



Jesus Christ's Salvation

Biblical teachings for abundant life

by Greg Supina



Paper Jesus by Nick Supina III

Jesus Christ's Salvation – Biblical teachings for abundant life

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Summary: *Jesus Christ's Salvation* is a study of biblical teachings about salvation. It focuses on describing the process that the Spirit of Jesus works in our hearts to rescue us from the destruction we bring upon ourselves and others through errors, delusions and sins. It contains some polemical elements disputing misconceptions about salvation taught by many churches.

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I thank Jesus, my God, for His inexplicable grace and mercy, which led me to Him and caused me to write this book. Unfortunately, this is indeed my book. Therefore, it is full of errors and flaws, subject to all my failings and weaknesses. Nevertheless, the Holy Spirit of Jesus has freely granted this sinner some knowledge, and has trained me to use it wisely during some favoured moments. So there is some good in this book, though it is small, while the rotten things of my flesh are many and ruin much. Still, the good that has been freely received must be freely shared. So here it is. If only I could subjugate all my flesh and write only God's words!

I also thank my family and friends (you know who you are) for your loving grace and patience. How dependant I am on all of you! And this is good. For I know that an utter dependance upon our God and upon His people will not only humble our hearts to receive love, but also strengthen our spirit's resolve to guide its love into every open door, and work therein.

By the way, I apologize for my lack of writing skills. I try to write well, and I usually edit my works many times. Regardless, my works always end up being poorly written and difficult to read. I could offer some excuses, such as my cognitive disorders. But, in the end, they would make no difference. I only hope you gain something meaningful from this book.

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Biblical teachings for abundant life

A summary of His salvation

I wrote this book for souls who have already heard some teachings about Jesus Christ's salvation, and because so many of us feel those doctrines need a serious reexamination. After all, there are now so many vastly contradictory teachings, created through so much compromise, that Christianity has become undefined and its message seems utterly redundant to all eyes of men. But the doctrines taught directly by Jesus, the prophets and the apostles are not like that. They are so meaningful to the true believers, so critical to their inner lives, that they are willing to die for all its truth and wisdom.

Did you ever ask yourself why the apostles valued the message of Jesus and His salvation so much more than Christians do now? Was it because they were more superstitious and backwards? Actually, no! An honest person must admit the opposite is true. Yes, today's world has advanced in technology, but certainly not in its ability to think and live meaningful, joyful, loving lives. In general, our times are characterized by far greater inward ignorance, coupled with the irrational superstitions and biases of the politically correct. As a consequence, wars and discontent are everywhere, and increase daily. Science has worked the most unspeakable atrocities, and has now polluted the earth to the verge of its destruction. The world has less knowledge and understanding of life than ever before, and is now much less free. In our day, it is far easier for ruthless exploiters to dupe "the masses," binding them in darkness with lies, forcing them to serve an elite like mindless slaves. Even the educated willingly swallow deceptions, without attempting to question even the most obvious logical contradictions. Overall, our world, even the church, has become far more backwards, shallow and barbaric than it has ever been in all history. And true Christianity is unknown on earth. So our need for the one, true good message about Jesus Christ's salvation, which we call "the Gospel," is greater than ever before.

So let me start by demonstrating how the Bible defines this "Gospel." Then ask yourself if this is the same Gospel preached from most pulpits in most churches today. Jesus began His ministry with the proclamation: "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel" (Mark 1:15, ESV). Then, after saying this, He immediately began to gather disciples, those to whom He diligently taught His doctrines. Now look at this verse. From it, we must conclude that the Gospel *fulfills* a promised *time*. For it says "the time is fulfilled." And it says this because God promised that a time of a New Covenant relationship with Him would come someday. This time was to be when the Messiah and His salvation would be manifested. This promised Messiah and His salvation would then usher in God's "kingdom." Here, the wording implies this is a *new* kingdom coming to replace an old kingdom, since it says "the kingdom of God is at hand." Then, in other parts of the Bible, it defines the old kingdom as the *world order* ruled by Satan, and declares that the Messiah's kingdom shall eventually crush it to dust (e.g., Dan. 2:44). Lastly, Jesus was telling us that the "Gospel" is a teaching, because it must be *believed*. In particular, it must be some kind of moral teaching, because it also requires *repentance* (i.e., turning away from sin and toward true teachings).

