

THE WORD'S WAY

Studies in Abundant Living

Victor Paul Wierwille

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Volume III

Studies in Abundant Living

Victor Paul Wierwille

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Jesus Christ Is Not God

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*To my daughter
Sara Kathryn Wierwille*

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Preface

The Word's Way is organized into four parts: "The Law and Order of God," "Points of View," "The Credentials of Jesus Christ" and "Jesus Christ the End of the Law." Within each part are chapters, each chapter having been researched and originally written as an individual study. By loosely grouping the studies into general topics, a person can get a broader perspective as the parts fit together to make up the larger whole.

However, because the chapters were written as individual studies and then put into topical units, occasionally a reader may find that all facets of the topic are not covered. This problem will be solved as more exhaustive research and writing are completed. In the meantime, I know the contents of Volume III of "Studies in Abundant Living" will not only open up more of God's Word for you, but will also lift you — mentally and physically and spiritually.

Let us put God's Word in our hearts and minds for it alone can give us complete deliverance from the darkness of this world.

Part I

**The Law and
Order of God**

Part I

The Law and Order of God

When God formed, made and created the universe, He saw to its orderliness. The universe was not thrown together haphazardly. Within this orderly sphere laws were imposed to maintain that order and to insure justice.

Now if we are ever going to understand God's laws and His order, we must have a knowledge of the beginning of the universe. This we find in its thrilling clarity in the first and second chapters of Genesis, as studied in "In the Beginning."

"Who Is The Word?" delves into the Word of God for a basic research of the relationship of God, His Word, His Son and the Holy Spirit. The critical verse of study is John 1:1 which, when rightly divided, crystalizes a very important key to understanding The Word.

God, in bringing about man, made man a three-part

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being. Genesis shows the significance of each part in nature and in animal life. Only after "Body, Soul, Spirit" is understood can a person grasp what happens when a person commits the sin against the Holy Spirit, also called "The Unforgivable Sin."

Throughout The Word we read of God's having sons — His earthly children who believe on Him. But in the order and laws set up by God, God could not have sons with His seed in them until Christ had regained what Adam gave away. "Sons of God: Adoption and Birth" goes into the laws by which God abided so that God could have sons by birth instead of by adoption.

"The Third Heaven and Earth" is the final chapter in "The Law and Order of God." This sets the overall universal time line. The Bible speaks of three heavens and earths; and Biblical research pinpoints the timing of each and why, in the course of the universe, there needs to be three.

This Part I on "The Law and Order of God" is very important; it is crucial and sharply accurate in giving an understanding of the larger picture of life. So when you finish reading this section, go back and carefully study each chapter again. You will thrill at God's order and how He Himself works within the game plan of His law.

In The Beginning

“In the beginning God created the heaven and the earth.”

Genesis 1:1 properly reads, “God in the beginning created the heavens and the earth.” Placing “God” first in the verse and in the Word of God puts Him in His proper position.

The words “in the beginning,” *breashith* in Hebrew, mean “origin” or *genēsis* in Greek. The word “God,” *Elohim*, is plural to emphasize God’s creative greatness. “Heaven,” *shamayim*, also is in the plural form to point out the vastness of this expanse. The heavens are so extensive that even though man has reached the moon, he has not begun to explore the heavens which God created in the beginning.

Verse 1 sets like a diamond. If I had divided the Bible into chapters, I would have made this one verse

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a chapter in itself and started chapter 2 with what now is verse 2 of chapter 1. The reason for my dividing the first part of Genesis into chapters in this way is that trillions of years may have elapsed between verse 1 and verse 2. No one knows the length of time between the events recorded in verses 1 and 2; but it is known that when the account given by verse 2 begins, something catastrophic had happened in the heavens and on the earth. In the beginning when God created the heavens and the earth, all the creation was in perfect condition. But an astounding change occurred by the time of the record of Genesis 1:2. About this cataclysmic occurrence, II Peter 3 gives more information.

II Peter 3:5-7:

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished.

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

In the Beginning

II Peter states that there were the original heavens and earth of Genesis 1:1, and then came the heavens and earth which are now. This present heavens and earth are the ones which will last until the judgment. But, after the judgment, II Peter records that there will be the third heaven and earth.

II Peter 3:13:

...look for new heavens and a new earth,
wherein dwelleth righteousness.

A further corroboration of II Peter 3:13 is given in Revelation.

Revelation 21:1:

And I saw a new heaven and a new earth: for the first [former] heaven and the first [former] earth were passed away; and there was no more sea.*

Thus the Bible designates three periods of time in referring to heaven and earth. The first one is Genesis 1:1, the second one follows Genesis 1:2 until the time of the "last judgment," which occasion ushers in the third heaven and earth. The heavens and earth which are now, the second heavens and earth, begin with Genesis 1:3, and their formation is completed

*See Chapter 6, "The Third Heaven and Earth."

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when Genesis 2:1 says, "Thus the heavens and the earth were finished"

The last three words of Genesis 1:1 are "and the earth." Immediately following, verse 2 begins with the same phrase, "And the earth" This is a figure of speech called *anadiplosis*, meaning that the next thought begins with the same words ending the previous thought, a repetition. Within this figure of speech is another figure: the repeated usage of the word "and." In the "original" text, the first word in the Bible would be "God." But the rest of the verses in chapter 1 begin with the word "and." This figure of speech is called *polysyndeton*. There are 102 separate acts of God listed in the 34 verses following Genesis 1:1, and all the acts begin with "and." The purpose of this figure of speech is to emphasize God throughout: "God created, and God ..., and God ..., and God" God was always the prime mover. These "ands" are used with divine design, not haphazardly.

When God created the heavens and the earth in the beginning, He did not create them in the chaos found in verse 2.

Genesis 1:2:

And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

First of all, in examining verse 2 a student of The Word must be aware that in the original Estrangelo Aramaic and Hebrew there was no verb "to be," although there was the verb "to become." This is the reason the first "was" in verse 2 is in regular print while the second "was" is italicized. It points out that there was no Hebrew word in the second usage; there was no word at that place at all, but there was a word for the first usage. The first word "was" should have been translated "became." "And the earth became without form and void" The earth was not created in Genesis 1:1 formless and void, but it became that way.

The words "form, and void" are a figure of speech, *paronomasia*, meaning "similar in sound but not in sense or meaning." One does not understand this by reading the English words "form, and void," for they do not have similar sounds. But the Hebrew words, *tohu va bohu*, are similar in sound but not in meaning.

Isaiah 45 and Jeremiah 4 point out that the heavens and earth were not created *tohu va bohu*.

Isaiah 45:18:

For thus saith the Lord that created the heavens;
God himself that formed the earth and made it;
he hath established it, he created it not in vain
[*tohu*]

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Jeremiah 4:23:

I beheld the earth, and, lo, *it was* without form,
and void [*tohu va bohu*]

God did not create the heavens and the earth *tohu va bohu*, the condition in which it was found in Genesis 1:2. The whole creation was originally perfect. Isaiah tells more about how the earth became without form and void. Isaiah records that in the beginning, sometime before Genesis 1:2, God created angels, spirit beings. When He created these angels, He put all the angels under three heads: Gabriel, Michael and Lucifer. But celestial strife ensued, with Lucifer and a third of the angels trying to usurp the throne of God. Consequently these spirit beings were dispelled from heaven and became known as the fallen angels, the enemies of God.

Ezekiel 28 speaks of Lucifer who was at one time the angel of light.

Ezekiel 28:15:

Thou [Lucifer] *wast* perfect in thy ways from the day that thou *wast* created, till iniquity was found in thee.

Whatever happened between Genesis 1:1 and 1:2 was of such a cataclysmic nature that a perfectly created earth became *tohu va bohu*. When Lucifer

rebelled in heaven, the whole creation rocked and reeled. Romans 8 says that even until today the "whole creation groaneth and travaileth in pain"

Genesis 1:2 begins the record of God's putting His creation in order after the first heaven and earth.

Genesis 1:2:

And the earth was [became] without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And the Spirit of God moved upon the face of the waters." The word "moved" is also the word "brooded." The Spirit of God is pictured as a hen brooding, sitting on eggs. This is a figure of speech, *anthropopatheia* or *condescensio*, where God is given attributes of animal life. What is God going to hatch? He is going to bring into existence the earth as we know it today. Figuratively, God was sitting on a situation which was ready to crack out like the chick bursts out of the egg shell. What does God bring about after His brooding? The third verse begins giving the record.

