

Original Sin

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Pastor Gerry Box 1299, Ukiah, Ca. 95482

Liberalism has become more pronounced within the last 200 years, due primarily to the influence of science, and a more intellectual, self-centered world. There has been an effort to diminish God, diminish the Bible, and diminish Jesus, in order to justify our human desires, which don't agree with God's commands. But, liberalism did not begin only 200 years ago.

Liberalism, in theology (the rejection of the supernatural, the rejection of miracles, the rejection of Jesus as fully God and fully man, the rejection of the Bible as inspired by God and inerrant in the original text), has been around as long as Satan. Of course, even the existence of Satan is also rejected by many liberals. Satan's plan is working well.

Put simply, if the Bible is inspired and inerrant, the liberal has no case. Conversely, if the Bible is not inspired and errant, the fundamentalist has no case. However, the Bible has proven to be worthy to be called the inspired Word of God because of *evidence*:

1) The oldest authenticated sets of manuscripts of Scripture in the world are of the Bible. Jewish people, Christians, and Muslims all refer to these Scriptures.

2) The prophecies of the Bible (except for the end-time events), are 100% fulfilled, and many are *extremely detailed*. Some Christians believe we are approaching the end times now, but no one other than God knows for sure.

3) Archeology supports the Bible. And, in fact, the new chronology being pieced together (concerning Egyptian pharaohs and the timeline of the Bible), now show the Bible is correct all the way back as far as Egyptian records can go.

4) Jesus quoted His Word (the Bible), thus, giving the Bible authority. And, Jesus proved Himself to be God through miracles—His resurrection, and His ascension into heaven, with the promise to return. All this was witnessed by hundreds, and recorded in the Bible (Acts 1:1-8; 1 Cor.15:1-8).

The liberal theologian tries to challenge the empty tomb, the resurrection accounts seen by hundreds over several weeks (Acts 1:1-8; 1 Cor. 15:1-8), and the total turnaround of the disciples—from being fearful for their lives, to being bold martyrs after the ascension. However, this weight of evidence remains to this day as unrefuted, bold testimony to the deity of Christ, our only path to salvation (John 14:6), and to the truthfulness of the Bible (John 14:6; Acts 4:12).

One truth, in particular (that of *original sin* and the total depravity of man), has many understandings, none of which are adequate, because none of them, including the fundamental, seems to totally agree with Scripture.

Liberals, on the one hand, simply reject the truth that all humans are sinners. They reject God's Word. Enns, in his book *The Moody Handbook of Theology*, lists numerous pages of liberal theologians who reject original sin. We can ignore these liberal understandings because they also reject the Scriptures as inspired, and deny God as the source of the Bible.

But, fundamentalists also seem to miss the message of God when this subject of the *source* of sin is interpreted. We are all sinners, *yes*. But, the actual source of our sin, is actually different from the modern fundamental understanding as well. The doctrine of original sin is that event associated with the time of Adam in Eden (Paradise), in which each of us is guilty of having rebelled against God, and disobeyed. As it says in the book, *Christian Doctrine* by Erickson: "*There is a definite connection between Adam's sin, and all persons of all times. In some way, his sin is not just the sin of an isolated individual, but is also our sin. Because we participate in that sin, we all, from the beginning of life (perhaps even from the point of conception), receive a corrupted nature along with a consequent inherited tendency toward sin*" (See also Gen. 3; Ps. 51:5, 58:3; Ezek. 31; Matt. 19:17; Rom. 3:12, 23, 5:12; 1 Jn. 1:8-10; Rev. 12:1-4).

So far, so good. But, how does each person become guilty, and individually responsible for this sin of Adam's time?

Some theologians suggest that each generation either *inherits* sin, or has sin *imputed* (declared), upon them from Adam. Additionally, there is also some disagreement amongst various fundamentalists as to whether a child is considered saved before that child's "age of accountability." In other words, a child is a sinner (supposedly because of Adam), but somehow, not guilty of sin until some age of accountability. Somehow, a child, even though a sinner, is saved without being *born again* (John 3:3-7). There is, however, no scriptural evidence to support these views. Passages (such as 2 Sam. 12:23; Matt. 18:3, and 19:14), fall short of saying that children are saved because of their age. Romans 7:9 is used by some to say that children are innocent until their age of accountability, meaning that when a child understands their sin, then, at that point, a child becomes subject to the condemnation of God.