Of course, the Jews who knew the Old Testament teachings instantly recognized what Jesus was talking about when He broadcast this "mission statement," His intentions for His ministry. They also knew precisely why Jesus began to gather disciples as soon as He proclaimed it. But it is far more

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difficult for people today, even those who have attended a church for many years, to even begin to comprehend what Jesus actually said here and what He did after that. For the teachings about the Bible in our churches are absolutely nothing like the teachings of Jesus. Christians cannot imagine why anyone would need to become disciples in order to become Christians, why they would need to spend their entire lives being taught doctrines and being trained in the right ways to apply those teachings. Therefore, let us further examine some other biblical teachings that define the Gospel. Some may be a little overwhelmed by all that is actually taught about the Gospel in these other biblical passages, but all these concepts will be further explained in this book. So please be patient.

In the Scriptures, it tells us that God “saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the Gospel” (II Tim. 1:9-10, ESV). So here we see that the Gospel brings to light (or explains) “life and immortality.” And this “life and immortality” is defined in the preceding statements. Namely, the Gospel teaches us how God “saved us and called us to a holy calling.” What did He save us from? He saved us from death and mortality so we could have “life and immortality,” a life involving His “holy calling,” which is a life *set apart for God's purposes*, that is, to serve as His priests, to do His works on earth. So salvation is also a calling to serve God, as those He chose and taught to act on His behalf, to be His priests on earth.

“But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvellous light.” (I Peter 2:9, ESV).

All this was made clear to us “through the appearing of our Saviour Christ Jesus.” Here Jesus is called “our Saviour,” the one who saves us. Yet, at the same time, it says God saved us. So this implies that Jesus and God are one and the same Being. God is a Spirit and His Spirit dwelt in Jesus' human body of flesh. Then it reinforces the fact that God saves us. For it states that we are not saved “because of our works,” not because we chose to be good and acceptable to God. Instead, we are saved “because of [God's] own purpose and grace.” So, if it is by God's “purpose,” it is by His decision and His will, not by our own decisions or our own wills. And, if it is by His “grace,” that is, by the unmerited and unearned mercy and kindness of God, then it is not by anything we say or do. In addition to this, it also tells us that God's “purpose and grace” were granted to us “before the ages began,” before the world was created, before anyone ever existed. Since God decided to create and to save all those He is now saving, not one is now being saved by one's own human will or works. Rather, “it is God who works in you, both to will and to work for His good pleasure” (Philippians 2:13, ESV). God shapes the wills of our spirits, through His teaching, training and discipline with fatherly love. Then our shaped wills cause us to want to do His good works through God-like love.

Another Scripture states: “In [Christ]—after you heard the word of truth, the Gospel of your salvation, and after having believed in Him—you were also sealed by the promised Holy Spirit, who is the guarantee of our inheritance, for the redemption of the purchased possession, for the praise of His glory” (Eph. 1:13-14, ALT). This statement is packed with meaning. Here the phrase, “the word of truth,” is placed in apposition to the phrase, “the Gospel of your salvation.” So both phrases refer to one and the same thing. The Gospel of our salvation is “the word of truth,” or the body of rational principles teaching reality and verity. In other words, the Gospel is a body of teachings which saves us, but only “in Christ.” The word “Christ” is a Greek word referring to the Messiah, Jesus, who is the “Son of God,” that is, God incarnate, God's Spirit dwelling in a human body, so He may walk among us. Then the phrase, “in Christ,” means “in the sphere of His Being,” in His power and will.

Consequently, after having heard the Gospel, and after having put our trust and confidence in Jesus Christ (i.e., in the original Greek text, both ἀκούσαντες and πιστεύσαντες are aorist participles referring to completed acts, “after having heard” and “after having believed”), we are “sealed by the promised Holy Spirit.” This Holy Spirit is God's Spirit. So God “seals” us with a permanent sign to indicate that we belong to Him. Since it is God who “seals” us—and God cannot make mistakes, nor be stopped from accomplishing anything He decides to do—this sealing is an absolute “guarantee” of our salvation. That is, all whom God decides to seal shall indeed inherit a place in heaven and be with God forever. A time will surely come when all His elect will trust in Jesus' saving power and will be redeemed as His “purchased possession” for a heavenly inheritance. And this acquiring of a place in heaven will be for the “glory” or “good opinion” of Jesus. His authority, ability and power will take responsibility for saving us into heaven, thus giving all His people a good opinion of Him.