Genesis 1:3:

And God said, Let there be light: and there was light.

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Why did God not have to *create* light? Because whatever light is composed of already existed. God had created it in the beginning, and now it simply needed to be put together. The next question people frequently have when they read verse 3 is: "What specifically happened when Genesis records 'And God said'?" "And God said" is all the Word of God tells us. A person cannot know more than The Word tells. There undoubtedly are numerous things we would like to know, but remember the knowledge given to us in Deuteronomy 29:29: "The secret *things belong* unto the Lord our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law." Verse 5 of Genesis says, "And God called" Verse 6 records, "And God said" Verse 9 reports, "And God said" All we know is that when God spoke, what He spoke came to pass.

Verse 3 of Genesis 1 and the rest of chapter 1 into chapter 2 relate the events of God's putting this earth back in order so that it was habitable for one of the greatest things God was going to do: the forming, the making and the creating of man.

Verses 4 and 5 explain what happened after God spoke light into existence.

Genesis 1:4,5:

And God saw the light, that *it was good* and

God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The “evening and the morning” is a figure of speech called *synecdoche*, meaning that the beginning and the ending stand for the entire period. Evening and morning are meant to represent the entire day, a period of twenty-four hours.

Genesis 1:6–8:

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

The word “firmament” throughout this passage is “expanse.” “And God called the expanse heaven ” meaning “lofty” or “high.” Biblically speaking, any place above the earth is heaven. Whenever anything is not in contact with the earth, it is in heaven.

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Genesis 1:9,10:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

In the first nine verses of Genesis 1, the word "earth" refers to the planet; beginning with verse 9, "earth" refers to dry land.

Genesis 1:11:

And God said, Let the earth [dry land] bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Verse 11 divulges many interesting truths. First, note that it says all are to bring forth after their kind. "Kind" is the word *genos* in the Septuagint, transliterated into English as "genus." This means that when a cow is bred to a bull, a calf will be the result, not a lamb. A dog and a cow cannot breed and get a cow-dog, nor will a cat and a dog produce a catty-dog or a doggy-cat. Why? Because everything comes after its kind, after its genus. There can be evolution or change within a genus but not between genera.

Variety occurs within a genus. For example, there are big cows and small cows, black, red and white cows; there are Guernseys, Jerseys and Brown Swiss. Much variety has occurred within the bovine genus, but this genus has not crossed with another genus, or Genesis 1:11 would not be true.

An example of not accurately following the teaching of The Word regarding everything “after its kind” is found in an interpretation of Genesis 6.*

Genesis 6:1—4:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

*“His” in “after his kind” is “its.” There is no neuter form in Estrangelo Aramaic nor in Hebrew.

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Some teach that wicked angels cohabited with human beings. These teachers propound that the offspring of these angels and human beings were the giants,* *nephilim*, which infiltrated mankind and which were responsible for bringing about the destruction of all mankind with the exception of Noah, his wife, three sons and their wives. This teaching is not Biblically accurate. If angels, who are spirit beings, can cohabit with a human, then genera have interbred. Cohabitation of angels with man cannot be possible, for the Bible says that each produces after its kind. In context Genesis 6:4 refers to the faithful of God as "the sons of God" and those unbelieving persons as "daughters of men," regardless of whether male or female. When believers wandered from their own and married unbelievers, trouble ensued. Of course, the offspring of these marriages were products of parents of the same genus. No problem exists in Genesis 6 if readers don't make one.

Everything must be after its kind "whose seed is in itself." Seed, the potential for offspring, is "in itself." All life is passed on through seed, whether the life be plant or animal. In animal life seed comes from the male. When the sperm of the male, which contains

*They were giants or champions of wickedness. The root of the Hebrew word *nephilim* means "to fall." They were "fallen ones." The Estrangelo Aramaic gives this word as the intensive form of *gbra*, meaning "very mighty men or champions." The word "giants," *gigantes*, was used in the Septuagint, the Syriac Version and the Vulgate.

the seed for the new life, impregnates the female egg, a new life begins. In animals the soul-life is in the blood, as Leviticus 17:11 records, "The life of the flesh is in the blood."

Since all men come from the same blood, the question arises as to how the blood was carried along after the first generation on earth — Adam and Eve's children. In other words, whom did the children of Adam and Eve marry? The only persons available for the sons and daughters of Adam and Eve were each other. Cain married his sister, as did Abel, Seth and the other children. In our day the bloodlines have become so contaminated that intra-family marriage is forbidden by law as too many undesirable characteristics come out with close in-breeding of humans. But Adam's children could only marry each other.

The sons of Adam married their own sisters. If we had pure bloodstreams, we could marry our sisters. The reason we are not allowed now to marry sisters is that the impurities in our blood would cause complications in the following generations.

Because of purer blood, people lived longer as the early Biblical records tell. Some people try to explain early man's longevity by saying that their years weren't as long as ours; but that simply isn't true.

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Time then was the same as now. The reason for such longevity was that their blood had not become so contaminated, so impure. Marriage and sin eventually began to produce weaker people who, therefore, died at an earlier age.

The words "seed in itself" are the figure of speech *polyptoton*, meaning the same part of speech but with a different inflection. To literalize verse 11, it would read "... after its kind seeding seed upon the earth: and it was so."

Genesis 1:12–26:

And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

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And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

And God set them in the firmament of the heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

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And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

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 air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Several modern theologians have conjectured that the words "Let us" in verse 26 prove that God is discussing the situation with Jesus – that is why the text reads "us," instead of, "Let me make man" If God were talking to Jesus, the problems of Biblical accuracy elsewhere are going to become overwhelming. This usage of "us" in verse 26 is similar to the English expression used by a monarch when the monarch refers to himself as ruler and source of

authority. When speaking in her official capacity, the Queen of England to this very day uses the expression, "We, the Queen of England." When God said, "Let us make man in our image, after our likeness," He used "us" for He was speaking of Himself as supreme ruler.

"Our image after our likeness" is the figure of speech *hendiadys*, meaning "two for one" – two words used for one thing meant. God was going to make man in His own (1) image and (2) likeness. God's image and likeness is Spirit according to John 4:24.

Genesis 1:27,28:

So God created man in his *own* [this word was added in the translation and should be deleted] image, in the image of God created he him; male and female created he them.*

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

God could communicate with Adam and Eve, but not with the animals. The usage of "them" in verse

*God created both male and female, Adam and Eve, in His image, spirit.

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27 is a figure called *prolepsis*, meaning "to know before it happens that it will happen and speaking of future things as present realities." God knew that Adam and Eve would be fruitful and that they would multiply. He further added, "...and replenish the earth." The word "replenish" brings out a very interesting point. How can one replenish the earth if life had never been there before? That is why God must have had something else going on in Genesis 1:1 besides, and in addition to, the angels which He created. There must have been beings upon the earth before the establishment of the earth as it is known today which is recorded in verse 2, because God said to Adam and Eve, "You replenish the earth." If they were going to replenish it, the earth must have been "plenished" before. In that period of time was prehistoric man.

When scientists find bones of so-called animals, including man, there is now no problem. In putting ancient bones together and concluding it to be man or another type of animal, scientists deduce that these findings represent man as he was evolving into the present day *homo sapiens*. This deduction is Biblically inaccurate. For although the anthropologists have bones to work with, they have never seen the life that mobilized those bones. Scientists assume that prehistoric life was the same type of life known in man and animals today. But this is the point at

In the Beginning

which the scientists reach the wrong conclusion. The Word says so. Soul-life, as it is presently known, was not created until Genesis 1:21 when God created it in animals. Therefore, whatever the life of the prehistoric beings was, it could *not* have been soul-life as known today. If their life had been the type of life that is in beings today, God would not have had to create it. Anthropologists' findings could not be man as we know him today, for what God called "man" was not formed, made nor created until the second earth came into being *after* Genesis 1:1.

Surely God was not limited. He could and did have some type of life in the prehistoric animals to make them mobile. Because the earth had been populated before, God could rightly say to Adam and Eve, "Replenish the earth and subdue it."