However, Romans 5:12-14 states we are all condemned to death because of our sin, even though we may not have received the law yet. Jesus actually warns us against restraining, or hindering a child from accepting Him, which indicates each child *individually* must trust in Jesus, and does not imply an automatic salvation if they die young, or die due to abortion.

The source of original sin has been attributed by many theologians to various forms of imputation from Adam. It is commonly said "*As the sin of Adam is imputed to me, so also is the righteousness of Christ imputed to me.*" Christ's righteousness is declared (imputed), to each follower (Rom. 4:16-25). However, there is no scriptural support for the imputation of Adam's sin to other people. Adam, by some, is defined as a representative of us all by being a "federal head," or leader, or representative of us all. Others refer to the natural headship explanation (The Traducian Theory), where we supposedly inherit our "soul," as well as a physical body from our parents. Therefore, we supposedly inherit sin through the blood, along with our flesh body, which is subject to death from Adam down through the generations.

Donald Guthrie in *New Testament Theology* (1981, pgs. 210-211), states that: "*Although Paul maintains that sin entered this world through Adam (Rom. 5:12), Paul does not argue from the one (Adam), to the many (all people), as if he were heaping the responsibility of everyone's sin on Adam's head.*" In Paul's theology, we are each individually responsible for our sin in the past (Rom. 5:12).

To quote Rabbi Joseph Telushkin, "*The idea that every child is born damned for the sin of Adam is alien to Jewish thought.*"

To quote J.W. MacGorman, "*Much of the misunderstanding of Romans 5:12-21 has stemmed from a translation error in the Latin Vulgate of the fourth century, where the Greek text states 'because all sinned,' was mistakenly rendered 'in whom all sinned,' with Adam regarded as the unnamed antecedent of 'in whom'.*" And, again in the seventeenth century Johannes Cocceius proposed a *theory* of God entering into a covenant with Adam as the 'federal head' of the human race (The Traducian Theory). This greatly influenced the Reformation. However, there is not one shred of biblical evidence of this."

We do *inherit death*, the result of sin, but *not the sin* of Adam. Erickson describes the imputation of the righteousness of Christ as "*not a matter of transferring righteousness from Him to me, as it is a matter of bringing the two of us together, so that we hold all things in common.*" However, this is not the same philosophy of imputation that is used to describe the imputation of sin to us from Adam, which is described by many as a physical transfer as part of our flesh birth (The Traducian Theory). As stated by Erickson concerning sin, "*It is a matter of transferring Adam's sin and sinful nature to me.*" These various philosophies try to explain why the Bible teaches that each of us is a sinner, *even in the womb*, before we are even born—but they fall short of using actual Scripture to support these various imputation theories.

Scripture points to God knowing *before* the creation of the world, *before* our birth, that all are sinners, and in need of His (Jesus') sacrifice to be saved. (Ps. 51:5, 58:3; Matt. 19:17; Acts 2:23; Eph. 1:4-5, 11; Rom. 3:12, 23, 8:28-30, 9:11-16, 11:2, 7; Rev. 12:1-4). The biblical description of us having a relationship with God prior to this flesh age of grace is not the pagan preexistence, which Hindu and Eastern mysticism believe in, where souls without bodies exist somewhere out there in the universe, waiting to be born into a flesh body. The Bible describes our relationship with God in Paradise/Eden as broken due to sin, and our need to be born as flesh to have an opportunity for salvation (John 3:1-7).

There is no scriptural comparison of the imputing of Christ's righteousness, and the so-called "imputing" of Adam's sin to us. The imputing of Christ's righteousness is *not* to all. Whereas, the *supposed* "imputing of sin" from Adam *is* to all. All will die, but Romans 5:15 and 19 state: "many," *not* "all" were affected by Adam. All have sinned, but not all are saved. Concerning the concept of being joined together with Christ, the picture presented in the Bible is one of being given new clothes, of our clothes being washed, of being represented to the Godhead by Jesus as being given a right standing, of being justified, of Jesus' righteousness being placed into my account to pay off my debt, so that I am presented debt-free to the Godhead. Those who are declared righteous receive a new, material, supernatural body, but do not receive God's powers.

In the same way, we inherit our corrupt flesh physically from Adam, but *not* his sin. From Adam we are materially made flesh, and do inherit death, but *not* Adam's sin. As it says in Romans 5:12, "*we all sinned*" (past tense), meaning we each are responsible for our own sin *in the past*, and therefore, all are condemned to death in this age (John 3:18).

