, the creation and redemption of the human race by God in Jesus Christ, with the power of the Holy Spirit. These books are written by people from all walks of life; Kings, priests, judges, lawyers, princes, shepherds, soldiers, statesmen, musicians, discoverers, singers, poets, preachers, prophets, fishermen, farmers, tentmakers, doctors, rich people and poor people. The book was written in different countries on three continents; Europe, Asia and Africa. They were written in different centuries. Many of these writers never knew each other and did not know of each other's existence, and were not aware of each other's themes. Yet despite that, when their books were brought together as a unit, there were no contradictions. If we take 40 doctors and they each write a book about one specific disease, we will have 40 different opinions. Nowhere among authors of one subject is there absolute unity. Yet the Bible has hundreds of subjects from different authors with one Divine unity - a proof that God must be the origin.

2.THE BIBLE IS IN A CLASS OF ITS OWN.

There is no book anywhere in the world that comes close to the quality and qualities of the Bible. The Bible is unique and in a class of its own. All books can be classified according to the subject and style. Not the Bible! It cannot be fitted into human standards anywhere. Despite other books being thoroughly advertised, the Bible remains the top seller. It is the only book that addresses man's needs. It's the only book that has answers to man's problems. The Bible is always new and fresh with new revelations that appeal to the heart of man.

3. THE CHARACTER OF THOSE WHO ACCEPT THE BIBLE WITNESS OF ITS DIVINITY.

Those who accept the truth of the Bible grow in holiness and maturity and integrity. As they grow in the things of God, they love the Bible more and more.

4. TESTIMONY OF THE SPECIFICITY OF THE BIBLE.

I would like to quote some famous personalities throughout the ages in relation to what they think of the Bible.

a. George Washington.

"Above all, the pure light of revelation has had an influence on mankind, and increased the blessings of society. It is impossible to rightly govern the world without God and the Bible."

b. Thomas Jefferson.

"I have always said that a studious perusal of the sacred volume will make better citizens, better fathers, better husbands."

c. John Quincy Adams.

"The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world."

d. Andrew Jackson.

"It [the Bible] is the rock on which our Republic rests."

e. Zachary Taylor.

"It was for the love of the truths of this great and good Book that our fathers abandoned their native shores for the wilderness."

f. Abraham Lincoln.

"I am profitably engaged in reading the Bible. Take all of this Book that you can by reason and the balance by faith, and you will live and die a better man. It is the best book which God has given to man."

g. W. E. Gladstone.

"I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible."

h. Theodore Roosevelt.

"Almost every man who has by his lifework added to the sum of human achievement...has based his lifework largely upon the teachings of the Bible."

i. Woodrow Wilson.

"A man has deprived himself of the best there is in the world who has deprived himself of this." [a knowledge of the Bible].

j. Franklin D. Roosevelt.

"The young must be taught, and they must be taught truly if the springwaters of democracy are to be kept untold... The influence of the Scriptures in the early days of the Republic is plainly revealed in the writing and thinking of the men who made the nation possible...They found in the Scriptures that which shaped their course and determined their action".

k. Queen Victoria.

"England has become great and happy by the knowledge of the true God through Jesus Christ...This is the secret of England's greatness."

l. Kaiser Wilhelm of Germany.

"Do not join those who either ignore the Bible altogether, or, at least, give it a spurious interpretation of their own devising."

m. Napoleon Bonaparte.

"The Bible is more than action, a power which its extension."

n. Mark Twain.

"It is hard to make a choice of the most beautiful passage in a Book which is gemmed with beautiful passages as the Bible."

o. Samuel Calvary.

"The only spiritual light in the world comes through Jesus Christ and the inspired Book...Without His presence and the teachings of the Bible we would be enshrouded in moral darkness and despair...nations without Christ, contrasted with those where Christ is accepted, reveal so marked a diggerence that no argument is needed."

p. Benjamin Franklin.

"Here is my creed: I believe in one God, the Creator of the Universe; that He governs it by His providence; that He ought to be worshipped; that the most acceptable service we can render Him is doing good to others; that the soul of man is immortal, and wants to be treated with justice in another world respecting his conduct in this. As to Jesus of Nazareth, I think His system of morals, as He left them to us, the best the world ever saw, or is likely to see."

**MAN COULDN'T WRITE THE BIBLE EVEN IF HE WANTED TO,
AND IF HE COULD THEN HE WOULDN'T!!**

5. THE PRESERVATION OF THE BIBLE THROUGH THE CENTURIES PROVES THAT IT COMES FROM GOD.

No other book in the world has received as much opposition throughout the ages as the Bible. Kingdoms and religions have tried to destroy the Bible and failed.

Voltaire, a French atheist, said the following more than a hundred years ago; "The Bible in one hundred years will be a thing of the past." Now Voltaire no longer lives, but from the same house where he lived and made the above statement, thousands of Bibles are printed and distributed every year. Most books written a few hundred years ago have already been destroyed and forgotten, but not the Bible.

6. FULFILLED PROPHECY IS PROOF.

This is an indisputable proof, because there are hundreds of prophecies in the Bible that have come true and that cannot be reasoned away. Nor were the prophecies vague and unclear prophecies. These were prophecies with tremendous detail in them. 333 Prophecies were fulfilled only in the life of Jesus Christ. About 3,268 verses of biblical prophecies have already been fulfilled. According to the law of possibilities, that the 333 prophecies in Christ's life could all come true is one chance in 99.

People today who make predictions based on daily circumstances are rarely more than 80 times correct. God was 100 percent right at all times.

We can therefore know for sure that the Bible is the word of God.

7. MIRACLES PROVE THAT THE BIBLE IS TRUE.

Hundreds of miracles are recorded in the Bible that were done by God, and that cannot be explained away. They clearly prove that the Bible is the word of God.

8. EVIDENCE FROM ARCHEOLOGY.

It is just over a hundred years ago that scientists began excavation work in ruins and old historical places, and although this new science is not yet very old, it has already revealed a surprising amount of knowledge. Precisely because there were practically no historical documents at the time when the earlier Bible books were written, these new facts could shed a lot of light on the word of the Lord. It is true that there have been cases where it seems that the excavation science contradicts the Bible, but in such cases it has always turned out that either the scientific deduction or the interpretation of the relevant scripture was wrong. On the other hand, there are cases where excavation facts and the biblical record show clear similarities. Let's look at a few examples: Stone tablets (Stone tablets on which there is writing with nails) some of which are dated by scientists to more than 2,000 years before Christ (the time before Abraham), contain legends of;

- A. The creation.**
- B. The tree of life.**
- C. The temptation and fall of man.**
- D. The Tower of Babel.**
- E. The flood.**

Everything shows remarkable similarities with the Bible account. The different forms of writings show that the art of writing already existed in the time of Abraham. Excavations in various places have also revealed a layer of water subsidence as caused by a great flood. Its age, as well as the civilization objects under that layer, point to the flood, as described in Genesis 6. The discovery of a petrified ship on Mount Ararat perhaps points again to Noah's ark. It was especially the excavations in old cities that brought many facts to light. It was customary in early civilizations that when a destroyed city was rebuilt, the rubble was simply leveled and the new city was built on top of it. So it often happened that a city was sometimes built on several earlier civilizations. Through excavations in these places, among others, the following cities were discovered;

A.UR OF THE GALDEANS.

It appears that in the time of Abraham it was a rich and progressive city, and that the inhabitants were moon worshippers. The civilization background connects with the biblical story.

B.NINEVEH.

(Jonah 1:2) It appears from the ruins that this great capital of the Assyrian empire was 30 miles long - something that agrees with the data in Jonah 3:3, where it is said that the city was three days' journey on foot. (10 miles equals one day trip, so 30 miles for three day trips). Furthermore, writings (on stone) have been found in which Omri, king of Israel is mentioned. (1 Kings 16:23).

C.BABEL.

(Daniel 1:1). This capital of the Babylonian empire was on the Tigris approximately where the earlier garden of Eden was. The following inscription can be found on a stone found there. **"I am Cyrus, king of the world, my troops entered Babylon without a fight..."**

This corresponds to Daniel 5:28, 30 and 2 Chronicles 36:22-23. The ruins also show the total destruction of this city, as predicted in Isaiah 13:17-22, Jeremiah 51:37,43.

D.SUSAN.

(Esther 1:2). With the excavations, the gate of the King (Esther 4:2), inner court of the palace (Esther 5:1), outer court (Esther 6:4), and the garden of the palace were exposed (Esther 7:7).

Also in it were found writings that speak, among other things, of King Darius. Excavations in Egypt have uncovered civilizations that show remarkable similarities to the times of Joseph as recorded in the Bible. It was especially with the discovery of the Rosetta stone that many secrets of the past were solved. On the stone appears a writing in hieroglyphs as well as Greek, so that it could form a key for the interpretation of that ancient writing. The cities of Shechem, Bethel, Ai, Jerusalem (Salem), Gerar and Dothan, which are mentioned in the Bible in connection with the patriarchs Abraham, Isaac and Jacob, have all been discovered. The ruins of ancient Jericho (Joshua 6) are visible today and it appears that the city was burned with fire (Joshua 6:23).

In connection with the destruction of Jericho, we read, "*Cursed is the man before the Lord, who will rise up to rebuild this city of Jericho...*" (Joshua 6:26).

From the ruins it appears that this city was regularly inhabited in the times of Abraham to Joshua, but since the destruction by the Israelites, every attempt to rebuild it has failed. The Jericho of the New Testament was built more than a kilometer away. In Deut.7:1-5 we read how merciless the Lord was towards the Canaanites. However, excavations show that the culture of these nations was so rotten (idolatry, immorality, infanticide, etc.), that they really were a threat to the people of God. Thirty kilometers approximately east of the Dead Sea, a stone table was found, since then called the Moabite stone, on which, among other things, King Mesa of Moab who rebelled against Israel is mentioned. A confirmation of 2 Kings 3:4-5. Recently, a manuscript of the book of Isaiah was discovered, and according to calculations it already existed before the time of Christ. With that, all doubts as if chapters like Isaiah 53 were only written after the death of Christ are dispelled. Excavations in Asia Minor have uncovered most of the cities mentioned in Acts, and the culture discovered there matches the descriptions of the Bible.

Furthermore, several stone tablets and papyrus pieces were found on which several sayings of the Lord appear, some of which appear in the Bible. These are all proofs that the Bible is historically correct.

E.EVIDENCE FROM SCIENCE.

The Bible is not intended to be a scientific book, but to serve as a light to lead man to God. However, no scientific insight or truths of the Bible can be disputed, on the contrary, every scientific fact that is really true confirms that the Bible is eternally true. Let's look at the following data; Scientists establish that the origin of man could not be in Europe, Africa, America or Australia, but that everything there points to the fact that the first man lived in South Asia - the area where the Garden of Eden was. Scientists determine that the earth was first without living beings, then came the plants, then the animals and finally man. Isn't that what Genesis 1 teaches.

In Job 26 we read the following;

JOB 26:7.

"before Him who stretches out the north over chaos, who hangs the earth over nothing;"

It's proof that the earth does not rest on something, but hangs in the air. It has been preaching the Bible for about 3500 years and only in the 16th century did science find out that the earth hangs in space. It is only a few hundred years ago that science discovered that the earth is round, while it was already proclaimed in the Bible long before the time of Christ.

ISAIAH 40:22.

"He sits above the circle of the earth, and its inhabitants are like locusts; He stretches out the heavens like a thin canvas and spreads them out like a tent to live in."

We also find evidence of the earth being round in Luke 17:34-36 and Matthew 24:17-18. It is spoken in connection with the second coming of Christ. Some will lie down and sleep (so at night), others will be grinding (in the east the custom was to grind early in the morning), others will be on the land (according to eastern custom it must then be full afternoon be), and others will be on the roof (oriental use of sitting on the roof at night). So when the Son of Man comes, it will be night for some, morning for others, afternoon for others and evening for others - a proof that the earth is round and that the sun does not shine equally everywhere. Thousands of years ago the following was already said in **Job 26:7** "Before Him who stretches out the north over the chaos" (literal translation is "empty space".) Science has only recently discovered that in the northern heavens there is a large space is where not a single star is detectable. It has been proven over and over again that the crossing between different species (animal or plant species) is impossible. Horses and donkeys can interbreed because they are of the same species, but horses and cattle cannot. Different tulips can interbreed, but not tulips and roses. This is a confirmation of Genesis 1:12,21 where we read that God created the plants and animals according to their kinds. This is another proof that the theory of evolution is not true.

9. THE NEW TESTAMENT PROVES THAT THE OLD TESTAMENT COMES FROM GOD.

Jesus constantly referred to the Old Testament. In all His teachings He referred to the authority of the Old Testament.

MATTHEW 5:17-18.

"Do not think that I have come to destroy the law or the prophets. I did not come to destroy, but to fulfill. For truly I say to you, before heaven and earth pass away, not one iota or one tittle will ever pass from the law until all is fulfilled."

MATTHEW 8:17.

"so that what was spoken by Isaiah the prophet would be fulfilled, when he said: He took our infirmities and bore our diseases."

LUKE 4:18-21.

"The Spirit of the Lord is upon Me, because He has anointed Me to bring the gospel to the poor. He sent Me to heal the brokenhearted; to proclaim release to prisoners and restoration of sight to the blind; to set the broken free; to announce the pleasing year of the Lord. And after He had closed the book and given it back to the servant, He sat down, and the eyes of all in the synagogue were fixed on Him. Then He began to say to them: Today this Scripture has been fulfilled in your ears."

LUKE 10:25-28.

"And there stood up a certain lawyer who tempted Him by saying: Master, what must I do to inherit eternal life? And He answered him: What is written in the law? how do you read And he answered and said: You must love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself. Then He said to him: You have answered correctly; do this, and you will live."

Jesus quoted the Old Testament 78 times, the Pentateuch alone 26 times. He quoted from all the books of the Old Testament. He refers to the Old Testament as the Scriptures, the Word of God and the Wisdom of God. The apostles quote from the Old Testament 209 times and regard them as the Oracles of God. The Old Testament refers in hundreds of places to the events in the New Testament. Seeing that the New Testament is the fulfillment and execution of the Old Testament, both are considered together as the Word of the Lord.

10. THE CLAIM OF THE BIBLE WRITERS PROVES THAT THE BIBLE IS FROM GOD.

The Bible itself claims to come from God. Over the 3,808 times we hear the expressions like; "Thus says the Lord and The Lord said and The word of the Lord came to me"

These writers claim that God spoke to them.

EXODUS 20:1.

"Then God spoke all these words and said:"

EXODUS 24:4.

"And Moses wrote down all the words of the LORD and got ready early in the morning and built an altar under the mountain, and twelve memorial stones according to the twelve tribes of Israel."

2 SAMUEL 23:2.

"The Spirit of the LORD speaks in me, and his word is on my tongue."

2 TIMOTHY 3:16.

"All Scripture was given by God and is useful for teaching, for refutation, for reproof, for instruction in righteousness"

2 PETER 1:21.

"for no prophecy was ever produced by the will of man, but, moved by the Holy Spirit, the holy men of God spoke."

11. THE BIBLE IS HISTORICALLY CORRECT.

Human recorded history must be revised every few centuries to correct all the mistakes of the past. However, the Bible's history is proven to be faultless by excavations. God does not make a mistake. The events in the New Testament were indeed known facts in the Roman Empire of that time, and were quoted as definitive facts by various authors. These writers were from various parts of the world and were Christian writers as well as pagan writers. They referred to the Bible as a unity and as the word of God. They agreed to quote the Bible as original and as the truth. Gentile as well as Jewish writers refer to and acknowledge both the Old Testament and the New Testament. The Christians have more reason to believe that all versions of the Bible have one origin than anything else on this earth.

I quote the following;

Robert Dick Wilson, Ph.D.D.D. Professor of Semitic Philology in Princeton University. *"As a young man I began to hear criticism of the Bible. I made up my mind that I would consecrate my whole life to finding out if the Bible was genuine and authentic. For fifteen years I studied and mastered the ancient languages and dialects so that I could examine all the ancient versions of the Bible. I spent another fifteen years in biblical textual study of these ancient documents. I spent another fifteen years in writing out what I had learned so that the whole church might share them. After forty-five years I am fully convinced that the Bible, as we now have it, is genuine and authentic. No man knows enough to assail the truthfulness of the Old Testament upon which the New Testament is based. Once, in order to answer a single sentence of a critic of the Bible, I read all the extant literature of that period in numerous languages, and collected no less than 100000 citations from literature in order to get at the facts and disprove the arguments of the critic of the Bible."*

15. FACTS ABOUT "MANUSCRIPTS".

A manuscript is a handwritten document. This was the method used in ancient times to make copies of important documents. There are 5,309 extant manuscripts of the Bible. Some of these manuscripts are complete parts, others are only parts of the original document. Let's look at certain manuscripts from which all modern New Testament translations were translated.

1. The "majority Text" **TEXTUS RECEPTUS**.

2. The "minority Text" **WESTCOTT AND HORT**. The Greek Text which is basically based on the **CODEX SINAITICUS** and the **CODEX VATICANUS**.

The reason why the Textus Receptus is referred to as the "**majority**" manuscript is because 95% or more of the extant manuscripts support this manuscript. These manuscripts were brought together by several editors such as Lucian - NC 250-312, Erasmus, Stephanus, Beza and the Elzevir brothers. The most outstanding editor was Desderius Erasmus - 1466-1536 - one of the greatest minds of his time. When the early Reformers of the 16th and 17th centuries decided to translate the Bible from Greek, they decided on the Textus-Receptus. As already stated there are more than 5,300 manuscripts in existence.

These manuscripts are divided into the following;

1. **Papyrus fragments** - papyrus was relatively cheap to use and soon perished.

2. **Unical** - These were copies that were written in capital letters.

3. **Cursive** - These were copies written in small letters.

Of these 5,300 manuscripts, 95% agree with each other and the basis is the Textus-Receptus. The Textus -Receptus is also the manuscript that was used to translate the King James translation. The Westcott-Hort throws out all these good manuscripts and translations and prefers to go with the "**minority**" manuscripts.

They lean heavily on the **"Vaticanus"** and the **"Sinaiticus"** for their Greek text. It's a dark reason for me that the two, the **"Vaticanus and Sinaiticus"** differ with each other over 3000 times and that only in the gospels. There are a number of older manuscripts that are more in line with the **"Codex Sinaiticus and the Codex Vaticanus."** as with the **"Textus Receptus"**. However, these manuscripts can be traced back to a source in Alexandria in Egypt, in the 2nd or 3rd century. Most liberal and conservative scholars agree on this. The most influential man in the community of Alexandria was the scholar Origen. It is accepted by most that he was largely responsible for the so-called **"Alexandrian"** text of the New Testament. The **"Vatican"** and the **"Sinai"** manuscripts are examples of this. This is clearly contrary to the **"Byzantine"** where the **"Textus Receptus"** largely comes from. However, with all his intense learning and zeal, Origen was a false teacher. Like today's modern Christian evolutionists, he tended to mix the Christian religion with pagan customs and philosophical thought. Especially those of Plato and Stoics. This caused him to declare the Bible extremely allegorical. However, it is not important whether Origen and his helpers are the cause of the differences or not. However, what is important is the fact that there are indeed many differences between the Alexandrian text and the Byzantine text. Most modern English Bibles come from the Alexandrian text. The KJV and the Afrikaans 1933/53 are based on the Textus-Receptus. The corrupt Alexandrian text (also called the **"Egyptian"** or **"Hesychian"** text) ended up in the Constantine Bible through the influence of Origen and Eusebius. One of them was the Vatican manuscript and another was the Sinai manuscript. However, this group was rejected by the Christians of that time and locked away. However, they are retrieved hundreds of years later by the Westcott-Hort Greek text and used as authoritative manuscripts on which most of the modern Bibles are based. When someone comes to correct the KJV and the Afrikaans 1933/53 Bibles by using **"Older and more authoritative"** manuscripts you only hear someone who wants to use **"corrupt, pagan, gnostic and Roman Catholic"** manuscripts. It's an attempt to dishonor the valued text of the Reformation and great revivals.

16. THE "CODEX VATICANUS".

The "**Codex Vaticanus**" is considered the most reliable of the "**Minority**" text, although it is responsible for more than 36,000 changes found in the new Bibles today. The manuscript was "**discovered**" in 1481 in the Vatican library in Rome where it is still. That's also where the name comes from. It was written on durable vellum, a fine parchment originally from the skin of a calf or goat. Some experts reckon that it was one of 50 Bibles ordered from Egypt by the Roman Emperor Constantine. It's a beautiful and durable manuscript. Despite that, the manuscript like its Egyptian counterpart the "**Codex Sinaitus**" is totally corrupt. It teems with omissions, insertions and modifications. The corrupt and unreliable nature of the "**Codex B (Vaticanus)**" is best summed up by John W. Burgon who has thoroughly examined these manuscripts.

"The impurity of the text exhibited by these codices is not a question of opinion but fact...In the Gospels alone, Codex B(Vatican) leaves out words or whole clauses no less than 1,491 times. It bears traces of careless transcriptions on every page..." According to the "The Westminster Dictionary of the Bible". "It should be noted . . . that there is no prominent Biblical (manuscripts) in which there occur such gross cases of misspelling, faulty grammar, and omission, as in (Codex) B."

Take a look at the following facts about the "Codex Vaticanus."

1. It was corrected by advisers in the 8th, 10th and 15th centuries. (W.Eugene Scott, Codex Vaticanus 1996).

2. The whole manuscript was mutilated...every letter was crossed with a pen.

"I question the 'great witness' value of any manuscript that has been overwritten, doctored, changed and added to for more than 10 centuries." (The Great Uniques).

3. In the Gospels, 749 complete sentences are omitted as well as 452 clauses and 237 words. All found in hundreds of other Greek manuscripts.

The total number of words omitted from the "**Codex B**" in the gospels alone is 2877 as compared to the majority of manuscripts. (Burgon, *The Revision Revised*, p. 75). The "**Vaticanus**" leaves Mark 16:9-20. There is only a blank space where the passage should have been.

I quote John Burgon again;

"To say that in the Vatican Codex (B), which is unquestionably the oldest we possess, St. Mark's Gospel ends abruptly at the eighth verse of the sixteenth chapter, and that the customary subscription (Kata Mapkon) follows, is true; but it is far from being the whole truth. It requires to be stated in addition that the scribe, whose plan is found to have been to begin every fresh book of the Bible at the top of the next ensuing column to that which contained the concluding words of the preceding book, has at the close of St. Mark's Gospel deviated from his other invariable practice. HE HAS LEFT IN THIS PLACE ONE COLUMN ENTIRELY VACANT. IT IS THE ONLY VACANT COLUMN IN THE WHOLE MANUSCRIPT -- A BLANK SPACE ABUNDANTLY SUFFICIENT TO CONTAIN THE TWELVE VERSES WHICH HE NEVERTHELESS WITHHELD. WHY DID HE LEAVE THAT COLUMN VACANT? What could have induced the scribe on this solitary occasion to depart from his established rule? The phenomenon (I believe I was the first to call distinct attention to it) is in the highest degree significant, and admits only one interpretation. The older manuscript from which Codex B was copied must have infallibly contained the twelve verses in dispute. The copyist was instructed to leave them out -- and he obeyed; but he prudently left a blank space in memoriam rei. Never was a blank more intelligible! Never was silence more eloquent! By this simple expedient, strange to relate, the Vatican Codex is made to refute itself even while it seems to be bearing testimony against the concluding verses of St. Mark's Gospel, by withholding them; for it forbids the inference which, under ordinary circumstances, must have been drawn from that omission. It does more. By leaving room for the verses it omits, it brings into prominent notice at the end of fifteen centuries and a half, a more ancient witness than itself." (Burgon, *The Last Twelve Verses of the Gospel of St. Mark Vindicated*, 1871, pp. 86-87)

Similar to the "**Codex Sinaiticus**" the "**Codex Vaticanus**" identifies itself as a product of "**Gnostic Corruption**" in John 1:18 where the words "**the only begotten Son**" were changed to the words "**the only begotten God**" and thus the ancient error that separates the Son of God, Jesus Christ from God by claiming that the word is not the same as the "**Son of God**". John's gospel directly identifies Jesus as the word.

4. Linguistic scholars have noticed that the "**Codex Vaticanus**" is reminiscent of the classical and Platonic Greek and not the "**Koine**" Greek of the New Testament. Nestle admits that it was necessary to change his Greek text when he used the "**Vaticanus**" and "**Sinaiticus**" so that it would resemble the "**Koine**" Greek.

5. The "**Codex Vaticanus**" contains the false Roman Catholic apocryphic books such as Judith, Tobias and Baruch while it leaves out the books 1 Timothy to Titus. It also lacks the book of Revelation and cuts off the book of Hebrews at Hebrews 9:14. A very convenient point to stop for the Catholic Church. God forbids the Catholic priest order in chapter 10 and reveals the Catholic "**mass**" as totally useless. Bible students are often told that the "**Codex Vaticanus**" and the "**Codex Sinaiticus**" are better and more accurate than other manuscripts just because they are older. However, the question is; **Is older necessarily better?** It is worth noting that almost all the new translations of the New Testament are based on what is known as the "**Westcott and Hort**" Greek text, or some modification thereof such as the "**Nestle-Aland**" text. The King James Bible and some other direct translations are based on the "**Textus Receptus**" also called the "**Received Text**" or the "**Byzantine**" Greek text. An important fact is that Westcott and Hort were both involved in the occult and spiritualism and both had the "**Textus Receptus**", as they called it "**reviled**".

So in rebellion against the "**TR**" they developed their own Greek text and it was based on the two corrupt 4th century Catholic manuscripts the "**Codex Vaticanus**" and the "**Codex Sinaiticus**". The "**Codex Sinaiticus**" was discovered in 1844 in a rubbish bin at the "**St. Catherine's monastery**" near Mount Sinai. Since the late 1800s, their Greek New Testament has largely replaced the "**TR**" in modern seminaries.

By then it had been revised and updated by two Germans "**Eberhard Nestle**" and "**Kurt Aland**". Both of these men were "**evolutionists**". Furthermore, they were official Anglican officials, they were also Catholic. They denied the "**inerrancy**" of the Bible, as well as hated the teaching of "**substitutionary atonement**". They believed that all men were gods and they were involved in the occult and spiritualism. The evidence shows that both the "**Vaticanus**" and the "**Siniticus**" have been corrupted. Yes these two manuscripts are older than the other Greek manuscripts, but for anyone to claim that they are better is unthinkable. It's just as well to say that the truth is only preached in the most beautiful and oldest churches. It is interesting that these two manuscripts are not older than the oldest translations of the Bible. Referring to the "**Peshitta**" and "**Italic**" and "**Waldensian**" which agree with the "**TR**". These ancient versions of the Bible are about 200 years older than the "**Vaticanus**" and the "**Sinaiticus**". We cannot use the "**older is better**" argument. We can therefore say with certainty that these two manuscripts are indeed older but certainly not better. Rather, we can assume that they were set aside because of their many faults. The fact that most manuscripts endorse the "**TR**" allows us to confidently accept that the manuscripts are the true version.

17. THE "TEXTUS REXEPTUS".

The "**Textus Receptus**" (In Latin "**received text**") is the name of the basic text on which several translations were based. Among them is the original German Bible of Luther. The translation of the New Testament into English by William Tyndale. The King James Bible and most of the other Reformation era New Testament translations throughout Western and Central Europe. The manuscript begins with the first printed Greek New Testament in 1516. A work undertaken in Basel by the German Catholic and scholar "**Desiderius Erasmus**". The opponents of the "**TR**" soon point out that this manuscript of Erasmus was based on only 6 other manuscripts, which between them did not contain the complete New Testament. What was not there was collected from the "**Vulgaat**". Although it was mainly based on the late manuscripts of the "**Byzantine text type**". Erasmus's edition differs markedly from the classical form of that text, and includes some parts which he took from the "**Latin Vulgate**". Erasmus worked for years on two projects; a compilation of Greek texts and a fresh Latin New Testament. In 1512 he began his work on this Latin translation. He joined together all the Vulgate manuscripts he could find. After that he upgraded the Latin to a more fluent Latin. In the early stages of the project, he never referred to a Greek text.

He says the following: "My mind is so excited at the thought of emending Jerome's text, with notes, that I seem to myself inspired by some god. I have already almost finished emending him by collating a large number of ancient manuscripts, and this I am doing at enormous personal expense."

While his intentions were clear why he wanted to do a fresh Latin translation, it is not clear why he included the Greek text. There is no reason we can glean from history. Perhaps he included the Greek text to prove the superiority of the Latin text. **Nobody knows.**

He says the following:

"There remains the New Testament translated by me, with the Greek facing, and notes on it by me."

He demonstrates his reason for including the Greek Text when he defends his work. "But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator's clumsiness or inattention the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep."

Erasmus' new work was published by Froben of Basel in 1516. it was the first Greek New Testament the so called "**Novum Instrumentum omne**". The second edition used the more familiar term "**Testamentum**". This second edition was a major source for Luther's translation. Typographical errors in this manuscript which was written at the speed with which it was done were abundant in the published text, also Erasmus did not have the complete book of Revelation. He was forced to translate the last six verses from Latin into Greek. Erasmus adapted several parts to be in line with the Vulgate, or what was quoted by the Church Fathers. Although the "**TR**" has been classified by scholars as a late "**Byzantine**" text, it differs in almost 2000 different places from the standard form of the text type as represented by the "**Majority**" text of Hodges and Farstad (Wallace 1989). The edition was a huge success and was reprinted in 1519 with most of the typographical errors removed. Erasmus studied Greek New Testament manuscripts for years in the Netherlands, England and Switzerland. Of all the manuscripts there were, only 6 were immediately available to him in Basel. All of them were dated from the 12th century or later, and only one was from outside the "**Byzantine**" tradition. Consequently, modern scholars consider his work to be of dubious origin. The popular demand for Greek New Testaments has led to the emergence of many "**authorized**" and "**unauthorized**" translations. Almost all of them maintained their work based on that of Erasmus and his way of translation, although there were slight changes as one might expect. The overwhelming success of the Erasmus Greek Testament completely overshadowed the Latin text on which he concentrated. Many other publishers also produced their own versions of the Greek New Testament over the next several centuries.