"To subdue" means "to tame it and take it over," for there was no one above Adam and Eve except God. Adam was God's steward; he ran the whole show. In the beginning God gave man rulership, dominion, authority and power over all His creation. We know this power was lost somehow because man certainly does not now have dominion, authority, rulership nor power. Even the smallest things which can barely be seen under a microscope are killing people constantly. Originally man had dominion and power, but man lost it – and not without Biblical explanation.

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Genesis 1:29–2:2:

And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, *it was* very good [not just good, but *very* good]. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them [This is the second heavens and earth as recorded in II Peter 3:7.].

And on [by*] 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.

God ended His work on the sixth day and He rested on the seventh.

God didn't rest because of fatigue; He rested from

*The word "on" in Estrangelo Aramaic is the prefix "b." In both the Estrangelo Aramaic and Hebrew this prefix may be translated "on," "by," "at" or "near" among other things. In context it is very clear that the translation should be "by."

His activity. It was finished. When the Bible records that Jesus Christ ascended into heaven and sat down, the same word, "rested," is used. His job was finished. Again on Pentecost, as recorded in Acts 2, the spirit sat on each of the believers; the same word, "rested," is used. When Christ, by way of the holy spirit, came into believers on and following the day of Pentecost, all the power and authority was reestablished in believers. What man had lost in power, authority, rulership and dominion since Genesis 1:28, he regains when the holy spirit comes within.

Genesis 2:3:

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The next twenty-three verses, from Genesis 2:4 to 25, simply give the details and amplifications of chapter 1. Genesis 2:9—14 could chronologically be inserted between verses 12 and 13 of chapter 1.

To understand how God organized this second heaven and earth and the rules which were originally established, we must have a minute and detailed knowledge of the first few chapters of Genesis. We must understand the origins of life and its laws if we are to perceive the greatness of God's Word and the justness of His laws. In Genesis lies the foundation of the accuracy of His matchless Word.

CHAPTER TWO

Who is the Word?

John 1:1–18

Since the early centuries after Christ, Christian doctrine in many instances has taught that Jesus was co-existent with God – Jesus either in spirit or in some other form was with God from the beginning. The doctrines which hold or have held this idea that God is Jesus and Jesus is God substantiate their beliefs by isolating bits of Biblical texts. Genesis 1:26 is their initial point of departure where God says, “Let us make man in our image....” “Us” and “our” are interpreted to mean God and Jesus Christ.

This Scripture is no proof of Jesus’ existence in the beginning. The first person plural pronouns, “us” and “our,” are used to indicate the magnitude of the incident to which God related Himself. A monarch often uses the plural pronoun when speaking of himself in his official position. For example, to this very day. Elizabeth II uses the expression “we” when speaking of herself. Elizabeth is not a “we” but yet

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she speaks of herself in her official position in the plural. In this same grammatical sense God employs the plural pronouns. "Let us make man in our image, after our likeness"

The Bible teaches that there is only one true God, that God was in Christ,* that God is Spirit,† and that God is eternal whereas Jesus was born. Matthew 1:18 says, "Now the birth of Jesus Christ was on this wise" The word for "birth" is *genēsis*, *genō* meaning "beginning" and *nēsos* meaning "island, or something separate from the main body."**

The first chapter of the Gospel of John has been misread and interpreted as follows: "In the beginning was Jesus Christ, and Jesus Christ was with God, and Jesus Christ was God." This is not what the verse says.

John 1:1:

In the beginning was the Word, and the Word was with God, and the Word was God.

*II Corinthians 5:19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

†John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

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?"

**Acts 13:6; 28:1,7,9,11.

Who Is the Word?

The question of John 1:1 is: Who is "the Word" or what is "the Word." Genesis 1:1 plainly states, "In the beginning God" God alone was from the beginning, therefore, it is God who is "the Word" of John 1:1.

How does God who is Spirit communicate Himself as "the Word" with man who is flesh? Human beings communicate with each other by way of symbols, be they spoken words, pictures or sign language. These symbols communicate ideas and thoughts. But Spirit cannot communicate with mind, senses or reason as they are two separate and well-defined categories. Spirit and flesh are in two different realms and each one must stay within its own boundary. Spirit can communicate with spirit only, and flesh by way of its senses can communicate only with the senses or the material realm. How then does God overcome these communication barriers?

God who is Spirit manifests Himself to men in the flesh in three ways: (1) by His Spirit which was upon special people in the Old Testament and which is in those born again during our administration; (2) by His only-begotten Son, Jesus Christ; (3) by His written Word, including the spoken words of the prophets.

God, to manifest Himself in the world of the flesh,

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had to use a concrete form for the senses to recognize. God gave the revealed Word so that man by his natural faculties might be able to understand the communication from God. When John 1:1 says, "... and the Word was with God," it refers to both (1) the written Word which has come to us as the Bible and (2) His created Word which is known as Jesus Christ. If in John 1:1 the word "revealed" were placed before "Word," the verse would be precise and Biblically accurate: "In the beginning was the Word [God] and the [revealed] Word was with God"

How was this revealed Word with God? The Word was with God in His foreknowledge. God is omniscient, knowing all things: He knew from before the foundation of the world that the formed, made and created man would sin; He knew from before the foundation of the world that Jesus Christ would redeem man; He knew from before the foundation of the world that it would be possible for man to be born again; He knows our end as well as our beginning. This is what John 1:1 literally says. The revealed Word was with God in His foreknowledge; the revealed Word was later to be manifested in writing as the Bible and in the flesh as Jesus Christ.

How was Jesus with God in the beginning? In the same way that the written Word was with Him — in God's foreknowledge. God knew that Jesus Christ would be born and that He would redeem man. From

the beginning Jesus Christ was with God in His foreknowledge, as we the chosen of God were called in Him in His foreknowledge. Ephesians 1:4 says, "According as he [God] hath chosen us in him [God] before the foundation of the world" We were in God's foreknowledge.

God, who is Spirit, to manifest Himself in concretion, necessitated revealing Himself and His will in words and in His human Son. He revealed Himself through The Word, *logos*. God's communication of Himself as the *logos* came into manifestation when "... holy men of God spake *as they were* moved by the Holy Ghost."* And, when the fullness of time came, Jesus Christ who was God's communication of Himself in the flesh was born.†

"And the word was God" means that the written Word was as much God speaking as the words of Jesus Christ were God speaking.

John 1:2:

The same was in the beginning with God.

"The same" is this revealed Word which was with God in His foreknowledge from the very beginning. Verse 2 is a repetition of what we just noted in verse 1.

*II Peter 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost."

†John 1:14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

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Why the repetition? To establish what has been said. Whenever God doubles a statement in The Word, the absoluteness is established.* This truth concerning the revealed Word is so great, so magnificent and so wonderful, that God had it written twice just to emphasize it and to indicate the definite establishment of the truth of John 1:1.

The preposition “with” in verses 1 and 2 of John 1 further confirms this whole truth: “... and the Word was with [*pros*] God The same was in the beginning with [*pros*] God.” There are a vast number of different Greek prepositions translated “with,” but only *pros* could fit here. *Pros* means “together with and yet having distinct independence.” The revealed Word was together *with* God and yet distinctly independent of Him. This removes the guessing from John 1:1 and 2 and makes it logical and in order with the laws used in language as well as with the whole Word of God.

John 1:1, 2:

In the beginning was the Word [God], and the [revealed] Word was with [*pros*] God [with Him in His foreknowledge, yet independent of Him], and the Word was God.

The same [revealed Word] was in the beginning with [*pros*] God.

*Genesis 41:32: “And for that the dream was doubled unto Pharaoh twice: *it is* because the thing *is* established by God, and God will shortly bring it to pass.”

Who Is the Word?

Verse 2 could literally read, "The same [the written Word which is the Bible and the Word in the flesh which is Jesus Christ] was in the beginning with God [in His foreknowledge]."

The following Scriptures enable us to more fully understand God's communication to man by way of the prophets who gave us the written Word and by His Son Jesus Christ who was sent by God.

Psalms 107:20:

He [God] sent his word [by way of the prophets], and healed them

John 5:36:

... the same works that I do, bear witness of me, that the Father hath sent me.