This is further confirmed in Romans 5:19, where the passage says that "many" were made sinners. This can only be true if the fall occurred in Eden (where *many* fell, but *not all*—Rev. 12:3-4). Many of the nations of this world (the fallen), will be restored (Ezek. 47:21-23; Deut. 32:7-8—v8 in the Septuagint reads "angels of God"—ben el, *not* "sons of Israel"—the fallen host of heaven have become the nations of this world). Romans 5:19 would have to read "all" were made sinners (if referring to this age), because all other passages tell us we are "all" sinners, even at conception—not one is righteous.

Because we are created in the image of God, and God is good, and God loves us, many assume babies are innocent. There is a complete disconnect between what we think about ourselves (being good), and what the Bible actually records (John 3:18; Rom. 3:10-12). Babies are destined for hell. Babies are not innocent. All are sinners because all have sinned (past tense), and we are all condemned to hell at conception. Many people seeking truth are caused to reject a personal relationship with God, because God is presented today as arbitrary and unjust, when: 1) God is seen as declaring us sinners at conception, seemingly without us being somehow personally responsible for sin and, 2) When God predestines some to eternal life in His kingdom, while others are predestined to hell (see the section on **Predestination**).

In Christianity, today, we don't begin with the understanding that we are all condemned to death because we are all sinners. Instead, we mistakenly begin with the understanding that God loves us, and immediately find conflict with God's Word, which says He condemns us to death from conception. If we correctly present the truths of original sin, predestination, final states, and the millennium, people would clearly understand their *personal responsibility* for their sin, and their true *need* for the sacrifice of Jesus, and God's overall plan of *reconciliation*.

More than ever, in a pluralistic society, where people are seeking truth, we, today, are confronted by Christian understandings of how we arrive at doctrines, or truths, which are not supported by Scripture. Instead, conclusions are reached by good intentions, and the philosophies of man. For the person who can accept Jesus by simply hearing that God loves us, and died for us, there is no problem for them on how we arrive at our understanding of truth and doctrines. But even Christians such as this will have questions, once they begin reading Scripture.

Christianity needs to evaluate its own misunderstandings of how we arrive at our conclusions. Ironically, we can accept the *conclusions* of these doctrines (the truths of original sin and predestination), in the same way as conventional, traditional, conservative Christianity. But, we understand from Scripture, that *the reason* we arrive at the conclusions of these doctrines, or truths, is completely different from today's conventional Christian teaching. It is imperative that our teachings represent Scripture, and not philosophy.

From Adam, we inherit a flesh body, death, and a sinful nature, but *not* the original sin we are each responsible for, just as from Christ, we do *not* inherit righteousness, rather righteousness is declared to us (or put on us), if we have faith and trust in Christ. Righteousness is deposited to our account, we are clothed in a new garment, we are adopted, we are grafted in, as a result of *God leading* some to accept Jesus as our Lord and Savior.

One need not accept the supposition that we have all been imputed with the actual sin of Adam. And then, that God, by His sovereign will, arbitrarily selects some to be saved, and the rest to perish (as it is presented by

some fundamentalists). That requires Adam's sin to be transferred to me, not of my will, but of God's decision to somehow declare us as sinners at conception in the womb. Scripture does not seem to support this. We are guilty of sin in the womb because of our own personal sin in the *past* (Rom. 5:12).

The early church understood that babies were sinners, and subject to eternal separation from God (the Church fathers thought that baptism might save them, so they required infant baptism). Babies are not innocent, and theologians agree we all are sinners, and therefore, we sin. However, they have struggled with the exact event which makes us sinners in the first place, even as a baby, even in the womb. Many Church fathers found it difficult to accept any concept of what we would call inherited guilt. To most of them, disobedience was a *personal act*, repeated in each individual, but *not* directly inherited from Adam (4). We are *guilty* of sinning because of our own *personal decision* to disobey God, and not simply because Adam sinned. We inherit a sinful nature from Adam, as well as death, but we are *personally* guilty of sin, at conception, in the womb, because of our own *personal* action in the *past*.

Theologians basically agree that the Greek words Paul used in Romans 5:12 means that each person, *individually*, in the *past*, turned from God. The *aorist* tense is used specifically by Paul when he says “we all sinned,” pointing to a single *past* action *somehow tied* to the sin of Adam in the past.