Instead of doing their own critical work, they relied heavily on the work of Erasmus. Robert Estienne, known as Stephanus (1503-1559), a printer from Paris edited the Greek New Testament four times. In 1546, 1549, 1550, and 1551, the last time in Geneva. The first two are among the best Greek Texts known, called the "**O mirificam**". The third edition was a typographic masterpiece. He has the "**Polyglotta Complutensis**" and 15 other manuscripts which include the "**Codex Bezae**" and "**Codex Regius**". The fourth edition is known as the "**Editio Regia**". The edition of 1551 contains the Latin translation of Erasmus and the Vulgate. The edition is not as neatly finished as the other three and is very rare. It was in this edition that the method of dividing the New Testament into verses was used for the first time. The third edition of Estienne was used by Theodore Beza (1519-1605) who edited it 9 times between 1565 and 1604. In the critical section of the second edition he published the "**Codex Claromontanus**" and the "**Syriac**" New Testament. by Emmanuel Tremellius in 1569. the origin of the "**Textus Receptus**" comes from the publisher's preface to the 1633 edition by Bonaventure a cousin of Abraham Elzevier.

They were partners in the printing industry in Leiden.

The preface reads "**Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus**" which translates into English as; "**so you hold the text, now received by all, in which (is) nothing corrupt.**".

The two words "**textum**" and "**receptum**" were adapted to read "**Textus Receptus**". Over time, this name became more and more linked to the work of Erasmus because his work served as the basis for all the others. Karl Lachmann(1793-1851) was the first to break with the "**TR**". His aim was to restore the text to the way it was read in the ancient church approximately after 380 AD. He used the oldest known Greek and Latin manuscripts. Tischendorf's "**Editio Octava Critica Maior**" based on the "**Codex Sinaiticus**". Westcott and Hort published "**The New Testament in the Original Greek**" in 1881. In this edition they completely rejected the "**TR**". Their text was mainly based on the "**Codex Vaticanus**" in the gospels.

Frederick von Nolan a 19th century historian and Greek and Latin scholar spent 28 years trying to trace the **"TR"** back to the Apostolic period. He was a strong advocate of the superiority of the **"TR"** over the other manuscripts. He argued that the first editors of the printed Greek New Testament deliberately chose the text because of its superiority over the other manuscripts.

A quote from Nolan; "It is not to be conceived that the original editors of the [Greek] New Testament were wholly destitute of plan in selecting those manuscripts, out of which they were to form the text of their printed editions. In the sequel it will appear, that they were not altogether ignorant of two classes of manuscripts; one of which contains the text which we have adopted from them; and the other that text which has been adopted by M. Griesbach."

Of Erasmus, Nolan said the following;

"Nor let it be conceived in disparagement of the great undertaking of Erasmus, that he was merely fortuitously right. Had he barely undertaken to perpetuate the tradition on which he received the sacred text he would have done as much as could be required of him, and more than sufficient to put to shame the puny efforts of those who have vainly labored to improve upon his design . [...] With respect to Manuscripts, it is indisputable that he was acquainted with every variety which is known to us, having distributed them into two principal classes, one of which corresponds with the Complutensian edition, the other with the Vatican manuscript. And he has specified the positive grounds on which he received the one and rejected the other."

The **"TR"** was also defended by John William Burgon in his so-called **"The Revision Revised (1881)"** and also by Edward Miller in his **"A Guide to the Textual Criticism of the New Testament (1886)"**. Burgon based his arguments on his opinion that the **"Codex Alexandrinus"** and the **"Codex Ephraemi"** are older than the **"Sinaiticus"** and **"Vaticanus"** as well as the **"Peshitta"** translation which endorses the **"Byzantine"** text which originated in the 2nd century. Miller's arguments in favor of the reading of the **"TR"** were the same.

Although both Burgon and Miller believed that the **"TR"** should be preferred over the **"Alexandrian"** text, they conceded that it should be corrected in certain places against the tradition of the Byzantine text. With all this information at our disposal, we can safely assume that the **"TR"** is the line through which God preserved His word and currently appears in good translations.

I close with the following quote from the textual critic Edward F.Hills. Hence the true text is found not only in the text of the majority of the New Testament manuscripts but more especially in the Textus Receptus and in faithful translations of the Textus Receptus, such as the King James Version. In short, the Textus Receptus represents the God-guided revision of the majority text.

18. THE BIBLE IS EASY TO UNDERSTAND.

There is a myth that the Bible is difficult to understand and therefore should be left alone. It is only the Pastor or Reverend who knows a little about what is going on in the Bible. Us poor common people will never understand the Bible. This is one of the devil's biggest lies. The Bible is one of the clearest books in the world. Why would God have a desire to reveal Himself to man and then make it too difficult to understand the revelation of Him?

The following are reasons why the Bible is easy to understand.

1. THE BIBLE IS A REVELATION.

*The word "**revelation**" should say enough. Something that is revealed is no longer unclear. Anything that is revealed is clearly visible. It's only when one refuses to look at it that he sees nothing.*

2. THE TRUTHS ARE REPEATED.

The truths in the Bible are repeated over and over again, so that in the mouth of two or three testimonies any matter stands firm.

DEUTERONOMY 17:6-7.

"On the testimony of two witnesses or three witnesses, the condemned must be put to death; he shall not be put to death on the testimony of one witness. The hand of the witnesses must first be against him to kill him, and then the hand of all the people. So you must eradicate evil from your midst."

MATTHEW 18:16.

"but if he does not listen, take one or two more with you, so that in the mouth of two or three witnesses every word may stand firm."

2 CORINTHIANS 13:1.

"This is the third time I have come to you. In the mouth of two or three witnesses every word will stand."

*Any doctrine that is not clearly defined in the Bible should rather be left alone. If God has not said anything about a matter, no man may preach about such a matter and then say that it comes from the Bible. Every preacher must be able to substantiate what he teaches to people from the Bible. Man's opinion does not count at all. If God does say something about a matter, it will appear in several places in the Bible. All we have to do is gather everything in the Bible that God has said about the matter and then it will be crystal clear and can be understood. **All we have to do then is believe it.***

3. THE BIBLE IS WRITTEN IN SIMPLE LANGUAGE.

Anyone who understands Afrikaans or English or his own mother tongue can understand what the Bible says about any matter in the Bible.

4. GOD IS THE AUTHOR OF THE BIBLE.

We see clearly in the following scriptures that God is the author of the Bible.

2 TIMOTHY 3:15-17.

"and that from childhood you know the holy Scriptures that can make you wise to salvation through faith in Christ Jesus. All Scripture was given by God and is useful for teaching, for refutation, for rebuke, for instruction in righteousness, so that the man of God may be complete, fully equipped for every good work at ease."

2 PETER 1:21.

"for no prophecy was ever produced by the will of man, but, moved by the Holy Spirit, the holy men of God spoke."

When God writes a book we can expect that it will be clearly understandable to read. If God writes a book that is not understandable, then we can assume that He does not want us to read the book. Then we can also accuse God of being unjust to judge according to a book that we cannot understand. Because we know that we cannot accuse God of being unjust, because He is extremely just, we must assume that the book - the Bible - that He wrote is clearly understandable to us who read it. Let us believe that God has clearly revealed Himself to man and that the Bible is clearly understandable. If we do this, then we will be able to solve many problems, because every problem of man's answer is written in the Bible. The Bible is written in a simple way so that the simple can understand it. By the term "**simple**" I do not imply someone who is "**stupid**" or "retarded". The word "**simple**" only refers to people who do not have access to all the benefits of the world such as education.

If the Bible was written in a high language, we who speak a simple language would not be able to understand it.

DEUTERONOMY 29:29.

"The hidden things belong to the LORD our God; but the revealed things are for us and our children forever, to do all the words of this law."

PROVERBS 1:1-4.

"The sayings of Solomon, the son of David, the king of Israel, to know wisdom and discipline, to understand words of understanding, to receive discipline that makes wise, righteousness and justice and righteousness; to give wisdom to the simple, knowledge and counsel to the young;"

2 TIMOTHY 3:15-17.

"and that from childhood you know the holy Scriptures that can make you wise to salvation through faith in Christ Jesus. The entire Scripture was given by God and is useful for teaching, for refutation, for reproof, for instruction in righteousness, so that the man of God can be complete, fully equipped for every good work."

We see the reason why people do not understand the Bible in the next verse.

2 CORINTHIANS 4:1-6.

"Therefore, since we have this ministry according to the mercy we have received, we do not give up. But we have renounced the secret things that are shameful, and we do not walk in craftiness or falsify the word of God; but by bringing the truth to light, we commend ourselves to God in every human conscience. But if our gospel is still veiled, it is veiled in those who are lost, namely the unbelievers in whom the god of this world has blinded the senses, so that the enlightenment of the gospel of the glory of Christ, who is the image of God is, on them would not shine. For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Because God who said that light should shine out of darkness—it is He who shone in our hearts to bring the illumination of the knowledge of the glory of God in the face of Jesus Christ."

*Here we see that it is the devil who prevents man from seeing the truth in the Bible. He blinds their senses. The most simple beginners can understand the Bible - **line by line** - that's how it was given.*

ISAIAH 28:9-10.

"To whom then does he want to teach knowledge, and to whom does he want to make the revelation understandable? For those weaned from the milk, taken from the mother's breasts? Because it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little."

No man can understand all the depth of the Bible at once. Understanding it comes with studying it every day. As one grows in the Bible, you begin to understand more and more about the Bible. It is like someone who says that he cannot understand water because he cannot empty the ocean at once.

*Any person who says the Bible is difficult to understand and has not read the Bible himself is a **"fool"**.*

Persons who maintain that the Bible is difficult to understand fall into the following classes:

- 1. Those who are ignorant of the content.*
- 2. Those who are too lazy to examine the content.*
- 3. Those who live contrary to what the Bible teaches.*
- 4. Those who refuse to believe that the Bible means what it says and try to explain it with all kinds of theories.*
- 5. Those who believe that it is difficult to understand and give up before they have even started.*
- 6. Those who wonder if God means what He says and says what He means.*
- 7. Those who are so worldly and believe that they know more than the Bible.*
- 8. Those who are unstable and twist the Bible to suit their own ideas.*
- 9. Those who knowingly mishandle the Bible to hide their own sins or speak well.*
- 10. Those who allow the devil to steal the word and them too blinded to the truth.*
- 11. Those who refuse to be saved and become like little children towards the word.*

*The Bible is simple because it simply expects to be read and believed. God commands all people to be saved and to believe His word. Nor may man take anything away from or add to the Bible. **We just have to believe it as it says.***

DEUTERONOMY 12:32.

"All that I command you, you must carefully observe; you may add nothing to it and omit nothing from it."

REVELATION 22:18-19.

"For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, then God will add upon him the plagues of which are written in this book. And if anyone takes away anything from the words of the book of this prophecy, then God will take away his part from the book of life and from the holy city and from the things that are written in this book."

Man is encouraged to study the Scriptures and then direct their lives accordingly.

2 TIMOTHY 2:15.

"Dedicate yourself to presenting yourself tested before God as a worker who does not need to be ashamed, who rightly cuts the word of truth."

God made both man and Scripture so that they can connect with each other.

JOB 32:8.

"But a spirit is in man giving them perception, even the breath of the Almighty."

Some people argue that the Bible is difficult to understand and for that they use the following scripture to prove their point.

1 CORINTHIANS 2:14.

"But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned."

However, this scripture does not say at all that the Bible is difficult to understand. All that is being said here is that the unsaved do not understand the deeper things of the Bible.

This does not mean that the sinner cannot understand the letter of the word.

2 PETER 3:15-18.

"And think of the long-suffering of our Lord as salvation (as our beloved brother Paul also has written to you according to the wisdom given to him as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which the unlearned and unstable pervert, as also they do the rest of the Scriptures, to their own destruction).

Therefore, beloved, knowing beforehand, beware lest being led away with the error of the lawless, you fall from your own steadfastness. But grow in grace and in knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen."

This scripture does not say that the unsaved cannot understand the Bible. All the scriptures say is that the unlearned and unstable people twist the scriptures to suit them. Unlearned here means unlearned in the Bible, not in worldly learning. If the sinner could not understand the Bible, how could he be converted? How could God then judge them if they could not understand what He expects of them? The truth is that many sinners understand the Bible better than many of God's children, because they take the Bible just as it says and do not try to reason away. The Bible is easy to understand because most of it is history and simple instructions to live by. About 25,007 verses of the Bible, or 80 percent of the Bible are history, commands, warnings, promises, exhortations and ordinary instructions by which one can understand the will of God. The other 6,207 of the 31,214 verses of the Bible are prophecies written in the same plain language as all the other verses. Of these 6,207 verses, 3,299 have already been fulfilled and are now history. The other 2,908 verses are yet to be fulfilled. However, they are also clearly understandable because they are also written in a clear language.

There is nothing in the Bible that is difficult to understand.

19. DEFINITION OF TERMS.

1. Interpret.

The word as it is used in this context means to reproduce exactly what God says in His word without changing or adding or omitting it. It is reproduced exactly word for word as God said it. The modern way of interpretation is to change the meaning of the words so that they say something other than what the author intended. We must declare the message of the Bible without our human traditions and dogmas. The Bible says what it means and means what it says.

2. Homiletics.

It is the scientific art of interpretation and explanation. It comes from the Greek word "**ermeneuo**" which refers to "**declare, explain and interpret**".

JOHN 1:38-42.

"Then Jesus turned and saw them following and said to them, What do you seek? They said to Him, Rabbi (which is called, being translated, Teacher), where do you live? He says to them, Come and see. They came and saw where He lived, and stayed with Him that day, for it was about the tenth hour. One of the two who heard John and followed Him was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him, We have found the Messiah (which is, being translated, the Christ). And he brought him to Jesus. And when Jesus saw him, He said, You are Simon the son of Jonah; you shall be called Cephas (which translated is, A stone)."

Seeing that the Bible, like any other book, is written in a human language, it must be explained in the same way as any other book. The explanation of any part of literature is based on the type of literature in question. History, fiction, drama and others each require a different way of explanation. One cannot use the same rules for explaining history as you use for fiction. There is no special grammar where the Bible is concerned. The same grammar that one uses on any other book also applies to the Bible. Jesus and His disciples prove this method of explanation. In approximately 400 quotations from the Old Testament in the New Testament we find the words "**it is written**".

Not one example is found in the Bible where the literal meaning of the scripture has been replaced with symbols and the like. Today this is common.

3. Exegesis.

Exegesis is the application of the biblical rules of homiletics to understand the portion of the Bible in question. It is important that we are faithful exegetes when we handle the Bible, because it can lead to the salvation or loss of a soul.

REASONS FOR BIBLICAL HOMILETICS.

1. The Bible is a heavenly message written down in an earthly language and therefore we must use earthly methods of explanation.
 2. The language of the Bible differs in places grammatically from Afrikaans and English and other languages. It is therefore important that we know what the words mean.
 3. The Bible is a composite book of 66 different books.
 4. The Bible is a religious book for this life and the life to come.
 5. The Bible is a library. It contains all forms of human expressions and literature.
 6. The Bible is the product of many countries and people with funny habits and cultures that differ from our habits and culture.
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20. SO-CALLED CONFLICTING WAYS OF READING THE BIBLE.

It is read like any other book, from front to back to understand the thought of the author. To understand the use of the words and thoughts used. To understand the purpose of God, why He used these methods. To understand who He uses and to whom He writes. It should be read completely differently than any other book because it is inspired. It's a revelation from God. It must be read: slowly, prayerfully, regularly, inquiringly, faithfully and obediently. These two methods are not opposed to each other, but they are complementary to each other and offer the reader a clearer overall picture.

Historical Sketch of Homiletics.

1. The Jewish method of interpretation.

The Jewish exegesis from Ezra to Christ can be followed through the Apocryphal books, the work of Philo, Josephus and the Talmud. Interpreters of that period gave each letter a value and then presented them as great mysteries that then lie hidden in the words. So fantastic meanings are attached to simple history.

EXAMPLE.

*The name Eliaser in Hebrew has the value of 318. In Genesis 14:14 we read that Abraham had 318 trained servants. So the inference they make here is that Eliaser was equal to all these servants. The word "**Ketura**" means "**pleasant fragrance**" in Hebrew. We read that Abraham was married to a woman named Ketura. The inference that was then made is that Abraham was married to a holy life. In Genesis 25 we read that Abraham had six sons by Keturah. If the Jewish method of explanation was correct, where did the boys come from? The scribes guarded against errors and misuses, but it was all transmitted orally to such an extent that the statements of the so-called scribes were later placed on the same level as those of the Bible. They had the same authority as the Bible.*

MARK 7:1-13.

"And the Pharisees and some of the scribes came together to Him, having come from Jerusalem. And when they saw some of His disciples eating loaves with unclean hands, that is with unwashed hands, they found fault. For the Pharisees and all the Jews do not eat unless they immerse their hands with the fist, holding the tradition of the elders. And coming from the market, they do not eat without immersing, and there are many other things which they have received to hold, the dippings of cups and pots, and of copper vessels, and of tables. Then the Pharisees and scribes asked Him, Why do your disciples not walk according to the tradition of the elders, but eat loaves with unwashed hands? But He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written, "This people honors Me with their lips, but their heart is far from Me. However, they worship Me in vain, teaching for doctrines the commandments of men." For laying aside the commandment of God, you hold the tradition of men, the dippings of pots and cups. And many other such things you do. And He said to them, Do you do well to set aside the commandment of God, so that you may keep your own tradition? For Moses said, "Honor your father and your mother." And, "Whoever curses father or mother, let him die the death." But you say, If a man shall say to his father or mother, Corban! (that is, A gift to God, whatever you may profit by me) and you no longer allow him to do anything toward his father or mother, making the Word of God of no effect through your tradition which you have delivered. And you do many such things."

Paul also accused the scribes and the Pharisees of putting the traditions before the word of the Lord.

COLOSSIANS 2:8.

Beware lest anyone rob you through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.

I TIMOTHY 1:4.

"nor to give heed to fables and endless genealogies (which provide doubts rather than the nurture of God in faith)."

2 TIMOTHY 2:14-16.

Put them in memory of these things, charging them before the Lord not to dispute about words to no profit, to the subverting of the hearers. Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth. But shun profane, vain babblings, for they will increase to more ungodliness.

2. The allegorical method of explanation.

The earlier church fathers used more or less the Jewish method instead of the literal method. The literal interpretation of the word was obscured by spiritualization and allegorical moral considerations. Origin gives a threefold meaning to all scriptures. Clement referred to the red cord of Rahab the harlot as the blood of Christ. Chrysostom believed that the six steps of Solomon's throne were the six steps to God. The literal and historical meaning of the word was practically done away with. This method was maintained until about the reformation.

3. The reasoning method.

There are different methods today that border on the reasoning method. What we mean by this is the method of human thinking and human speculation that questions everything in the Bible. This method leaves man free to decide for himself what he wants to believe and what he does not want to believe. This is probably the method with the most errors and which is the most dangerous for the soul of man.

4. The true method of Bible explanation.

The main fundamental principle is to ascertain from the Scriptures themselves what the intention of the particular passage is. The true method applies to the Bible, the same principle, rules, grammar and practices the same logic as we would with any other book. In other words; Take the Bible literally whenever possible and spiritualize it only if you cannot do otherwise. For example, where it says that Jesus is the door, we know that Jesus is not a literal door, but that we must take that part spiritually.

Pay attention to the following;

1. The primary intention of the words and their general use in a specific dispensation must be understood.
2. The grammatical construction and idiomatic usage in the language in which they are written must be taken into account.
3. Equal passages on the same subject must be compared with each other.
4. The purpose and the subject of each book must be taken into account.
5. The historical background of each writer and the circumstances in which they wrote must be taken into account.
6. The general plan of the Bible with its spiritual and moral content must be taken into account.
7. The similarity of scripts in different parts must be taken into account.
8. The prophecy and their fulfillment must be noticed.
9. The different classes of people and institutions must be taken into account.

When all the above is kept in mind by the student of the Bible and everything is explained in harmony then the Bible cannot be misunderstood.

General rules to follow.

1. The entire Bible comes from God and has unity of design and teaching. We can assume that no one will write anything if they don't want to say something, and we can also assume that if someone wants to say something that he will use what his potential readers are familiar with.
2. The Bible cannot contradict itself. The doctrines in one part of the Bible must say the same as in the other part of the Bible. Before that, any doctrine that causes the Bible to contradict itself is false.
3. Parts about Christian experiences cannot be understood deeper than the letter of the word if we have not experienced them. Our experiences must be based on the Bible and not the Bible on our experiences.
4. Language is the accumulation of words to express certain thoughts. To understand the speaker or the writer it is necessary that we understand the intention of his words.

5. Many times, to understand the scripture in question we have to grasp and understand the entire book's message. In some cases, the design of the book is clearly reproduced, such as for example;

PROVERBS 1:1-4.

"The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to recognize the words of understanding; to receive the instruction of wisdom, justice, and judgment, and uprightness; to give sense to the simple, knowledge and judgment to the young man;"

ISAIAH 1:1-3.

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth; for Jehovah has spoken, I have nursed and brought up sons, and they have rebelled against Me. The ox knows his owner, and the ass his master's crib; but Israel does not know; My people do not understand."

JOHN 20:31.

But these are written so that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.

If the definitive purpose of the book is not stated there, it must be compared with the entire book in the context of the Bible.

2 TIMOTHY 2:15.

"Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth."

Some so-called inconsistencies are resolved when we apply these rules. The difference between the book of Romans and the book of James is clearly understood when we apply these rules. Romans says that we must have faith without works. James says that faith without works is dead. Romans speaks of faith as being saved and entering into the righteousness of God. James says that now that you are saved you must keep your faith alive through your works. It's not works that save, but works that prove you are saved.

6. Sometimes the connection is obscured due to the vertical dialogue between the authors and invisible persons, such as for example:

ISAIAH 63:1-6.

"Who is this who comes from Edom, with dyed garments from Bozrah, this One adorned in His clothing, bending down in His great power? I who speak in righteousness, great to save. Why is Your clothing red, and Your garments like one who treads in the winepress? I have trodden the winepress alone; and of the peoples there was no man with Me; for I will tread them in My anger and trample them in My fury; and their blood will be sprinkled on My garments, and I will stain all My clothing. For the day of vengeance is in My heart, and the year of My redeemed has come. And I looked, and there was none to help; and I wondered that there was no one to uphold; therefore My own arm has saved for Me; and My fury upheld Me. And I will tread down the people in My anger, and make them drunk in My fury, and I will pour their juice to the earth."

7. One of the most important rules of Bible interpretation is to compare scripture with scripture. When every other method fails to clarify the meaning of the scripture under discussion, this rule will work every time. Before we can say that this is what the scripture says we must first look at all the scriptures in the Bible that deal with the same subject. Most false teaching occurs where a doctrine is based on just one or two texts and not the entire Bible. Not only must writing be compared with writing, but we must also compare and harmonize the words of the writers.

8. Sometimes a statement in a given script will be short and funny, but it is always explained by an easier script on the same subject. No single scripture in the Bible contains the whole truth. We must therefore not deal dishonestly with the Bible and force an intention into a verse that is not there. Find out if the passage is literal or spiritual and if the exact meaning of the words is clear. Find out whether the passage has only one meaning or a double meaning.

9. Some doctrines were seeded in the Old Testament and fully developed in the New Testament.

For example; Blood Sacrifice - Abel - Christ.

10. The meaning of a word or passage in the New Testament must not be transferred to the Old Testament, unless both Testaments want it so.

For example; Water baptism, Holy Communion and regeneration and such doctrines cannot be taken back to the Old Testament, because they only appear in the New Testament and not in the Old Testament. We cannot ask whether David was baptized, or whether Saul was a Christian. These are exclusively New Testament teachings.

11. Parts that are clearly literal may not be spiritualized. We cannot handle a literal part figuratively.

For example; We cannot explain the natural blessings of Canaan as spiritual blessings from heaven.

We can see a spiritual message or type in these passages, but we cannot spiritualize it when we interpret it.

When we want to explain a doctrine we must use clear scriptures and not try to spiritualize historical events to explain a teaching. If we do not have clear scriptures, we must leave the subject alone.

12. We must always keep the dispensation in mind, so that all scriptures fit into the time for which they are intended.

13. We must always remember that there are three different groups of people in the Bible

a. The Jews.

b. The Gentiles.

c. The church of Christ.

From Genesis 1 - 12, humanity as a whole is dealt with. From Genesis 12 until the cross of Christ, God shares with the Jews. After the cross, God shares with the church that consists of Jews and Gentiles. After the rapture, the Jews are again dealt with.

1 CORINTHIANS 10:32.

"Give no offense, either to the Jews, or to the Greeks or to the church of God;"

14. In all the studies in the Bible, the practical aspect must be kept in mind.

2 TIMOTHY 3:16-17.

All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished to every good work.

15. *We must study the positive truths more than the negative truths. It is better to know more about God than about the devil.*

16. *Read the Bible over and over, until the entire content of the Bible forms a clear picture. A number of "don'ts" must be remembered in our study of the Bible.*

a. *We must not treat the Bible falsely.*

2 CORINTHIANS 4:1-4.

"Therefore since we have this ministry, as we have received mercy, we do not faint. But we have renounced the hidden things of shame, not walking in craftiness, nor adulterating the Word of God, but by the revelation of the truth commending ourselves to every man's conscience in the sight of God. But also if our gospel is hidden, it is hidden to those being lost, in whom the god of this world has blinded the minds of the unbelieving ones, so that the light of the glorious gospel of Christ (who is the image of God) should not dawn on them."

b. *We should not insist that the Bible is difficult to understand.*

c. *We must not misapply the scripture or place it in a dispensation where it does not belong.*

d. *We must not misinterpret the Bible.*

e. *We must allow the Bible to explain itself and then simply accept the explanation.*

Today, the decisions of the church and its synods and ministers with spiritual declarations have completely taken away the value of the Bible and undermined its authority. Careful attention must be paid to words or thoughts that connect other words or thoughts such as, when, why, after and so on.

MATTHEW 24:15-16.

"Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoever reads, let him understand). Then let those in Judea flee into the mountains."

MATTHEW 25:1.

"Then shall the kingdom of Heaven be likened to ten virgins, who took their lamps and went out to meet the bridegroom."

17.Careful attention must be paid to names and different persons and places with the same names. The same persons and places with different names spelled differently by different authors in different books.

18.The way a word is used and the context in which it is used will in most cases explain what it means.

19.Hebrew and Greek idioms must be kept in mind. Sometimes a person has a specific character trait, or a specific tendency towards evil and the person then becomes the child or son of this evil.

EPHESIANS 2:1-3.

"And He has made you alive, who were once dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience; among whom we also had our way of life in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the thoughts, and were by nature the children of wrath, even as others."

The word "Father" is used for the creator of a habit or invention.

GENESIS 4:20-21.

"And Adah bore Jabal; he was the father of those who dwell in tents, and with cattle. And his brother's name was Jubal; he was the father of all those playing the harp and the organ."

It is also used for **"ancestor"** 1 Chronicles 1:17.

20.A specific idiom in numbers must be understood. Sometimes rounded numbers are used instead of exact numbers. This explains some discrepancies between figures. Failure to understand the difference between these numbers has led some transcribers to misunderstand the magnitude of numbers.

For example: In 1 Samuel 6:19 we read that the Lord destroyed a small town of 50,070 people. In Hebrew the numbers read as follows; 70 men, 2 fifties and a thousand, or 70-100-1000 Of 1,170.

21.We must pay careful attention to the **"parenthesis"** and words printed in italics. Those words are not in the Hebrew or Greek, but they were inserted to make the Afrikaans more readable.

The use of capital letters, chapters, references, summaries of chapters and verses, periods and commas were only added later to make the Bible easier to handle.

22. *So-called contradictions in the Bible must be seen in the light of the above points. We must remember that the Bible recorded words of people who said things under pressure that they would not normally say. There are recorded words of people who were backsliders or rebels against God. Words uttered by devils and demons have been recorded. We cannot take such words as coming from God. We can't always see it as the truth because some of it is lies. Inspiration guarantees that these devils and rebels did say it and that it was recorded as such, but not that it is the truth. Sometimes these statements contradict what God and other people under God's control have said. The enemies of God take what devils and rebels have said to prove that the Bible contradicts itself. Of course there are such contradictions. However, there are no contradictions between what God and His people said. The only statements that are the truth and can be relied on are what God says or what is said by people who were under God's control. There are no contradictions in the statements. We also see in the Bible that God changes His will and plan during dispensations and these so-called changes are then shown as contradictions in the Bible. For example the one between Genesis 1:31 and Genesis 6:6. Between Genesis 1:31 and Genesis 6:6, sin intervened to change God's attitude towards man. God was forced to temporarily change His plan. However, His original plan with man and creation has not been canceled and will never change, but will be carried out. God deals with each generation as circumstances require. Sometimes God is obliged to change His promises to certain persons or groups because they refuse to fulfill the requirements.*

23. *The so-called contradictions in the Bible will disappear if man is just with God as he expects God to be with him.*

21. THE DIFFERENT AGES AND THEIR PURPOSE.

1. THE WORD OF TRUTH.

2 TIMOTHY 2:15.

"Study earnestly to present yourself approved to God, a workman that does not need to be ashamed, rightly dividing the Word of Truth."

It is important that the student of the Bible cuts the word of truth correctly. When we do not have a thorough knowledge of the word of the Lord, then we easily get stuck in the mud of delusions. Then we are easily tossed around by every wind of teaching that comes our way.

EPHESIANS 4:11-14.

"And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ; so that we no longer may be infants, tossed to and fro and carried about by every wind of doctrine, in the dishonesty of men, in cunning craftiness, to the wiles of deceit."