John 5:38:

And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

John 17:3:

... that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Verse 3 continues the information divulged in the first two verses of John 1.

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John 1:3:

All things were made by him [God]; and without him [God] was not any thing made that was made.

We must always remember that only God was in the beginning as stated in Genesis 1:1. God was the sole mover.

John 1:4:

In him [God] was life; and the life was the light of men.

What was this life which was in God and which was the light of men? This life was the Spirit of God which is the light of God given in concretion. This spirit of God was upon all the prophets who spoke and wrote God's mind and will. Finally it was upon Jesus Christ Himself.* The spirit of God was spiritual revelation from God to men of God. Not everything that God revealed to the prophets was written down. Prophets frequently spoke the Word of God and then did not write it down. Other times the prophets wrote down what they spoke. Some of the spoken Word of the prophets we do not have, but the Word we do have in writing was and still is "the light of men."

*Mark 1:10: "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."

II Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as *they were moved* by the Holy Ghost.

Not everything that God has revealed to man is recorded in the Bible, but that which is needed for salvation and for our learning is recorded. This is the meaning of the record in John 1:4, "... and the life was the light of men." The revelation came to men of God who spoke as they were moved by the Holy Spirit; they either uttered it verbally and/or made it known by way of writing, thus "holy men of God spake."*

John 1:5:

And the light [God, I John 1:5] shineth in darkness; and the darkness comprehended it not.

How did the light shine in darkness before the coming of Jesus Christ? By way of the men of God who spoke or wrote God's mind and will. The written Word continues today to shine in the darkness of this world. Darkness cannot bring forth light, neither can darkness overcome light. One small candle is powerful enough to penetrate and dispel darkness. So also is

*II Timothy 3:16: "All scripture is given by inspiration of God [*theopneustos*, God-breathed]

Galatians 1:11,12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

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God's revelation of Himself in His Word – “the darkness comprehended it not,” the darkness could not quench the light.

John 1:6–8:

There was a man sent [commissioned] from God, whose name *was* John.

The same [John] came for a witness, to bear witness of the Light [God], that all *men* through him [John] might believe.

He [John] was not that Light [God], but *was sent* to bear witness of that Light [God].

The ministry of John is given in these three verses. God commissioned John for a special purpose of bearing witness. He came specifically to carry forth the sender's message.

John 1:9:

That was the true Light [God], which lighteth every man that cometh into the world.

God is the “true light.” How does God “light” every man who comes into the world? By His revealed Word. God's revealed Word continues to light every man, even the unbeliever. Without the “true light,” there would be total, impenetrable darkness in this world.

The focal point of these opening verses in the Gospel of John sets before us with utmost clarity the centrality of God. We note the added emphasis on God in the verses following.

John 1:10–12:

He [God] was in the world [by the revealed Word], and the world was made by him [God], and the world knew him [God] not.

He [God] came unto his own [to Israel by the revealed Word spoken and written, and later in Jesus Christ], and his own [Israel] received him [the revealed Word both spoken and written, and later Jesus Christ] not.

But as many as received him [God, by the revealed Word spoken and written, and later in Jesus Christ], to them gave he [God] power [*exousia*, to exercise the privilege] to become the sons of God, *even* to them that believe on [unto] his name [namesake, Jesus Christ].

A literal translation of verse 12 would be, "But as many as walked according to the revealed Word given to the prophets and later the revealed Word, Jesus Christ, to them God gave the privilege of adoption as sons of God, to those who continued believing unto the name of Jesus Christ." The word "on" is the

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preposition *eis*, meaning “unto.” Euclid, the mathematician, used the word *eis*, meaning motion along a line from a starting point to the point at which one wished to arrive. This is its usage in this verse: “... to them who continue believing unto [continuously continue to believe on] his name” Israel remained as adopted sons only so long as they continued believing. The Israelites were not sons of God by birth but when Israel believed “unto [*eis*] His name,” God adopted them as sons.

“*Even* to them that believe on his name” refers to the name of Jesus Christ which is above every other human name. He, Jesus Christ, was the “namesake” of God, which name relates back to the source of all life, God.

John 1:13:

Which were [who was] born [conceived], not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The first word, “which,” must be the word “who,” referring to the “namesake” of verse 12, Jesus Christ. The word “born” is the same word as “begotten”: “Who was born [begotten], not of blood” You and I are born of blood. All Israel was born of blood. Hebrews 2:14 says, “... children are partakers of flesh

and blood” The only one who did not partake as the natural man in the life of the flesh, which is in the blood, was Jesus Christ. Therefore, John 1:13 refers only to Jesus Christ. It was Jesus Christ “who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jesus Christ’s existence began when He was conceived by God’s creating the soul-life of Jesus in Mary. God created, brought into existence, this life in an ovum in Mary’s womb.

There are a number of different Greek words used in the Bible for “will.” *Thelēma* is the Greek word used in this verse: “nor of the will [*thelēma*] of the flesh.” *Thelēma* means “to desire or anticipate but not to determine.” In this verse *thelēma* is a wonderful usage, far beyond what we realize when we first read it. “Which were [Who was] born not of blood, nor of the will [*thelēma*] of the flesh, nor of the will [*thelēma*] of man” Man might desire or anticipate the Christ, but man could not will, determine, Jesus Christ’s birth. Man could never say, “Now I am going to produce the Christ,” because Jesus Christ was not born according to the will [*thelēma*] of the flesh” Every woman had the physical potential to bring forth Jesus Christ, but the will of a human being could not determine this bringing forth of Jesus the Christ because He was born by the will, the determination of God.

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John 1:14:

And the Word [revealed Word – Jesus Christ] was made flesh [the conception], and dwelt among us [His birth nine months later], (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

We beheld [intently observed] his [Jesus Christ's] glory [greatness]. Jesus Christ always did the will of the Father.* Jesus Christ in the flesh declared God unto mankind.† Jesus Christ, the promised One, was the only-begotten of the Father because God created soul-life in the womb of a woman only once.

John 1:18:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [*exēgeomai*, made known] *him*.

*John 4:34: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

John 8:29: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Luke 2:49: "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

†I John 1:2: "For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

“In the bosom” is an Oriental idiom meaning love, comfort and rest.* Jesus Christ was in the bosom of the Father, in the foreknowledge of God. Jesus Christ, the only-begotten Son was in the bosom, in the love, comfort and in the rest of the Father who knew all from the beginning. Jesus Christ then made known the Father.

In a study on “Who Is the Word,” in addition to the opening verses in the Gospel of John, we must also consider the following Scriptures.

As noted previously, Jesus Christ’s existence began when God created soul-life in the womb of Mary.

John 3:13:

And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

“Came down from heaven” was the conception or creation of life in the womb of Mary for the Son of man.

Colossians 1:14–18 contains a figure of speech which must be carefully noted for a clear understanding of God’s Word.

*Note II Samuel 12:3; Isaiah 40:11; Luke 16:22; John 13:23.

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Colossians 1:14,15:

In whom [Jesus Christ] we have redemption through his blood, *even* the forgiveness [*aphesin*, remission] of sins;

Who [Jesus Christ] is the image of the invisible God, the firstborn of every creature.

God is invisible because He is Spirit. Jesus Christ was visible; He was the image spiritually of the invisible God; and, being in concretion, He did declare the Father who is God.

Verses 16 and 17 of Colossians 1 are a parenthetical phrase, a figure of speech which is an explanation. When a parenthesis is employed, one must proceed in reading from the last word preceding the parenthesis to the first word after the parenthesis. No thought continuity is lost, and the truth is quickly evident.

Reading from the last word of verse 15 directly on to verse 18 without reading the parenthesis of verses 16 and 17 will give the following statement.

Verse 15:

Who [Jesus Christ] is the image of the invisible God, the firstborn of every creature;

Verse 18:

And he [Jesus Christ] is the head of the body,
the church

The parenthetical verses, 16 and 17, refer to what
God did.

Colossians 1:16,17:

For by him [God] were all things created, that
are in heaven, and that are in earth, visible and
invisible, whether *they be* thrones, or dominions,
or principalities, or powers: all things were
created by him [God], and for him [God]:

And he [God] is before all things, and by him
[God] all things consist [cohere, were created].

The people who say that all things were created by
Jesus Christ contradict the first verse of the Bible:
“In the beginning God created....”