This same reference to “all have sinned” (meaning a turning from God in the past), is referred to in many other passages as well (Ps. 51:5, 58:3; Ezek. 31; Jer. 1:5; John 3:18; Acts 2:23; Rom. 1:20-32, 3:12, 23; 1 Jn. 1:8-10; Rev. 12:1-4). Romans 5:12 also says that through one man (Adam), sin entered into the world (kosmos). Yet, we know sin existed earlier, with Satan, in Paradise (Eden), prior to anyone else sinning, and prior to “this” world (age). Adam did bring sin into “*this world*” (this creation), but Adam and Satan sinned originally in Eden/Paradise. Scripture indicates that we did also. Romans 3:10-12 reads that *all* turned aside—*together* we have become worthless. Romans 3:23 reads that “all have sinned”—a past action. In Job 10:9, 33:4-6, note that Adam was not the only one created from clay (to be eternal in Eden), and has now become flesh. This is an indication we were all created in Eden as clay (to be eternal), and exist now in the flesh to die because of our sins.

The words “we all sinned” in Romans 5:12, are interpreted by some to mean that all mankind sinned because of their being descendants from Adam. In Joshua 7, the story is often used to explain the Jewish understanding of how one man's sin was linked to the family. One should note, however, that in Joshua 7, only *contemporaries* were included in God's judgment, not future generations. Those who were direct family members, in existence at the time of the sin, were judged, not future generations of Israel. This Jewish understanding actually agrees with the understanding of all the host of heaven, who were *contemporaries* of Eve (and deceived like Eve), being the ones judged as sinners—not future generations of humans (Deut. 24:16; Ezek. 18:20).

In Romans 5:13-14, we are told that all are condemned to death because of sin (even though those generations from Adam to Moses were not guilty of sin). So, obviously, they were guilty of some sin *in the past*, as they were not guilty of sins during their lifetime (in this creation), which were listed in the law given to Moses *later*. Therefore, the sin of which they are guilty is their sin in Eden, the original creation.

The sin of Adam was trespassing (*abar*—Hosea 6:7), against the law given by God directly to Adam, not to partake of a certain tree. The sin of Eve was allowing herself to be deceived, and missing the mark (Hebrew—*chata*, Greek—*hamartano*—Rom. 3:23, 5:12), or falling short. Thus, all are sinners (*chata*, *hamartano*), even though many did not transgress the laws of God given to Moses (Rom. 5:13-14), like Adam did. Adam (a son of God), had the law. But, we are sons of man (Luke 3:38).

The doctrine of original sin (we are all sinners at conception), is not changed by rejecting these various understandings of imputation, etc. But, how we view the *actual source* of original sin does affect our understanding of our true relationship with God, His justice, and our *real need* for redemption and reconciliation, even at the point of conception in the womb. We are not good people who *become* sinners—we are sinners who *need* reconciliation, or we go to hell.

As it says in the book *Christian Doctrine*, by Guthrie, “The word “Adam” means simply “man” in Hebrew. The story of Adam is the story of every man.” The proper name “Adam” was not really applied to one certain

person until God chose one man, a certain “Adam,” to be expelled from Eden/Paradise, to the earth we now know, to begin the flesh human age we are all in now.

In Matthew 20:28, it says that Jesus died to pay a ransom for *many* (not all). One pays a ransom to *restore back* what was *lost*, or taken. In Romans 7:14, it says that we are sold as a slave into sin. We are stuck in sin, and need the ransom paid. The question arises, if we are sold by someone *else* into the slavery of sin, how are we then responsible for our sin? In Genesis 3, we are told how, in Eden (Paradise), *we* trusted in Satan, the deceiver. Thus, *we are responsible* for our sin, because *we* made a freewill decision to go along with Satan, turning our back on God. We are responsible for our sin against God, and God has paid the ransom to *restore* those who trust in Christ *back* into that relationship with God that we once had in Eden—reconciliation (Rom. 5:10-11).