Here the student of the Bible is referred to as a skilled craftsman. Someone who should know his job. To be proficient in your subject you need thorough training and you must understand what it is all about. It is therefore clear that God expects us to study the Bible and become skilled in heavenly things. Therefore the study of the different ages and dispensations. We must learn to cut the scriptures correctly because everything that is written there is not meant for everyone. Some of it is for the Jewish people, some of it is for the Gentiles and some of it is meant for the Church of Jesus.

All mankind is divided into these three classes.

1 CORINTHIANS 10:32.

"Give no offense, either to the Jews, or to the Greeks or to the church of God;"

Although the whole Bible was written for the instructions of the church, the whole Bible is not about the church. Nowhere in the Old Testament do we read about the church. The Old Testament Prophets did not see the age of the church. It was a **"secret"** that was first revealed to us by the apostle Paul.

EPHESIANS 3:1-10.

"For this cause, I, Paul, am the prisoner of Jesus Christ for you nations, if you have heard of the dispensation of the grace of God which is given to me toward you, that by revelation He made known to me the mystery (as I wrote before in few words, by which, when you read, you may understand my knowledge in the mystery of Christ) which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets by the Spirit, that the nations should be fellow heirs, and of the same body, and partaker of His promise in Christ through the gospel. Of this gospel I was made a minister, according to the gift of the grace of God given to me by the effectual working of His power. This grace is given to me (who am less than the least of all saints) to preach the gospel of the unsearchable riches of Christ among the nations, and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ; so that now to the rulers and powers in the heavenlies might be known by the church the manifold wisdom of God,"

The Old Testament mainly deals with one nation - Israel.

In the first five chapters of the book of Genesis, we are given information about the creation of all things and the first 1700 years of man's history on earth. In the next four chapters, the story of the flood is reproduced. The tenth and eleventh chapters give us another 400 years of human history.

In Genesis 12, God focuses on one man - Abram.

GENESIS 12:1-3.

"And Jehovah said to Abram, Go out of your country, and from your kindred, and from your father's house into a land that I will show you. And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed."

From this moment on, the entire Old Testament focuses on the Jewish nation as the center of history. When we take the Old Testament promises and apply them to the church, we rob the Jewish Nation of what belongs exclusively to it. There are promises in the Old Testament for the church, but they are referred to in the New Testament.

Epecially those who fall under the blessings of Abraham.

Let's look at an example.

The book of Isaiah is generally applied to the church while the first verse clearly shows for whom this book was written.

ISAIAH 1:1.

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

We must clearly notice which books and promises are for whom and for when. This does not mean that we throw out some of these books, it just means that we take care to clearly understand the purpose of each book.

2 TIMOTHY 3:16.

"All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,"

While each script is useful for the above reasons, not every script is written for everyone.

1 CORINTHIANS 10:11.

"And all these things happened to them as examples; and it is written for our warning on whom the ends of the world have come."

The Old Testament is there for examples and warnings not to defend some theological view.

For example;

The reformed churches and others with the same views try to justify the **"infant baptism"** as part of the gospel of Jesus. To do this they rely heavily on the Old Testament doctrine of circumcision. When we do not clearly distinguish the Old Testament and the New Testament from each other, then we can draw all kinds of conclusions. They assume that baptism is the sign of the new covenant because circumcision is the sign of the old covenant. However, it is a completely wrong assumption based on a misuse of the scripture. The literal sign of the old covenant **"circumcision"** passes into the spiritual sign of the new covenant **"circumcision of the heart"** of which baptism is a part. The old covenant was literally for a literal people with a literal sign. The new covenant is spiritual for a spiritual people with a spiritual sign.

COLOSSIANS 2:11-12.

"in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, in whom also you were raised through the faith of the working of God, raising Him from the dead."

To cut the word of the Lord correctly we must also distinguish between the different phases of the work of Jesus Christ. The Bible clearly refers to three anointings under which Jesus operated. The **"Prophetic"** and the **"Priestly"** and **"Royal"** anointings. We can also call these three different offices of Christ. Works in which He acted. However, we must remember that He did not act simultaneously in all three of these offices. From the fall of man into sin in the garden of Eden up to and including the cross, He was a prophet. From the cross to the second coming He is High Priest. From the second coming, He will act as King.

From the fall to the cross there was an **"altar"**. From the cross to the crown there is a **"table"**. (Communion). From the crown to eternity there is a **"throne"**.

In Hebrews we read the following words.

HEBREWS 1:1.

"God, who at many times and in many ways spoke in time past to the fathers by the prophets,"

We must clearly distinguish between the ways and times in which God speaks and acts. We should not try to separate what God has joined together and try to join together what God has separated. Furthermore, we must also distinguish between the different seasons and times.

DANIEL 2:21.

"And He changes the times and the seasons; He removes kings and sets up kings. He gives wisdom to the wise and knowledge to those who have understanding."

ACTS 1:7.

"And He said to them, It is not for you to know the times or the seasons, which the Father has put in His own authority."

1 CHRONICLES 12:32.

"And from the sons of Issachar, men who had understanding of the times, to know what Israel ought to do, the heads of them were two hundred. And all their brothers were at their command."

GENESIS 1:14.

"And God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years."

ACTS 5:30.

"The God of our fathers raised up Jesus, whom you killed and hanged on a tree."

LUKE 21:24.

"And they shall fall by the sword's edge. And shall be led away captive into all nations. And Jerusalem shall be trodden down by the nations until the times of the nations is fulfilled."

EPHESIANS 1:10.

"for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him,"

ACTS 3:21.

"whom Heaven truly needs to receive until the times of restoration of all things, which God has spoken by the mouth of His holy prophets since the world began."

When reference is made to the **"time of the Gentiles"** it means that the Gentiles rule and not the Jews. Seeing that we are still in the **"time of the Gentiles"**, the church cannot be a ruling power or kingdom. We must also further see the distinction in scripture between **"time"** and **"eternity"** and the different ages and dispensations that we are dealing with. The Bible refers to two ages outside of what we understand as **"time"**.

1. The **"creative"** ages. - before the beginning of time.
2. The **"age of ages"**. - after the end of time.

Within what we understand as **"time"** there are three ages and seven dispensations.

They are;

1. The **"Antediluvian" century.**
2. The **"Current" century.**
3. The **"century of the ages"**.

These ages extend from the fall of man to the end of time. The last age is a double age and contains the thousand years of peace and the subsequent perfect age. The **"millennial age"** is also a dispensation in respect of the other 6 ages.

A century in the Bible is from the "**catastrophic**" or "**climatic**" change to another condition in the earth or world condition. We know that during the flood there were such "**catastrophic**" and "**climatic**" changes.

GENESIS 7:11-12.

"In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken up, and the windows of the heavens were opened up. And the rain was upon the earth forty days and forty nights."

At the beginning of the thousand years there will also be a tremendous "catastrophic" event.

ZECHARIAH 14:4.

"And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall divide from its middle, from the east and to the west, a very great valley. And half of the mountain shall move toward the north, and half of it toward the south."

ZECHARIAH 14:8.

"And it shall be in that day, living waters shall go out from Jerusalem; half of them shall go toward the eastern sea, and half of them toward the western sea. In summer and in winter it shall be."

The "**eastern**" refers to the Red Sea and the "**western**" refers to the Mediterranean Sea. This means that the "**dead sea**" which now lies 1200 feet below the Mediterranean sea will be lifted and flow into the sea and its salt quality will decrease and there will be fish in it.

EZEKIEL 47:1-12.

"And he led me again to the door of the house. And behold, water came out from under the threshold of the house eastward. For the front of the house is east, and the water came down from under the right side of the house, at the south side of the altar. And he led me out by the way of the north gate, and led me around the way outside to the outer gate, by the way facing the east. And behold, water was trickling out of the right side."

The difference between an age and a dispensation is the following; A century is the period between two events on earth that affect the earth as a planet. A dispensation is a moral period that has to do with man on earth. The form of **"administration"** is different in each dispensation, for example; The administration of the Jewish dispensation was that of the **"law"**. The administration of the present age is **"grace"**. All the confusion surrounding **"age, dispensation and end of the world"** is due to the mistranslation of two Greek words.

The first word is "Cosmos".

G2889

κοσμος

kosmos

kos'-mos Probably from the base of G2865; orderly arrangement, that is, decoration; by implication the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): - adorning, world.

It means the external composition and magnificence of the natural earth. It includes the thoughts and possessions of people and nations.

MATTHEW 4:8.

"Again, the Devil took Him up into a very high mountain and showed Him all the kingdoms of the world and their glory."

LUKE 11:50.

"so that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;"

The word **"cosmos"** appears 170 times in the Bible and always means **"world"**. The second word is **"Aion"** and it means **"age, or dispensation or indefinite time."** It occurs 28 times and is also translated as **"world"**.

G165

αιων

aio-n

ahee-ohn'From the same as G104; properly an age; by extension perpetuity (also past); by implication the world; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Compare G5550.

ROMANS 12:2.

"And do not be conformed to this world, but be transformed by the renewing of your mind, in order to prove by you what is that good and pleasing and perfect will of God."

2 CORINTHIANS 4:4.

"in whom the god of this world has blinded the minds of the unbelieving ones, so that the light of the glorious gospel of Christ (who is the image of God) should not dawn on them."

1 TIMOTHY 6:17.

"Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, He offering to us richly all things to enjoy,"

In all three of the above cases, the word **"world"** should have been translated with the word **"century"**. Several English literal translations did translate the word as **"century"**. When we do not check whether a word is translated correctly, we can come to wrong conclusions and start believing wrong doctrines.

22. THE CREATIVE CENTURIES.

The Bible begins with a clear statement that cannot be misunderstood and interpreted differently.

GENESIS 1:1.

In the beginning God created the heavens and the earth.

Seeing that the word "heaven" here is in the singular, this creation refers to only that which has to do with the planet earth.

Not the starry sky or the heaven where God lives.

BARNES COMMENTARY.

The heavens were of old - The heavens were formerly made, Gen_1:1. The word "heaven" in the Scriptures sometimes refers to the atmosphere, sometimes to the starry worlds as they appear above us, and sometimes to the exalted place where God dwells. Here it is used, doubtless, in the popular signification, as denoting the heavens as they "appear," embracing the sun, moon, and stars.

A. THE ORIGINAL OR PRE-ADAMIC EARTH.

The creation was in the dateless past and not the beginning as in Genesis 1:3-5. not. The six days described in Genesis 1:3-31 are the re-creation of the earth, not the heavens, to their original status. The status they had before the chaos that reigned in verse 2.

Peter gives us a description of this flood.

2 PETER 3:5-7.

"For this is hidden from them by their willing it, that the heavens were of old, and the earth out of the water, and through water, being held together by the Word of God, through which the world that then was, being flooded by water, perished. But the present heavens and the earth being kept in store by the same Word, are being kept for fire until the day of judgment and destruction of ungodly men."

PEOPLES NEW TESTAMENT COMMENTARY

2Pe 3:5-7 -For this they willingly are ignorant of. Their ignorance which causes them to speak thus is wilful. They obstinately forget all the lessons taught by the deluge. There the fixed order was interrupted. That there were heavens. This alludes to the beginning of creation. See Gen_1:1-2.

The way in which the pre-adamic earth was created is not given again in the Bible. It only refers to **"in the beginning"**. Because the Bible does not give us a clear account, science must be relied upon. I am not going to look at the various theories of science here. Suffice it to say that science requires the earth to be millions or perhaps billions of years old. There was a period of time that elapsed between the creation and the inhabitation of the earth. We know that God's word and God's creation must harmonize. We find this harmonization in Genesis 1:1-Between verse one and verse two there was a period of time. **No one knows how long.**

B. THE CHAOTIC EARTH.

The original earth was undoubtedly breathtakingly beautiful with everything we have on earth today and possibly human life as well. We are not told what it looked like and how long it existed, but we are told that at one time in the existence of this earth a catastrophic event took place which placed it in a chaotic state.

GENESIS 1:2.

"And the earth was without form and empty. And darkness was on the face of the deep. And the Spirit of God moved on the face of the waters."

H1961

היה

ha^ya^h

haw-yaw'A primitive root (compare H1933); to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.

In the original language we see that the earth was not desolate and empty, but that it became so. God does not create chaos.

We see this in the next verse.

ISAIAH 45:18.

"For so says Jehovah the Creator of the heavens, He is God, forming the earth and making it; He makes it stand, not creating it empty, but forming it to be inhabited. I am Jehovah, and there is no other."

JEREMIAH 4:23-27.

"I looked on the earth, and, lo, it was without form and void; and the heavens, and they had no light. I looked on the mountains, and, lo, they quaked; and all the hills were shaken. I looked, and, lo, there was no man, and all the birds of the heavens had fled. I looked, and, lo, the fruitful place was a wilderness, and all its cities were broken down before the face of Jehovah, before His fierce anger. For so Jehovah has said, The whole land shall be desolate, yet I will not make a full end."

SCOFIELD COMMENTARY

Jer 4:23 -without form and void

Compare (Gen_1:2).

"Without form and void" describes the condition of the earth as the result of judgment;

(Jer_4:24-26); (Isa_24:1) which overthrew the primal order of (Gen_1:1).

In the next section there is reference to the King of Tarsus and then there is also reference to a person of outstanding quality and beauty.

Let's look at these verses in detail.

EZEKIEL 28:12-19.

"Son of man, lift up a lament over the king of Tyre, and say to him, So says the Lord Jehovah: You seal the measure, full of wisdom and perfect in beauty. You have been in Eden the garden of God; every precious stone was your covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold.

The workmanship of your tambourines and of your flutes was prepared in you in the day that you were created. You were the anointed cherub that covers, and I had put you in the holy height of God where you were; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created, until iniquity was found in you. By the multitude of your goods they have filled your midst with violence, and you have sinned. So I cast you profaned from the height of God, and I destroy you, O covering cherub, from among the stones of fire. Your heart was lifted up because of your beauty; you have spoiled your wisdom because of your brightness. I will cast you to the ground; I will put you before kings, that they may behold you."

SCOFIELD COMMENTARY.

Eze 28:12 -

Thou Here (Eze_28:12- 15), as in (Isa_14:12) the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Instances of thus indirectly addressing Satan are: (Gen_3:14); (Gen_3:15); (Mat_16:23). The unfallen state of Satan is here described; his fall in (Isa_14:12-14).(See Scofield) - (Rev_20:10).But there is more. The vision is not of Satan in his own person, but of Satan fulfilling himself in and through an earthly king who arrogates to himself divine honours, so that the prince of Tyrus foreshadows the Beast. (Dan_7:8); (Rev_19:20).

Seeing that no King of Tire before and now has fulfilled these requirements, this passage must be seen as a prophetic foresight of the coming Antichrist. Seeing that the Antichrist will be inspired by Satan himself, this is a reference to the fall of Satan before the current earthly order. The name Lucifer is only used in one place and that too only in the English Bible.

It's in the next verse.

ISAIAH 14:12-14.

"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! 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: I will ascend above the heights of the clouds; I will be like the most High."

The English King James Version The English King James Version says it as follows. *How³⁴⁹ art thou fallen⁵³⁰⁷ from heaven,⁴⁴⁸⁰ 8064 O Lucifer,¹⁹⁶⁶ son¹¹²¹ of the morning!⁷⁸³⁷ how art thou cut down¹⁴³⁸ to the ground,⁷⁷⁶ which didst weaken²⁵²², 5921 the nations!¹⁴⁷¹ (Isa 14:12 KJV+)*

BRENTON ENGLISH SEPTUAGINT

"How has Lucifer, that rose in the morning, fallen from heaven! He that sent orders to all the nations is crushed to the earth. But thou saidst in thine heart, I will go up to heaven, I will set my throne above the stars of heaven: I will sit on a lofty mount, on the lofty mountains toward the north: I will go up above the clouds: I will be like the Most High."

Notice the word "Lucifer"

H1966

לליה

he[^]yle[^]l

hay-lale'

From H1984 (in the sense of brightness); the morning star: - lucifer.

There are preachers who say that we cannot refer to the devil as "**Lucifer**". I prefer to attach this name to him, although it doesn't matter what we call him. The Bible calls him several other names as well and each one describes him as what he is - **the devil**. The indication of the Scriptures indicates that he and other angels ruled over the earth before the time of Adam. His sin against God as we read in Isaiah 14 resulted in the earth ending up in the state of Genesis 1:2. He was banished from heaven and made his abode in the second heaven. The one between our atmospheric heaven and the heaven where God lives.

Paul refers to it in Ephesians.

EPHESIANS 6:12.

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the world's rulers, of the darkness of this age, against spiritual wickedness in high places."

The plot of the devil to make man fall into sin was to regain control over the earth. If there were human beings on earth during the reign of Lucifer on earth, then they were also involved in this plan of the devil. Many Bible commentators believe that this is where demons come from. Demon points to a disembodied spirit. The fact that demons always try and many times succeed in taking human bodies is used to prove that they did have bodies before. Naturally, the next question will come up. If this is true, why haven't we unearthed some of their bodies in the form of fossils? I think a lot of them have been unearthed. Every time they dig up a human fossil, there is reference to the lost link between man and animal. That lost link will always remain lost, because what is being dug up belongs to another period, before the period of man as we know it now. If death reigned in the pre-adamic period and those who died there were buried, it could well be in a place that is now under the sea.

Possibly the following scripture refers to it.

REVELATION 20:13.

"And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works."

Let's look at the following scriptures.

2 PETER 3:5-6.

"For this is hidden from them by their willing it, that the heavens were of old, and the earth out of the water, and through water, being held together by the Word of God, through which the world that then was, being flooded by water, perished."

It is clear that Peter is not referring here to the flood of Noah, because the earth was not destroyed during that flood. It is possible that he is referring here to the wicked of the pre-adamic period who will appear before the White Throne judgment of God.

Jeremiah refers to this period:

JEREMIAH 4:23-26.

"I looked on the earth, and, lo, it was without form and void; and the heavens, and they had no light. I looked on the mountains, and, lo, they quaked; and all the hills were shaken. I looked, and, lo, there was no man, and all the birds of the heavens had fled. I looked, and, lo, the fruitful place was a wilderness, and all its cities were broken down before the face of Jehovah, before His fierce anger."

There has never been a period in human history where the earth looked like Jeremiah describes it here, except during Genesis 1:2. How long the pre-adamic period lasted before the earth became desolate and empty we do not know. We also don't know how long it was in this state. All we know is that there came a day when God decided to recreate the earth and place man on it.

C. THE PRESENT EARTH.

The creation story in Genesis is not the story of how God originally created the earth.

This is the story of the re-creation of the earth from the wild and empty chaos of Genesis 1:2.

The seven days of the restoration week.

DAY ONE; *Light is created.*

DAY TWO; *Restoring the atmosphere.*

DAY THREE; *Dry land and vegetation.*

DAY FOUR; *Sun moon and stars are restored.*

DAY FIVE; *Fish and birds are created.*

DAY SIX; *Creation of land animals and man.*

DAY SEVEN; *God finish His work and rest.*

THE FIRST DAY.

GENESIS 1:2-5.

"And the earth was without form and empty. And darkness was on the face of the deep. And the Spirit of God moved on the face of the waters. And God said, Let there be light. And there was light. And God saw the light that it was good. And God divided between the light and the darkness. And God called the light, Day. And He called the darkness, Night. And the evening and the morning were the first day."

The Spirit of the Lord hovered over the waters and the restoration of the earth was begun by the words

"LET THERE BE LIGHT".

*Some preachers and Bible expositors reckon that this light was the light that God radiated. It is not possible. Where God moves there is light and He does not need to say **"let there be light"**. Seeing that the Sun and moon and stars only appeared on the fourth day, it could not have been the light of the sun either. There is only one other possibility left, and it is also only a theory at best because we were not there to witness it. We know that electricity has always been in the atmosphere from the beginning. The light that God commanded could have been this electricity that began to fill the earth with heat. We know that nothing on earth can live without heat. Furthermore, God calls the light day and the darkness night. This can also indicate the end of the night of the earth and the dawn of its day. Therefore the following days start with; **"it was evening and it was morning"**.*

THE SECOND DAY.

GENESIS 1:6-8.

"And God said, Let there be an expanse in the middle of the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. And God called the expanse, Heavens. And the evening and the morning were the second day."

Here God calls the atmosphere "**heaven**". It does not refer to heaven where God lives, but to our atmosphere. We can conclude from this that the earth did not have an atmosphere at that time. The atmosphere "**firmament, heaven**" now had to make a separation between the waters of the clouds and the waters on the earth. We must note here that God does not say of this day "**it was good**". Of all the other days He says "**it was good**". The reason for this may be that the devil and his followers occupied this atmosphere the moment it was made. We read in Ephesians 6:2 that the evil spirits are in the air. God could not refer to it as good. He could refer to all the other things as good.

THE THIRD DAY.

The restoration of the third day was twofold.

PART ONE.

GENESIS 1:9-10.

"And God said, Let the waters under the heavens be gathered together to one place, and let the dry land appear; and it was so. And God called the dry land, Earth. And He called the gathering together of the waters, Seas. And God saw that it was good."

PART TWO.

GENESIS 1:11-13.

"And God said, Let the earth bring forth tender sprouts (the herb seeding seed and the fruit tree producing fruit after its kind, whose seed is in itself) upon the earth; and it was so. And the earth brought forth tender sprouts, the herb yielding seed after its kind, and the tree producing fruit after its kind, whose seed was in itself. And God saw that it was good. And the evening and the morning were the third day."

We are not talking about a creation here. Another proof that before Adam there was already an earth. The earth is given the command to bring forth grass, plants and trees. The seed it was to produce was already on earth before the flood of Genesis one. It just had to rise again from the watery grave in which it had been buried for the time being.

THE FOURTH DAY.

GENESIS 1:14-19.

"And God said, Let there be lights in the expanse of the heavens to divide between the day and the night. And let them be for signs, and for seasons, and for days and years. And let them be for lights in the expanse of the heavens to give light upon the earth. And it was so. And God made two great lights: the greater light to rule the day and the smaller light to rule the night, and the stars also. And God set them in the expanse of the heavens to give light upon the earth, and to rule over the day and over the night; and to divide between the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day."

Here God did not create the Sun, moon and stars, they were already there and were not destroyed like the earth. As it were, they were only switched on to take their place again as it was intended during the original creation. The clouds that enveloped the earth broke away and now the sun could break through and shine on the earth.

THE FIFTH DAY.

GENESIS 1:20-23.

"And God said, Let the waters swarm with swarms having a living soul; and let birds fly over the earth on the face of the expanse of the heavens. And God created great sea-animals, and every living soul that creeps with which the waters swarmed after their kind; and every winged fowl after its kind. And God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters of the seas and let the fowl multiply in the earth. And the evening and the morning were the fifth day."

*Here it is the first time we have to deal with the word "**created**" again since verse 1. It is proof that all life was destroyed and had to be created.*

THE SIXTH DAY.

On the sixth day, God again worked twofold.

FIRST OF ALL.

GENESIS 1:24-25.

"And God said, Let the earth bring forth the living creature after its kind, cattle, and creepers, and its beasts of the earth after its kind; and it was so. And God made the beasts of the earth after its kind, and cattle after their kind, and all creepers upon the earth after their kind. And God saw that it was good."

Here we see that God made the animals according to their kinds. There was no evolution. God created them as we know them today. If the evolution theory was true, then not only the animals should have improved on their different species, but also man. We must have had some kind of superman on earth today. However, history teaches us that man has not improved through the ages, but has rather deteriorated as a result of the sin that is becoming more and more.

SECONDLY.

GENESIS 1:26-28.

"And God said, Let Us make man in Our image, after Our likeness. And let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth, and over all the creepers creeping on the earth. And God created man in His image; in the image of God He created him. He created them male and female. And God blessed them. And God said to them, Be fruitful, and multiply and fill the earth, and subdue it. And have dominion over the fish of the sea and over the fowl of the heavens, and all animals that move upon the earth."

*Here again we have to do with the word "created". This is clear proof that man does not come from the animal. There is an unbridgeable gulf between the animal and the human. Until today, science could not find the missing link between man and the animal. The reason for that is; there is not a missing link. **There is no link.***

We also read in the Bible that all people on earth are made of the same blood.

ACTS 17:26.

"And He has made all nations of men of one blood to dwell on all the face of the earth, ordaining fore-appointed seasons and boundaries of their dwelling,"

*We see the truth of this statement in the fact that people of different races can marry each other and then produce people. If science can achieve the impossible by crossing a human and an animal and can have it produced, then what is produced will not be a human or an animal. It will be some kind of monster. The reason is that the blood cannot mix. Humans cannot receive the blood of an animal with a blood transfusion. The body will reject the blood and the person will die. It also hammers home the theory that all races are not equal. the white race is not superior. We are all created by God and have the same right to salvation as any other race. There are no contradictions between the creation story of Genesis 1 and Genesis 2. Genesis 1 deals with the fact of creation and Genesis 2 deals with the manner of creation. In chapter one the Lord is referred to as "**Elohim**" the creator. In chapter 2, He is referred to as "**Jehovah**" because here He is dealing with man in a covenant situation. Chapter 1 deals with creation in general. Chapter 2 deals mainly with the creation of man. In chapter 1 read that the vegetation was created before man and in chapter 2 man before the vegetation. The reason why the vegetation in chapter 1 is named after man is because there was no rain yet, and there was no man to cultivate it.*

GENESIS 2:5.

"And every shrub of the field was not yet on the earth, and every plant of the field had not yet sprung up, for Jehovah God had not caused it to rain upon the earth, and there was no man to till the ground."

In Genesis 2:7 we read the following.

GENESIS 2:7.

"And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

We don't know exactly how it happened. What we do know is that God made man in His image and likeness. Body, soul and spirit. Here we find the first reference to the trinity of God.

THE MAN.

1. Spirit. 2. Soul. 3. Body.

These three ingredients, if one can call them that, together form the human being.

GOD:

1. Father. 2. Son. 3. Holy Spirit.

These three together form the Godhead.

1 THESSALONIANS 5:23.

"And may the God of peace Himself sanctify you, and may your whole spirit and soul and body be preserved blamelessly at the coming of our Lord Jesus Christ."

HEBREWS 4:12.

"For the Word of God is living and powerful and sharper than any two-edged sword, piercing even to the dividing apart of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Furthermore, we also see that the woman was not created in the same way as the man.

GENESIS 2:21-23.

"And Jehovah God caused a deep sleep to fall on Adam, and he slept. And He took one of his ribs, and closed up the flesh underneath. And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man. And Adam said, This is now bone of my bones and flesh of my flesh. She shall be called Woman because she was taken out of man."

The man was created directly from the dust of the earth, but the woman was taken out of the man. Why God made it so we do not know. One can build many theories around this event, none of which I believe will be correct. God has determined not to give His reasons. All we can say is that it refers to the fact that God wanted a bond between the man and his wife. She was taken out of him, so she is connected to him and not to the ground. If she was also created from the ground, then we would have two lines that could run independently of each other. However, she was taken out of him, now we have only one line from which all humanity comes. God did not make other people. Only for Adam and Eve. Originally, before the flood of Noah, God gave man and animal, vegetable food to eat and not meat. After the flood, however, He said that they may also eat meat.

GENESIS 1:29-30.

"And God said, Behold! I have given you every herb seeding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree seeding seed; to you it shall be for food. And to every beast of the earth, and to every fowl of the heavens, and to every creeper on the earth which has in it a living soul every green plant is for food; and it was so."

GENESIS 9:3-4.

"Every moving thing that lives shall be food for you. I have given you all things, even as the green herb. But you shall not eat of flesh with the life in it, or the blood of it."

Before they ate the meat, they had to drain it of all blood, which is the soul of the animal in the blood. The reason for this is very clear today. We have a proverb that says; *"I can't help it, it's in my blood."* The character and life of any living thing on earth is in the blood. This is also where diseases come from. Most diseases start in the blood before they spread to the body. Much of what one eats is also absorbed through the blood. So you don't know what lies hidden in the blood of what you eat. Furthermore, it is also connected with the blood of Jesus Christ which cleanses us from all sin. The blood also refers to the connection with sin. Our blood is polluted (so is that of an animal), and the blood of Jesus is pure. It was only after the introduction of the law (Lev.11:1-47) that God forbade the eating of certain animals. The reason for that was that animals were still used as sacrifices for sin, and all animals were not suitable for them.

This does not mean that God created animals unclean.

GENESIS 1:31.

"And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day."

Everything God created was good. The decay and all that was bad became, was because of the fall of man. As a result of the fall of man, sin, sickness, death and evil entered the world. The Bible and science agree on the order of the 8 works of creation. Let's look at the following calculation. The following calculation shows how these 8 jobs could be organized in 40,320 different ways = $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 \times 8 = 40,320$. Surely Moses was inspired to have the sequence correct according to science. He only had one chance in 40,320 to be correct.

THE SEVENTH DAY.

GENESIS 2:2-3.

"And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because in it He had rested from all His work which God created to make."

*The Trinity was involved together in creation.
 God the Father gave the order.
 The Son did the work.
 The Holy Spirit gave life to everything that lives.*

JOHN 1:1-3.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of Life, (for the Life was revealed, and we have seen it and bear witness, and show to you the everlasting Life, who was with the Father and was revealed to us), that which we have seen and heard we declare unto you, so that you also may have fellowship with us. And truly our fellowship is with the Father and with His Son Jesus Christ."

EPHESIANS 3:9.

"and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ;"

COLOSSIANS 1:12-16.

"giving thanks to the Father, who has made us meet to be partakers of the inheritance of the saints in light. For He has delivered us from the power of darkness and has translated us into the kingdom of His dear Son; in whom we have redemption through His blood, the remission of sins. who is the image of the invisible God, the First-born of all creation. For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him."

*The fact that God rested here on the seventh day does not mean that He was tired. We know that God cannot get tired. This indicates that the work was finished. Everything was restored to its previous order and nothing will now be added. **The earth was now ready to be ruled by God and man.** God also rested because the work He did was good. However, after the fall of man into sin, the rest of God was interrupted and He began to work again.*

The battle not to create something physical again, but to restore man and make him a new creation.

2 CORINTHIANS 5:17.

"So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new."

JOHN 5:17.

"But Jesus answered them, My Father works until now, and I work."