To some, all this information may be confusing, but let me continue. We are told the Gospel is what God “promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was descended from David according to the flesh” (Rom. 1:2-3, ESV). Through the prophets who penned the Old Testament Scriptures, God promised “beforehand” or predestined that the Messiah would come to fulfil all His other promises in His New Covenant with Israel. This covenant will be discussed in greater detail later. But, for now, look at this predestined purpose of the Gospel and that New Covenant. It is “for the heeding from faith by people from all kinds of races for the sake of His name” (Rom. 1:5, ALT). Clearly, this Gospel is a *moral teaching* heard and followed through faith. Through faith, it “is the power of God for salvation for the benefit of everyone who believes” (Rom. 1:16, ALT). It is not just a teaching heeded through a person's own will and power, through faith in oneself. Rather, it is a teaching made inwardly effective by God Himself, as our hearts trust in His power to cause us to know and desire to do His will for our salvation. “The righteousness from God is being revealed in [the Gospel], out of faith into faith, just as it is effectively written, 'The just will live out of faith'” (Rom. 1:17, ALT). We are saved by trusting in God, not by trusting in ourselves.

All our heeding and righteousness is worked inside us by God's power. Yet even the most spiritually mature people of God do not always display this “righteousness from God,” worked by His power. For we are told that even Peter, one of the most mature of the apostles, “was not walking uprightly before the truth of the Gospel,” even while he was serving as a true preacher in the true church (Gal. 2:14). For Peter had been deceived by false teachers. Therefore, this again reveals that the Gospel requires us to place all our faith in Jesus and His truth, not in men. And we must be careful about being turned away from Jesus' truth by the persuasion of men. Yes, Jesus sends us out into the world, to hear and discuss all kinds of things with all kinds of people. But we must keep our focus on Jesus.

We must remember to inwardly “guard” the truth Jesus teaches us, and never forget that Jesus is our only final authority in all matters of life and faith, our one and only Head Teacher. This guarding of His truth primarily involves frequently going to our God, Jesus, in prayer, seeking His power and truth, and not relying on ourselves or others. Above all, Jesus most often speaks to our hearts, and makes His presence known to our spirits, whenever we study His Word. So we go to His Bible, and read it often, praying for His teaching Spirit to counsel our spirits through it. For we cannot guard His truth simply by avoiding people, by living a secluded or monastic life—although there are times when we must avoid those who are very stubborn and destructive. So we guard His Word by His power, not by our own power. We go to Him often. Then Jesus sends us out into this world to do His works, to act as His hands and His mouth. Still, He does not send us to literally everyone. For we know some are not able to hear the Gospel. God veils the Gospel for those being destroyed, because,

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“in their case, the god of this world has blinded the minds of [those] unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ, who is the image of God” (II Cor. 4:3-4, ESV).

In conclusion, the Gospel is a body of teachings or doctrines. These teachings come directly from God and encompass more knowledge and wisdom than it is possible for anyone to learn and heed by studying all the written teachings in the entire Bible through one's own strength alone. For the Gospel is not just a body of teachings to be learned by the intellect or brain of flesh. Rather, its teachings must be taught directly by God, who is a Spirit. God's Spirit must directly teach the greater and more rational minds of our spirits. For our minds of flesh cannot profit at all from God's truth. As Jesus said, “It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.” (John 6:63, ESV). In the days of Jesus, the Jews believed every human being had two minds; a mind of the flesh and a mind of the spirit. And only the mind of the spirit can comprehend the wisdom of teachings directly from God Himself. Only the spirit works love and all one's moral choices. Now, since we must live by these Gospel teachings from our spirits, we can only logically conclude that we must conduct our lives according to what our spirits in our hearts learn directly from our God, Jesus, and from His Holy Spirit—not according to what our brains of flesh learn intellectually or emotionally, by reading Scriptures or from words of other human beings.

The Gospel proclaims that God is now fulfilling the promises He made in His New Covenant with Israel (Jer. 31:31-34). And His main promise was to save His people by personally working in their hearts. Yet God said He was going to do these works by coming to us in the body of a human being who would be our Messiah. God is a Spirit, and His Spirit dwelt in the body of the Messiah, Jesus. So the Gospel declares that Jesus will do God's saving works in us, to renew the spirits in our hearts.

The entire Gospel stands on this one truth: Jesus must do His saving works upon our spirits in our hearts. From the time of Adam, the Messiah was prophesied to come and do these works. Mankind waited thousands of years for Him to save us. And there can be no other salvation. Therefore, if one is not being saved by Jesus' Spirit working inside, to renew one's spirit, then one is not being saved.