In Isaiah 14:17, God’s Word tells us that Satan doesn’t want his prisoners (those who were deceived and have fallen), to go home (*back* to God’s kingdom—Eden). We are prisoners here on earth (see the Message “*We’re all doin’ time. Want to get bailed out?*” on the Message page—Target Truth Ministries.com). Jesus, in Luke 4:18-20, tells the world that He (God in the flesh), has come to proclaim freedom to the prisoners. This piece of Scripture is a quote from Isaiah 61:1-2. Here, in Luke, Jesus did not finish the quote, which is that: “He has come to proclaim freedom to the prisoners...*and also the day of vengeance of God.*” (emphasis mine). Jesus came 2,000 years ago, and proclaimed freedom to the prisoners, and restored many to His kingdom (reconciliation to all those who will trust their lives to Him), and Jesus will return very soon to bring justice to those who have not trusted their lives to Him.

God foreknew, and predestined us, *before* the foundation of the earth. Which means, He planned for salvation and judgment *before* the foundation of the world. This means we were *foreknown* to Him as sinners, which means we had sinned *before* the foundation of the world (Job 38:1-18). God does tell us (in Genesis 2:1), that all the host of heaven and earth were *finished* by the end of the 7-day creation. No new souls are being created today.

So, before the foundation of this earth age, God created us, we knew Him, we disobeyed Him, and God knew our hearts (whether we were ashamed, or displayed contempt—Gen. 3). Out of His love for us, He predestined a plan of redemption and reconciliation to save those whose hearts showed shame, such as Adam and Eve (Isa. 46:9-10). Whereas, those who showed contempt, such as Satan, are destined for destruction. Therein is the source of our freewill decision concerning our love for God (or lack of it), from which God predestined us into this earth age. We either were ashamed, or showed contempt, at the fall in Eden (Gen. 3; Job 38:4, 7; Ezek. 28, 31; Rom. 9:11-16; Eph. 1:4-5; Rev. 12:1-4).

Many question whether we have any relationship with “angels.” When Jesus was questioned about “humans,” He responded by referring to “angels.” Jesus tells us that angels *in heaven* do not marry, and also that in the resurrection we will be *like the angels* (Luke 20:35-36; Matt. 22:30; Mark 12:25; 2 Pet. 1:4). Jesus even remarks that at the judgment, those who deny Christ will be cast into the fire *prepared for the angels* (Matt. 25:41). What did the early Christians say? Gregory of Nyssa said the resurrection promises us nothing else than the restoration of the fallen to their ancient state, an angelic life. Chrysostom said man led life like the angels, until the fall. Gregory of Nazianzus tells us that man is a “new angel,” meaning an angel now in a flesh body.

Many wonder exactly why God uses such specific details like the 153 fish harvested on the right side of the boat in John 21:3-12. I’m not into all the number-counting schemes many get into, but John was inspired by God on a couple of occasions to use very specific numbers, both in the book of John and in the Revelation. Both the Hebrew and Greek languages used letters to refer to numbers, and numbers to refer to letters. Everyone recognizes that there is a letter-to-number representation in 666, used in Revelation 13. In the Hebrew, 153 translates to *beni Ha-Elohim* (sons of God “angels”), just as used in Genesis 6, where the fallen angels came to women before the flood of Noah. In the Greek, “sons of God” is also related to the number 153. In the Greek, the term “sons of God” translates to 3x7x153, which means “The perfection of God’s purpose is in the sons of God.”

Here, in John, the *beni Ha-Elohim* are not the fallen angels who are condemned by God (Jude 6), but, are the *beni Ha-Elohim* who are reconciled and saved (Romans 5:10-12). God’s precise use of 153 to describe the fish harvested into His kingdom on the right side of the boat is to inform us that we have fallen (just like Adam and

Eve fell). And, just as Adam and Eve were banished to the earth to die as humans, we also will die--having been born as flesh humans. Yet, God will save all those who trust in Him (John 3:1-7)—the perfection of God’s purpose—the reconciliation of the sons of God.

John Trench, in his *Notes on the Miracles of Our Lord*, noted that this “*definite number, even as the number of the elect, is fixed and pre-ordained...being equal to the angels.*” Augustine referred to the 153 as symbolically representing the saved. Jerome referred to the 153 as the elect gathered into the kingdom of God.