The Father now works in the **"creation"** of the new man and Jesus works in the **"redemption"** of this man. In Genesis 2:1-3 this day is called a day of rest. It is not called a Sabbath. How long this day was is not said, but it would correspond with the rest of the days, if the fall had not shortened it.

THE SABBATH.

If the Sabbath was established here in Genesis, then it is funny that we do not read about such an institution in Genesis. Nowhere do we read that Adam and his descendants kept the Sabbath or had the command to keep the Sabbath. Nor do we read that Noah or Abraham kept the Sabbath. So we cannot refer to the rest day of God as the first Sabbath. The only places where a sevenfold division of the week is possibly referred to are the following scriptures.

GENESIS 7:4.

"For in seven more days I will cause it to rain upon the earth forty days and forty nights. And I will destroy from off the face of the earth every living thing that I have made."

GENESIS 7:10.

"And it happened after seven days that the waters of the flood came into being on the earth."

GENESIS 8:8-12.

"He also sent forth a dove from him, to see if the waters had gone down from off the face of the earth. But the dove found no rest for the sole of her foot. And she returned to him into the ark, for the waters were on the face of the whole earth. Then he put out his hand and took her, and pulled her in to him into the ark. And he waited yet another seven days. And again he sent forth the dove out of the ark. And the dove came in to him in the evening. And, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters had gone down from off the earth. And he waited yet another seven days, and sent forth the dove. And she did not return again to him any more."

The first time we read about the Sabbath is in the next verse.

EXODUS 16:23-26.

"And he said to them, This is that which Jehovah has said, Tomorrow is the rest of the holy sabbath to Jehovah. Bake what you will bake today, and boil what you will boil. And that which remains over, lay up for you to be kept until the morning. And they laid it up until the morning, as Moses said. And it did not stink, neither was there any worm in it. And Moses said, Eat that today. For today is a sabbath to Jehovah. Today you shall not find it in the field. Six days you shall gather it, but on the seventh day, the sabbath, in it there shall be none."

The seventh day that God rested from His work was a shadow that pointed ahead to the Sabbath. However, it could not be kept before the time, because God's rest was disturbed by the fall of man. There could now be no rest until salvation was accomplished. The dispensation of the law was a preview of the salvation of man and the Sabbath was a shadow of what was to come, namely Christ. After the ten commandments were given on Mount Sinai, the Lord admonished Moses with the following words.

EXODUS 20:8.

"Remember the Sabbath day, to keep it holy."

This instruction does not refer to the seventh creation day when God rested, it refers to the Sabbath that God instituted. Furthermore, the Sabbath was given to the Israelites exclusively and not to the Gentiles.

It must serve as a sign between the Israelites and God.

EXODUS 31:13.

"Speak also to the sons of Israel, saying, Truly you shall keep My sabbaths. For it is a sign between Me and you throughout your generations, to know that I am Jehovah who sanctifies you."

EZEKIEL 20:12.

"And also I gave them My sabbaths to be a sign between Me and them, that they might know that I am Jehovah who sets them apart."

EZEKIEL 20:19-21.

"I am Jehovah your God. Walk in My statutes, and keep My judgments, and do them, and keep My sabbaths holy; and they shall be a sign between Me and you, that you may know that I am Jehovah your God. But the sons rebelled against Me. They did not walk in My statutes, nor kept My judgments to do them; the judgments which, if a man do, he shall even live in them; they profaned My sabbaths and I said I would pour out My fury on them, to fulfill My anger against them in the wilderness."

The commandment of the Sabbath is not for the Gentiles or the Christians, only for the Jews. Nowhere do we see that God has a problem with any people who do not keep the Sabbath, except with the Jews. Nowhere was the commandment of the Sabbath changed, set aside, or lifted. It is a permanent command to the Jewish nation. Furthermore, it is not necessary for any Christian to keep the Sabbath, because the Sabbath represents the law and we now live under grace.

ROMANS 6:14.

"For sin shall not have dominion over you, for you are not under Law, but under grace."

Further in Galatians he elaborates on this subject.

GALATIANS 3:10.

"For as many as are out of works of the Law, these are under a curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the Book of the Law, to do them."

GALATIANS 4:9-11.

"But now, knowing God, but rather are known by God, how do you turn again to the weak and beggarly elements to which you again desire to slave anew? You observe days and months and times and years. I fear for you, lest somehow I have labored among you in vain."

COLOSSIANS 2:16-17.

"Therefore let no one judge you in food or in drink, or in respect of a feast, or of the new moon, or of the sabbaths. For these are a shadow of things to come, but the body is of Christ."

If the Christian is obliged to keep the Sabbath, then he must also keep all the other ceremonial festivals of the Jews and he falls under the whole law of Moses. There is no such thing as a Christian Sabbath. Sabbath is the law and we are under grace. When we try to keep the Sabbath we are trying to connect something together that God has irrevocably separated from each other. Here I just want to add. The Sabbath is not the Sunday. Many ministers refer to Sunday as the Sabbath and then teach the people to keep the Sabbath. This is wrong. Saturday is the seventh day of the week and therefore the Sabbath. Sunday is the first day of the week and therefore also the worship day of the Christians.

So we can call it that.

Saturday (Sabbath) is the law.

Sunday is the grace.

After the crucifixion and the resurrection of Jesus Christ, the Christians never gathered on the seventh day, but on the first day.

JOHN 20:1.

"The first of the sabbaths Mary Magdalene came early to the tomb, darkness still being on it, and she saw the stone taken away from the tomb."

JOHN 20:19.

"Then the same day at evening, being the first of the sabbaths, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace to you!"

ACTS 20:7.

"And on the first of the sabbaths, the disciples having been assembled to break bread, being about to depart on the morrow, Paul reasoned to them. And he continued his speech until midnight."

1 CORINTHIANS 16:2.

"On the first of the sabbaths let each of you put by himself, storing up what ever he is prospered, so that there may be no collections when I come."

SCOFIELD

Act 20:7 -first day It was the breaking of bread for which the disciples were assembled. The passage indicates the use by the apostolic churches of the first day, not the seventh.Compare (1Co_16:2).

PEOPLES NEW TESTAMENT

Act 20:7-12 -

On the first day of the week when, etc. The language shows that it was the custom to meet on the first day of the week, and shows the leading object of that meeting. This was not a farewell meeting for Paul, for then the day of the week would not have been mentioned, but the regular weekly assemblage of the saints. They came together, primarily, to break bread, i. e., to observe the Lord's Supper.

Dean Howson says: "We have here an unmistakable allusion to the practice, which began evidently immediately after the resurrection of our Lord, of assembling on the first day of the week for religious purposes." He also shows that the Lord arose on the first day of the week, showed himself to the apostles a second time one week later on the first day of the week, that the church was founded and the Holy Spirit shed forth on Pentecost, which was on the first day of the week. On the same day the disciples at Troas meet to break bread, the Corinthians meet, take collections (1Co_16:2) and eat the Lord's Supper (1Co_11:20), and the Lord on Patmos reveals himself to John (Rev_1:10). In addition to this, the early church writers from Barnabas, Justin Martyr, Irenæus, to Clement of Alexandria, Origen and Cyprian, all with one consent, declare that the church observed the first day of the week. They are equally agreed that the Lord's Supper was observed weekly, on the first day of the week.

It is true that they also entered the Jewish synagogue on a Sabbath (Saturday), but it was never to worship. It was to preach the gospel of Jesus to the Jews. We find in the Old Testament a reference to what we know of day as the first day.

In that context it is referred to as the eighth day. The day after the Sabbath.

LEVITICUS 23:10-11.

"Speak to the sons of Israel and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring a sheaf of the firstfruits of your harvest to the priest. And he shall wave the sheaf before Jehovah to be received for you. On the next day after the sabbath the priest shall wave it."

Throughout the Bible the firstfruits sheaf refers to Christ who was to come.

1 CORINTHIANS 15:20.

"But now Christ has risen from the dead, and has become the firstfruit of those who slept."

Christ has now become the firstfruits of those who rose from the dead. He rose on the first day, not on the Sabbath, because then He was still in the grave. He rose on the day after the Sabbath. The fact that the Holy Spirit was poured out on the first day of the week is further proof that the Christians are right when they set aside the first day of the week for worship. Furthermore, all the commandments of the Old Testament (ten commandments) are repeated in the New Testament, except the commandment to sanctify the Sabbath.

ROMANS 13:8-10.

"Owe no one anything, except to love one another; for he who loves another has fulfilled the Law. For: "Do not commit adultery; do not murder; do not steal; do not bear false witness; do not lust;" and if there is any other commandment, it is summed up in this word, "You shall love your neighbor as yourself." Love works no ill to its neighbor, therefore love is the fulfilling of the Law."

EPHESIANS 6:1-2.

"Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise),"

JAMES 5:12.

"But before all things, my brothers, do not swear; neither by the heaven nor by the earth, nor any other oath. But let your yes be yes, and your no, no, lest you fall into condemnation."

1 JOHN 5:21.

"Little children, guard yourselves from idols. Amen."

If the observance of the Sabbath also applied in the New Testament, it would have been clearly indicated in the New Testament. I do not believe that the Apostles and Jesus would overlook such an important day.

The reason why it is not mentioned is because the time of the law is now over and the time of grace has now arrived.

23. THE ANTEDILUVIAN CENTURY.

This age extends from the restoration of the chaotic age to the flood of Noah. This century is divided into two periods.

1. THE EDEN DISPENSATION.

This dispensation extends from the planting of Adam in the garden of Eden until his banishment from it. How long this period lasted we do not know. This is also called the dispensation of innocence. Man's existence on earth begins on a high note. The earth has just been restored to its former glory. No sin yet that could defile it. Abundant living creatures and beautiful nature scenes. There were no storms that plagued it and made its habitation a danger. Just the tranquility and harmony as God planned it. The earth as a whole was good for everything that lived on it, except for man. God did not give man the whole earth, but only the garden that He specially designed for them. Inside this garden was everything that man needed to live on. Also included were the "tree of life" and the "tree of knowledge of good and evil". The fact that there was a tree "of the knowledge of good and evil" in the garden is proof that "evil" already existed before man appeared on the scene. The fall of Lucifer brought evil into the universe. The fall of man again caused this evil to enter the earth as sin. The first human couple lived in the most ideal conditions. They did not know about the earth's previous existence. They did not know that there was a fall that destroyed the once beautiful earth. Nor were they aware of the demons and fallen angels in the sky. God could not inform them about it either, because that would have harmed the test of man. God commanded Adam not to eat from the tree in the middle of the garden. I am convinced that God went to show him the tree. That in itself should have put Adam on his guard against anyone or anything that would try to convince him to disobey God's word. The reason why God allowed Adam to fall into sin we read clearly in the Gospels.

Had Adam not had the opportunity to transgress, we would never have known God's overriding love for man, as evidenced on the cross. How long after Adam God created Eve we do not know. However, it must have been a while, because Adam had time to give names to all the animals on earth. How long after the creation of Eve the fall took place we do not know. It is also pointless to speculate about it. All we know is that there came a time when the tempter tempted her to eat of the fruit. Satan tempted Eve with only one goal in mind and that was to regain control over the earth that he lost with his rebellion against God. He wanted God to destroy the first few people after their sin. This would have justified his rebellion. This would prove to creation that God was a despot and could not be trusted. This would prove that he who was Satan would be able to manage the universe better. He could not bear the thought of an earth full of holy beings. Because the Bible does not go into all matters in great detail, but mostly gives a general overview, one gets the idea that everything happened in one day. Adam was made, then Eve came on the scene. Immediately after that, Satan comes and tempts Eve. She eats some of the fruit and gives it to her husband. God looks for them, sees that they have sinned and throws them out of the garden. All this within a few days. Again, the Bible does not give us a time period. However, it was not within a few days. If we consider only the serpent's part in the story then we see that it was definitely longer than a few days, even longer than a few weeks. Maybe it was a few years - no one knows. However, it is a fact that Satan's temptation towards Eve did not just happen. He first gained their trust through the time he was given. They were used to his presence and conversations. In time, he began to tear down their trust in God. Until one day he could pounce and ask an equally innocent question. By that time, Eve's attitude towards God may not have been so good, because she answered the serpent in a peculiar way.

Let's look at the scripture.

GENESIS 3:1-3.

"Now the serpent was more cunning than any beast of the field which Jehovah God had made. And he said to the woman, Is it so that God has said, You shall not eat of every tree of the garden? And the woman said to the serpent, We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die."

The snake asks: "may you eat of it?"

Eve answered; "we may not eat of it or touch it."

That's not what God said. He only said that they should not eat of it. However, the serpent had already done his job thoroughly, and Eve may have begun to feel that God did not trust them. When you feel you are not trusted, you start to understand many things differently than they are intended. Here we already see the seed of Lucifer's sin in the earth. Ready to cover the earth as soon as man falls into sin. It has been the goal of the devil from the beginning to get man to question God's word. All of humanity is still faced with that problem today. In most cases, people will not directly deny the existence of God, but they are constantly busy questioning what God says. Furthermore, the devil also concentrated on the right temptation point, namely the ambition of man to be better.

That's why he said the following.

GENESIS 3:4-5.

"And the serpent said to the woman, You shall not surely die, for God knows that in the day you eat of it, then your eyes shall be opened, and you shall be as God, knowing good and evil."

At that moment Eva must have known that she was dealing with something strange here. They were then like God. However, it didn't even occur to her. By this time she was already so interested in the tree that she lost all reason.

GENESIS 3:6.

"And when the woman saw that the tree was good for food, and that it was pleasing to the eyes, and a tree to be desired to make wise, she took of its fruit, and ate. She also gave to her husband with her, and he ate."

Immediately this idea of being like God appealed to the woman and she looked at the tree with ambitious and haughty eyes. She took and ate and gave to her husband and he ate. The door for sin was now wide open. What makes this fall of man so great is that the Bible says that the woman was seduced and not the man. He walked into this sin with open eyes. In other words, he clearly knew what he was doing and did it anyway. I believe that if he had taken the woman to the Lord, God would have forgiven her and they would have continued with life in the garden.

1 TIMOTHY 2:13-14.

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

*Adam and Eve were created **"innocent"**. Innocence is not **"righteousness"**. Innocence cannot become justice until it has been tested. Adam and Eve were tested. If they passed the test then they received righteousness and were holy. However, they failed the test and became sinners. There was only one step between **"innocence"** and **"righteousness"** and there was only one step between **"innocence"** and **"sin"**. If they had made the right choice and remained obedient, they would have moved in the direction of **"holiness"** and would have been beyond the reach of sin. However, they made the wrong choice and moved in the direction of sin. Now man can only obtain holiness and righteousness through regeneration. After this fall of man they still had to share with God. They saw no chance for that and hid from Him.*

GENESIS 3:8-19.

"And they heard the voice of Jehovah God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of Jehovah God in the middle of the trees of the garden. And Jehovah God called to Adam and said to him, Where are you? And he said, I heard Your voice in the garden, and I was afraid, because I am naked, and I hid myself. And He said, Who told you that you were naked? Have you eaten of the tree which I commanded you that you should not eat? And the man said, The woman whom You gave to be with me, she gave me of the tree, and I ate. And Jehovah God said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate. And Jehovah God said to the serpent, Because you have done this you are cursed more than all cattle, and more than every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel. To the woman He said, I will greatly increase your sorrow and your conception. In pain you shall bear sons, and your desire shall be toward your husband, and he shall rule over you. And to Adam He said, Because you have listened to the voice of your wife and have eaten of the tree, of which I commanded you, saying, You shall not eat of it! The ground is cursed for your sake. In pain shall you eat of it all the days of your life. It shall also bring forth thorns and thistles to you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you shall return."

After this trial of Adam, Eve and the serpent, God clothed them with the skins of an animal, possibly that of a lamb.

GENESIS 3:21.

"And for Adam and his wife Jehovah God made coats of skins, and clothed them."

These clothes indicate that without the shedding of blood there is no forgiveness of sin. This lamb that was slain points to the lamb of God that will come and take away the sin of man. The Eden dispensation was unique. It was the absolute no sin and total presence of God situation. There will not be such a situation again until the tabernacle of God stands again among the people on the new earth.

REVELATION 21:3.

"And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God."

In the Eden dispensation, God dealt with man on the basis of his innocence. God cannot deal with man again on the basis of his innocence because man is no longer on trial but under judgment.

JOHN 3:18.

"He who believes on Him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only-begotten Son of God."

From the fall of man, the Lord had to deal with man as a fallen sinner, lost and away from Him. There was no other way, hence the cross. After the fall of man, God had to put them out of the garden.

GENESIS 3:22.

"And Jehovah God said, Behold, the man has become as one of Us, to know good and evil. And now, lest he put forth his hand and take also of the tree of life, and eat, and live forever,"

*Genesis refers to two trees in the garden. Two literal fruit trees. One is the **"tree of knowledge of good and evil"** and the other is **"the tree of life"**. After man ate from the tree of knowledge of good and evil, he could no longer eat from the tree of life. Some preachers say that this tree of life is Jesus Christ and the tree of knowledge of good and evil is Satan.*

Figuratively speaking, as far as the spiritual dimension is concerned, this is a clear type of the two kingdoms currently found on this earth. That of Satan and that of God. At that point I believe it was physically two trees. Before they ate from the tree of the knowledge of good and evil, they could freely eat from the tree of life. It was only after their sin fell that they could not eat of the tree of life. If they had eaten from the tree of life at that time they would have lived forever in this state of sin. God could not allow this, because then there would never have been a possibility of salvation and reconciliation. So God in His grace drives them out of the garden and seals the entrance with an Angel with a flaming sword.

2. THE ANTEDILUVIAN (BEFORE FLOOD) DISPENSATION.

This dispensation extends from the fall of man to the flood of Noah. It was about 1656 years and is known as the dispensation of the "conscience". The purpose of this dispensation is to indicate what man can accomplish with his conscience. Before the fall, man did not have a conscience, because conscience goes together with the knowledge of good and evil. After the fall, man developed a conscience. Although man could now feel bad when he did wrong there was no power to change it. That is why a blood sacrifice was needed to save man from sin, and this may also have been what God explained to Adam. We cannot know with certainty what was said further between God and Adam, but nowhere is it said that he offered the sacrifice. Nor is he mentioned among the heroes of faith in Hebrews 11. We have no record anywhere in the Bible that Adam did make amends with the Lord. It is also not important, because the Bible is silent about it. How long after they were driven from the garden until the children were born we do not know. It may not have been a very long time. The first one born was Cain. Later Abel was born. The Bible does not say that Abel was the second son, nor how long after Cain he was born. Between Cain and Abel there could have been many other sons and daughters.

If we consider that this generation became very old, there could have been a number of generations between these two. Cain and Abel were just the representatives of two different lines. The good and the bad. Cain and Abel were not children when Cain killed Abel. Abel was a cattle farmer with his own cattle. Cain was a farmer again. Seth was born shortly after the death of Abel and then Adam was already a hundred years old. This indicates that Abel was already a hundred years old at the time of his death. According to the Bible, a generation is about 40 years. From the birth of the first child to Seth there could already have been three generations on earth. Between the first one born and Set, the human race may have grown enormously into a great multitude. The intermarriage of the family was forbidden only after the flood. We can conclude that the quarrel between these two had been brewing for a long time as a result of a spiritual argument. Abel said that God only accepts a blood sacrifice and Cain only disagreed with him. Both then put God to the test. Abel sacrificed with blood and Cain sacrificed from agriculture. The one's sacrifice was the life of an animal - **which points to grace**. The other's offering was a dead thing from the already cursed earth - **which points to works**. This whole quarrel was the plan of the devil to stop the promised seed of Genesis 3 that was to come through Abel's line. That Abel was childless is evident in the fact that Set took his place. The devil not only encouraged Cain to kill his brother, but was also the author of the so-called **"religion"** of Cain. Called the **"way of Cain"**.

JUDE 1:11.

"Woe to them! For they went the way of Cain, and gave themselves up to the error of Balaam for reward, and perished in the gainsaying of Korah."

The way of Cain is the way of rebellion against God. After killing Abel, Cain went to live in the land of Nod. His first son's name was Enoch. This is not the Enoch of the line of Seth who was later taken up alive into heaven. Cain soon after began to build a city. Here we have the first city in the Bible where all the inhabitants were wicked. In his descendants we find Tubal who was the father of those who made musical instruments, and Tubal-Cain who made copper and iron tools.

The knowledge of these people expanded tremendously and if one takes into account that most of them lived to be almost a thousand years old, a tremendously intelligent society could have arisen. Unfortunately, a society that was totally wicked. So bad that the descendants of Set became mixed with those of Cain through intermarriage and were practically lost. Only 8 people were fit to enter Noah's ark.

In the midst of this wicked community, a remarkable event also took place.

GENESIS 6:1-2.

"And it happened, when men began to multiply on the face of the earth, and when daughters were born to them, the sons of God saw the daughters of men, that they were good. And they took wives for themselves from all whom they chose."

Some think that the reference here is to *"the daughters of man"* as the people of the line of Cain, and the *"sons of God"* as the sons of the line of Seth. However, it cannot be, because this verse refers to the entire human race of that time when it speaks of the daughters of man. The sons of God clearly refer to angels. The title *"sons of God"* does not have the same meaning in the Old Testament as it does in the New Testament. In the New Testament, the term refers to the person who has entered the family of God through regeneration.

JOHN 1:12.

"But as many as received Him, He gave to them authority to become the children of God, to those who believe on His name,"

ROMANS 8:14-16.

"For as many as are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again to fear, but you have received the Spirit of adoption by which we cry, Abba, Father! The Spirit Himself bears witness with our spirit that we are the children of God."

GALATIANS 4:6.

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

1 JOHN 3:1-2.

"Behold what manner of love the Father has given us, that we should be called children of God. Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not yet been revealed what we shall be. But we know that when He shall be revealed, we shall be like Him, for we shall see Him as He is."

*In the Old Testament, the term **"sons of God"** refers to angels. It occurs 5 times in the Old Testament. Twice in Genesis and three times in Job.*

GENESIS 6:2-4.

"the sons of God saw the daughters of men, that they were good. And they took wives for themselves from all whom they chose. And Jehovah said, My spirit shall not always strive with man, in his erring; he is flesh. Yet his days shall be a hundred and twenty years. There were giants in the earth in those days. And also after that, when the sons of God came in to the daughters of men, and they bore to them, they were mighty men who existed of old, men of renown."

JOB 1:6.

"And a day came when the sons of God came to present themselves before Jehovah. And Satan also came among them."

JOB 2:1.

"And it happened that a day came when the sons of God came to present themselves before Jehovah. And Satan also came among them to present himself before Jehovah."

JOB 38:7.

"when the morning stars sang together and all the sons of God shouted for joy?"

In the Old Testament, the term *"sons of God"* refers to created beings such as angels and also Adam, so called in the New Testament.

LUKE 3:38.

"the son of Enos, the son of Seth, the son of Adam, the son of God."

However, it does not refer to the natural descendants of Adam. In the New Testament it also does not refer to the natural man, but to a species created by God through regeneration.

2 CORINTHIANS 5:17.

"So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new."

All men from Adam are thus by birth the sons of man. In the New Testament we become sons of God through regeneration. Some consider that it was not possible that Angels are being referred to here, because angels are sexless as deduced from the following scripture.

LUKE 20:27-36.

"And certain of the Sadducees came, those speaking against a resurrection, that it was not to be. And they asked Him, saying, Teacher, Moses wrote to us, If anyone's brother dies, having a wife, and if he dies without children, his brother should take his wife and raise up seed to his brother. Therefore there were seven brothers. And the first took a wife and died without children. And the second took her as a wife, and he died childless. And the third took her. And likewise the seven left no children and died. Last of all the woman also died. Therefore in the resurrection whose wife shall she be? For the seven had her as a wife. And answering, Jesus said to them, The sons of this world marry and are given in marriage, but they who shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Nor can they die any more, for they are equal to the angels, and are the sons of God, being the sons of the resurrection."

It is not said here that angels are sexless, but only that they do not reproduce like humans. The number of angels that God created in the beginning is still the same number. They did not increase or decrease.

We also see other references in the Bible that may refer to these angels.

2 PETER 2:4-9.

"For if God did not spare sinning angels, but thrust them down into Tartarus, and delivered them into chains of darkness, being reserved to judgment. And He did not spare the old world, but saved Noah the eighth one, a preacher of righteousness, bringing in the flood upon the world of the ungodly. And turning the cities of Sodom and Gomorrah into ashes, He condemned them with an overthrow, setting an example to men intending to live ungodly. And He delivered righteous Lot, oppressed with the lustful behavior of the lawless. For that righteous one living among them, in seeing and hearing, his righteous soul was tormented from day to day with their unlawful deeds. The Lord knows how to deliver the godly out of temptation, and to reserve the unjust for a day of judgment, to be punished,"

This does not refer to the devil and his angels, because the angels who sinned with the devil are still free. This is a fall of angels that took place after the fall of Lucifer. They did not rebel against God, but left their own principle and fell into sin. They were not allowed to join the ranks of the devil.

They are handcuffed and locked up to await judgment.

MATTHEW 25:41.

"Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire prepared for the Devil and his angels."

It is therefore clear that we are talking about another class of angels who sinned in a different way and were imprisoned for it.

We read the following in Jude.

JUDE VERSES 6-7.

"And those angels not having kept their first place, but having deserted their dwelling-place, He has kept in everlasting chains under darkness for the judgment of a great Day; as Sodom and Gomorrah, and the cities around them, in like manner to these, committing fornication, and going away after other flesh, laid down an example before-times, undergoing vengeance of everlasting fire."

These angels thus committed the same sin as the people of Sodom and Gomorrah. They went after strange flesh. We clearly see in the Bible that angels can take on the form of humans and appear to humans.

GENESIS 18:1-8.

"And Jehovah appeared to him in the plains of Mamre, and he sat at the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed toward the ground. And he said, My Lord, if now I have found favor in Your sight, do not pass away, I pray, from Your servant. Let a little water, I pray, be brought, and wash Your feet, and rest under the tree. And I will bring a bite of bread, and will comfort your hearts. After that You shall pass on. For this is why You have come to Your servant. And they said, Do so, as you have said. And Abraham hastened into the tent to Sarah, and said, Make ready quickly three measures of fine meal; knead it, and make cakes. And Abraham ran out to the herd and brought a calf, tender and good. And he gave it to a young man. And he hurried to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them. And he stood by them under the tree, and they ate."

It is therefore not an impossibility for angels to appear as humans and have fellowship with humans. Therefore, we can safely conclude that the terms *"the sons of God and the daughters of man"* refer to a connection between the angels and the people.

Another reason that assures us that this was not the mixing of the lineage of Seth and that of Cain we find in the next verse.

GENESIS 6:4.

"There were giants in the earth in those days. And also after that, when the sons of God came in to the daughters of men, and they bore to them, they were mighty men who existed of old, men of renown."

If the mixing was only between natural people on earth one would not have seen this incident and result. However, it was the result of a mixture of foreign flesh. An abomination in the eyes of the Lord. The end of this pre-flood dispensation was the flood of Noah. During this dispensation, humanity was treated as a unit. *There were not yet different nations.*

This dispensation is the dispensation of ignorance and the Lord treated them according to their conscience.

ACTS 5:30.

"The God of our fathers raised up Jesus, whom you killed and hanged on a tree."

ROMANS 2:14-15.

"For when the nations, who do not have the Law, do by nature the things of the Law, these, not having the Law, are a law unto themselves; who show the work of the Law written in their hearts, their conscience also bearing witness, and the thoughts between one another accusing or even excusing one another,"

In this dispensation there was no knowledge of sin. The law was not introduced until many years later and the Bible clearly states that there is no knowledge of sin without the law.

ROMANS 3:20.

"because by the works of the Law none of all flesh will be justified in His sight; for through the Law is the knowledge of sin."

They were not without excuse, however, for God's voice was clearly heard throughout this dispensation. He spoke to Cain in warning and rebuke. He had a relationship with Enoch and He negotiated with Noah.

GENESIS 4:8-14.

"And Cain talked with his brother Abel. And it happened when they were in the field, Cain rose up against his brother Abel and killed him. And Jehovah said unto Cain, Where is your brother Abel? And he said, I do not know. Am I my brother's keeper? And He said, What have you done? The voice of your brother's blood cries to Me from the ground. And now you are cursed more than the ground which opened its mouth to receive your brother's blood from your hand. When you till the ground, it will not again give its strength to you. And you shall be a vagabond and a fugitive in the earth. And Cain said to Jehovah, My punishment is greater than I can bear. Behold! You have driven me out from the face of the earth today, and I shall be hidden from Your face. And I shall be a fugitive and a vagabond in the earth, and it shall be that anyone who finds me shall kill me."

GENESIS 5:22.

"And Enoch walked with God three hundred years after he fathered Methuselah. And he fathered sons and daughters."

GENESIS 6:13.

"And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence through them. And, behold, I will destroy them with the earth."

These people were without a knowledge of sin but not without a knowledge of God. Their hearts and consciences knew what was right and wrong and that they had to serve God, but despite this knowledge of God they became worse and worse until the flood became a logical consequence of this sin.

Let's look at Romans 2 again.

ROMANS 2:12-16.

"For as many as sinned without Law will also perish without Law. And as many as have sinned within Law shall be judged through Law. For it is not the hearers of the Law who are just before God, but the doers of the Law will be justified. For when the nations, who do not have the Law, do by nature the things of the Law, these, not having the Law, are a law unto themselves; who show the work of the Law written in their hearts, their conscience also bearing witness, and the thoughts between one another accusing or even excusing one another, in a day when God shall judge the secrets of men by Jesus Christ according to my gospel."

So we see that there are two different ways in which the law comes to man.

1. The written law.

2. The law on their hearts.

We cannot say that the Gentiles who have no knowledge of God and do not know the law cannot be saved. God is the judge of the hearts of man, and He alone will judge man. Our assignment is to preach the Gospel to all people, in order to give everyone the opportunity to experience the peace of God.

26. THE PRESENT CENTURY.

This age extends from after the flood to the return of the Lord. It includes 4 dispensations.