Another example of a stumbling block is found in
John 10:30 where Jesus says, “I and *my* Father are
one.” It has already been established that Jesus and
God are not one and the same. Jesus and God were
not one from the beginning, but they were one in
purpose as shown in the context of this verse as Jesus
declared His Father on earth. God and Jesus Christ’s

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unanimity of purpose is poignantly shown in that Jesus Christ always did the Father's will* and finished the work for which God had sent Him.†

Hebrews 1 contains another erroneously interpreted passage which must be "rightly divided" in our study.

Hebrews 1:1,2:

God, who at sundry times [various times] and in divers [varied] manners [ways] spake in time past unto the fathers by the prophets.

Hath in these last days [in this last time] spoken unto us by *his* Son, whom he [God] hath appointed heir of all things, by [for] whom also he made the worlds.

*John 4:34: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

John 5:30: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me."

†Hebrews 12:2: "Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

John 5:36: "But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

John 17:4: "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

John 19:30: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."

Originally God created all things to His own satisfaction, knowing in His foreknowledge that His only-begotten Son would enjoy those things which God had created for Himself and for His appointed heir. "Worlds" is the Greek word *aion* meaning "ages." It is *for* Him, the Son, that the ages are made, not *by* Him.

Ephesians 3:9:

And to make all *men* see what is the fellowship [*oikonomia*, administration, in all texts except Stephens] of the mystery, which from the beginning of the world hath been hid in God, who created all things by [on account of, or for] Jesus Christ.

The words "by Jesus Christ" are only in one critical Greek text — Stephens. With these words in the text the preposition "by" would have to be rendered "for." The usage then would be precise.

Christians who believe the Bible and who rightly divide The Word have the true Word, and as such they will know that God is the Word, whom Jesus Christ declared. When we study The Word closely, we see how emphatically The Word corroborates itself. Instead of stumbling over Scriptures, we see by careful scrutiny the precision with which God has revealed Himself to us in His Word. All Scripture,

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especially Genesis 1:1; John 1:1–18; 10:30; Colossians 1:14–18; Hebrews 1:1,2; Ephesians 3:9, reveals the light of Truth which dispels darkness.

“In the beginning was the Word [God], and the [revealed] Word [spoken and written, and later in Jesus Christ] was with God [in His foreknowledge], and the Word was God.”

Body, Soul, Spirit

Before we move into the depth of this important study we must understand some fundamental terms. When I speak of the man of body and soul, I speak of the man who is *not* born again of God's Spirit. This is the accurate Biblical usage of "natural man." The five senses are the only avenues of learning the natural man has. Everything that ever comes to a natural man's mind must come over one or a combination of these five senses: hearing, seeing, smelling, tasting, touching.

Our senses gather information from a source or sources outside ourselves. We come to conclusions from our accumulated exposure and experience, and thus we come to believe what we believe. Being aware of the process of learning, I came to the conclusion many years ago that for me the Word of God (not the King James Version, but *the* Word of God which was given when "... holy men of God spake as *they were* moved by the Holy Ghost") would be my source for truth.

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For years I read around the Word of God, with the writers of outside works being centers of reference for me. Soon I suffered from a common disease called basic mental confusion because equally great men would contradict each other regarding the same verse of Scripture. When I began to consider the process of learning, I finally came to the conclusion that instead of spending my life in confusion because of the abundance of men's opinions I would accept *one* center of reference for truth which was outside myself. My center of reference for truth is the Word of God.

If the Word of God is wrong, I am going to be wrong; but if the Word of God is right, then I have everything to gain by taking it as my sole center of reference. I believe that The Word takes the place of the absent Christ and that the holy spirit is Christ in us by way of God's Word.* I believe that the Bible gives the truth regarding man's redemption and his dominion and authority and power over all God's creation. I believe that the Bible gives the truth regarding Jesus Christ, His coming, His death, His resurrection, His ascension; the Bible is God's stating of the truth regarding the new heaven and the new earth which God is going to establish. I believe that the Bible gives truth, not just facts. Anything man

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

does, anything man makes, is a fact. I believe that the Word of God is Truth — Truth which is eternal, the same yesterday, today and forever. I believe that the revelation of the Word of God is an absolute necessity for the man of five senses, the natural man. If the senses man is going to be a complete man, he must have an accurate knowledge of God's Word.

A very condensed Scripture which we must thoroughly master to understand the origin of man is in Isaiah.

Isaiah 43:7:

Even [for] every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

I have *created* him; I have *formed* him; I have *made* him. Are the three words "created," "formed" and "made" synonymous? Most people in my classes say yes, but if The Word means what it says and says what it means, these words cannot be synonymous. When God said formed, He meant *formed*. When He said made, He meant *made*. When He said created, He meant *created*. Had He meant formed all the way through, it would have said formed at all three places. But God says, "I created, formed and made man."

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I Thessalonians 5:23:

And the very God of peace sanctify you wholly;
and *I pray God* your whole spirit and soul and
body be preserved blameless unto the coming of
our Lord Jesus Christ.

Are these three words “spirit,” “soul” and “body” synonymous? They are no more synonymous than are “created,” “formed” and “made.” Body means body, soul means soul and spirit means spirit. Now we must go to The Word and let The Word speak as to what is formed, what is made and what is created; and what is body, soul and spirit.

In the beginning man was formed, made and created. Let us follow the development of Scripture.

Genesis 2:7:

And the Lord God formed man *of* the dust of
the ground

The Hebrew word for “formed” is *yatsar*, “to fashion out of something that is already in existence.” Genesis 2:7 says that God formed man of the dust of the ground, a substance which already existed when God began working on man. The word “man” is *adam*, meaning “red earth.” Man’s body is composed of the same elements that are in the dust of the earth.

Genesis 3:19:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

The body of man was formed (*yatsar*) of the dust of the ground. And, because of the natural law that everything must ultimately return to its original state, the body must return to dust. Ecclesiastes 3:20 says, "... all are of the dust, and all turn to dust again." This obviously refers to men's as well as animals' bodies.

The next word to observe is the word "soul" which in Hebrew is *nephesh*. What is soul? The soul in man is that which gives the body its life, its vitality.

Genesis 2:7:

And the Lord God formed man [man's body] of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

"Breathed into his nostrils" is the figure of speech *condescensio*. God put life into Adam; He made man a living soul. The word "made" is in Hebrew *asah*, "a substance required of which the thing made consists." The soul is nothing more and nothing less than that

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which gives life to a person's body. Sometimes it is called "the spirit of man." Soul has nothing to do with whether you are a Christian or a non-Christian. So long as a person breathes, he has a soul.

I Peter 3:20:

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

This verse is talking about the eight souls who were saved during the great flood. Were they Christians? No, Christ had not yet come. Noah, his wife and their three sons and their wives — all eight people, eight souls — were saved.

Acts 27:37:

And we were in all in the ship two hundred threescore and sixteen souls.

This record in Acts refers to the ship on which Paul and Luke were sailing to Rome. Except for Paul and Luke, the rest on board were unbelievers, non-Christians; and yet the record says, "and we were in all in the ship two hundred threescore and sixteen souls." "Soul" means alive people; soul is that part which gives life to the body,

The confusion between the soul and the spirit has caused no end of difficulty for people. They say the soul is immortal, for instance. They talk about transmigration of the soul, the immortality of the soul. These are all erroneous usages of words concerning subjects which are set with exactness and precision in the Word of God.

Genesis 1:30:

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life ...

The word "life" is "soul." This verse says that every beast has a living soul.

Genesis 1:20:

And God said, Let the waters bring forth abundantly the moving creature that hath life

Where there is a soul in an animal, there is movement, there is breath-life.

Genesis 1:21:

And God created great whales, and every living creature [soul]

Genesis 1:24:

And God said, Let the earth bring forth the living creature

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The word "creature" is again the word "soul." These are some of the places in Genesis 1 where the word "soul" is used regarding creatures as well as man. The soul, then, is that which gives a being its life. The word *nephesh* is "soul." *Chai* means "moving" life, "moving" soul. *Nephesh chai* is always used in the Word of God as living life or living soul, in contrast to a dead soul, a soul that has perished.