Jesus proclaimed this Gospel to all mankind when He walked in a body of flesh on earth. After proclaiming it, He sacrificed His body in a death on a cross, to pay the just penalty for the lifetimes of sins committed by the bodies of His people. This had to be done to give God's utterly holy Spirit (Jesus' Spirit) the right to enter all our sinful bodies. Jesus' body died as a substitute for the death of our bodies. Thus, since a body can only die once, His death cleansed our bodies from the guilt of our entire lifetimes of our sins. Now all our bodies are counted as clean, so God's utterly holy Spirit can justly enter us, to teach and train our spirits for our salvation. For, if we remained in the guilt of our sins, the utterly holy God could not *justly* enter our hearts in our bodies, to save us. If God's Spirit entered and helped us as sinners, without making a just payment for the guilt of our sins, He could be accused of aiding and abetting our sins—since anyone helping one who is practising sin is taking part in that one's sins. Anyone who is enabling a sinner to commit sins is partaking in the very sins that the sinner is doing. Thus, Jesus had to die on the cross, so He could begin His works inside us.

In describing His New Covenant works of salvation, God declared, “I will put My law within them, and I will write it on their hearts” (Jer. 31:33, ESV). To save us, God promised to personally teach His ways to our spirits in our hearts. For that is what He meant when He said this. He will teach and train our spirits until we are able to rightly understand and apply all His just precepts. His “law” also reveals and reflects His very nature. So His Spirit not only teaches and trains our spirits to know His ways, but also to know God Himself, His very inner Being. This constant teaching and training then causes us to become more like God each day. We are being conformed into the image of Jesus, our

God (Rom. 8:29). Jesus' body rose from the dead so that, when His Spirit enters our bodies, He can become the principal Teacher of our spirits in our hearts. And absolutely nothing else can possibly perform the works for our salvation except His personal teaching and training, which He calls His writing of His "law" upon our hearts. Nothing from man can save us. Only the trust and faith of our spirits in our Teacher, to do these works within our spirits, can possibly procure our salvation for us.

We cannot afford to ignore, distort or nullify God's New Covenant salvation promises. Yet, from what I see, the real Gospel has become almost unknown on earth. Most churches do not understand the whole Gospel message and no longer preach it. Instead, we see a bunch of men striving to rise up in the hierarchical systems of "church" organizations created by men, seeking better wages and more undue esteem for themselves. And, to do this, they lie. So this book returns to the biblical teachings and strives to expound upon their original, God-intended meanings, in order to explain the true and whole Gospel. To begin with, let me provide an outline of the promises God gave His people, the main aspects of Christ's Gospel, the message proclaimed by the Jewish prophets and the apostles:

1. God's Spirit will continuously cleanse, discipline, renew and educate the spirits in the hearts of the people He created and chose to be His children. More and more, during their entire lives, Jesus will teach the spirits in the hearts of these elect ones to rightly love Him and His people; to live in a just, pure, God-like way; to respect Him and His ways above the ways of men of this world; to do what is right and truly loving. And only God can do this work in us.
2. God has already granted all His chosen ones the complete forgiveness of their entire lifetimes of sin, once and for all time, *to permanently restore His relationship with them*. This was done through the payment of all the sins of all His elect in all history, from the beginning to the end of the earth, by the predestined death of Jesus' sinless body at one moment in history.
3. God's wrath will send many judgements down upon the stubborn and rebellious earth, especially at a time shortly before God returns to earth in the physical body of Jesus. Even the elect will suffer during these end times, and the enemies of God will kill many of them.
4. After this great tribulation, our God Jesus, in a physical body, will return to rule the earth for a thousand years. During this time, God's fulfilled laws will replace the laws of all nations.
5. God will destroy the earth and the entire material universe soon after those thousand years. All spirits, both good and evil, will cast off their earthly bodies, receive new bodies made entirely of an eternal spiritual substance, and go before Jesus for their final judgement.
6. This final judgement will complete and perfect His works inside all His chosen people, by correcting them and teaching them the rest of His truth and wisdom. Because of this teaching on this day, all elect spirits shall willingly and joyfully repent into His whole truth, forsaking all that is not true. This will occur before He gathers them into heaven, their eternal home. But all spirits born to love the darkness of hell, rather than the light of heaven, will go to hell.
7. God, the Father of all elect spirits, will bring His elect into heaven to work beside Him, to serve the eternal creatures living there, just as He serves them. Heaven is not like the material universe, since it is utterly holy throughout. God allows evil on earth, but no evil can enter heaven. And all things in heaven consist of a spiritual substance that cannot decay or die.

The first point above describes *God's principal work of salvation for His people*, an ongoing work in all He chooses to save, while they live on earth and during the judgement day, even after their bodies die. All His chosen people, His elect, begin life as sinners with ignorant, infantile spirits dwelling in

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selfish, worldly bodies of flesh (Eph. 2:1-3); where one's mind of the flesh seldom cooperates with one's mind of the spirit, and suppresses the spirit's desires. Since all elect spirits mature slowly, their spirits are not able to entirely control their minds of flesh, and all remain sinful until they die. This is why we all need God to teach, train and discipline our spirits,¹ so we can begin to take control. This is Jesus' work, granting His elect an awareness of reality and training them to wisely apply His truth.