1. THE POST-FLOOD DISPENSATION.

This was the dispensation of "human government". Here was now an opportunity for man to prove that he can govern himself. Noah was 600 years old and his youngest son Ham was 98 years old. Behind them lay the flood with all its experiences and warnings. They also had the benefit of a covenant. We call this covenant the "Noah covenant".

GENESIS 8:20-22.

"And Noah built an altar to Jehovah. And he took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. And Jehovah smelled a sweet odor. And Jehovah said in His heart, I will never again curse the ground for man's sake, because the imagination of man's heart is evil from his youth. And I will not again smite every living thing as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease."

Noah also restored the original form of worship by building an altar to sacrifice. This dispensation once again had the opportunity to start over and to please God, but like the previous dispensations, this one also failed. Instead of dispersing and carrying out the original assignment of inhabiting the earth, they stayed together. This was the outcome of the building of the tower of Babel. Once again, man deviated in his heart from the ways of the Lord and became desperately unholy in heart. So much so that the Lord had to confuse their language and in this way had to force them to separate from each other and spread over the world.

GENESIS 11:1-9.

"And the whole earth was of one language and of one speech. And it happened, as they traveled from the east, they found a plain in the land of Shinar. And they lived there. And they said to one another, Come, let us make brick and burn them thoroughly. And they had brick for stone, and they had asphalt for mortar. And they said, Come, let us build us a city and a tower, and its top in the heavens. And let us make a name for ourselves, lest we be scattered upon the face of the whole earth. And Jehovah came down to see the city and the tower which the sons of Adam had built. And Jehovah said, Behold! The people is one and they all have one language. And this they begin to do. And now nothing which they have imagined to do will be restrained from them. Come, let Us go down and there confuse their language, so that they cannot understand one another's speech. So Jehovah scattered them abroad from that place upon the face of all the earth. And they quit building the city. Therefore the name of it is called Babel; because Jehovah confused the language of all the earth there. And from there Jehovah scattered them abroad on the face of all the earth."

This event of the tower of Babel happened 325 years after the flood.

GENESIS 10:25.

"And two sons were born to Eber. The name of the one was Peleg, for in his days the earth was divided. And his brother's name was Joktan."

This dispensation was 427 years and also failed like the previous ones.

2. THE DISPENSATION OF THE PATRIARCHS.

This dispensation lasted from Abraham until the exodus from Egypt. It was 430 years. The descendants of Noah all became idolaters. I'm sure there were those who still worshiped the Lord, but we have no record of that in the Bible. Even Abraham's father was an idolater.

So also Abraham, because his education would have taught him so. So God once again had to single out one family to begin with. He could have started again as with Noah by destroying all the inhabitants of the earth and only spared Abraham. I am sure that this is what He would have done, were it not for the covenant He made with Noah. He promised not to destroy the earth with water again. He then chose Abraham and took him out of this area so that He could create for Himself a people who serve Him and from whom the Christ would later come. Abraham, after meeting God, developed into a mighty man of the Lord and of faith. However, his righteousness began to disappear in his offspring and every generation after that began to get worse again.

A clear proof that evolution does not work.

Evolution says that everything started small and improved more and more. However, we see in man that every time everything starts well and becomes weaker and weaker. This dispensation was only 430 years and ends with all of Abraham's descendants as slaves to Pharaoh.

Four times in the book of Genesis Satan thwarted God's plans.

- 1. The fall in the garden.***
- 2. The flood.***
- 3. The tower of Babel.***
- 4. Slaves in Egypt.***

These events should have given the devil hope that he would be able to thwart all of God's plans for man. However, he did not know that God already knew all these things. God was busy leading the devil in a direction for the final destruction by Jesus Christ on the cross.

3. THE DISPENSATION OF THE LAW.

This dispensation began with the exodus from Egypt until the first coming of Christ. It was about 1491 years. The children of Abraham cried out to the Lord and He sent them a savior in the person of Moses. Until now, God has allowed man to govern himself with his own ideas and rules. It didn't work.

Now God establishes the law. the law with all its regulations and requirements. This government would be theocratic in nature. God intended to rule himself through a person appointed by Him. **The first ruler under God was Moses.**

After Moses' death, Joshua succeeded him. After the death of Joshua there was for the time being no leader as such. After that came the time of the Judges.

The time of the judges lasted about 450 years.

ACTS 13:20.

"And after that He gave them judges for about four hundred and fifty years, until Samuel the prophet.

After the judges, the people insisted to God that they also wanted Kings like the other peoples. God was no longer good enough as their King. Here we see the first move away from God to paganism. God gives them Saul who ruled for 40 years. After him came David and then Solomon. They both ruled for 40 years. After the death of Solomon, the nation divided. About 975 BC. Rehoboam the son of Solomon got two tribes called Judah. Jeroboam was given ten tribes which were called Israel. Israel lasted for about 254 years and was then taken into exile to Assyria in the year 721 before Christ. 115 years later, Judah was also taken into exile to Babylon. 70 years later they returned to their country where they were later under the yoke of the Romans and in 70 AD the temple was finally destroyed and the Jews were expelled from Palestine. In the dispensation of the law, God dealt with only one nation - **Israel**. He gave his laws and ordinances to no other nation. The ceremonial custom ceased altogether with the destruction of Jerusalem 70 years after Christ. The law was based on the justice of God and there was no mercy. The law dispensation was a wonderful period in the sense that miracles took place throughout where God interceded for His people and fought for them. For centuries He protected and guided His people until they gave themselves over to idolatry. Then His **"glory"** left them. To such an extent that when Jesus appeared on the scene as the Messiah, they killed him.

Thus the law dispensation also ended in failure and tragedy.

4. THE CHURCH DISPENSATION.

This is the dispensation of "grace" and extends from the cross to the crown for Christ, and from the outpouring of the Holy Spirit to the rapture for the believer. This dispensation is an interim dispensation between the scattering of Israel and the restoration of Israel in their own land. The dispensation consists of Jews as well as Gentiles and is called the church dispensation. This dispensation was unknown in the Old Testament. The Patriarchs and the prophets did not know about it. Christ was the only one who referred to it in passing, because it could not begin before the cross.

MATTHEW 16:18.

"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it."

G1577

εἰ κκλησια

ekkG1577

εἰ κκλησια

ekkle-sia

ek-klay-see'-ah

From a compound of G1537 and a derivative of G2564; a calling out, that is, (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): - assembly, church.

Paul also says that this dispensation was a mystery.

EPHESIANS 3:3-6.

"that by revelation He made known to me the mystery (as I wrote before in few words, by which, when you read, you may understand my knowledge in the mystery of Christ) which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets by

the Spirit, that the nations should be fellow heirs, and of the same body, and partaker of His promise in Christ through the gospel."

EPHESIANS 3:9.

"and to bring to light what is the fellowship of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ;"

It was not a mystery that the Gentiles could be saved. There are numerous examples where the people of a foreign nation became part of Israel by adopting the Jewish faith. However, what was the mystery is the fact that God would make the Jew and the Gentile one nation in Christ. The mystery was that in Christ God would break down all apartheid and separation between nations.

1 CORINTHIANS 12:12-13.

"For as the body is one and has many members, and all the members of that one body, being many, are one body; so also is Christ. For also by one Spirit we are all baptized into one body, whether Jews or Greeks, whether bond or free, even all were made to drink into one Spirit."

*In this dispensation we are under the David covenant whose sign is the Son - **Jesus**. In this dispensation God does not share with the nations. It's no longer Jew and Gentile. Here God shares with the individual. The character of this dispensation is that Israel was hardened and blinded in part, until the full number of Gentiles came in.*

ROMANS 11:25.

"For I do not want you to be ignorant of this mystery, brothers, lest you should be wise within yourselves; that blindness in part has happened to Israel, until the fullness of the nations has come in."

God calls out some persons from both the Jews and the Gentiles who then form a new body which is called the church. This new body is clearly different from any before it.

This body does not function under law, but under grace.

ROMANS 6:14.

"For sin shall not have dominion over you, for you are not under Law, but under grace."

The basis of judgment is on our acceptance of Jesus Christ. Jesus replaced the throne of judgment with the throne of grace.

In this dispensation, God is long-suffering and forbearing towards man.

2 PETER 3:9.

"The Lord is not slow concerning His promise, as some count slowness, but is long-suffering toward us, not purposing that any should perish, but that all should come to repentance."

We have seen that the previous dispensations all ended in destruction.

- 1. The garden of Eden = The fall of man.*
- 2. Before the flood = The flood of Noah.*
- 3. After the flood = The confusion of languages.*
- 4. The time of the Patriarchs = Slaves in Egypt.*
- 5. The law = The cross of Christ.*

The end of these previous dispensations is now history. The end of this present dispensation is a prophetic matter. We can get an indication from the prophets of what this dispensation is heading towards. The general idea in the church ranks today is that the world is going to be saved and it will then usher in the kingdom of peace. We have several preachers and churches that preach the so-called "**kingdom**" gospel. In short, this gospel is the following; *We as the church are going to make this world a better place and we are going to take it so that the glory of the Lord will spread throughout the world. When it is finished, Jesus will come back and rule as King.*

This is a heresy for the following reasons.

1. The kingdom they talk about and preach about they call the Kingdom of Heaven. The kingdom of heaven is not the same as the kingdom of God. The kingdom of heaven has been promised to the Jews and will come into its own in the thousand years of peace that is yet to come.

2. We as the church are not going to fix the world so that the glory of the Lord can fill it. The glory of the Lord already fills the earth. The glory came with the Holy Spirit on the day of Pentecost, and has not yet left the earth. The Holy Spirit fills the earth, and so does the glory of the Lord.

3. Furthermore, it is not the teaching of the Bible. The Bible clearly teaches us that things on this earth will not get better, but will get worse. The Bible teaches us that the tares and the wheat will grow together until the harvest, which is the end of the dispensation. We will catch good and bad fish in the net.

There will be sheep and goats.

MATTHEW 13:24-30.

"He put out another parable to them, saying, The kingdom of heaven is compared to a man who sowed good seed in his field. But while men slept, his enemy came and sowed darnel among the wheat and went his way. But when the blade had sprung up and had produced fruit, then the darnel also appeared. So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? Then where have the darnel come from? He said to them, An enemy has done this. The servants said to him, Then do you want us to go and gather them up? But he said, No, lest while you gather up the darnel you also root up the wheat with them. Let both grow together until the harvest. And in the time of harvest I will say to the reapers, First gather together the darnel and bind them in bundles to burn them, but gather the wheat into my granary."

MATTHEW 13:47-48.

"Again, the kingdom of Heaven is like a net that was cast into the sea, and gathered some of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but threw the bad away."

MATTHEW 25:31-32.

"But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats."

Paul warns us that difficult times will come.

2 TIMOTHY 3:1-5.

"Know this also, that in the last days grievous times will be at hand. For men will be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unyielding, false accusers, without self-control, savage, despisers of good, traitors, reckless, puffed up, lovers of pleasure rather than lovers of God, having a form of godliness, but denying the power of it; even turn away from these."

Jesus warns that the last times will be like in Noah's time.

MATTHEW 24:37-39.

"But as the days of Noah were, so shall be the coming of the Son of Man. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark. And they did not know until the flood came and took them all away. So also will be the coming of the Son of Man."

The days of Noah were characterized by the following;

- 1. Worship of God as Creator and not as a personal God.*
- 2. Rapid growth in knowledge.*
- 3. Mixing of the wicked line of Cain with the line of Seth.*
- 4. Rapid growth of the population and the building of large cities.*
- 5. Sexual decay.*
- 6. Mixing of man and angels.*
- 7. Rejection of the preaching of Enoch and Noah.*

When we compare our time with that of Noah, we see the same pattern unfolding today. Especially in the area of spiritual decay.

1 TIMOTHY 4:1.

"But the Spirit expressly says that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons,"

There is a strong upsurge in spiritualism and satanism right across the world. There is a great decay of sexual norms in the world.

The preaching of the second coming is also strongly opposed and confused today.

2 PETER 3:3-4.

"First, knowing this, that there will come in the last days scoffers walking according to their own lusts and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

We can therefore conclude quite safely in the prophetic word that this dispensation, like all the previous ones, will end in apostasy.

5. THE DISPENSATION OF JUDGMENT.

*Between the dispensation of the church and the thousand years of peace there is another interim dispensation - **the dispensation of judgment.** During this dispensation there are three judgments that will be carried out.*

These judgments are not only individual, but again work with a group and nations. The first judgment will be that of the church. The church is raptured at the end of the church dispensation and their judgment takes place in heaven.

2 CORINTHIANS 5:10.

"For we must all appear before the judgment seat of Christ, so that each one may receive the things done through the body, according to that which he has done, whether good or bad."

The second judgment is on the Jews during the great tribulation. It is also called "the distress of Jacob".

JEREMIAH 30:4-7.

"And these are the Words that Jehovah spoke concerning Israel and concerning Judah. For so says Jehovah, We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man is giving birth? Why do I see every man with his hands on his loins, like a woman in labor, and all faces are turned into paleness? Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

DANIËL 12:1.

"And at that time Michael shall stand up, the great ruler who stands for the sons of your people. And there shall be a time of trouble, such as never was since there was a nation; until that time. And at that time your people shall be delivered, every one that shall be found written in the book."

The third judgment will be on the heathen nations. The separation between the sheep and the goats.

It takes place at the end of the great tribulation.

MATTHEW 25:31-46.

"But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats. And indeed He shall set the sheep on His right hand, but the goats off the left. Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous shall answer Him, saying, Lord, when did we see You hungry, and fed You? Or thirsty, and gave You drink? When did we see You a stranger, and took You in? Or naked, and clothed You? Or when did we see You sick, or in prison, and came to You? And the King shall answer and say to them, Truly I say to you, Inasmuch as you did it to one of the least of these My brothers, you have done it to Me. Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire prepared for the Devil and his angels. For I was hungry, and you gave Me no food; I was thirsty, and you gave Me no drink; I was a stranger and you did not take Me in; I was naked, and you did not clothe Me; I was sick, and in prison, and you did not visit me. Then they will also answer Him, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You? Then He shall answer them, saying, Truly I say to you, Inasmuch as you did not do it to one of the least of these, you did not do it to Me. And these shall go away into everlasting punishment, but the righteous into everlasting life.

27. THE CENTURY OF CENTURIES.

This is a double age that includes the thousand years and the perfect age.

The current age ends with the rapture of the church. Then follows the great tribulation, which concludes with Christ's second coming. It also ushers in the new century.

1. THE AGE OF PEACE - THE MILLENNIAL REIGN OF CHRIST.

The Jews expect a thousandth year of peace - a **Sabbath rest** - which will arrive after the six thousand years of man on earth. The idea of such a rest period is clearly defined in the Old Testament by the prophets.

It is also mentioned seven times in the New Testament.

REVELATION 20:1-7.

"And I saw an angel come down from Heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil and Satan, and bound him a thousand years. And he cast him into the abyss and shut him up and set a seal on him, that he should deceive the nations no more until the thousand years should be fulfilled. And after that he must be loosed a little time. And I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded for the witness of Jesus and for the Word of God, and who had not worshiped the beast nor his image, nor had received his mark on their foreheads, nor in their hands. And they lived and reigned with Christ a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with Him a thousand years. And when the thousand years have expired, Satan will be loosed out of his prison."

God tested man through different dispensations in different ways, and each time he failed. Now there is only one test left. Throughout the ages man has blamed the devil for everything. Man says that it is the devil who makes him what he is. Take away the devil and then God will see that man is actually good by nature. That's exactly what God is going to do during the thousand years to come. The devil will be bound and will not be able to tempt man. Yet this period will prove that even if the devil is gone, man will not naturally serve God. He needs God's help. At the end of the thousand years, the devil will be released, and once again man will turn against God. In the thousand years, God will once again deal with humanity as a whole, the battle only made up of various nations. The church will not be on earth, except for those who will assist God during this reign of Jesus Christ on earth.

The Jewish nation will be the head of the nations.

DEUTERONOMY 28:13.

"And Jehovah shall make you the head, and not the tail. And you shall be always above, and you shall not be beneath, if you listen to the commandments of Jehovah your God, which I command you today, to observe and to do them."

JEREMIAH 31:31-37.

"Behold, the days come, says Jehovah, that I will cut a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I cut with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them, says Jehovah; but this shall be the covenant that I will cut with the house of Israel: After those days, says Jehovah, I will put My Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall no more teach each man his neighbor and each man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them to the greatest of them, says Jehovah. For I will forgive their iniquity, and I will remember their sins no more.

So says Jehovah, who gives the sun for a light by day and the laws of the moon and of the stars for a light by night, who divides the sea when its waves roar; Jehovah of Hosts is His name; if those ordinances depart from Me, says Jehovah, the seed of Israel also shall cease from being a nation before Me forever. So says Jehovah, If the heavens above can be measured, and the foundations of the earth below can be searched out, I will also cast off all the seed of Israel for all that they have done, says Jehovah."

HEBREWS 8:7-13.

"For if that first covenant had been without fault, then no place would have been sought for the second. For finding fault with them, He said to them, "Behold, days are coming, says the Lord, and I will make an end on the house of Israel and on the house of Judah; a new covenant shall be, not according to the covenant that I made with their fathers in the day I took hold of their hand to lead them out of the land of Egypt," because they did not continue in My covenant, and I did not regard them, says the Lord. "For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My Laws into their mind and write them in their hearts, and I will be their God, and they shall be My people. And they shall not each man teach his neighbor, and each man his brother, saying, Know the Lord, for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." In that He says, A new covenant, He has made the first one old. Now that which decays and becomes old is ready to vanish away."

During this dispensation, God will not deal with man through law or grace or judgment. He will have an autocratic government and rule the earth with an iron rod.

ISAIAH 11:1.

And a Shoot goes out from the stump of Jesse, and a Branch shall grow out of his roots.

ISAIAH 11:4.

"But with righteousness He shall judge the poor, and shall decide with uprightness for the meek of the earth. And He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked."

REVELATION 19:5.

"And a voice came out of the throne, saying, Praise our God, all His servants, and the ones fearing Him, the small and great."

PSALM 2:9.

"You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel."

28. THE PERFECT CENTURY.

At the end of the thousand years, the perfect age dawns.

The thousand years end again with the fall of man into sin. Here the earth is then burned and there comes a new earth and heaven. The thousand years and the perfect age is the kingdom of Jesus Christ. It is this age that Christ hands over to His Father.

It is also called the ages of the fullness of time.

2 PETER 3:13.

"But according to His promise, we look for new heavens and a new earth in which righteousness dwells."

1 CORINTHIANS 15:28.

"But when all things are subjected to Him, then the Son Himself also will be subject to Him who has subjected all things to Him, so that God may be all things in all."

EPHESIANS 1:10.

"for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him,"

THE CENTURY OF THE AGES.

As the creative ages were the "**ALPHA**" ages, so will the age of ages be the "**OMEGA**". This age is the end of time as we know it, and the end of human suffering and sin.

The eternity that awaits man with the Lord is all his glory.

EPHESIANS 2:7.

"so that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

REVELATION 22:5.

"And there will be no night there. And they need no lamp, or light of the sun; for the Lord God gives them light. And they will reign forever and ever."

29. THE JUDGMENTS IN GOD'S WORD.

The general opinion in the church world is that the thousand years will be brought about by the preaching of the gospel. After that it is followed by a general judgment and then it is all over. It is simply not so. There cannot be just one general judgment, because the Bible clearly speaks of different judgments. Reference is made to judgments in the *"air"*, *"on earth"* and in *"heaven"*. Furthermore, the Bible also makes sure that these judgments cannot be confused with each other, by referring to different *"thrones"* at these judgments.

Three different "thrones" are referred to.

1. The "Judgment Seat of Christ". In the "air" and for "believers alone."

2 CORINTHIANS 5:10.

"For we must all appear before the judgment seat of Christ, so that each one may receive the things done through the body, according to that which he has done, whether good or bad."

2. The "Throne of glory" On the "earth" for the "nations".

MATTHEW 25:31 - 34.

"But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him. And He shall separate them from one another, as a shepherd divides the sheep from the goats. And indeed He shall set the sheep on His right hand, but the goats off the left. Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

MATTHEW 25:41.

"Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire prepared for the Devil and his angels."

3. The "Great White Throne" judges in "heaven" for the "wicked dead".

REVELATION 20:11-12.

"And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them. And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works."

The Bible refers to 5 different judgments that all differ in time, place, basis of judgment and result.

THE FIRST JUDGEMENT:

- 1. Those involved** = The Believer in relation to "sin".
- 2. Time** = About 30 NC.
- 3. Place** = Calvary.
- 4. Basis of judgment** = Christ's complete work on the cross.
- 5. Result** = Absolved from sin.

We died with Christ and now we no longer live for ourselves but for Him. We have been absolved from sin by His merits. We are now considered holy in Him. This judgment is in the past. We find the biblical proof of this judgment in the following scripture.

ROMANS 10:4.

"For Christ is the end of the law for righteousness for everyone who believes."

GALATIANS 3:13.

"Christ redeemed us from the curse of the Law, being made a curse for us (for it is written, "Cursed is everyone having been hanged on a tree");"

1 PETER 2:24.

"He Himself bore our sins in His own body on the tree, that dying to sins, we might live to righteousness; by whose stripes you were healed."

ROMANS 8:1-2.

"There is therefore now no condemnation to those who are in Christ Jesus, who walk not according to the flesh but according to the Spirit. But the Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

JOHN 5:24.

"Truly, truly, I say to you, He who hears My Word and believes on Him who sent Me has everlasting life and shall not come into condemnation, but has passed from death to life."

So we see that the believer's judgment was in the past and took place on the cross.

*We must also remember that the **"judgment"** of the believer is threefold.*

- 1. As a **"sinner"**.*
- 2. As a **"boy"**.*
- 3. As a **"servant"**.*

*We have already looked at the judgment of the believer as a **"sinner"**. Let us now look at the believer's judgment as a **"son"**. As soon as the sinner has accepted the price on the cross and is saved by the grace of the Lord, then there is parting with sin once and for all. However, there is a difference between **"sin"** and **"sins"**. Jesus died on the cross to deal with sin - the old man. He paid on the cross for the disobedience of Adam in the garden. On the cross, Jesus broke the power of sin, the old man. The old man or **"old nature"** is still present in our members. We do not count the old nature as dead to us, but we count ourselves dead to the old nature. Because of the cross, we have now become partakers of the **"new nature"** of God. So we still have the tendency in our members to sin, but because we walk in the Spirit we no longer commit sin.*

However, **"sins"** are the fruits that emerge when we let the **"old nature"** rule in our lives. This is the wrong doing in our lives. The mistakes we make in the course of our lives. We no longer commit sin, but we make many mistakes in our walk as human beings. These **"sins"** or mistakes must be dealt with as they occur through confession of what we have done.

1 JOHN 2:1.

"My little children, I write these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."

1 JOHN 1:9.

"My little children, I write these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous."

The judgment of "sons" is about the believer's unconfessed sins. The punishment for that is chastisement.

HEBREWS 12:5-11.

"And you have forgotten the exhortation which speaks to you as to sons, "My son, despise not the chastening of the Lord, nor faint when you are rebuked by Him; for whom the Lord loves He chastens, and He scourges every son whom He receives." If you endure chastening, God deals with you as with sons, for what son is he whom the father does not chasten? But if you are without chastisement, of which all are partakers, then you are bastards and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits and live? For truly they chastened us for a few days according to their own pleasure, but He for our profit, that we might be partakers of His holiness. Now chastening for the present does not seem to be joyous, but grievous. Nevertheless afterward it yields the peaceable fruit of righteousness to those who are exercised by it."

1 CORINTHIANS 11:31-32.

"For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we should not be condemned with the world."

Our job as **"sons"** of God is to **"judge"** ourselves daily, to **"confess"** our sins if we err and thereby escape the chastisement of the Father. The judgment of the believer brings us to the Judgment Seat of Christ. **The so-called "bema" judgement.**

THE SECOND JUDGMENT:**THE JUDGMENT SEAT OF CHRIST.**

- 1. Involvement** = Believers in respect of their "works".
 - 2. Time** = After the rapture.
 - 3. Place** = The judgment seat of Christ.
 - 4. Basis of Judgment** = The believers' works.
 - 5. Result** = Reward or loss.
- This judgment is in the future.**

2 CORINTHIANS 5:10.

"For we must all appear before the judgment seat of Christ, so that each one may receive the things done through the body, according to that which he has done, whether good or bad."

The word **"we"** occurs 26 times in this chapter and each time it refers to the believer and this letter is addressed to the **"church"** and **"saints"** of Corinthians. So we can know for sure that this judgment referred to here only refers to the believers. The time of this judgment is just after the rapture and the place of this judgment is in the sky. This judgment is not a judgment in the sense of a court hearing to determine whether those appearing there are **"guilty"** or **"innocent"**. Here it is not about the believers or unbelievers. It is about the **"believer"** alone. **This is a judgment about "works".**

1 CORINTHIANS 3:11-15.

"For any other foundation can no one lay than the one being laid, who is Jesus Christ. And if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble, each one's work shall be revealed. For the Day shall declare it, because it shall be revealed by fire; and the fire shall try each one's work as to what kind it is. If anyone's work which he built remains, he shall receive a reward. If anyone's work shall be burned up, he shall suffer loss. But he shall be saved, yet so as by fire."

The result of this judgment is **"reward"** or **"loss"**. All our **"dead"** works will be burned by fire. These are the stubble, hay and wood. All our **"living works"** will remain. These are the gold, silver and precious stones. We will be accountable for our works **"good or bad"**. We must realize that our works do not precede our faith, but our works follow our faith. We do not work for salvation, but because of our salvation. The reward is **"crowns"**. The Bible speaks of 5 different crowns representing the reward of the believer.

1. THE CROWN OF LIFE.

This is the so-called **"martyrs"** crown.

JAMES 1:12.

"Blessed is the man who endures temptation, because having been approved, he will receive the crown of life which the Lord has promised to those who love Him."

REVELATION 2:10.

"Do not at all fear what you are about to suffer. Behold, the Devil will cast some of you into prison, so that you may be tried. And you will have tribulation ten days. Be faithful to death, and I will give you the crown of life."

2. THE CROWN OF GLORY.

These are the **"elders"** or as we call them today **"Pastors or Shepherds"** crown which is given by the **"Chief Shepherd"**.

1 PETER 5:2-4.

"Feed the flock of God among you, taking the oversight, not by compulsion, but willingly; nor for base gain, but readily; nor as lording it over those allotted to you by God, but becoming examples to the flock. And when the Chief Shepherd shall appear, you shall receive a never-fading crown of glory."

3. THE CROWN OF JOY.

This crown is the **"soul winners"** crown. Those who were led to Him by us will be our **"crown"** of joy at His coming.

1 THESSALONIANS 2:19-20.

"For what is our hope or joy, or crown of rejoicing? Are you not even to be in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy."

PHILIPPINES 4:1.

"Therefore, my brothers, ones loved and longed for, my joy and crown, stand fast in this way in the Lord, beloved ones."

4. THE CROWN OF RIGHTEOUSNESS.

This crown is for those who love His **"coming"**.

2 TIMOTHY 4:8.

"Now there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but also to all those who love His appearing."

5. THE IMMORTAL CROWN.

This is the "victors" crown.

1 CORINTHIANS 9:25-27.

"And everyone who strives for the mastery is temperate in all things. Then those truly that they may receive a corruptible crown, but we an incorruptible. So then I run, not as if I were uncertain. And so I fight, not as one who beats the air. But I buffet my body, and lead it captive, lest proclaiming to others I myself might be rejected."

The crown is for those who kept their body under control and did not give in to the body's whims and fancies.

They are the ones who do not want to be ashamed at His return.

1 JOHN 2:28.

"And now, little children, abide in Him, so that when He is revealed, we may have confidence and not be ashamed before Him in His coming."

GREAT TEXTS OF THE BIBLE COMMENTARY.

The symbol of the Gospel is a cross; but not a cross by itself; not a lone, bare, gaunt, naked cross. The symbol of the Gospel is a crown; but not a crown by itself; not a proud, cold, despotic, selfish, pitiless crown. The symbol of the Gospel is a cross and a crown; a cross lying in a crown; a crown growing around a cross; a cross haloed by a crown; a crown won by a cross.

THE THIRD JUDGMENT.

THE GREAT TRIBULATION JUDGMENT.

1. *Involvement* = The Jews.
 2. *Time* = The Great Tribulation.
 3. *Place* = Jerusalem and surroundings.
 4. *Basis of judgment* = Rejection of the Godhead.
 5. *Result* = Their conversion and acceptance of Christ as their Messiah.
- This judgment is in the future.*

While the church is before the Judgment Seat of Christ in heaven, this judgment takes place on earth during the Great Tribulation. The Jews are an earthly people and all the promises to them are earthly. So it is understandable that their judgment will also be of an earthly nature. The basis of this judgment is the reason they rejected the Godhead.

In the days of Samuel they rejected God the Father.

1 SAMUEL 8:7.

"And Jehovah said to Samuel, Listen to the voice of the people in all that they say to you. For they have not rejected you, but they have rejected Me, that I should not reign over them."

In the days of Christ they rejected the Son of God.

LUKE 23:18.

And they all cried out at once, saying, Away with this One! And release to us Barabbas

In the days of Stephen they rejected the Holy Spirit.

ACTS 7:51.

"O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit. As your fathers did, so you do."

For their sin they were scattered among all the nations, until the time of the Gentiles was completed. Just as the time of the Gentiles is almost finished, the Jews are coming back to their land. They are still hard of heart towards the Deity.

They pass under God's rule during the Great Tribulation.

EZEKIEL 20:34-38.

"And I will bring you out from the people, and I will gather you out of the lands in which you are scattered among them, with a mighty hand and with a stretched out arm and with fury poured out. And I will bring you into the wilderness of the people, and there I will enter into judgment with you face to face.

Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, says the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels and those who sin against Me. I will bring them out from the land where they reside, and they shall not enter into the land of Israel. And you shall know that I am Jehovah."