The modern church has been illogical on this particular issue because it usually teaches that the soul is spirit and goes back to God; but then these teachers deny that the soul of a cow (for a cow has soul-life) must also go back to God when that cow dies. If the soul came from God, it must ultimately go back to God, just as the body of man must ultimately go back to dust from which it came. God is Spirit. Is the soul spirit? No. The soul is that which gives one breath-life.*

God *made* every beast wherein there is a soul, a life. The question we must now ask is where is the soul-life of man. Leviticus tells us.

Leviticus 17:11:

For the life of the flesh is in the blood

*Previously "soul" was defined as "breath-life." Plants do not have breath-life and yet they obviously have life in that they grow and bear fruit. Plants have growth-life, but they do not have breath-life. Animals have both growth-life and soul-life or breath-life.

The soul-life is in the blood and is passed on to the next generation when the sperm impregnates the egg at the time of fertilization.

What ultimately happens to the soul? Soul-life is passed on from one person to his progeny. If a person has no offspring, his soul is simply gone when he dies; it is no more. There is nothing immortal about the soul, no more so than there is anything immortal about dust. Man's body is made of dust and it goes back to dust. Man's soul-life which comes from his predecessors simply is no more after he has taken his last breath.

After studying "formed" and "made," we still must consider the Biblical usage of the word "created." What part of man was created?

To find the first use of "create" we look at the first verse in the Bible.

Genesis 1:1:

In the beginning God created the heaven and the earth.

"To create" literally means "to bring something out of nothing" or "to bring into existence something which never existed before."

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Many Sunday school teachers say that “on the first day God *created* thus and so, and on the second day God *created* something else,” and so on. That is not what the Word of God says. In verse 3 God said, “Let there be light.” Why didn’t He have to create it? Because whatever light is composed of had already been created when God in the beginning created the heaven and the earth. All He had to do was “speak” these other things into existence. Verse 6 says, “And God said” Verse 9, “And God said” Verse 11, “And God said” Verse 14, “And God said”

In verse 21 God *created* “great whales, and every living creature that moveth” Their bodies were brought forth or formed out of the waters. Water and earth already existed, so the substance which made up their bodies didn’t have to be created. Then what had to be created at this point? Soul-life, because it never existed before. As recorded in verses 24–26, God brought forth from the earth the cattle, the beasts and man — all being given the soul-life that was created in verse 21. As you remember, God simply *made* life for man, He used the life which had been previously created.

As God progressed in this work of forming, making and creating the earth and its inhabitants, He finally came to bringing about His culminating work — man.

Genesis 1:27:

So God created man in his *own* image, in the image of God created he him; male and female created he them.

God had already formed and made man; man already had a body and soul. So what was God doing when He created man in His own image? What is the image of God?

John 4:24:

God is a Spirit

God created within man spirit, His image. Thus man became body, soul and spirit. After God created within man His own image, God had a companion – not in the body and soul parts of man, but in the spirit. It is that part of man which made it possible for God to talk to man and for man to communicate with God. This gave them fellowship. We read about the threefold man in Isaiah and Thessalonians where the Scriptures say that man was formed, made and created, and that he was body, soul and spirit. Scientists today talk about creating life. That is a misnomer. They may rediscover, revamp, reorganize, readapt or recompound; but they cannot create because to create is to bring something into existence which did not previously exist. Scientists always start with some substance so they are not *creating*.

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Man, as he originally was put together, surpassed the animal realm in that he not only had body and soul, but also spirit. It was the spirit which set man apart from the rest of creation. Because of man's having spirit, God could communicate with his final masterpiece.

Again we can see that God in His Word meant what He said and said what He meant. In the beginning God formed the body of man, He made the soul of man and He created the spirit in man.

The Unforgivable Sin

Regarding the subject of the unforgivable sin, also called the sin against the Holy Ghost or blasphemy against the Holy Ghost,* we must begin by understanding that there are two spiritual seeds. Genesis has the foundational Scripture.

Genesis 3:15:

And I [God] will put enmity between thee [serpent, devil] and the woman, and between thy seed and her seed; it [the woman's seed] shall bruise thy head, and thou [devil's seed] shalt bruise his heel.

The victor in this confrontation will obviously be the seed of the woman. What is the significance of seed? Seed is necessary in order to beget children, in order to bear fruit. A child cannot be born physically

*Holy Ghost is *pneuma hagion*, Holy Spirit. King James Version has Holy Ghost 89 times and Holy Spirit 4 times. In our day the word "Spirit" communicates more exactly the true meaning rather than "Ghost."

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without seed first being planted in the mother's womb. Once this seed is planted, the resulting fruit cannot be altered. You are the result of the seed of your earthly father as long as you live. But Genesis 3:15 speaks of a woman having seed. What is "her seed"? Galatians 3:16 clarifies "her seed" in saying, "... And to thy seed, which is Christ."

So it is spiritually. In order to be born spiritually (called "being born again"), seed must be planted. A spiritual seed cannot be changed any more than a physical seed can be changed.

The Word of God tells us that there are two spiritual fathers and, therefore, two possible sources for seed: God, the Father of our Lord and Savior Jesus Christ, and the devil, the god of this world. Thus a person can spiritually be born of either one of these two fathers. To observe the result of either of these two spiritual seeds being planted in man, let us take a hypothetical case — John Doe.

John Doe is born a man of body and soul — a natural man who has physical seed. However, he has no spiritual seed in him. When John Doe, a man of body and soul, confesses with his mouth Jesus as Lord and believes that God raised Him from the dead (according to the command of Romans 10:9 and 10),

he is born again with God's seed (Christ)* in him. God's seed (Christ) is spirit, thus John Doe is now a man of body, soul and spirit – spirit which is eternal and which is life.

However, there is another possibility. Rather than confessing Jesus as his Lord, John Doe could believe that the devil is the true God. John Doe, confessing the devil with his mouth and accepting the devil as his lord, is born again. This spiritual seed which is born within is the seed of the devil. Once John Doe is born of the devil's seed, he can never rid himself of it for this seed, like all seed, is permanent. This acceptance of the devil as lord is the unforgivable sin – it can never be rooted out.

The Epistle of I John distinguishes between forgivable sins and the unforgivable sin.

I John 5:16:

If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Praying for John Doe after he has confessed the devil as his lord is useless. God can no more take the

*Galatians 3:16b: "... He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

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devil's seed out of John Doe than He can take His own seed out of a man once that man has confessed and believed in Jesus Christ as Lord. It is futile to pray for forgiveness from the "sin unto death" for that sin is seed and cannot be changed.

It is possible for a man of body and soul to go through life and never be born again of either seed. A person does not always make a choice. But if he does, he has only two alternatives. A man can either accept Jesus Christ as his Lord, or he can accept the devil as his lord. There is a complete separation between the households of the two gods. They are opposite forces and antithetical essences. Once one of these gods is accepted, nothing can be done to eradicate the seed or to change the consequences. The seed and its inherent qualities are permanent.

All four Gospels have records of the unforgivable sin. Jesus spoke to the Pharisees and explained the unforgivable sin to these outwardly religious leaders.

Matthew 12:31:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

Mark 3:29:

But he that shall blaspheme against the Holy

Ghost hath never forgiveness

Why? Because that person is born of the seed of the serpent. Luke also speaks of blaspheming against the Holy Ghost.

Luke 12:10:

And whosoever shall speak a word against the Son of man [against Christ], it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

A full and interesting account of Jesus' teaching of the unforgivable sin is recorded in John 8.

John 8:2:

And early in the morning he [Jesus] came again into the temple, and all the people came unto him; and he sat down, and taught them [the scribes and Pharisees].

These were the same scribes and Pharisees spoken of in Matthew, Mark and Luke. They were the ones who had committed the "sin against the Holy Ghost," "blasphemy against the Holy Ghost," the "unforgivable sin." Note the argument as it developed.

John 8:12-19:

Then spake Jesus again unto them [the Phari-

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sees], saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Ye judge after the flesh; I judge no man.

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

Jesus said in addressing the rulers of the temple,

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the religious leaders, "You Pharisees do not even know my Father." What leadership!

John 8:20,21:

These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

There must have been a profound reason for Jesus to use such strong language.

Verse 22:

Then said the Jews,* Will he kill himself? because he saith, Whither I go, ye cannot come.