Of course, God's Spirit can best perform His saving works by using His Word (i.e., the Bible), by explaining His intended meaning of His written words to our spirits. But men do not always allow His elect to gain access to His written Word. So Jesus saves many of them without it. The almighty Spirit of our God Jesus can save anyone, and He can indeed do His saving works in the minds of elect spirits even if their minds of flesh have no access to His written words. Jesus' Spirit can teach His ways directly to an elect spirit without the help of men, without any written or preached Gospel. Jesus teaches His elect all over the world to love in a just, God-like way, by teaching His law and ways to their spirits. His inner works do not depend upon the eyes flesh reading His Word or the ears of flesh hearing His Word. The mind of flesh does not need to comprehend it first. Rather, first and foremost, the mind of each spirit must learn to hear His Spirit. So His saving work is a very personal apprenticeship, where His whole focus rests upon teaching each elect spirit how to truly, purely and justly love in the same way He loves. For God's Spirit is the Father of all elect spirits. So the Spirit of God personally teaches and trains all elect spirits like any good father should teach his children; to lead their spirits into maturity, until all their spirits can honestly express just love through their flesh.

Naturally, God loves all His children in spite of their sinfulness. But He is also honest about their sins. God cannot lie to Himself or delude Himself by telling Himself they are all actually good, since they prove otherwise in reality. In His love, He does not leave them solely with the righteousness He has *imputed* or *credited* to them as His children, through Jesus. Yes, all His children do indeed receive His imputed righteousness too. But it is only imputed to them because Jesus is now working very hard to teach them His right, just and loving ways, to save them from their destructive, sinful beliefs and ways. Our God labours, through many trials, to make His children *subjectively righteous* and loving, from the inside out. And we could never receive any imputed righteousness if He could possibly fail to fully complete this work to the point of absolute perfection. It is only because Jesus cannot fail to make us perfect and fit for heaven that we also receive this imputed righteousness. For it would be a sin to impute or credit righteousness to a deliberate sinner who will never stop sinning.

All whom God is saving eventually become aware of God's continuous, personal work of teaching and training their spirits in their hearts—in a way where they inwardly realize that God is directly responding to their individual weaknesses, strengths and needs of the heart. They also become aware of His discipline, which can be severe, and usually involves the suffering of their bodies of flesh. For God disciplines with their eternal lives in view, not to save their flesh. God will even destroy the flesh of His beloved child, if it provides a better result for that one's eternal spirit. Yet not all the suffering of the flesh involves the punishment of sin. In fact, most of the suffering of the flesh is to push the spirit into a deeper awareness of the spiritual realities existing all around it, so the spirit might focus more on the truths and principles related to just, pure, God-like love. And death of the body is a gift, a welcome gift if one is old, since it takes the spirit home, out of this troubled earth.

In this life on earth, there is one aspect of our salvation we must all remember: God has promised that literally everyone will cast off these bodies of fragile flesh. He has promised and predetermined that all our bodies of flesh shall die, usually through some pain. For flesh and blood cannot enter the

eternal kingdom of God, heaven. Nothing of the flesh—wealth, worldly status, worldly power, or anything else—can enter the utterly holy heaven of God. Thus, neither should we bring these self-indulgent, worldly matters of the flesh into our lives on earth, into the kingdom of God on earth. For they belong to the kingdom of the world order, which God allows to war against His kingdom. These two opposing kingdoms must remain separate. God's people, of His kingdom, must be set apart. We are in this world, but not of this world order. We share this world, even caring for the welfare of our enemies, without prejudice, whenever possible, if this does not cause the innocent harm. For some enemies may be God's children who are temporarily caught up in the lies taught by the world order. But we are not to participate in these delusions of the world order. We must spurn selfish ambition.

Because the kingdom of the world order attacks God's kingdom, all people on earth experience much trouble and injustice, as well as God's wrath. So there is only so long an elect spirit—who is learning to love in a just, pure, God-like way—can bear the heavy burdens of life in a body flesh on earth. The more loving one's spirit might be, the more grateful one becomes when one's flesh is removed. Death is a relief and a spiritual blessing, especially if the faith in one's heart trusts that God Himself will complete all one's unfinished earthly works, for the sakes of all one's beloved souls left behind.