*This is called the **"trouble of Jacob"**.*

JEREMIAH 30:4-7.

"And these are the Words that Jehovah spoke concerning Israel and concerning Judah. For so says Jehovah, We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man is giving birth? Why do I see every man with his hands on his loins, like a woman in labor, and all faces are turned into paleness? Alas! For that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

DANIEL 12:1.

"And at that time Michael shall stand up, the great ruler who stands for the sons of your people. And there shall be a time of trouble, such as never was since there was a nation; until that time. And at that time your people shall be delivered, every one that shall be found written in the book."

Christ calls it the Great Tribulation. Both Christ and Zechariah connect it with the Second Coming of Christ.

MATTHEW 24:21-31.

"for then shall be great tribulation, such as has not been since the beginning of the world to this time; no, nor ever shall be. And unless those days should be shortened, no flesh would be saved. But for the elect's sake, those days shall be shortened. Then if any man shall say to you, Lo, here is Christ! Or, There! Do not believe it. For false Christs and false prophets will arise and show great signs and wonders; so much so that, if it were possible, they would deceive even the elect. Behold, I have told you beforehand."

Therefore if they shall say to you, Behold, He is in the desert! Do not go out. Behold, He is in the secret rooms! Do not believe it. For as the lightning comes out of the east and shines even to the west, so also will be the coming of the Son of Man. For wherever the carcass is, there the eagles will be gathered. And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Man shall appear in the heavens. And then all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of the heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of the heavens to the other."

ZECHARIAH 14:1-11.

"Behold, the day of Jehovah comes, and your spoil shall be divided in your midst. For I will gather all nations to battle against Jerusalem; and the city shall be taken, and the houses plundered, and the women raped. And half of the city shall go into exile, and the rest of the people shall not be cut off from the city. And Jehovah shall go out and fight against those nations, like the day He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall divide from its middle, from the east and to the west, a very great valley. And half of the mountain shall move toward the north, and half of it toward the south. And you shall flee to the valley of My mountains; for the valley of the mountains shall reach to Azal. And you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, and all the saints with you. And it will be in that day, there shall not be light; the glorious ones shall shrink. And it will be one day which shall be known to Jehovah, neither day nor night; but it will happen that at evening time it shall be light. And it shall be in that day, living waters shall go out from Jerusalem; half of them shall go toward the eastern sea, and half of them toward the western sea.

In summer and in winter it shall be. And Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name shall be one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. And it shall rise and dwell in its place, from Benjamin's Gate to the place of the First Gate; to the Corner Gate, and from the Tower of Hananeel to the king's winepresses. And they shall dwell in it, and there shall never again be a shutting in, but Jerusalem shall dwell safely."

The human agent who will be used by the Lord to carry out this judgment is the Antichrist. The result of this judgment is that the Jews will cry out to the Lord.

SAGARIA 12:10.

"Behold, the day of Jehovah comes, and your spoil shall be divided in your midst. For I will gather all nations to battle against Jerusalem; and the city shall be taken, and the houses plundered, and the women raped. And half of the city shall go into exile, and the rest of the people shall not be cut off from the city. And Jehovah shall go out and fight against those nations, like the day He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall divide from its middle, from the east and to the west, a very great valley. And half of the mountain shall move toward the north, and half of it toward the south. And you shall flee to the valley of My mountains; for the valley of the mountains shall reach to Azal. And you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, and all the saints with you. And it will be in that day, there shall not be light; the glorious ones shall shrink. And it will be one day which shall be known to Jehovah, neither day nor night; but it will happen that at evening time it shall be light. And it shall be in that day, living waters shall go out from Jerusalem; half of them shall go toward the eastern sea, and half of them toward the western sea. In summer and in winter it shall be. And Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name shall be one.

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. And it shall rise and dwell in its place, from Benjamin's Gate to the place of the First Gate; to the Corner Gate, and from the Tower of Hananeel to the king's winepresses. And they shall dwell in it, and there shall never again be a shutting in, but Jerusalem shall dwell safely."

Then Christ will appear on the Mount of Olives.

ZECHARIAH 14:3.

"And Jehovah shall go out and fight against those nations, like the day He fought in the day of battle."

Then the Jewish people will be saved one day.

ISAIAH 66:8.

"Who has heard a thing like this? Who has seen things like these? Will the earth be brought forth in one day? Or will a nation be born at once? For Zion travailed and also brought forth her sons."

This will complete the judgment of the Jews.

THE FOURTH JUDGMENT.

THE JUDGMENT OF THE NATIONS.

1. Involvement = The nations (Gentiles).

2. Time = The Second Coming of Jesus Christ.

3. Place = At the "Throne of Glory" On earth. In the valley of Jehoshaphat.

4. Basis of judgment = Their handling of Christ's brothers, the Jews.

5. Result = Some nations "saved" others "to destruction".

This judgment is in the future.

We read of this judgment in Matthew.

MATTHEW 25:31-46.

"But when the Son of Man comes in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory. And all nations shall be gathered before Him.

And He shall separate them from one another, as a shepherd divides the sheep from the goats. And indeed He shall set the sheep on His right hand, but the goats off the left. Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave Me drink; I was a stranger, and you took Me in; I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous shall answer Him, saying, Lord, when did we see You hungry, and fed You? Or thirsty, and gave You drink? When did we see You a stranger, and took You in? Or naked, and clothed You? Or when did we see You sick, or in prison, and came to You? And the King shall answer and say to them, Truly I say to you, Inasmuch as you did it to one of the least of these My brothers, you have done it to Me. Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire prepared for the Devil and his angels. For I was hungry, and you gave Me no food; I was thirsty, and you gave Me no drink; I was a stranger and you did not take Me in; I was naked, and you did not clothe Me; I was sick, and in prison, and you did not visit me. Then they will also answer Him, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You? Then He shall answer them, saying, Truly I say to you, Inasmuch as you did not do it to one of the least of these, you did not do it to Me. And these shall go away into everlasting punishment, but the righteous into everlasting life."

Many structuralists combine this verse with Revelation 20:11-15 and then present it as one and the same judgment.

REVELATION 20:11-15.

"And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them. And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works."

And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works. And death and hell were cast into the Lake of Fire. This is the second death. And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire."

However, when we compare the two sections with each other, we clearly see that it cannot be the same judgment.

- 1.No resurrection.
- 2.Living Nations are judged.
- 3.On earth.

JOEL 3:2.

"I will also gather all nations and will bring them down into the valley of Jehoshaphat. And I will fight with them there for My people and for My inheritance Israel, whom they have scattered among the nations, and divided My land."

- 4.No books are mentioned.
- 5.Three classes are mentioned:
 - a.Sheep. b.Goats. c.Brothers.
- 6.Time = before the thousand years.

- 1.A resurrection.
- 2.Dead are judged.
- 3.Heaven and earth are gone.
- 4.Books are opened.
- 5.One class is called = the dead.
- 6.Time = after the thousand years.

The comparison clearly shows that one judgment is on "**earth**" and the other is in "**heaven**" and that they are separated by a thousand years. The Greek word "**ethnos**" occurs 158 times in the New Testament.

It has been translated as "**Gentiles**" 92 times. It is translated as "**nation**" or "**nations**" 61 times. It is translated 5 times as "**Gentiles**" but never is it used for the "**dead**" or for the "**resurrection**".

This is a judgment only for the **"nations"**. So we see that the Jews are not involved.

The Jews are not counted as one of the nations.

NUMBERS 23:9.

"For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be counted among the nations."

The church is not involved in this judgment, because their judgment has already taken place. So we can see that this is not a general judgment. If the Jews and the church are excluded here, then who are the **"sheep"**? If the so-called **"sheep"** are all the righteous through all the ages and the **"goats"** represent all the unrighteous through all the ages, then who are the **"brethren"**? The Bible teaches us that the righteous are saved by faith in the cross and the unrighteous are those who have rejected the cross. In this judgment, however, the sheep are going to inherit a Kingdom and the goats eternal destruction because of the way they treated the **"brethren"**. All this confusion occurs only because so-called **"scribes"** want to overturn a judgment meant for nations and make it for persons. The **"sheep"** represent one class of nations and the **"goats"** represent another class of nations. The **"brethren"** represent the Jews - Christ's brothers. We must also consider the **"time"** and **"place"** of this judgment.

JOEL 3:1-2.

"For, behold, in those days and in that time, when I will bring again the exiles of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat. And I will fight with them there for My people and for My inheritance Israel, whom they have scattered among the nations, and divided My land."

This prophecy clearly states that there will be a judgment of nations and it will be in the **"valley of Jehoshaphat"**. It is also clear that this judgment is about how the nations treated the Jews. During the tribulation period, the nations that were kind to the Jews and helped and assisted them will be the **"sheep"** nations.

Those who did not assist and support the Jews will be the **"goat"** nations.

At this judgment Christ will say to the sheep nations:

MATTHEW 25:34.

"Then the King shall say to those on His right hand, Come, blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

This kingdom refers to the 1000 year kingdom on earth after the seven year tribulation. These sheep nations will then enter the 1000 years as literal nations and inhabit the earth again. And if they are part of the **"saved"** nations at the end of the 1000 years, the **"righteous"** among them will inherit eternal life.

REVELATION 21:24.

"And the nations of those who are saved will walk in the light of it; and the kings of the earth bring their glory and honor into it."

MATTHEW 25:46.

"And these shall go away into everlasting punishment, but the righteous into everlasting life."

Christ's judgment on the "goat" nations will be;

MATTHEW 25:41.

"Then He also shall say to those on the left hand, Depart from Me, you cursed, into everlasting fire prepared for the Devil and his angels."

These **"goat"** nations will be immediately destroyed and sent to destruction. None of them will enter the 1000 years. The unrighteous who made up these nations will be lost forever.

THE FIFTH JUDGMENT.

THE GREAT WHITE THRONE JUDGMENT.

- 1. Involvement** = the wicked dead.
- 2. Time** = During the burning of the earth.
- 3. Place** = In front of the great White Throne.

4. Basis of judgment = their works.

5. Result = Being thrown into the lake of fire.

REVELATION 20:11-15.

"And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them. And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works. And death and hell were cast into the Lake of Fire. This is the second death. And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire."

This judgment takes place at the end of the 1000 years. It is after the judgment of the nations and takes place before the Great White Throne. The judgment takes place during the **"burning"** of the earth.

2 PETER 3:7.

"But the present heavens and the earth being kept in store by the same Word, are being kept for fire until the day of judgment and destruction of ungodly men."

Here Peter refers to the **"wicked"** and the White Throne judgment is for the **"wicked"**. All the righteous dead will be resurrected at the **"first resurrection"**. (The Rapture). All other righteous who die after the first resurrection will share in the second resurrection. The words in **Revelation 20:15** "And if it was found that anyone was not written in the book of life, he was thrown into the lake of fire." indicates that there will be righteous ones at the second resurrection, who will appear before the White Throne. At the end of the 1000 years, those who live on the earth will perish with the earth and then experience the second resurrection to appear before the throne. The wicked will not be judged to see whether they can be saved or not. Their names are not in the book of life.

This judgment is also not like a court session where witnesses are brought in for or against the accused. What will be sad here is the fact that there will be many good and lovely people among the "wicked", but they are not saved. Here the wicked are not judged according to their faith, but according to their works. Man has the opportunity on earth in life to change from "works" to "faith". Those who do not want to do this will be held accountable on the basis of their own "works". Some will suffer a greater punishment than others. However, no one will escape the punishment. What is also bad is the fact that those who were not too bad must spend eternity with the worst in the Lake of fire. Their punishment includes the second death, so they lose their resurrection bodies. They become disembodied spirits. So they will exist forever. The "fallen angels" not those who are with the devil, will also be judged here.

JUDE 1:6.

"And those angels not having kept their first place, but having deserted their dwelling-place, He has kept in everlasting chains under darkness for the judgment of a great Day;"

When this judgment is over, the devil and his angels will also be cast into the lake of fire, and the universe will be clean of all evil, and justice will reign on the new earth.

30. CHRIST

INTRODUCTION

The Greek word "**christos**" means: Anointed, and is the name given to Jesus in the New Testament, in connection with the Old Testament Messiah which also means anointed. Jesus is the personal name given to Him at the Birth Christ is the official name. These names are not used indiscriminately in the New Testament. If the name Christ is used, the office of the Mediator is in question. The name Christ recalls the Eastern custom of anointing those who are called to hold high offices. In Israel, under the dispensation of the Old Testament, this was also the custom. Prophets, priests and kings were anointed with holy anointing oil,

1 KINGS 19:16.

"And you shall anoint Jehu the son of Nimshi to be king over Israel. And Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place."

PSALM 133:2.

"It is like the precious ointment on the head that ran down on the beard, Aaron's beard, that went down to the mouth of his garments;"

By this they were officially appointed to their offices and made competent. In their temporary and deficient service, however, they point to the great Anointed One that Israel expected, the Christ, who would not be anointed by human hands and oil, but by God himself with the Holy Spirit, who can therefore testify of himself as follows.

MATTHEW 3:16.

"And Jesus, when He had been baptized, went up immediately out of the water. And lo, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and lighting upon Him."

MARK 1:10.

"And immediately coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him."

JOHN 3:34.

"For He whom God has sent speaks the Words of God, for God does not give the Spirit by measure."

ISAIAH 61:1-11.

"The Spirit of the Lord Jehovah is on Me; because Jehovah has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to preach the acceptable year of Jehovah and the day of vengeance of our God; to comfort all who mourn; to appoint to those who mourn in Zion, to give to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified. And they will build the old wastes, they will raise up the ruins of former times. And they will repair the waste cities, the ruins of many generations. And strangers will stand and feed your flocks, and the sons of the stranger will be your plowmen and your vinedressers. But you will be named the priests of Jehovah; it will be said of you, Ministers of our God; you will eat the riches of the nations, and you will revel in their glory. For your shame you will have double; and for disgrace they will rejoice in their portion; therefore in their own land they will possess double; everlasting joy will be theirs. For I Jehovah love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed will be known among the nations, and their offspring among the peoples; all who see them will acknowledge them, that they are the seed Jehovah has blessed."

I will greatly rejoice in Jehovah, my soul will be joyful in my God; for He has clothed me with the robes of salvation, He covered me with the robe of righteousness like a bridegroom adorns himself with ornaments, and like a bride adorns herself with her jewels. For as the earth comes out with its bud, and as the garden causes that which is sown to grow; so the Lord Jehovah will cause righteousness and praise to grow before all the nations."

Thus the Name testifies not only to the holy commission by virtue of which the Lord acts as Mediator and Savior of His people, but also to His power and ability to do for the people everything that must be done by God.

Christ was appointed to this position at (the particular time of human history) before the foundation of the world.

EPHESIANS 1:4-10.

"according as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, in which He has made us accepted in the One having been loved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He caused to abound toward us in all wisdom and understanding; having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, for an administration of the fullness of times, to head up all things in Christ, both the things in Heaven, and the things on earth, even in Him,"

Furthermore, Paul refers to Christ as the "mystery" that was hidden for centuries.

ROMANS 16:25.

"Now to Him who is able to establish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, having been unvoiced during eternal times;"

1. CHRIST, THE SON OF GOD.

JOHN 1:14.

"And the Word became flesh, and tabernacled among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and of truth."

JOHN 1:18.

"No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared Him."

However, this generation is not temporally qualified as we understand by birth or generation. He was not generated as the Son of God during some time slot. There was no time in eternity when Christ was not the Son of God. Nor was there a time when He, as Son of God, was not equal to God. In this respect, He was from eternity the Son of God but also God Himself because He was equal to God. The Father the Son and the Spirit an eternal unity as God, yet independent in respect of Their different functions in this Godhead. In this generation of Christ as Son of God, we have the self-promulgation of God to the outside. There was a movement from within God, the closedness of His existence and mystery of His Divinity. From this interior of God He brought out what was necessary for man to know. The Father can only be known by man through the Son.

MATTHEW 11:27.

"All things are delivered to Me by My Father. And no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son will reveal Him."

LUKE 10:22.

"All things are delivered to Me by My Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son will reveal Him."

2. CHRIST AS GOD-MAN.

We have already seen that Christ, as Son of God, is also God. Thus He is also revealed to us as one of the Divine Trinity: Father, Son and Holy Spirit. However, the Bible also teaches us that Christ is human and we see that He is referred to in human terms. *That is why we speak of Him as God-man.*

A. CHRIST AND HIS HUMANNESS.

The fact that Christ is also human means, among other things, that He also has a body. When He was on earth, He was clothed in human flesh. In terms of His physical appearance and abilities, He was like any other human. However, we know that this only applies to the temporary state of His humiliation. But what is His body like in its perfect and glorified state? The Bible does not give us much information on that. However, we can deduce that from His appearances to His disciples after His resurrection, as well as statements in 1 Cor. 15 concerning the resurrection body. In light of this, we can say that His body is not material, carnal and perishable. It is also in no way subject to the limitations of our bodies. Although His body is substantial and real, it is also spiritual.

B. THE DUALITY OF CHRIST.

This truth is presented to us in different places and in different ways.

CHRIST IS GOD BUT ALSO HAS GOD AS FATHER.

MARK 14:36.

"And He said, Abba, Father, all things are possible to You. Take away this cup from Me. Yet not what I will, but what You will."

JOHN 3:16.

"For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life."

ACTS 3:13.

"The God of Abraham and of Isaac and of Jacob, the God of our fathers, has glorified His son Jesus, whom you delivered up, denying Him in the presence of Pilate, when he had decided to let Him go."

CHRIST IS GOD, BUT IS ALSO AT THE SAME TIME THE ONLY BEGOTTEN SON OF GOD.

JOHN 3:16.

"For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life."

Acts 3:13 refers to Him as God's "child Jesus". Christ is God, but He is also the firstborn of all creation.

COLOSSIANS 1:15.

"who is the image of the invisible God, the First-born of all creation."

CHRIST IS GOD, BUT HE IS ALSO THE WORD OF GOD.

JOHN 1:1.

"In the beginning was the Word, and the Word was with God, and the Word was God."

REVELATION 19:13.

"And He had been clothed in a garment dipped in blood, and His name is called The Word of God."

CHRIST IS GOD, BUT HE WAS ALSO SENT BY GOD.

JOHN 17:3.

"And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You have sent."

CHRIST IS GOD, BUT HE IS ALSO THE ANGEL OF THE LORD.

EXODUS 3:2-7.

"And the Angel of Jehovah appeared to him in a flame of fire, out of the midst of a thorn bush. And he looked. And behold! The thorn bush burned with fire! And the thorn bush was not burned up. And Moses said, I will now turn aside and see this great sight, why the thorn bush is not burned up. And Jehovah saw that he had turned aside to see. God called to him out of the midst of the thorn bush, and said, Moses! Moses! And he said, Here I am. And He said, Do not come near here. Pull off your sandals from your feet, for the place on which you stand is holy ground. And He said, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of My people who are in Egypt; I have heard their cry because of their taskmasters; for I know their sorrows."

CHRIST IS GOD, BUT HE IS ALSO THE IMAGE OF THE INVISIBLE GOD AT THE SAME TIME.

2 CORINTHIANS 4:4.

"in whom the god of this world has blinded the minds of the unbelieving ones, so that the light of the glorious gospel of Christ (who is the image of God) should not dawn on them."

CHRIST IS THE CHOOSING GOD.

JOHN 13:18.

"He who believes on Him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only-begotten Son of God."

HE IS ALSO THE CHOSEN AND ANOINTED OF GOD.

ISAIAH 42:1.

"Behold My Servant, whom I uphold; My Elect, in whom My soul delights. I have put My Spirit on Him; He shall bring out judgment to the nations."

MATTHEW 12:18.

"Behold My Child whom I have chosen; My Beloved, in whom My soul is well pleased. I will put My Spirit on Him, and He shall declare judgment to the nations."

LUKE 4:18-21.

"The Spirit of the Lord is on Me; because of this He has anointed Me to proclaim the Gospel to the poor. He has sent me to heal the brokenhearted, to proclaim deliverance to the captives, and new sight to the blind, to set at liberty those having been crushed, to proclaim the acceptable year of the Lord." And rolling up the book, returning it to the attendant, He sat down. And the eyes of all in the synagogue were fastened on Him. And He began to say to them, Today this Scripture is fulfilled in your ears."

CHRIST IS GOD, BUT ALSO THE MAN FROM HEAVEN.

1 CORINTHIANS 15:47-48.

"The first man was out of earth, earthy; the second Man was the Lord from Heaven. Such the earthy man, such also the earthy ones. And such the heavenly Man, such also the heavenly ones."

HE IS THE SON OF DAVID, BUT AT THE SAME TIME HE IS ALSO THE LORD OF DAVID.

MATTHEW 22:41-45.

"While the Pharisees were gathered, Jesus asked them, saying, What do you think of Christ? Whose son is he? They say to Him, David's. He said to them,

How then does David by the Spirit call him Lord, saying, "the LORD said to my Lord, Sit on My right until I make Your enemies Your footstool for Your feet?" If David then calls Him Lord, how is He his son?"

HE IS THE SON OF GOD, BUT ALSO THE SON OF MAN.

MATTHEW 16:16.

"And Simon Peter answered and said, You are the Christ, the Son of the living God."

MATTHEW 8:20.

"And Jesus said to him, The foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay His head."

He is the only begotten Son of God, but also the Son of Joseph and Mary.

MATTHEW 14:33.

"And those in the boat came and worshiped Him, saying, Truly You are the Son of God."

MATTHEW 1:16.

"And Jacob fathered Joseph, the husband to be of Mary, of whom Jesus was born, who is called Christ."

Christ is indeed truly God, but also truly man. There is no question of a dualism here. This is not a case where the divinity and humanity stand opposite each other, but where one exists in and through the other in complete unity. In this we perceive the mystery of the duality of Christ. He is God but He also exists in Creature form and also has physicality. (Here we write Creature with a capital letter "C" to indicate that we are not comparing Him with any other creature or creation.)

3. JESUS CHRIST'S INCARNATION AND HIS HUMANITY.

A. THE FACT OF CHRIST'S BECOME FLESH.

In connection with Christ's coming to earth, and in connection with the discussion about His duality, we read in **Joh. 1:14**: "And the Word became flesh and dwelt among us".

In **Rom. 8:3** Paul declares that God "sent his own Son in the likeness of sinful flesh". We find a similar statement in **Phil. 2:7** where it says that He "Emptyed Himself by taking the form of a servant and became equal to men."

B. THE PURPOSE OF HIS BECOME FLESH.

Carnality means, among other things, materiality, weakness, impermanence and being subject to death.

Christ became flesh to save man from this carnal condition.

HEBREWS 2:14.

"Since then the children have partaken of flesh and blood, He also Himself likewise partook of the same; that through death He might destroy him who had the power of death (that is, the Devil),"

His incarnation finds particular significance in the fact that He entered death to become part of the dead, precisely to destroy the power that death and judgment have over man through His resurrection and triumphant ascension.

C. HIS DEITY HIDDEN IN THE FLESH.

In the flesh and in the state of humiliation, however, Christ has always been the Son of God, and He has always been intimately connected with the Father. Even in the flesh He has always also been God, although it was hidden in His fleshly existence on earth.

It was only on a few occasions that something of the divine broke through the fleshly existence.

A striking example of that is the glorification on the mountain.

MATTHEW 17:1-7.

"And after six days Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart. And He was transfigured before them. And His face shone as the sun, and His clothing was white as the light. And behold, there appeared to them Moses and Elijah talking with Him. And Peter answered and said to Jesus, Lord, it is good for us to be here. If You will, let us make here three tabernacles; one for You, and one for Moses, and one for Elijah. While he yet spoke, behold, a bright cloud overshadowed them. And behold a voice out of the cloud which said, This is My beloved Son in whom I am well pleased, hear Him. And when the disciples heard, they fell on their face and were greatly terrified. And Jesus came and touched them, and said, Arise and do not be terrified."

D.HIS GOD-MANNESS AND HIS INCARNATION.

The question that now arises is the following: Did Christ as God-Man identify Himself with earthly human carnality, or did He first through His incarnation, i.e. through His birth from Mary, become human? We can also put the question differently: In the case of Christ, does His incarnation mean the same as His incarnation? A traditional view in connection with this is the statement that Christ acquired a human nature when He was born of an earthly woman. This is following the verdict of the Council of Chalcedon (451 AD). On the occasion it was declared that our Lord Jesus Christ, in regard to His Deity, was brought forth by the Father when time had not yet begun, but that He now, in these last days for the sake of us and our salvation, which His humanity (anthropoteta) refers to being born of the virgin Mary, who is known as Bearer of God (theotokos). The second Council of Constantinople (535 AD) elaborates on this.

Referring to Christ's two natures (duo phusesin), it is declared that God, the Word, was produced twice. The first time was before all time began when He was produced by the Father without time and without body. The other time was when He came from heaven and became flesh through His birth from the holy, glorious, theotokos, ever-virgin Mary.

E. NOT CHRIST, BUT MAN IS RELATED. HIS BEING CHANGED.

According to said confessions, Christ was first only God, without a body and not yet human. It was only with His incarnation that He became human and acquired a body. In short, it therefore comes down to the fact that Christ, as far as His essence as God-man is concerned, was still imperfect in all eternity and only in our human age did he partake of the plus of a human nature. According to this teaching, Christ, as far as part of His being is concerned, was supplemented after the example of man. As far as this is concerned, man was the prototype according to which Christ was made. This means that the Creator—for all things came into being through Him, (John 1:3; Col. 1:16)—was supplemented by His own handiwork and provided with a second nature! No, the Lord Jesus Christ was not made in the image of man; on the contrary, man was created in His image. We must further bear in mind that with His incarnation Christ was not, as far as His humanity was concerned, absorbed into carnal humanity forever. It was not a case where the creature imprisoned the Creator within himself, as it were. No, it's just the other way around. Christ identified Himself temporarily with this fleshly humanity, precisely to make the reborn part of Himself, that is, to exist as members of His body (Rom. 12:5; 1 Cor. 12:27), so that the with his resurrection together with Christ man can be freed from the transitory and carnality.

1 CORINTHIANS 15:22.

"For as in Adam all die, even so in Christ all will be made alive."

1 CORINTHIANS 15:49-50.

"And according as we bore the image of the earthy man, we shall also bear the image of the heavenly Man. And I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption."

Christ's incarnation should not be seen as an ontological event in the sense that He underwent a change or addition in his essence.

It was a soterological event with a view to the salvation of man.

HEBREWS 2:14.

"Since then the children have partaken of flesh and blood, He also Himself likewise partook of the same; that through death He might destroy him who had the power of death (that is, the Devil),"

According to his carnal earthly existence, man can never inherit the kingdom of God.

1 CORINTHIANS 15:20.

"But now Christ has risen from the dead, and has become the firstfruit of those who slept."

If, however, we have become part of Christ through the Spirit, our fleshly bodies will be recreated into spiritual bodies in the resurrection at the second coming.

1 CORINTHIANS 15:40-44.

"There are also heavenly bodies and earthly bodies. But the glory of the heavenly is truly different, and that of the earthly different; one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Then we will be equal to Christ.

1 JOHN 3:2.

"Beloved, now we are children of God, and it has not yet been revealed what we shall be. But we know that when He shall be revealed, we shall be like Him, for we shall see Him as He is."

So whoever undergoes a change of being is not Christ, but the reborn man.

F. THE MEANING OF THE GENERATION OF THE SON OF GOD.

Based on the clear and direct statements of the holy Scriptures, we must believe that God the Son was generated or produced by God the Father.

ACTS 13:33.

"this God has fulfilled to us their children, raising up Jesus, as also it is written in the second Psalm, "You are My Son, this day I have begotten You."

HEBREWS 1:5.

"For to which of the angels did He say at any time, "You are My Son, this day I have begotten You?" And again, "I will be to Him a Father, and He shall be to Me a Son?"

*If this generation has nothing to do with His humanity, then what does the Scripture want to tell us when it says that God brought forth His only begotten Son? Then if He was only God, what was He other than God the Father, and if He was only Spirit, what was He other than the Holy Spirit? Does not the divine generation of the Son, as well as the God-Son relationship, speak precisely of the divine as well as the creature or human form of Christ? By "**creature form**" we mean that which does not exist of itself, but was produced by God. After all, the distinction between God and the creature consists in the fact that the Creator-God exists from all eternity in Himself, while the creature consists only of God and was produced by Him.*

JOHN 5:26.

"For as the Father has life in Himself, so He has given to the Son to have life within Himself,"

JOHN 6:57.

"As the living Father has sent Me, and I live through the Father, so he who partakes of Me, even he shall live by Me."

By this we in no way want to place the Son of God on the level of man or any other creature that exists in this time-space. It is not that we compare the generation of Christ with the generation of man.

***We put it differently, with the question:** Is the production or creation of man in the image and likeness of God not precisely a reference or shadowing of the eternal generation of the Son? In other words, isn't man created precisely in the image and likeness of humanity of the God-man? We must bear in mind that the generation of the Son as it is presented to us is mentioned precisely in connection with man and his salvation.*

ACTS 13:32.

"And we preach the gospel to you, the promise made to the fathers,"

HEBREËRS 1:5.

"For to which of the angels did He say at any time, "You are My Son, this day I have begotten You?" And again, "I will be to Him a Father, and He shall be to Me a Son?"

G. THE CREATION OF MAN IN THE IMAGE AND LIKENESS OF GOD.

We have already shown that man was created in the image and likeness of God. According to the Bible, Christ is the image of God presented to us. If man is then created in the image and likeness of God, Christ must be the original image according to which man was created. Man as spirit, soul and body is not a kind of being in himself that represents "humanity" as such; no, he is a being who represents something of God. In fact, there is nothing in what God has created that is not to a greater or lesser extent a reflection or shadowing of what He Himself is. Before man can be created as an image bearer of God, Christ, the image of God after whom man was created, must have already been there. If we now want to adapt the thought of Chalcedon to this, we must assume that man is only created as a spirit/soul in the image of God, but this does not apply to his physical existence. No, as far as the body is concerned, Christ was created in the image of man, as we have already seen! However, we believe that man in his totality—spirit, soul and body—is created in the image of God. In this connection, it is also essential to note that the sinful and perishable man is recreated through regeneration and ultimate glorification in accordance with the image of Christ so that we can be like Him. If Christ is the image according to which man is recreated in order to be the perfect man, why must we deny that the total man was originally created in the image of Christ, but which was then marred by the fall? Re-creation must be related to the original creation!