When people are born again of the wrong seed, they cannot be taught spiritual truths for they cannot understand; the eyes of their understanding are closed. The Pharisees said, "Will he kill himself?" They thought that if a person killed himself he would go to hell. This was clever reasoning since the Pharisees were certain that they themselves were heaven-bound. How wrong people can be and still think they are right!

*The word "Jew" and its derivatives, as used in the King James Version, should always be understood as meaning "Judean" or "of the Judean religion." The word "Jew" was never used in any text until 1775.

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John 8:23–29:

And he [Jesus] said unto them, Ye are from [of the] beneath; I am from above: ye are of this world; I am not of this world.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

They understood not that he spake to them of the Father.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

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Why did Jesus bother to tell these great truths when He obviously knew that He could never convert the Pharisees who were already born of the seed of the devil? He gave this information because of the other people present in the Temple; they were fertile ground.

John 8:30—38:

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They [the Pharisees] answered him, We be Abraham's seed, and were never in bondage to any man [Yet at that very time they were in bondage under the Romans!]: how sayest thou, Ye shall be made free?

Jesus answered them

I know that ye are Abraham's seed [according to the flesh, their physical bloodline]; but ye seek to kill me, because my word hath no place in you.

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I speak that which I have seen with my Father:
and ye do that which ye have seen with your
father.

There are two different fathers mentioned: one is the God and Father of the Lord Jesus Christ and the other father is the devil. Those people whom the devil fathers are his children. Those whom the true God fathers are His children. Note the impact of the next verse.

John 8:39:

They [the Pharisees] answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

How could Jesus in verse 37 agree with the Pharisees that they were of Abraham's seed, and in verse 39 turn and differ with them saying, "If ye were Abraham's children..."? Verse 37 refers to the Pharisees as being of Abraham's bloodline, whereas verse 39 is speaking of Abrahamic believers. The Pharisees could claim Abraham as their ancestor; but they did not believe in God as Abraham did and, therefore, they were not in the line of believers as Abraham was – in contrast to what the Pharisees believed of themselves. The heated discussion continued.

John 8:40,41:

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

The Pharisees surely sounded religious. They truly sounded sincere; but sincerity is no guarantee for truth. The Pharisees said, "We have one Father, *even* God." When people say, "We have a Father," it is important to find out *which* father, *which* God, for there are two. To accept the Lord Jesus Christ as Savior is one birth; to have the devil as one's father is totally different.

As Jesus and the Pharisees conversed, the Pharisees became increasingly irritated and so resorted to personal attacks on Jesus. They slammed Jesus by saying, "We be not born of fornication." These Pharisees believed Jesus was an illegitimate child. The Pharisees boasted that they were not conceived out of wedlock; and then they continued by boasting that they had one father, even God. They neglected to say which god, so Jesus clarified this for them.

Verse 42–44:

Jesus said unto them, If God were your Father,

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ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? *even* because ye cannot hear my word.

Ye are of *your* father the devil [Could anyone write it more plainly? Could it be more clear?], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

“Ye are of *your* father the devil....” These religious leaders had accepted the devil as their father, the unforgivable sin of which they could never repent. Once the devil’s seed is born within, it can never be withdrawn. The Pharisees of John 8 were permanently and irrevocably the children of the devil.

A point of confusion arises concerning seed when occasionally followers of Christ claim that since they are born again of God’s seed, they can no longer sin. These people usually quote I John 3:9 as their substantiating Scripture. Let us read this passage in its proper context.

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I John 3:9,10 and 12:

Whosoever is born of God doth not commit sin; for his [God's] seed remaineth in him: and he cannot sin [Where? In that of which he is born, spirit], because he is born of God.

In this the children of God are manifest, and the children of the devil ...

Not as Cain, *who* was of that wicked one [the devil]

I John 3 says that a man cannot sin in the seed which he has accepted. The context does not even suggest that a person, once born of God's seed, cannot sin in the flesh. God's seed remains sinless; but a saved man must work on perfecting the actions of the flesh.

The context of I John 3 also explains why God did not receive Cain's offering as recorded in Genesis 4. Cain was "of that wicked one." He was born of the seed of the devil and thus could have nothing to do with God. Because he was "of that wicked one," Cain could actually hate his brother. Hate is a manifestation of the seed of the devil. When a man is born of the seed of the devil, he has the hate of the devil. When a man is born of the seed of Christ, he has love in the spirit that is within. *True* hate and *true* love

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begin as qualities inherent in spiritual seed; they are characteristic of their respective fathers.

How clearly the Word of God explains life to us. The unforgivable sin, the seed of the devil being born within a man, is Biblically accurate and, therefore, makes sense. Seed cannot be changed; so, when a person accepts the seed of the devil, he has it eternally, even as one who accepts the seed of God the Father of our Lord Jesus Christ has His seed eternally. One seed means eternal life; the other, eternal damnation. Man's freedom of will permits him to choose the seed he wants and thus determine his own destiny.

Sons of God: Adoption and Birth

There are two ways to acquire a son: by adoption and by birth. A son by adoption is one who has been legally taken into a family. A son by birth is one who has the seed of the father of the family in him.

In the Old Testament the "sons of God" refer to those whom God legally transacted to adopt. Those people who believed were made God's adopted sons.

Romans 9:4:

Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises.

Exodus 4:22:

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, *even* my firstborn.

In the Old Testament Israel represented the believers' line, the sons of God. The Israelites who believed God were set aside as a distinctive people.

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Deuteronomy 14:1,2:

Ye *are* the children of the Lord your God

For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

The believers of Israel were adopted, and thus made heirs to God's inheritance. His children, Israel, He would also protect and nurture.

Deuteronomy 32:8,9:

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion *is* his people; Jacob* is the lot of his inheritance.

Jeremiah 31:9:

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim* *is* my firstborn.

*The head man or current leader is used as the figure of speech *synechoche* – part put for the whole. Jacob, the head man represents all Israel. In Jeremiah 31:9 Ephraim represents Israel.

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First God adopted Israel; then He gave them all the benefits of a son: He considered them a special people, He was concerned for their welfare, and He made them heirs to His inheritance. After being given these provisions, God's adopted sons could still live a life of their own choosing. According to the many accounts in The Word, Israel still stumbled along – sometimes obedient to their Father's will and sometimes not. One such example is recorded in Numbers 33. The children of Israel were admonished to marry within their own selected people. But sons didn't and still don't always behave, thus bringing problems to themselves.

Numbers 33:50-54:

And the Lord spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places [temples to worship other gods]:

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And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.

And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

Why did God tell Israel to cast down the idols in the land? Because these idols existed for the unbelievers; and God's people were a unique, peculiar people and were not to carry on as the unbelievers, the unrighteous, did.

Verse 55:

But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

If the believers allowed any of the unbelieving people to remain in the land, the believing sons would marry the daughters of the unbelievers: the "sons of

Sons of God: Adoption and Birth

God" would marry the "daughters of men," just as happened before and is recorded in Genesis 6.

Genesis 6:1,2:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

Theological teaching has propounded that the "sons of God" in Genesis 6 are angels and the "daughters of men" are the daughters of human beings living upon the earth. Thus the teaching conjectures that the race of giants, in Hebrew called *nephilim*, came from the cohabitation between angels and humans. This idea is strictly private interpretation; the Bible suggests no such thing. The Word of God explicitly tells who these two specified groups are: the sons of God and the daughters of men. The first group stems from Seth and can be traced like a red thread all through The Word. The latter group stems from Cain.

I John 3:12:

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

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Because Cain was born of the devil's seed he was accursed of God and his offering could not be accepted. Genesis 4 tells of Cain's treatment.

Genesis 4:14 and 16:

Behold, thou hast driven me [Cain] out this day from the face of the earth; and from thy face shall I be hid [Cain was an unbeliever, one who was absolutely unrighteous. This is why he says]; and I shall be a fugitive and a vagabond in the earth

And Cain went out from the presence of the Lord

The specific kind of unrighteousness which Cain committed was unacceptable and unforgivable. Thus the unrighteousness of Cain represented all the unbelievers in the Bible during Old Testament times. On the other hand, Cain's brother Seth was accepted of God.

Genesis 4:26:

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord.*

Seth and his son Enos were God-fearing men.