Now, since all God's children begin life as monstrous sinners, it is only by the inner teaching and training of their spirits, by Jesus' Holy Spirit, that they can begin to realize that they are indeed monstrous sinners. Only by His inner teaching can they can begin to know that there is a better way and better life, then begin to seek it. By His inner teaching and training, they begin to repent, to turn away from sin, towards what is just, right and truly loving. By His teaching and training, with His discipline and rebuke, they learn to love in a more just, pure, God-like way each day. Whether or not one of God's elect has ever heard or read about Jesus, Jesus will indeed teach that one's spirit to love. Some of God's elect may even turn away from one they think is Jesus, and hate a god, because false churches have taught them about a false Jesus and a false god. Nevertheless, the real Jesus (who is the real God and one with the Father of those elect spirits) cannot abandon them, and will save them.

All the elect, in all history, have experienced this inner teaching and training of their spirits by their God Jesus, for their salvation. However, not all the elect children of God become consciously aware (in their minds of flesh) of His forgiveness of sins. Of course, all the elect do indeed receive the full forgiveness in Christ. If they did not, then Jesus could not even begin to do His works upon their spirits inside their bodies of flesh. But not all have the real Gospel preached to them, or read it. So not all shall consciously realize His forgiveness, nor even know the name of the One saving them.

Still, all the Father's chosen children are being saved by Jesus' Holy Spirit, because He promised to save literally all of them. Salvation is not by man—not by sacraments performed by hands of men, nor by prayers that supposedly manipulate God's acts of salvation, nor by a man's works of gathering disciples for himself (instead of gathering disciples for Jesus). Salvation is worked by God, from its beginning to its end, according to His will alone, according to His decisions alone. God's own power and His own hands fulfil His promise to personally save all His elect. Yes, at times, the Father may raise up some elect to serve Jesus—to preach His real Gospel to His people; to act as agents in His sanctifying works for them; to glorify all that is just, good, right and loving; to help them live more full, meaningful and inwardly joyful lives; to help them consciously realize peace with God. But, if the spirits of His people are too weak to endure much real truth or fight a real spiritual warfare, God may decide to save their spirits without sending preachers, and without them realizing He is doing it.

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In the very end, this combination of God's teaching and forgiveness inevitably produces a complete, perfect renewal and sanctification of every individual elect spirit God has chosen to save. But this completion and perfection can never be achieved in bodies of flesh on earth. Rather, it is finished on a "day" after death, during a period of time called the judgement day. That "day" is not an earthly 24 hours, since it does not take place on earth. Rather, it is an indefinite period of time, long enough to fully complete the salvation work that Jesus began on earth. By the end of that judgement day, every individual spirit God chooses to save will become an entirely loving, wise, godly, just and pure child of God, set apart from all God's other creations in heaven, so each can work directly beside one's Father in heaven. God continuously serves His creation, and will forever serve the vast and diverse land of heaven, all the innumerable multitudes of creatures in it. Then all His elect will "serve Him day and night" (Rev. 7:15), as His children who are made in His image, by serving His creation in heaven together with Him. For God is infinitely wise and powerful, not able to fail in making each and every child entirely holy and fit for heaven's works. Thus, if anyone sees God beginning His work of teaching and training one's own spirit, that work certainly will be completed on that last day.

Because the infallible God assures that His ongoing process of sanctification will be fully completed in the future, His eternal acceptance of His children is entirely *justified*, even though all of them are monstrous sinners and God is utterly holy, not able to draw close to sin, not able to participate in the lives of sinners, lest He condone and participate in their sins. God must only glorify whatever is truly loving, just, pure, holy and right, for all these things are associated with His name. But, because of Jesus' death on the cross, and because God cannot fail to make us holy, we are counted as His holy children now. With this irrevocable acceptance, each elect child's spirit bears the right to approach God at any time, as one's loving Father. God is a Spirit. And His child's spirit may stand directly before the face of His Spirit, to candidly converse with Him, to commune with one's own Father.

So every elect child's spirit can hear one's loving and wise Father. All are able to hear the Holy Spirit of Jesus, their older Brother who is one with their Father. At times, they may hear His rebuke in their spirits for their errors and sins, though their minds of flesh might not become fully aware of what is occurring in the minds of their spirits. And, if they refuse to face His face, they might feel as though God has left them, until they honestly face His face once again. But, for the elect who are trained to have submissive and honest spirits, trained to allow their spirits to heed their Father in heaven, there is the gift of hearing His counsel, comfort and encouragement, His guidance and power enabling them to do His will on earth as it is done in heaven. This is how all the elect children of God develop an *inner conscience*, where their spirits feel their Father's chastisement, and His calling to do what is right. As the Father's rebukes sin, the spirit's godly sorrow grows in the heart. And this inevitably leads to true *repentance*, a turning away from sin and a greater cherishing of God's just, loving ways. When this bears fruit, His inner counsel will cause a solid resolve to do good, just and loving works.