The picture of the host being with the Creator, prior to the fall (the separation from God), is given by Jesus in the parables in Luke 15. Note that all the sheep, all the coins, and both sons were with the owner (father), *before* they were *lost*. God gave one son (in the third parable), his free will, when He gave him His portion of the estate (in the Middle Eastern culture this parable would have violated the Jewish law, and been seen as a sin, because the son must respect the father, and never seek the inheritance before the father’s death). The son freely chose to separate himself from the father (just as Adam and Eve and one-third of the host chose to follow Satan). Then, while in a foreign land and facing death, he sought forgiveness, humbled himself, returned to be reconciled, and found salvation with the father (just as today, we can humble ourselves and be reconciled back to God). Note that the brother (symbolically, the host of heaven who remained with God) does not understand. Thus, the need for healing (Rev. 22:2)—to provide unity.

In Luke 19, Jesus also declared Zacchaeus as being *lost* (implying he was once with God, and then separated). The message of our being lost is throughout Scripture (see **Predestination – Target Truth Ministries.com**). Lost is not being able to find your way *back* to the place you originated from (God’s fellowship in Eden).

Therefore, because God foreknew each of us *before* the foundation of this earth, and because we each sinned individually against God, as Adam and Eve did, in Eden (Paradise), and because this sin occurred *before* the expulsion from Eden (Paradise) into this world, then, Eden must be a place, created *before* this earth we now know (which is exactly what the Hebrew scholars tell us in the Hebrew commentaries, the Mishnah, and the Talmud, concerning the Torah and the creation). In fact, the Bible itself, tells us that *all* the host (or beings, of *both* heaven and earth), were *finished* by the end of day six (Gen. 2:1). God’s Word is clearly indicating two distinct creations.

God foreknew and predestined each of us. That means, God knew our hearts in the beginning of creation and knows our hearts now. Before the foundation of this age, God placed each of us (the lost), onto a path to either be redeemed, reconciled, and repent, or to be permanently lost (Gen. 2:1; Matt. 25:34; Rom. 8:29-30, 11:2; Acts 15:18; Rom. 9:11-16; Eph. 1:4-5, 11; 1 Pet. 1:1-2; Rev. 13:8, 17:8).

Redemption, in both the Latin and Greek, means to purchase *back* that which was *lost*, or separated from God. This means that each person was once known by God, and was then lost or separated, and Jesus paid the price of death to purchase us *back* to Him (23) [Ps. 34:22, 103:4, 107:2; Isa. 52:3; Luke 1:68, 24:21; Gal. 3:13; Titus 2:14; 1 Pet. 1:18-20; Rev. 5:9, 14:3-4].

Repent means to change direction, to turn away from the ways of this world, and to return *back* to the place we were.

Repent means to return *back* to the *top* (the best—Paradise), the *pent* house, return *back* to God (Matt. 4:17; Luke 3:8, 15:17; Acts 2:38; Rev. 2:5).

Reconcile means to restore us *back* to the relationship we once had with God (Rom. 3:25-26, 5:10, 11:15; 1 Cor. 7:11; 2 Cor. 5:18-20; Eph. 2:16; Col. 1:20-21).

Why were we *lost* and separated from God?

Original Sin: We disobeyed God. Each of us, as an individual in Eden, sinned against God, and we are each individually responsible.

- God *foreknows* all events (Acts 15:18; Rom. 8:28-30; Eph. 1:4-5, 11; 1 Pet. 1:2, 20; Rev. 13:8, 17:8).
- God loves us all, and set forth His plan of salvation and justice (Gen. 2:1; Rom 8:28-30).

- God knew us all *before* the foundation of this world (Job 38:1-18; Jer. 1:5; Acts 2:23; Rom. 8:28-30, 11:2, 7; Eph. 1:4-5, 11; 1 Pet. 1:2).
- We knew God *before* we were born (Rom. 1:20-25, 3:12).
- We rebelled against God (Gen. 3; Isa. 14:12-19; Ezek. 28:12-19, 31; Rom. 3:12, 23; 1 Jn. 1:8-10, 2:2, 3:8; Rev. 12:1-4).
- God predestined us (John. 3:18; Rom. 8:28-30, 11:2, 7; Eph. 1:4-5, 11; 1 Pet. 1:2, 20 (see **Predestination** Target Truth Ministries.com).
- God predestined His own sacrifice (Acts 2:23; 1 Pet. 1:18--20; Rev. 13:8).
- God made this world we now live in for the redemption, the reconciliation. The creation is finished, and no new beings are being created today (Gen 2:1; Job 38:1-18).

Jesus said each separated being must be born into this world of flesh, repent, and be “born again” (receive our eternal spirit), in order to enter the kingdom of God (John 3:5-6).

And...here we are...

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