*"Enos" means "frail." The literal translation reads, "Then began men to call their idols or gods Jehovah." In Enos' day the profanation of the name of Jehovah took root.

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Their line represented the believers, the called of God, the righteous ones.*

Although Seth and his offspring were faithful and righteous, Cain and his offspring, also adding to the population of the earth, had corrupted it by Noah's time.

Genesis 6:1,2:

And it came to pass, when men began to multiply [in wickedness] on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

The sons of God, the believers, came out of the Seth line, the righteous ones. The daughters of men, the unbelievers, came out of the line of Cain, the unrighteous. God as their Father advised the children of Israel, Seth's progeny, to marry only the righteous. When Israel disobeyed and married Cain's progeny, they brought disaster to themselves.

God's sons, just like our earthly children, do not always live the best way. But when the children of

*Following the believers' family tree in Genesis 5; Seth begot Enos, Enos begot Cainan, Cainan begot Mahalaleel, Mahalaleel begot Jared, Jared begot Enoch, Enoch begot Methuselah, Methuselah begot Lamech, and Lamech begot Noah. And, according to Genesis 6:8, "Noah found grace in the eyes of the Lord."

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Israel lived according to their Father's will, the adopted sons lived with power and victory,

Hebrews 11:33-39:

Who [Israel] through faith [believing] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

(Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

And these all, having obtained a good report

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through faith [believing], received not the promise.

All these men, because they believed, accomplished and survived many things, but they received not the promise. They could not receive the promise, for Jesus Christ had not yet come to fulfill the law. The Old Testament believers looked forward to the Savior's coming, for as Jesus said of David, "He [David] saw my day." Even though David lived hundreds of years before Jesus' coming, David anticipated "the day" as he believed in the coming of the Holy One. So as David and the other believers trusted in what God promised, they were accounted righteous. They were adopted as sons. God adopted them.

II Corinthians 6:17:

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you.

In the Old Testament times God said that His adopted children, Israel, were a peculiar people unto Him.* So also in the New Testament, those who are

*Deuteronomy 14:2: "For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth."

Deuteronomy 26:18: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments."

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God's people are a separated, a peculiar people.* We who are born again are a peculiar people to Him because He has called us. In the Old Testament Israel was adopted as sons; but after Pentecost, we are sons because we have seed born within. The most critical question at this point is: Why did God adopt His Old Testament sons while He put His seed in His sons of the Church administration? God couldn't put seed in His children in the Old Testament because Christ had not made seed available. Therefore, adoption was the only way to acquire sons.

God's actions are limited by man's believing. And Mary the mother of Jesus was the first woman who believed to the extent that God could create soul-life in her so that she could bring forth God's only-begotten Son. After Christ had fulfilled the law, God's seed in Christ made possible sonship by birth† for believers. This type of birth is called being "born again," literally "born from above,"† and having "eternal life." "Born again" is found solely in the New Testament.

*Titus 2:4: "That they may teach the young women to be sober, to love their husbands, to love their children."

I Peter 2:9: "But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

†This birth is called born again. The Greek word for "again" is *anōthen* meaning "from above," spiritual birth, "born from above."

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Galatians 4:7:

**Wherefore thou art no more a servant, but a son;
and if a son, then an heir of God through Christ.**

**I Peter tells a characteristic of God's seed in Christ
which a person receives when he is born again.**

I Peter 1:23:

**Being born again, not of corruptible seed, but of
incorruptible, by the word of God, which liveth
and abideth forever.**

**When we were born physically, we had seed in us.
When we were born again, we received another seed.
The difference is that the seed with the second birth
is incorruptible.**

**Eternal life, God's seed in Christ in us, becomes
ours when we are born again of God's Spirit. What
happens to bring this about? Ephesians 2 speaks on
this subject.**

Ephesians 2:5-9:

**Even when we were dead in sins [dead because
God's Spirit was not within], hath quickened us
together with Christ, (by grace ye are saved;)**

**And hath raised us up together, and made us sit
together in heavenly *places* in Christ Jesus:**

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That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

For by grace are ye saved through faith [the faith of Jesus Christ]; and that not of yourselves: *it is* the gift of God:

Not of works, lest any man should boast.

Romans 10 tells how it is possible for a body-and-soul man who is dead in trespasses and sins and without God and without hope to be made alive.

Romans 10:17:

So then faith *cometh* by hearing, and hearing by the word of God.

What faith? The faith of Jesus Christ. And the faith of Jesus Christ comes when the man of body and soul hears the Word of God and believes. The step that must be taken is told in Romans.

Romans 10:9:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Of all the great religious leaders there is only one.

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who was raised from the dead and that is Jesus Christ. The proof that He is God's only-begotten son is that God raised Jesus from the dead. Do you accept Jesus as your Lord? Have you confessed it with your mouth? The Word says that *you are saved*.

Romans 10:10:

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The moment I fulfill these two requirements — believing and confession — I am born again of God's Spirit. This is eternal life, this is having God's seed born within and thus becoming a son of God by birth.

The moment God's seed is in a man, that person is converted, saved, born again. A man can be a natural man of body and soul one minute, but when he hears the Word of God to the end of believing, he receives the faith of Jesus Christ. When that man by his believing comes to the point of saying, "Jesus is Lord of my life and I believe God raised Him from the dead," he is born again of God's Spirit. That person has instantly changed lords; he is now on the way to heaven and all hell cannot stop him from going because He is a son of God having Christ in him. He has eternal life. He is no longer a natural man (simply a body-and-soul being) because he has received the spirit from God.

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When a child is physically born, all his human potential is in that little package. With nurturing and feeding, the child develops into an adolescent, then into a youth and finally into an adult. The new birth is like that. When a man is born again of God's Spirit, he has Christ in him. Everything that God is in Christ is in the born-again believer. He has the love of God, he has the justification of God, the sanctification, the redemption, the righteousness, the faith of Jesus Christ, the potential power of Jesus Christ. This is what one receives when he accepts the Lord Jesus Christ as his personal Lord and Savior and becomes a son of God.

I John 3:2:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Now we are the sons of God by way of the spiritual birth, which is Christ in us the hope of glory. As God's children, we are Christ's brethren; for Jesus Christ was God's Son our Savior. The Lord Jesus Christ is our brother.

Romans 8:17:

And if children, then heirs; heirs of God, and joint-heirs with Christ

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Since the Old Testament sons by adoption performed the feats which are recorded in Hebrews 11, how much more we as born-again sons of God and joint-heirs with Christ should manifest courage and power. We have God in Christ within us. No one can separate us from the love of God our Father because we are born again of God's incorruptible seed which is Eternal and which is Life.

About the Author

Victor Paul Wierwille has spent many years searching, and seeking enlightenment on God's Word from men of God scattered across the continent. His academic career after high school continued at the Mission House (Lakeland) College and Seminary, Sheboygan, Wisconsin, where he received his Bachelor of Arts and Bachelor of Divinity degrees. Dr. Wierwille studied at the University of Chicago and at Princeton Theological Seminary where he was awarded the Master of Theology degree in Practical Theology. Later he completed his work for the Doctor of Theology degree.

For sixteen years Dr. Wierwille served as a pastor in northwestern Ohio. During these years he searched the Word of God for keys to powerful victorious living. Dr. Wierwille visited E. Stanley Jones and studied his Ashram program. Such men as Glenn Clark, Rufus Mosley, Starr Daily, Albert Cliffe, Bishop K.C. Pillai and others were guests of Dr. Wierwille's local congregation. Karl Barth of Switzerland was a

friend and consultant, as is George M. Lamsa, the Aramaic scholar, as well as other European and Far Eastern scholars. With these men Dr. Wierwille quested for Biblical enlightenment. In 1953 he began teaching classes on Power for Abundant Living. These concentrated sessions are specifically directed to unfold the Word of God as the Will of God and to answer crucial questions regarding the holy spirit and its present availability and efficacy in believers' lives. Leading men and women from all over the world into receiving the more abundant life quickly consumed Dr. Wierwille's full time, so it became necessary for him to resign his local pastorate. Since that time Dr. Wierwille has devoted his entire energy to The Way Biblical Research Center in New Knoxville, Ohio. There, as elsewhere in the United States and foreign countries, he continues to study, write and teach the greatness of God's Word.