Of course, the world—with all its institutions, including all its worldly churches—teaches the mind of flesh to uphold its traditions, customs, cultures, politically correct policies and ways. So the world actually develops an *outer conscience* in our minds of flesh. But this outer conscience is basically worthless. For it changes its values and precepts almost daily. And it is easily broken, for it is fragile, shallow and weak. Therefore, we might sometimes pay attention to our outer consciences, since we do not want to unnecessarily offend people. But we live by our inner consciences put in us by the teaching and training of our Lord Jesus, by our Head Teacher. And, when our inner consciences from God conflict with our outer consciences from the world, we heed our inner consciences and refuse to do the works of our outer consciences. We walk according to our spirits, not according to our flesh.

Who is God?

The foundation of all knowledge is a knowledge about the real God. To understand salvation and God's Word, we need to know the real God's real attributes, character and ways. In fact, it is utterly impossible to interpret God's law and teachings in His Word without a true knowledge of God. For every law must be interpreted and applied in the way God interprets it and applies it. Every teaching must be understood in the way God Himself lives by that teaching. Therefore, if we do not possess a right knowledge of God and all His ways, we cannot gain any knowledge of His law and teachings.

Also, if we look at examples of true worship in the Bible, we find that this kind of worship can only be defined as spontaneously bearing one's highest esteem for God alone, through a respectful fear, in a way that inevitably results in a loving desire to serve Him in whatever ways one is able to serve Him. Therefore, the only way one's spirit can truly love and worship the real God is to first know the real truth about the real God. For only the real truth can build any relationship of love and worship. After all, if you are told lies about the attributes and character of a person, and your spirit loves that person based solely on those lies, your love is not real. Yes, you might sincerely love. However, you do not even know the real person. The real person is actually a total stranger to you. In reality, you simply love a fictitious person, a delusion formed by those lies. Thus, your love is futile, worthless.

Of course, God is who *He is*, and He is not anyone or anything else.² So anyone who worships God through a false perception of God's character and attributes is actually worshipping another god, not the real God. Conversely, anyone who hates God through a false perception of God is not actually hating the real God, but is merely hating a fictitious god. Now look at how men proclaim countless different gods, each with different attributes and a different character. Some churches proclaim that their god desires everyone's flesh to be healthy and wealthy in Satan's world order, by "speaking a word of faith." This is not the god of the Bible. And, in fact, those churches are actually practising a form of gnosticism which has adopted the doctrines of ancient witchcraft, all for the purpose of carnal gain and status. So it is a polar opposite of what God taught, the opposite of the kind of life our God lived upon this earth when He came to us in a body of flesh. This is the opposite of the character and attributes of the real God. These gnostic churches teach the attributes of a very vile false god and worship it. And, since they love this false god, they despise the real God. Since they hate God's true teachings, which reflect His real nature and reveal His true attributes, they hate God.

Then the god portrayed by the Platonic doctrines of the Roman Catholic church cannot possibly be the real God either. For their teachings oppose the teachings of God's Word as well. Yet I have seen Catholics whose spirits bear a simple and pure faith in the real God, since they live fairly just and loving lives, by ignoring the implications of the core doctrines of their church, and by allowing Jesus to teach their spirits. Of course, they often sin too, even in big ways. But, because Jesus teaches some of their spirits to love, the inner consciences of those ones also prevent many sins. At the same time, from what I see, most "Health and Wealth" church members have no conscience built up by Jesus, and refuse to set their minds on matters of the spirit, but live almost entirely for their flesh. So there is a real difference between between the false gods preached by various churches, where some of those false gods attract and take captive their worshippers in worse ways than other false gods do.

Consequently, we cannot treat some members of churches as brothers and sisters, nor go to them for a knowledge of the real God. For we need to build a real love for the real God, and this can only be built on a foundation of real truth. All real love must be built on a foundation of verity, nothing less.

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And reality's fulness can only be grasped inwardly, by the spirit's mind. For the brain of a body of flesh is drawn to delusions. Since truth is absolutely necessary for the real love and real worship of the real God, our Father wants us to worship Him *in spirit* and *in truth* (John 4:23). But all the delusions and lies of the world and its churches appeal to our easily manipulated minds of the flesh. Thus, since we can only begin to love God and others in God's created realities, we need our spirits to awaken and learn to listen to our God for truth, for a truer understanding of His Word and His creation, thus increasing our knowledge of Him, growing even deeper love and even deeper worship.