H. JESUS CHRIST AS THE REVELATION OF GOD TO CREATION.

The Bible teaches that Jesus Christ is the revelation of God to the world.

MATTHEW 11:27.

"All things are delivered to Me by My Father. And no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son will reveal Him."

Through Him, God steps out, as it were, from the mystery of the Divine Trinity and shows Himself to man. To be seen and known by the world, He must be revealed in creature form, that is as Man. If He only became human with His incarnation, then how was God previously revealed to the world as a person? Karl Barth rightly declares that through the humanity of Christ, God stands in a relationship to creation, and in particular to man. The Bible not only says that everything came into being through the Word (Son of God), but that everything was also created for Him and that He maintains everything.

JOHN 1:3.

"All things came into being through Him, and without Him not even one thing came into being that has come into being."

COLOSSIANS 1:16.

"For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him."

This relationship in which God stands through the humanity of Christ to creation applies from the beginning of creation. Christ's humanity therefore cannot have arisen long after creation with His incarnation in the last days of this human age. In Col. 2:9 we read that in Him, that is, in Christ, all the fullness of the Godhead dwells bodily. If this statement is only applicable for these last days when Christ appeared in the flesh, and according to the Council of Chalcedon also then only got a body, then we must assume that the fullness of the deity does not previously lived bodily in Christ, but that there must have been a different relationship between Him and the Father. Where in the Scriptures do we read of such a change in relationship? No, we must rather believe that the fullness of the Godhead from all eternity dwelt bodily in Christ, and that Christ, in whom this fullness was embodied, revealed it to us with His incarnation.

So we could also have a part in it.

COLOSSIANS 2:10.

"And you are complete in Him, who is the Head of all principality and power,"

Christ has always been the only way, truth and life through which we can go to God. John 14:6. There was never a time when He wasn't. And if He was always the way, the truth and the life, He also always, and not only in the last days of human history, had to be the God-man In this connection we must also mention that a distinction must always be made between what Christ is in his essence, and what he had to experience with man in history.

I. CHRIST'S BECOME FLESH MEANS BECOME LESS AND NO MORE.

In Phil. 2:5-7 we read that Christ did not hold on to his status of being equal to God by force, "but emptied himself by taking the form of a servant and became equal to man."

The word **"emptied"** (Greek: *'ekenēsen*) as used in this context means: to empty yourself, to give up all the privileges attached to your status. For Christ, incarnation, that is, to become like the earthly man, does not mean to add something, but to lay down what He already is and has. It is not about the glorious completion of His being as God-man, but about becoming an object of humiliation, impoverishment and contempt.

PHILIPPINES 2:8.

"And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

2 CORINTHIANS 8:9.

"For you know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes He became poor, in order that you might be made rich through His poverty."

He was like a glorious King who so identified Himself with His miserable subjects that He became their slave, precisely to bring them to the wealth and status that He himself has as king! Heb. 2:14, 15 states that He became a partaker of the same flesh and blood as sinful humanity, so that through His atoning death He could save man from the power of the devil and death.

J. CHRIST'S BECOME FLESH WAS SOMETHING TEMPORARY.

From the foregoing we must conclude that Christ's incarnation and humiliation were something temporary. He underwent this humiliation and suffered in the flesh and died (1 Pet. 4:1; 3:18) so that He could complete his atoning work, but afterwards He was raised again.

PHILIPPINES 2:9-11.

"Therefore God has highly exalted Him, and has given Him a name which is above every name, that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

JOHN 17:5.

"And now Father, glorify Me with Yourself with the glory which I had with You before the world was."

The Hebrew writer declares that Christ "was made lower than the angels for a short time", after which He was raised and glorified again.

HEBREWS 2:9.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for all."

2 CORINTHIANS 5:15-17.

"and He died for all, that the living ones may live no more to themselves, but to Him who died for them and having been raised. So as we now know no one according to flesh, but even if we have known Christ according to flesh, yet now we no longer know Him so. So that if any one is in Christ, that one is a new creature; old things have passed away; behold, all things have become new."

Here Paul declares that the spiritual experience of dying and rising with Christ has changed our vision and assessment of fellow believers, but also of Christ in particular. As for our fellow believers, we no longer judge them according to their outward, temporary broken and carnal existence, but as they are in Christ.

As for Christ, we no longer see Him in His degraded fleshly existence, but as He really is, in His resurrected and glorified state. Where Heb. 5:7 speaks of "*in the days of his flesh*", it indicates something of the past and that has been completed. Christ's incarnation never meant that He would be different in essence from what He was before. He is unchanging as God is unchanging. He is and will be what He has always been. He is the beginning and the end of everything.

In *Hebrews. 13:8* we read: "*Jesus Christ is the same yesterday and today and forever.*" The "*yesterday*" in which Christ exists as He is, does not date back to a few years ago (calculated from his incarnation to the origin of the New Testament), but is the eternity in which He has always existed. What He was in all eternity, He is still today. His incarnation, humiliation, suffering, death and resurrection—everything that He experienced after the flesh—only speaks of a history that He went through here on earth. It is a history with a beginning and an end. If Christ's humanity exists through His incarnation, as the confession of Chalcedon claims, then what applies to His fleshly existence must also apply to His humanity. Then He was only human for the short time when He was on earth in a state of humiliation. Then we must also, according to 2 Cor. 5:6 declares that we no longer know Him as a man. Then his earthly life must also be spoken of as the days when he was human.

K. CHRIST IS CALLED THE MAN FROM HEAVEN.

More light is shed on who Christ is as a person, if we notice where He comes from.

L. AS SON OF MAN HE CAME FROM HEAVEN.

In relation to Himself, the Lord Jesus says:

JOHN 3:13.

"And no one has ascended up to Heaven except He who came down from Heaven, the Son of Man who is in Heaven."

The One who ascended is the same as He who first descended, the Son of man. When the disciples complained about Christ's difficult to understand statement that He is the bread from heaven, He said to them, among other things:

JOHN 6:61-62

"But knowing in Himself that His disciples murmured about it, Jesus said to them, Does this offend you? Then what if you should see the Son of Man going up where He was before?"

If the Scriptures say that He as Son of man ascends to heaven again from whence He came, surely we cannot let it be read that He only came as spirit/soul from heaven to earth and then again as man (spirit, soul and body) ascended to heaven. This is how we should read it if we believe that He only became human with His incarnation.

Against the Jews who saw and judged Jesus Christ just like any other person, the Lord himself declares:

JOHN 8:23.

"And He said to them, You are from beneath; I am from above. You are of this world; I am not of this world."

*As the Word who became flesh, His earthly history does run through this world and this humanity, but in Himself, as far as His being is concerned, He was never of this world and this humanity. The expression "**Son of man**", cannot be explained as a Son who has His origin from humanity, because the Bible expressly says that He came to earth from heaven as Son of man.*

*We must therefore see this expression "**Son of man**" rather that He is the One who acts for or on behalf of mankind and has identified Himself with sinful and perishable man.*

M. AS HEAVENLY MAN HE IS THE PRINCIPAL AND PROTOTYPE OF ALL BELIEVERS.

1 CORINTHIANS 15:40-49.

"There are also heavenly bodies and earthly bodies. But the glory of the heavenly is truly different, and that of the earthly different; one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man, Adam, became a living soul," the last Adam was a life-giving Spirit. But not the spiritual first, but the natural; afterward the spiritual. The first man was out of earth, earthy; the second Man was the Lord from Heaven. Such the earthy man, such also the earthy ones. And such the heavenly Man, such also the heavenly ones. And according as we bore the image of the earthy man, we shall also bear the image of the heavenly Man."

In 1 Cor. 15:40-49 where it is about the resurrection of the body from the dead, a comparison is made between Adam and Christ. One is called the earthly man and the other the heavenly Man. The natural, fleshly, earthly, inferior, weak and perishable body that we inherited from Adam will then be exchanged for the spiritual, heavenly, powerful, incorruptible and glorified body that we get through Jesus Christ. It is also expressly said that Christ did not first become man here on earth according to the line of Adam, as is the case with us. No, Christ Himself is the beginning of another line, namely of the heavenly people. This line that flows from Christ does not come from the Adamic line, but is opposed to that line. This further confirms that Christ as a heavenly person does not owe His origin to Adam as is the case with all mankind.

The fact that Adam is spoken of as the first and of Christ as the second man does not depend on the order of their origin, because Christ has been from all eternity and is Himself the Creator of Adam. It must be seen in the order in which they appeared on earth. Although Christ is before Adam and Adam was created in His image, the fall caused this image of God in humanity to be so violated, that Christ had to come to earth to reconcile man with God again as Re-Creator and the divine restore image in Him. It is then that He appeared as the second man.

N. CHRIST'S PRIESTHOOD IS NOT FROM THE HUMAN LINE.

The writer of Hebrews presents the Lord Jesus as our eternal High Priest. This priesthood cannot be separated from His humanity, because it speaks precisely of One who was appointed by God to act as Mediator between Him and man. (A mediator in this case speaks on behalf of God and man—a God-man therefore). According to Heb. 7:11-16 He did not receive His high priesthood from the fleshly Levitical line as with all the other priests in Israel, but according to the order of Melchizedek. It was **"not by the law of carnal commandment"**, that is, not according to the provision of the law about human descent, but by **"the power of the indestructible life."** This order of Melchizedek existed before the Levitical, in fact, it is testified of Him: **"You are a priest forever according to the order of Melchizedek."** Heb. 7:17; 5:6; 6:20. Already in the time of David, long before the incarnation of Christ, it was said about Him, **"You are a priest forever according to the order of Melchizedek"**. Ps. 110:4. The eternity of his priesthood stems from the fact that He Himself is eternal (Heb. 7:24), i.e. that its existence cannot be defined by a beginning or an end. After the flesh, Christ does spring from the tribe of Judah (Heb. 7:1), but as a priest He does not spring from the tribe of Judah or Levi or any other human line.

This clearly shows that we must make a distinction between Christ's priesthood (to which His humanity is linked) and His incarnation according to the earthly human lineage. His incarnation was necessary to carry out His high priestly function on earth, that is, to make atonement for mankind.

HEBREWS 2:17.

"Therefore in all things it behoved him to be made like His brothers, that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of His people."

K.FLESHNESS, HUMANITY AND PHYSICALITY.

We must assume that the Council of Chalcedon wanted to take a strong stand against teachings such as Docetism and Ebionites. According to these teachings, Christ's incarnation as well as the suffering and death that accompanied it were only appearances because it would be impossible for the divinity of Christ to be associated with fallen humanity. Christ's humanity is not denied, but is deified in such a way as to eliminate true contact with our humanity.

P.THE EQUATION OF "FLESH" AND "MAN".

*In the position taken by Chalcedon, those church fathers simply equated the concept of "**flesh**" (Greek: sarks) with man (Greek: anthropos). In fact, the word "**flesh**", as used in the New Testament, has more than one meaning.*

It can mean man as such.

MATTHEW 16:17.

"Jesus answered and said to him, You are blessed, Simon, son of Jonah, for flesh and blood did not reveal it to you, but My Father in Heaven."

σάρξ

sarx

sarx Probably from the base of G4563; *flesh* (as stripped of the skin), that is, (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) human nature (with its frailties (physically or morally) and passions), or (specifically) a human being (as such): - carnal (-ly, + -ly minded), *flesh* ([-ly]).

The body.

JOHN 6:51.

"I am the Living Bread which came down from Heaven. If anyone eats of this Bread, he shall live forever. And truly the bread that I will give is My flesh, which I will give for the life of the world."

The muscular part of the body.

LUKE 24:39.

"And He said to them, Why are you troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that I am He! Handle Me and see, for a spirit does not have flesh and bones as you see Me have."

Natural descendants.

ROMANS 4:1.

"What then shall we say that our father Abraham has found, according to flesh?"

Sinful tendencies.

ROMANS 8:1-13.

"There is therefore now no condemnation to those who are in Christ Jesus, who walk not according to the flesh but according to the Spirit. But the Law of the Spirit of life in Christ Jesus has made me free from the law of

sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; so that the righteousness of the Law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For they who are according to the flesh mind the things of flesh, but they who are according to the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can it be. So then they who are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. But if anyone has not the Spirit of Christ, he is none of His. And if Christ is in you, indeed the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of the One who raised up Jesus from the dead dwells in you, the One who raised up Christ from the dead shall also make your mortal bodies alive by His Spirit who dwells in you. Therefore, brothers, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if you through the Spirit mortify the deeds of the body, you shall live."

That which is opposed to the spirit.

GALATIANS 5:17.

"For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are contrary to one another; lest whatever you may will, these things you do."

Especially also the material and transitory physicality in which man now exists here on earth.

MATTHEW 26:41.

"Watch and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak."

ACTS 2:30.

"Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne,"

1 CORINTHIANS 5:5.

"to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus."

1 CORINTHIANS 15:50.

"And I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption."

*According to the judgment of the aforementioned Council, it is not clear why **"flesh"** in connection with Christ's incarnation must necessarily mean only **"human" (anthropos)**, and this without taking into account all the other meanings that flesh has . However, we must note that the Bible expressly teaches that Christ became **"flesh" (sarks)** and not man (anthropos). Through His incarnation, He did become equal to man, that is, humbled, to the status of earthly man.*

PHILIPPINES 2:7-8.

"but made Himself of no reputation, and took upon Himself 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."

Q.MORE THAN ONE FORM OF PHYSICALITY.

We must point out that in relation to the believer it is said that he has a fleshly and perishable body here on earth, but after his resurrection from the dead he will have a spiritual and imperishable body, equal to that of the glorified Christ.

1 CORINTHIANS 15:39-53.

All flesh is not the same flesh; but one kind of flesh of men, and another flesh of beasts, and another of fish, and another of birds. There are also heavenly bodies and earthly bodies. But the glory of the heavenly is truly different, and that of the earthly different; one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. So also the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, "The first man, Adam, became a living soul," the last Adam was a life-giving Spirit. But not the spiritual first, but the natural; afterward the spiritual. The first man was out of earth, earthy; the second Man was the Lord from Heaven. Such the earthy man, such also the earthy ones. And such the heavenly Man, such also the heavenly ones. And according as we bore the image of the earthy man, we shall also bear the image of the heavenly Man. And I say this, brothers, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption. Behold, I speak a mystery to you; we shall not all fall asleep, but we shall all be changed; in a moment, in a glance of an eye, at the last trumpet. For a trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

With that, it is clearly said that just as physicality and spirituality are not the same, so physicality and carnality are not the same either. Carnality is only a quality of a kind of physicality, namely the earthly.

R. THE FLESHLY BODY WITH WHICH CHRIST WAS CLOTHED.

Christ's incarnation means that He took on the weak, material, perishable and sinful body of man and thus became equal to him.

ROMANS 8:3.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;"

HEBREWS 2:14.

"Since then the children have partaken of flesh and blood, He also Himself likewise partook of the same; that through death He might destroy him who had the power of death (that is, the Devil),"

Without having part in the sinful human nature by which He would be sinful and reprehensible in Himself.

1 JOHN 3:5.

"And you know that He was revealed that He might take away our sins, and in Him is no sin."

HEBREWS 4:15.

"For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin."

With His incarnation, He was not only clothed in a fleshly body, but He also identified Himself completely with fallen humanity. This meant that He, like any of us, was weak and limited after the flesh, could be tempted, could suffer and even die.

His clothing in this kind of body made Him also subject Himself to the psychic limitations of man. He emptied Himself so much that He, like any other person, depended on the guidance of the Holy Spirit for what He had to will, think and say.

He also experienced anxiety and cried.

JOHN 11:35.

"Jesus wept."

This emptying went to the extreme depth where He had to experience what it means to be abandoned by God.

MATTHEW 27:46.

"And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, My God, why have You forsaken me?"

S. THE GOD-HUMANITY OF CHRIST THE BASIS OF HIS INCARNATION.

We have also already seen in connection with Christ that His humanity as God-Man did not even come into being with His incarnation. In connection with Christ's incarnation, we have also already seen that the equating of flesh with incarnation not only goes against numerous revealed truths, but also leads to totally unacceptable consequences. That is why we repeat that the fact that Christ identified himself with fallen and transitory humanity through his birth from a woman and after which he suffered and died in the flesh is not a denial that from all eternity he is the God -Man is not. The fact that He was also Human from all eternity, i.e. had creature form, must be seen precisely as the ground of his incarnation and why he could identify himself so completely with man as a creature.

T. AN IMAGINABLE COMBINATION.

According to the Council of Chalcedon, Christ's humanity arose from the carnal-human, through His birth from the virgin Mary. His **"human nature"** must therefore also be carnal in nature like that of any other human being born of an earthly woman. However, we must note that what is transmitted through natural birth takes shape in our material and transitory bodies. It is then referred to as the earthly body in contrast to the heavenly, as a transitory body in contrast to the imperishable, as a natural body in contrast to a spiritual body. In the same connection, man is also spoken of from the earth (and therefore material) in contrast to the heavenly man. 1 Cor. 15:40-48. Next, the Bible also teaches that **"flesh and blood"**—**that which arises through natural birth**—cannot inherit the kingdom of God. Only that which has been recreated to be spiritual and immortal, i.e. no longer fleshly, can be united with God in the resurrection. To make Christ's humanity dependent on the natural birth from a woman, that is after the carnal, presents us with a great dilemma. Let us now come to the **"two natures"** of Christ, then one **"nature"** is from the eternal, incorruptible and divine, and the other **"nature"** is from the flesh which is material and perishable. These two radically different (yes, opposite) **"natures"** together make up the person of Christ! This means that Christ, according to the Chalcedonian confession, is at once divine as well as earthly, eternal as well as transitory! **Such a combination is simply unthinkable.** Therefore, we cannot help but conclude, on the basis of biblical data as already discussed, that Christ is the God-man from eternity. He did take on our flesh in the last days and became like an earthly person, precisely in order to our salvation to suffer, die and rise again from the dead. However, this did not change His eternal being and person. As God is unchangeable, so Christ as part of the divine trinity is also unchangeable.

This unthinkable amalgamation as taught by the Chalcedonian Confession is explained by saying that "the two natures of Christ are not to be confused with each other, or that one is not changed into the other, or that they are not to be contrasted in terms of area and functioning. The distinctness of each nature is not eliminated by the unity, but the properties of each nature remain and both natures function together in one person and in one underlying substance (hupostasis). prosōpa) are not split up, but form together the one and only and only-begotten Logos of God, the Lord Jesus Christ."

We cannot help but see this exposition of Christ's composition as metaphysical reasoning. This is something that does not flow from any Scriptural truths. When we speak of Christ as the God-man, it is only a man-made term by which we confess that the Scriptures speak of Him as both God and man. Now expanding on this man-made term by explaining how the divine and human blend together must be seen as human ideas that seek to supplement what has not been given to us by revelation. Such a supplement to what the holy Scriptures themselves do not teach is nothing other than serious border crossing. Therefore, it only leads to obfuscation of revelation truths and unauthorized speculations are built into the theology alongside and together with Scriptural truths.

U. CHRIST'S INCARNATION AND THE GLORIFICATION.

Through His incarnation, Christ descended into the uttermost depths of humiliation, suffering and death. However, it did not end there. He rose again from the dead through which glory would come to man and greater glory to Himself.

Q.THE FLESH WAS TAKEN UP INTO THE GLORIFIED AND SPIRITUAL BODY OF CHRIST AND MADE PART OF HIMSELF.

The fact that the flesh in which He was clothed on earth and in which He suffered and was killed (1 Pet. 4:1; 3:18), with his resurrection from the dead was taken up and glorified in his own glorious existence, serves as proof that He has indeed come to receive us into His own body and to glorify Him. The wounds in his glorified body serve as a sign and confirmation of this wonderful truth.

W.THROUGH HIS INCARNATION AND HUMILIATION CHRIST WAS EXALTED TO GREAT GLORY.

The incarnation of Christ not only means eternal salvation for us, but was also the way in which greater glory came to Him. After His incarnation, humiliation, suffering and death, He rose from the dead and God *"also highly exalted Him and gave Him a name that is above every name."* Along with that, He gained dominion over everything that is in heaven and on earth, and everyone must *"confess that Jesus Christ is Lord to the glory of God the Father."*

PHILIPPINES 2:9-11.

"Therefore God has highly exalted Him, and has given Him a name which is above every name, that at the name of Jesus every knee should bow, of heavenly ones, and of earthly ones, and of ones under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Christ's incarnation and everything that goes with it was therefore not only intended to save humanity, but to ultimately bring greater glory and majesty to Him. In this we see how all God's actions, yes also regarding his Son, lead to greater glory. This too speaks of God's love for his Son.

4. JESUS CHRIST AS THE FIRST BORN AND CREATOR.

The Bible gives a special meaning to the fact that Christ is the Firstborn (Protótokos) of God. The relationship in which He, as the Firstborn, stands to God is so absolute and unique that nothing can be compared to it, not even the angels.

HEBREWS 1:5.

"For to which of the angels did He say at any time, "You are My Son, this day I have begotten You?" And again, "I will be to Him a Father, and He shall be to Me a Son?""

As the only begotten Son, Christ is the self-revelation of God outside the Trinity. It is also through Him that God created and maintains everything, but it is also with a view to Him that everything was created.

COLOSSIANS 1:16.

"For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things were created through Him and for Him."

*It also means that the relationship in which God stands to the world is expressed in Christ. As the Firstborn of all creation, He is the One who first was and from Whom creation came forth. By that we do not mean that creation is just an extension of Christ and that it is equal to Him. We only mean that creation does not originate, exist and have a destination without Him. Precisely because Christ proceeds from God through eternal generation, we can see Him—and here we mean His eternal humanity—as **the beginning from which creation proceeds**. Without comparing Him to any creature, we can say that by His birth as Son of God He is the eternal Creature who became the Creator of everything.*

*In this sense, we must also use the words of **Col. 1:15 and 16** understand: He is "the Firstborn of all creation because in Him all things were created". In this creation—especially referring to the cosmos as we know it—man is preeminently the one who connects most and in the most direct way with Christ, his Lord and Maker. After all, it is man who is created in the image and likeness of God, as embodied in Christ. Precisely because man is the one from visible creation who has to do with God, he also becomes the one through whom God connects with creation.*

Therefore, the history He has with humanity affects the entire cosmos.

32. THE REVELATION OF THE WORD MADE FLESH.

Before we dwell on the full revelation of Christ on earth, let us first note the time that preceded his public actions.

1. HIS HISTORY BEFORE HIS PUBLIC MINISTRY.

In connection with the events at this time there are some main moments that should be mentioned.

A. THE FULLNESS OF TIME.

It was in the fullness of time that God sent his Son in the flesh.

GALATIANS 4:4.

"But when the fullness of the time came, God sent forth His Son, coming into being out of a woman, having come under Law,"

It means the appointed time that God has prepared through everything that has happened in the political, cultural, social, international and religious areas in the world. All this would work together to create the milieu with a view to this revelation from God. Just as God brings the world and its history to a specific culmination and goal, so He especially arranged the things around the coming of his Son to this world. Everything that happened to Him was in accordance with the plan and purpose of God as it is already stated in the Old Testament writings.

B. HIS GENEALOGY, BIRTH AND CHILDHOOD.

Christ acquired His fleshly or human-biological way of existence in the same way that any human being acquires it, namely to be born of a woman. Just like anyone else, He had a genealogy. By that He is especially brought into connection with King David. Throughout the eventful history of Israel, God maintained the Christ line from Abraham through Joseph and Mary.

He did not have an earthly father. Mary became pregnant because the Holy Spirit came upon her and the power of the Most High overshadowed her.

MATTHEW 1:18.

"Now the birth of Jesus Christ was this way (for His mother Mary was betrothed to Joseph) before they came together, she was found to be with child by the Holy Spirit."

*This does not mean that the Holy Spirit took the place of the man and that Jesus Christ was Son of the Holy Spirit. What it does mean is that Christ was laid by God in the womb of the woman, and that He was already washed before Mary received him. To be overshadowed by the Lord sees on that occasion where God's presence and glory includes persons in such a way that He takes over the control in everything and the person only experiences the consequences. It is God Himself who, through the woman, clothes His Son with carnality. It is a confirmation and a reference that Christ was first and foremost, and always in all eternity, the Son of God. It is in this connection that Luke adds: "For this reason also the holy one who is born will be called Son of God". **Luke. 1:35.** His birth was marked by the same two opposite main moments that would become known in His later life on earth, namely that of His divinity and that of His humiliation. His arrival was announced to His mother by an angel, but still there was no proper place on earth for Him to be born. Angels told the shepherds of His birth and the star in the sky led wise men from the East to his birthplace, and yet they would find the little child in the poorest and most despicable circumstances. Before the little King of kings, the wise men fell down and brought royal gifts, and yet His throne was only a manger from which animals are fed. An angel of the Lord made an announcement in connection with his protection against Herod, and yet he had to be taken from His homeland as totally unwelcome and threatened with death to stay for a time in a foreign land.*

The mystery of the complete unification of the eternal God-man with transitory and fallen humanity also speaks through the fact that Christ's earthly life took the same natural course as that of any other human being. It begins with its reception in the womb, birth, childhood, adulthood and eventual death.

C.HIS CHILDHOOD.

As for his childhood, the Bible tells us very little. What is said is that he was submissive and obedient to his parents like a good son.

LUKE 2:51.

"And He went with them and came to Nazareth, and He was subject to them. But His mother kept all these sayings in her heart."

At this time signs of His divinity began to shine through. We see this in how He, as a twelve-year-old boy, sat in the temple in the midst of the teachers and listened to them and questioned them. In this connection it is said: *"And all who heard him were amazed at his understanding (insight) and his answers."* When His parents who were looking for Him expressed their anxiety about Him, his answer was: *"Why did you look for me? Did you not know that I must be in the things of my Father?"* (v. 49). Although His parents did not understand Him, Mary was still aware deep in her heart that there was a divine mystery in connection with her Son.

LUKE 2:52.

"And Jesus increased in wisdom and stature, and in favor with God and man."

We must assume that as His human abilities and receptivity developed, he became increasingly aware that He was the Son of God. In this way, more and more of his divinity was revealed—something that would emerge much more clearly later in his ministry.

D. CHRIST'S BAPTISM AND ITS SIGNIFICANCE.

His incarnation and total identification with man was validated and made public when He had himself baptized in the Jordan by John.

MATTHEW 3:13-17.

"Then Jesus came from Galilee to Jordan, to John, to be baptized by him. But John restrained Him, saying, I have need to be baptized by You, and do You come to me? And answering Jesus said to him, Allow it now, for it is becoming to us to fulfill all righteousness. Then he allowed Him. And Jesus, when He had been baptized, went up immediately out of the water. And lo, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and lighting upon Him. And lo, a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased."

Significant in this connection are the grounds on which He persuaded John to baptize Him: "Let it now, because in this way it is fitting for us to fulfill all righteousness". His baptism was his public identification with man. (Equally, the baptism of the believer is his public identification with the death and resurrection of the Lord Jesus. Rom. 6:4; Col. 2:12). It was also on the occasion of His baptism that Christ was introduced by the Father as his Son (Matt. 3:17), and that the Spirit of God came upon him to make him the Son of God for his ministry to anoint on earth. John 1:31-34. This public confirmation of his identification with man through baptism, along with what happened from heaven, was the beginning of Christ's ministry on earth.

2. DIFFERENT WAYS IN WHICH CHRIST IS PRESENTED TO US.

A. JESUS CHRIST AS THE WORD OF GOD.

We have already pointed out that Christ is God and Creature. This truth is expressed, among other things, in the reference to Him as the Word of God.

John puts it this way:

JOHN 1:1-3.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one thing came into being that has come into being."

As Word He is God, but as Word He is also at the same time the revelation of God.

B. THE WORD AS THE SELF-REVELATION OF GOD.

*The use of the term **"Word" (Logos)** in connection with Christ brings certain truths to the fore. First of all, it speaks of the self-discovery and self-disclosure of the subject to the object. Just as one reveals something about oneself to another through one's speech, so God reveals Himself to the creature through Christ. **Christ is God's self-revelation.** To know God, you must first know Christ. It is through Christology that we come to theology. The fact that Christ is the Word does not mean that He only communicates to us things concerning God, but that He is in fact that revelation or communication Himself. The Word of God must therefore never be seen abstractly, but always in the person of Jesus Christ. When the Bible speaks of the Word of God in an understandable way, it must also be seen in connection with the actual Word of God, namely Jesus Christ. Christ as the incarnate Word is the revelation of the mystery of God's thoughts, will, love, etc. We cannot know or see God directly, much less hear his direct speech.*

It is only through his Word that God's self-revelation comes to us.

C. THE WORD AS CREATOR.

As already mentioned, the self-revelation of God through his Word takes place first of all in that He created everything through His Word. The writer of Hebrews declares that God made the world through the Son, that he *"carries all things by the word of his power"*

HEBREWS 1:2-3.

"has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds, who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the word of His power, through Himself cleansing of our sins, He sat down on the right of the Majesty on high,"

HEBREWS 2:10.

"For it became Him, for whom are all things and by whom are all things, in bringing many sons into glory, to perfect the Captain of their salvation through sufferings."

He is *"the Firstborn of all creation"*. As already mentioned, His birthright is directly related to the creation of all things. However, this is especially related to the believers, namely those who are ordained to be conformed to the image of the Son of God,

ROMANS 8:29.

"For whom He foreknew, He also predestinated to be conformed to the image of His Son, for Him to be the First-born among many brothers."

John also describes Him as *"the beginning of the creation of God"*. The fact that God created everything through His Word speaks of the immediacy of creation. When God creates through His Word, there is no medium or intermediary or material that He uses.

His thought and will as expressed in His Word is also His act of creation. That which He speaks, that is also. That is why Creation, and more specifically man, is a version or expression of the Word of God—an image that points to this Word, Jesus Christ.

D. THE WORD IN ITS REDEEMING OR RECREATING WORK.

We get to know Jesus Christ as the Word of God, especially with regard to His redemptive and regenerative work. After all, He came to this world to save man from sin and death. In view of this, there are different terms that are associated with Him. They can be seen as metaphors, because Christ is compared to the meaning and function of well-known concepts and this without the parable being fully spelled out. The fact that the Word can be described in terms of such concepts further testifies to its entry into our world.

Jesus says in Joh. 14:6: "I am the way and the truth and the life; no one comes to the Father except through Me."

E. THE ROAD.

The Lord Jesus says that He is the way. He is the only way or method that leads one to the right destination, that is, to the heavenly Father. There is no other name by which we can be saved. He is the only way through which one can obtain eternal life. In the same vein, Christ refers to Himself as the "door" through which one enters to be saved. He is the gate through which God comes to us and we can go to Him. In this sense, we must also understand the meaning of the words to approach the Father "in the name of Christ".

F. THE TRUTH.

Jesus Christ is the truth. The truth spoken of here is more than the knowledge of the perceptible and transitory things. It is more than what one can scientifically study and inferences that you make.

The knowable things of creation only bear witness to the actual truth and reality, namely that from which everything exists and for which everything exists. It bears witness to the Creator, to what God has brought about through Jesus Christ.

He is;

REVELATION 3:14.

"And to the angel of the church of the Laodicea write: The Amen, the faithful and true Witness, the Head of the creation of God, says these things:"

Even the truth contained in the law must be understood and interpreted in terms of Christ.

JOHN 1:17.

"For the Law came through Moses, but grace and truth came through Jesus Christ."

We also read in;

1 JOHN 5:20:

"And we know that the Son of God has come, and He has given us an understanding so that we may know Him who is true. And we are in Him that is true, in His Son Jesus Christ. This is the true God, and the everlasting life."

The truth, as it is used in connection with Christ, is not only a reference to something that is true, but is the revelation of the truth itself. The mind He gives us looks at the enlightenment of our mind by the Holy Spirit. Through it we can see things as God wants us to see them. This is how we come to discover who Christ really is, and through Him who God really is for us.

Therefore, the truth that is revealed in Christ is always salvation truth; that is, truth that leads us to salvation and engagement with God. In Christ we learn not only to know God, but also ourselves and the things around us. From Him we must judge everything and relate it to Him.

This is also what is meant when the Scripture says:

PROVERBS 9:10.

"The fear of Jehovah is the beginning of wisdom; and the knowledge of the holy is understanding."

G. THE LIFE.

Jesus Christ is life.

JOHN 1:4.

"In Him was life, and the life was the light of men."

All life is from Him and apart from Him everything is dying. By having Christ in us, we have true and eternal life. It is not only that He gives life; He also lives. That is why it is not so much about receiving life, as it is about engaging in life. As the branch is grafted into the vine and so lives from the vine, so we are also grafted into Christ to live from Him. And because Christ became life in us, we passed from death (the dying state in which the unregenerate are) to life.

That is why Christ says to Martha following the death of her brother Lazarus:

JOHN 11:25.

"Jesus said to her, I am the Resurrection and the Life! He who believes in Me, though he die, yet he shall live."

Christ is further referred to as life in terms of bread and water.

H. THE BREAD OF LIFE.

The Lord Jesus refers to Himself as the bread of God who came down from heaven and gives life to the world.

Then he says:

JOHN 6:33-35.

"For the bread of God is He who comes down from Heaven and gives life to the world. Then they said to him, Lord, evermore give us this bread. And Jesus said to them, I am the bread of life. He who comes to Me shall never hunger, and he who believes on Me shall never thirst."

The Lord Jesus said this following the manna that came down from heaven and fed the Israelites in the desert. Just as natural bread nourishes the body, so Christ nourishes man with that which has eternal value, that which makes man grow up in the grace of God. Thus his extremely wounded body on the cross is also represented by the broken bread of the Lord's Supper, and eating it speaks of our participation in that which He obtained through his atoning death. Following the bread, Christ also compares Himself to the grain of wheat that falls into the ground and dies in order to produce others through it.

From his atoning death many came to life.

I. THE WATER OF LIFE.

To the Samaritan woman, the Lord Jesus says that He can give her the "living water" for which she will never thirst in eternity. John 4:10-14. In Joh. 7:37-39 He invites all who are thirsty to come to Him and drink, referring to the Holy Spirit who will receive those who believe in Him. Just as water is indispensable for life on earth, and especially in arid regions where it is seen as the symbol and guarantee of life, so Christ is the life in which everyone can share.

J. THE ALPHA AND THE OMEGA.

Precisely because everything exists from Christ and to Him, because He includes all creation, He is referred to as the Alpha and the Omega. To John on the island of Patmos, the risen Christ reveals Himself as the Alpha and the Omega, the beginning and the end, the first and the last.

REVELATION 1:8.

"and the Living One, and I became dead, and behold, I am alive for ever and ever, Amen. And I have the keys of hell and of death."

With that we get to know Him as the eternal God who is not subject to the limitations of the creature. Therefore, we can fully trust in Him and have no need to fear.

K. THE BRIGHT MORNINGSTAR.

*In **Revelation 22:16**, the Lord Jesus says: "I am the bright Morning Star". This is a reference to his second coming. As the morning star announces the breaking of a new day, so He is the One who ushers the new day into the better, eternal life.*

L. JESUS CHRIST PRESENTED IN PERSONAL TERMS.

In addition to the above-mentioned reference to Christ, the Word of God, we find that He is also described in terms of personal concepts and relationships. He is the Holy and the Righteous. This means that before God He is the Holy and Righteous, but also that He is the One in Whom our holiness and righteousness exist. In the Old Testament, Isaiah announces Him with the words: "For a child is born to us, a Son is given to us; and the government is on his shoulder, and he is called: Wonderful, Counselor, Strong God, Everlasting Father, Prince of Peace".

M.HE IS ALSO CALLED THE PRINCE TO LIFE.

ACTS 3:15.

"And you killed the Prince of Life, whom God has raised from the dead, of which we are witnesses."

N.HE IS PRESENTED AS THE APOSTLE OF OUR CONFESSION.

HEBREWS 3:1.

"Therefore, holy brothers, called to be partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus,"

This indicates His mission by the Father to mankind. His apostleship is therefore also the principle according to which we act as ambassadors and witnesses in His name.

O.HE IS CALLED THE PERFECTER OF THE FAITH.

HEBREWS 12:2.

"looking to Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and sat down at the right of the throne of God."

P.BECAUSE HE BECAME "GOD WITH US", HE IS ALSO CALLED IMMANUEL.

ISAIAH 7:14.

"So, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel."

MATTHEW 1:23.

"Behold, the virgin shall conceive in her womb, and will bear a son. And they will call His name Emmanuel," which being interpreted is, God with us."

Q. CHRIST AS THE LAST ADAM.

1 CORINTHIANS 15:45-47.

"And so it is written, "The first man, Adam, became a living soul," the last Adam was a life-giving Spirit. But not the spiritual first, but the natural; afterward the spiritual. The first man was out of earth, earthy; the second Man was the Lord from Heaven."

Here Christ is presented as the **"Last Adam"** and the **"Second Man"**. As all men after natural life descend from Adam, so all men after eternal life descend from Christ. That is why He is also called a **"Life-Giving Spirit"** while Adam was only a **"living soul"**. In light of this, the **"earthly people"** (people in the natural state) are like the **"earthly people"** from whom they come, and the **"heavenly people"** (the regenerate people who have eternal life) like the **"heavenly man"** (Jesus Christ).

R. HE IS THE GOOD SHEPHERD.

JOHN 10:14.

"I am the Good Shepherd, and I know those that are Mine, and I am known by those who are Mine."

He compares Himself to the shepherd who not only knows and cares for his sheep, and is not only known and trusted by his sheep, but who also lays down his life for them. This is a clear reference to his atoning death.

G. HE IS THE "LAMB" OF GOD.

JOHN 1:29.

"The next day John sees Jesus coming to him and says, Behold the Lamb of God who takes away the sin of the world!"

In the revelations that John has of Christ at the throne of God, that of the Lamb is very central. It looks at Christ who as the perfect Easter lamb of God was sacrificed on the cross for the atonement of the sins of man.

This lamb form of Christ, the surrender, obedience and meekness in His sufferings do not speak of a passive, resigned acceptance of the fate that befell him. It speaks of the violence of God's love. The love of God is so unfathomably great, precisely because He made such a tremendous sacrifice for the salvation of man. In reality, then, it is redemptive and conquering love. Therefore John sees the same Lamb of God who hung on the cross as One in great glory and as the only One worthy to open the sealed book.

He is also announced as this One;

REVELATION 5:12.

"saying with a great voice, Worthy is the Lamb who was slain, to receive power and riches and wisdom and strength and honor and glory and blessing."

That is why the Lamb is also at the same time the victorious Lion from the tribe of Judah. The Lamb is also revealed as the exalted Judge who in his wrath directs over wickedness (Rev. 6:16, 17), while He as eternal King served by his servants. Rev. 22:3. The book in which it is recorded whether a person is saved or lost is called "the book of life of the Lamb that was slain". Rev. 13:8. The relationship to the Lamb determines life or death. The Lamb is presented as the light in the afterlife. Rev. 21:23. Next we also read that the redeemed will sing the song of the Lamb. Rev. 15:3.

33. THE TRIPLE OFFICE OF CHRIST.

We have already pointed out that the fact that Christ is the Word of God means that what He is in Himself, as well as His office, are one and the same. There is no tension between His person and office, as is often the case with man. What He does (fulfilment of office) is the revelation of Himself. When we speak of the office or ministry, it also presupposes equipment with a view to its execution. God's equipping for office fulfillment occurs through the anointing with the Holy Spirit. The anointing of man as priest, prophet or king with oil is a shadow of that. Thus Christ also comes to us as the Anointed One (Messiah) of God.

His anointing consists in the Spirit of the Lord being upon Him;

ISAIAH 61:1-3.

"The Spirit of the Lord Jehovah is on Me; because Jehovah has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to preach the acceptable year of Jehovah and the day of vengeance of our God; to comfort all who mourn;"

PROPHET, PRIEST, AND KING.

He holds all three of these offices at the same time in all that He is and does. As He is revealed to us, He is royal, priestly and the One who embodies the prophetic word. The unity between the three offices speaks most clearly in Christ's atoning work. In that He offers Himself as a sacrifice on the cross, speaks of His priestly office; in that He lays down His life and takes it up again with full dominion over life and death, speaks of His royal office; and by the fact that in His death on the cross and resurrection He embodies the basis and core of the gospel, speaks of His prophetic office. Therefore we cannot distinguish too sharply between the revelation of these offices or ministries.

One office can never be revealed without the other.

A. THE PROPHETIC OFFICE.

The gospel writers inform us that Jesus referred to Himself as Prophet.

MATTHEW 13:57.

"And they were offended in Him. But Jesus said to them, A prophet is not without honor, except in his own country and in his own house."

LUKE 13:33.

"Yet I must walk today and tomorrow and the day following. For it cannot be that a prophet perish outside of Jerusalem."

Already Moses refers to Christ as the Prophet whom God would raise up from among his brothers and to whom everyone must listen.

DEUTERONOMY 18:18.

"I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him."

This is confirmed in the speech of Stephen before the Jewish council (Acts 7:37), as well as in the preaching of Peter. Hand. 3:22.

The Emmaus walkers refer to Him as the Prophet.

LUKE 24:19.

"And He said to them, What things? And they said to Him, The things concerning Jesus of Nazareth, who was a man, a prophet mighty in deed and word before God and all the people,"

As Prophet, He is in person, word and deed, the Word of God that came to us. The writer of Hebrews says that God has spoken to us in the last days through his Son.

HEBREWS 1:1.

"God, who at many times and in many ways spoke in time past to the fathers by the prophets,"

In and through Christ, the Prophet of God, every other prophet has his calling and message. He is the prophet to which all other true prophets have referred. It is his prophetic Spirit that worked in the prophets of the Old Testament and that works in all other true prophets. What the Holy Spirit works in the lives of people to speak is primarily about Jesus Christ.

B. THE KINGLY OFFICE.

Christ is presented as the King of kings and the Lord of lords, and of whom it is also said that He is the Ruler over the kings of the earth.

REVELATION 1:5.

"even from Jesus Christ the faithful Witness, the First-born from the dead and the Ruler of the kings of the earth. To Him who loved us and washed us from our sins in His own blood,"

At the announcement of his birth, the angel declared that He will be the King on the throne of His father David, and that there is no end to His kingdom.

LUKE 1:31-33.

"And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David. And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

His kingship is foretold in the Old Testament where He is indicated as the spring that comes from David and who will rule as King.

JEREMIAH 23:5.

"Behold, the days come, says Jehovah, that I will raise to David a righteous Branch, and a King shall reign and act wisely, and shall do judgment and justice in the earth."

ACTS 2:30.

"Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne,"

PSALM 2:6.

"Yea, I have set My king on My holy hill, on Zion."

PSALM 110:1-2.

"A Psalm of David. Jehovah said to my Lord, Sit at My right hand until I place Your enemies as Your footstool. Jehovah shall send the rod of Your strength out of Zion; rule in the midst of Your enemies."

*Isaiah announces Him as the Prince of Peace and the One on whose shoulder is the government. Daniel sees how the Son of man is given dominion, honor and kingship. That is why He also bears the Name that is above all names. He is addressed as Lord. Kurios is used in the Septuagint for the translation of the Hebrew **"Yahwe" (HERE)**. This indicates His divine dignity and authority. But it also speaks of His dominion and ownership of all things. Christ Himself acknowledges that He is the King and that He came to this world as King to establish and proclaim His kingdom, that is, the kingdom of God, here.*

MATTHEW 27:11.

"And Jesus stood before the governor. And the governor asked Him, saying, Are you the king of the Jews? And Jesus said to him, You say it."

JOHN 18:33-37.

"Then Pilate entered into the praetorium again and called Jesus and said to him, Are you the king of the Jews? Jesus answered him, Do you say this thing of yourself, or did others say it to you about Me? Pilate answered, Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done? Jesus answered, My kingdom is not of this world. If My kingdom were of this world, then My servants would fight so that I might not be delivered to the Jews. But now My kingdom is not from here. Pilate then said to Him, Are you a king then? Jesus answered, You say it that I am a king. To this end I was born, and for this cause I came into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice."

His Kingship qualifies His actions and work. It was with a view to submitting to Himself everything that is under the power of sin and that stands against God, so that He will rule over everything. As for the Church, the faithful submitted themselves to His rule in love and gratitude. He is the Head of the church and leads it to its heavenly destiny. At His second coming He will appear with great power and glory to subject the wicked world to His rule and judgment by the violence of His power.

Then every knee will bow before Him and confess God.

ROMANS 14:10-11.

"But why do you judge your brother? Or also why do you despise your brother? For all shall stand before the judgment seat of Christ. For it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God."

And when everything is submitted to Him and He has accepted kingship and dominion over everything, He will submit Himself with everything that is under Him to God, so that God can be everything and everyone.

1 CORINTHIANS 15:28.

"But when all things are subjected to Him, then the Son Himself also will be subject to Him who has subjected all things to Him, so that God may be all things in all."

This is in accordance with what the Lord teaches us to pray:

MATTHEW 6:10.

"Let Your Kingdom come".

In and through Christ everything belongs to the believer.

It includes all the good gifts, spiritual as well as temporal, people as well as things. Yes, even, life, death, things present and things to come belong to us, because we belong to Christ and Christ belongs to God.

1 CORINTHIANS 3:21-23.

"Therefore let no one glory in men. For all things are yours, whether it is Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and you are Christ's, and Christ is God's."

All government and the exercise of authority on earth must therefore also be seen in terms of Christ's rule. Therefore, earthly authority institutions are pointers to God's sovereignty and rule. Although earthly governments are often bad and unjust and sometimes rebel against God, they can still exist because of the divine institution of authority. That is why man is also exhorted to respect and submit to the authorities that have been placed over him. In fact, there is no other authority than that which God has established.

ROMANS 13:1-7.

"Let every soul be subject to the higher authorities. For there is no authority but of God; the authorities that exist are ordained by God. So that the one resisting the authority resists the ordinance of God; and the ones who resist will receive judgment to themselves. For the rulers are not a terror to good works, but to the bad. And do you desire to be not afraid of the authority? Do the good, and you shall have praise from it. For it is a servant of God to you for good. For if you practice evil, be afraid, for it does not bear the sword in vain; for it is a servant of God, a revenger for wrath on him who does evil. Therefore you must be subject, not only for wrath, but also for conscience' sake. For because of this you also pay taxes. For they are God's servants, always giving attention to this very thing. Therefore give to all their dues; to the one due tax, the tax; tribute to whom tribute is due, fear to whom fear is due, and honor to whom honor is due."

Also the imperfect authorities as we know here are modifications to Christ and his kingship. However, his kingship and kingdom are not of this world.

JOHN 18:36.

"Jesus answered: My kingdom is not of this world; if my kingdom were of this world, my servants would fight, that I should not be delivered to the Jews. But now my kingdom is not from here."

This world is largely under the rule and authority of evil. Christ's rule is in the Name of God, and is maintained by the operation of God. His kingship and Kingdom stand against the sinful and rebellious principalities of this world. Therefore, the worldly rule will also eventually be brought to nothing by the conquering King. Christ's kingship and rule were confirmed by God when He raised Him from the dead and made Him sit above all authority.

But along with his resurrection and glorification, the believer was also placed in a position of dominion with Christ.

EPHESIANS 2:5-6.

"(even when we were dead in sins) has made us alive together with Christ (by grace you are saved), and has raised us up together and made us sit together in the heavenlies in Christ Jesus,"

That is why the believer is referred to as royal.

1 PETER 2:9.

"But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might speak of the praises of Him who has called you out of darkness into His marvelous light;"

C. THE PRIESTLY OFFICE.

Jesus Christ is also presented to us as our eternal and perfect High Priest.

HEBREWS 4:14-16.

"Since then we have a great High Priest who has passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we do not have a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted just as we are, yet without sin. Therefore let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

However, He is not a Priest according to the order and institution of the Levitical priesthood as we find it in the Bible. He was, in fact, not even from the tribe of Levi from whom all the priests had to come, but from the tribe of Judah. That is why it was not a case with Him as with the Old Testament priests where the priesthood passed from father to son.

Christ's priesthood is according to the order of Melchizedek, the king of Salem (Heb. 5:6, 10) who acted in the time of Abraham. Who the mysterious Melchizedek is is not clear. It is said of him that he is without genealogy, that he is equated with the Son of God, and that he is always a priest. From that one must conclude that Christ's priesthood is not based on a human institution, but is directly from God. His priestly ministry finds expression in everything He did on earth. Here we mention first of all the healing of the sick and the liberation of the devil-possessed. This is again brought into direct connection with His substitutionary sacrifice on the cross. His high priesthood consists mainly in the fact that He gave Himself, through the Holy Spirit, to death on the cross as a sacrifice.

HEBREWS 9:14.

"how much more shall the blood of Christ (who through the eternal Spirit offered Himself without spot to God) purge your conscience from dead works to serve the living God?"

HEBREWS 9:28.

"so Christ was once offered to bear the sins of many. And to those who look for Him He shall appear the second time without sin to salvation."

Herein lies the further difference between the Levitical priesthood and the priesthood of Christ. The high priest in the days of the tabernacle and the later temple, entered the sanctuary annually (on the day of atonement) with the blood of the sacrificial animal that he sprinkled on the ark of the covenant to make atonement for the people. Christ (the One to whom this Old Testament institution points) is our High Priest who entered the heavenly sanctuary to appear before the face of God for us. Heb. 9:24. He entered there not with the blood of animals, but with his own blood. He was the High Priest who offered the sacrifice, but at the same time He was also the sacrifice itself. Because the sacrificial blood of animals was only something provisional in anticipation of the perfect sacrifice, it had to be repeated again and again.

With Christ's sacrifice on the cross, He offered the complete and unrepeatable sacrifice, once and for all. While the Levitical priesthood was in the service of the old covenant according to the law of Moses, Christ the Mediator speaks of a new and better covenant.

HEBREWS 8:4-7.

"For if indeed He were on earth, He would not be a priest, since there are priests who offer gifts according to the Law, who serve the example and shadow of heavenly things, as Moses was warned of God when he was about to make the tabernacle. For, He says "See that you make all things according to the pattern shown to you in the mountain." But now He has obtained a more excellent ministry, by so much He is also the Mediator of a better covenant, which was built upon better promises. For if that first covenant had been without fault, then no place would have been sought for the second."

As Mediator, He is the One who acts between God and man. 1 Tim. 2:5. Because the covenant also refers to a will, we see Him here as the will-maker who, with his death, bequeathed to the believer everything that was obtained through his atonement. Heb. 9:14-17. As High Priest, He not only made atonement for us, but He also intercedes for us with the Father. This priestly work of intercession still continues and it gives us the right and boldness to approach the Father in his name. In and through the priesthood of Christ, the faithful also share in the holy priesthood (also called a royal priesthood) to serve God through our prayers, intercessions, praise and thanksgiving, contributions and acts of love. 1 Pet. 2:5-9. Likewise, we as priests must serve each other with what Christ our High Priest has obtained for us. This includes the saving hand that is extended to fellow human beings in need, the healing of those who are sick in spirit and body, the intercession and all other good things that we can do for each other through Him.

34. BIBLE FACTS.

1. About 50 Bibles are sold every minute.
2. The Christian faith is the most widespread faith in the world.
3. The Bible was written in three languages = Hebrew, Aramaic and Greek.
4. Dogs are mentioned 14 times in the Bible.
5. Lions are mentioned 55 times in the Bible.
6. Domestic cats are not mentioned at all in the Bible.
7. The Bible is the world's best seller but also the most stolen book.
8. The oldest and most complete manuscript of the Bible is the Codex Vatic. It dates from the first half of the 4th century. It is preserved in the Vatican Library.
9. The word "**Christian**" only appears three times in the Bible.
10. Esther is the only book in the Bible that does not have the word "**God**" in it.
11. There are 66 books in the Bible, 39 in the Old Testament and 27 in the New Testament.
12. Obadiah with 21 verses covering 602 words is the shortest book in the Old Testament and the third shortest in the Bible.
13. 2 John is the shortest book in the Bible. It has the fewest verses of any book in the Bible.
14. 3 John has the fewest words of all the books in the Bible.
15. Job is the oldest book in the Bible. It was written by an unknown Israelite about 1500 BC.
16. Malachi is the latest book in the Old Testament. Written around 400 BC.
17. James is the oldest book in the New Testament. It was written around 45NC.
18. Revelation is the latest book in the New Testament. It was written around 95NC.
19. The word "**Lord**" appears 1855 times in the Bible.

The word **God** appears in every book except Esther and Song of Solomon. The word **grandmother** only appears once in the Bible: 2 Timothy 1: 5. The word **eternity** is only mentioned once: Isaiah 57:15. **Seven suicides** are recorded in the Bible. In Old Testament times, the Mediterranean Sea was called the Great Sea. There are **7 different Jeremiahs** in the Bible: 1 Chronicles 5:24; 12: 4, 10, 13; 2 Kings 23:30; Jeremiah 1:1; 35: 3. The raven is the **first bird** in the Bible. It appears in Genesis 8: 7, when it is sent by Noah from the ark to see if the flood waters subside. The **second bird was a dove**, in verse 8. Almonds and pistachios are the only nuts mentioned in the Bible. A load imported from Egypt costs about 600 shekels of silver (1 Kings 10:29). It will be around 77,000. **One shekel was 4 days wages**. The word three unity is not mentioned in the Bible. Methuselah is the oldest man on record: 969 years old (Genesis 5:27). The last word in the Bible is AMEN.

More than 500 million pieces of Scripture are distributed annually. The Bible in its complete form or parts of it is available in **2,233** languages, according to the **1999 Scripture Report issued** by the United Bible Societies. The first Bible Society was founded in 1804, with the name of the British and Foreign Bible Society. The United Bible Societies was founded in 1946 at a conference in Haywards Heath, England.

There were **127** members of the Bible Societies working in more than **200 countries and territories**. They are currently involved in projects in 685 languages, in which a portion of the Bible is being translated into **468 languages for the first time**. In 1998, worldwide distribution by the National Societies included 20.8 million complete Bibles, 20.1 million New Testaments, 19.4 million Portions (at least one Bible book), 16.5 million New Reader sections, 35.5 million New Reader selections and ' an amazing 472,700,000 choices (less than one book of the Bible). Distribution in China has risen to nearly 2.4 million Bibles. Distribution in the Middle East also showed an increase. In total, Bibles distributed in **1998 reached 20,751,515**. In total, Bible Societies around the world have distributed **585,023,708** Scriptures.

No, it's not a typo: it's more than 585 million passages of Scripture. The above figures represent distribution by Bible Societies and Bible Society offices which together form the United Bible Societies - they do not include distribution by other publishers. **The word Bible simply means books.**

The Bible was originally composed of books written in three languages; Hebrew, Aramaic, and Koine Greek.

The entire Bible was written over a **1500 year** span.

The Bible contains **66** books written by more than **40 different authors**.

The longest book of the Bible is **Psalms**.

The shortest book is **3 John**.

The longest verse is **Esther 8:9**.

The shortest verse is **John 11:35**.

The shortest chapter is **Psalms 117**.

Psalms 118 is among the shortest and longest chapters of the Bible and Psalm 118: 8 is the Bible's middle verse. It is better to take refuge in the Lord than to trust in man. (Psalm 118:8)

The longest chapter is **Psalms 119**.

The Bible's longest word: **Mahershalahashbaz**
(Isaiah 8: 1, 3)

Bible: **66 books**.

Isaiah: **66 chapters**.

Bible: **First 39 books focus mainly on Israel**.

Isaiah: **First 39 chapters relate mainly to Israel**.

Bible: **The last 27 books relate to the life and coming of Jesus Christ**.

Isaiah: **The last 27 chapters relate to the life and coming of Jesus Christ**.

The first ever voice radio broadcast on December 24, 1906 consisted of a reading from Luke chapter two.

What about all the pre-human bones?

A biblical explanation of pre-human or human-like bones can be found with the Nephilim, a mixed human being mentioned in the Bible, but many bone discoveries have shown them to be of non-human origin.

NEBRASKA MAN: This amazing discovery is nothing but a pig's tooth.

LUCY: The remains of Lucy have been reclassified as an extinct ape.

PILTDOWN MAN: These bones have been proven to be a deliberate hoax. A human skull was attached to a monkey jawbone and made to look ancient.

RAMAPITHECUS: These bones have been found to be from an orangutan.

JAVA MAN: These bones found that the remains of an ape and man are mixed. Its discoverer later rejected his finding.

PEKING MAN: Again, a mixture of human and monkey bones. They were found together because the humans ate the brains of the monkeys.

Die volgende is 'n lys van wetenskaplikes van die verlede en hede wat in die skepping geglo het:

Isaac Newton (dynamics, calculus)

Lewis Pasteur (bacteriology, pasteurization, biogenesis Law)

Blaise Pascal (barometer, hydrostatics, Pascal's Law)

Michael Faraday (Farad, electric generator)

Lord Kelvin (thermodynamics, energetics, Kelvin scale)

Leonardo DaVinci (hydraulics, engineer, artist)

Samuel Morse (telegraph, Morse Code)

Gregor Mendel (genetics, Mendel's law)

George Washington Carver (inventor)

Kurt Wise, Ph.D. (Harvard paleontology)

DB Gower, Ph.D. (biochemistry, University of London)

John Ambros Fleming (electronics, physics, Fleming Valve)

REMEMBER: Evolution is only a theory and not a scientific law. The Bible can be read aloud in 70 hours. There are 8,674 different Hebrew words in the Bible, 5,624 different Greek words and 12,143 different English words in the King James Version. A number of verses in the Bible (KJV) contain all but 1 letter of the alphabet: Ezra 7:21 contains all but the letter j; Joshua 7:24, 1 Kings 1:9, 1 Chronicles 12:40, 2 Chronicles 36:10, Ezekiel 28:13,

Daniel 4:37, and Haggai 1:1 contain all but q; 2 Con. 16:15 and 1 Chronicles 4:10 contain all but z; and Galatians 1:14 contain all but k.

Misprints in the Bible.

In a 1631 edition of the King James Bible, in Exodus 20 verse 14, the word not was omitted. It changed the 7th commandment to read: You shall commit adultery. Most of the copies were immediately recalled and destroyed by order of Charles I. But there are still 11 copies left. **They are known as the Evil Bible.** (The Museum of the Bible in Branson, Missouri has one on display.)

In 1 Corinthians 6 verse 9 it is printed: **Do you not know that the unrighteous will inherit the kingdom of God** - instead of you knowing that **the unrighteous will not inherit the kingdom of God.** Again it was immediately revoked (- the hope of many!). It is known as the **Unrighteous Bible.** The **Murderer's Bible**, printed in 1801, declared: these are **murderers (instead of murmurers)** and continued, let the **children be killed first (instead of filled.)** Perhaps the error in Psalm 119 verse 161 in ' A 1702 version summed it all up: **instead of princes reading it, printers persecuted me.** It is known as the printer's Bible. The first book that Johannes Gutenberg printed in 1454 was the Bible. He is thought to have printed about 180 copies, known as the 42-line Bible, of which important parts of 48 copies still survive.

Gutenberg made no misprints.

Before Johannes Gutenberg invented his printing press in 1438, there were only about 30,000 books in all of Europe, almost all Bibles or biblical commentaries. By 1500 there were over 9 million books. Today there are more than a trillion books. The world's libraries store more than 100 million original volumes, 24 million of which are in the US Library of Congress. Iceland publishes more books per capita than any other country in the world, but Britain publishes the most titles: in total around 100,000 per year. About 60,000 book titles are published annually in the US. Amazon.com is the world's largest bookstore with about 2.5 million titles.

Unfortunately, 2 billion people around the world still cannot read.