Not only do false doctrines imply false attributes of God, but they also destroy those who believe in them. First, false doctrines slander God, make God seem to be what He is not, and cause the people to form a false image of a false god in their minds. So the people worship an idol, an image of a false god defined by the false doctrines invented by men. And this inevitably leads the people away from the real God's good and beneficial ways, into sins causing harm or even death. Some say doctrines are not important, just a matter of the intellect. They prefer to keep themselves, along with everyone else, in a state of easily manipulated ignorance. But a knowledge of God's attributes and character is not just a matter of the intellect or mind of flesh. His truth is for the spirit. True knowledge must be in our spirits, in our hearts, so we can know, love and worship our God personally, speaking often and candidly with Him, while carefully listening to Him. Only if our inner minds of our spirits know the real truth, true doctrines, can we truly love and truly worship our real God *in spirit* and *in truth*.

“But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him” (John 4:23, ESV).

Of course, quite a few books have been written about the attributes of God, explaining how His attributes affect our faith and our relationship with Him.³ Likewise, I want to discuss a few of our God's attributes in this book, beginning with the attributes implied by His act of creating literally all that exists, so it might help to develop real faith in Him, as well as a deeper relationship with Him.

But first let me warn you that humanism is the dominant religion of the world at this time, and has been for more than two millenniums in Europe and the Middle East. Various sects of humanism (specifically sects of theistic humanism) have also disguised themselves as sects of Christianity for almost two thousand years.⁴ This corrupting influence has existed in the church for so long, and has been so powerful, that hardly any church remains entirely free from it. Furthermore, in our day, we not only must deal with this past corruption, but also with many new influences from modern sects of humanism. Thus, we must be careful while studying God's attributes, since humanistic doctrines are frequently allowed to pollute or outright nullify the true, biblical teaching about the real God.

Since the second century BC, humanists have severely corrupted the church through their doctrines of origins. Because God's “invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom. 1:20, ESV), humanists have always felt a great need to distort God's teachings about His creation. But, since teachings about creation also teach about God's attributes, false teachings create a false god with false attributes in the minds of the people. So, with their false doctrines, humanists cause people to become total atheists or else to believe in a false god who lets man be his own god.

Of course, humanism is a religion with many sects that claim to be Christian, sects that claim to worship the creator God and Jesus. But whenever a humanist claims to worship any god other than

man, that other god is always a man-invented god, one who lets man control his own destiny (and lets a ruling class govern the destinies of the people). For all committed humanists actually despise the real God, since the real God always interferes with the personal lives of everyone everywhere. Thus, when theistic humanists claim that one of their invented gods, like a false “Jesus,” is their lord and principal god, it is actually a deception. For, in reality, one's principal god is always the god one most highly esteems as the ultimate ruler of one's own destiny, and the destinies of all men. It is the god one loves and serves above all others. But the only god that committed humanists ever worship in this way is actually a human being, and most often it is oneself. For the religion of humanism is actually defined as *the worship of man*. The religion of humanism highly esteems and serves man above all other gods. For it believes that mankind remains in complete control over his own destiny.

Humanists spend their lives serving human beings, especially themselves, more than anyone or anything else. They trust human beings, especially themselves, as the only final authorities with the right to determine all laws and all truths regarding all matters of life and faith. Therefore, humanists worship human beings as their principal gods. Thus, theistic humanists can never actually be called Christians, although they often claim to be. Because their principal god, lord and head is man, Jesus is not their principal God, Lord and Head. And real Christianity worships God alone. Jesus is their personal God. They serve and esteem Him, His words and His ways above anyone and anything else.

Because humanists put most of their faith in man, any additional god a theistic humanist worships must be an impassive, impersonal god. That secondary god must never involve itself with the real-time functioning of its own creations, especially not with the affairs of men. Yes, many humanists claim their secondary god is a “personal god.” But, by this, they mean everyone can personally do certain deeds, by one's own human will, to personally secure one's own personal salvation. So their secondary god remains impersonal—a god who is merely a calculator of merit and demerit points, or a “Santa Clause” in the sky, or just a puppet manipulated by deeds of men. For man must remain the humanist's highest god. Man must be the only one with a “free will” that is able to control destinies. Their secondary god must have no “free will” of its own. It must have a weak will that a man can manipulate through his “free will,” through humanly performed “sacraments” and prayers. A theistic humanist never wants the truly personal and real God, the spontaneously loving Father who always takes full personal responsibility for the eternal spiritual destinies of all whom He chooses to be His children, the God who always acts according to His own will alone, “interfering” with every elect one's personal life—with passionate chastisement, teaching and training to make one utterly holy.

At the time of Jesus and the apostles, the popular form of humanism in ancient Greece and Rome was middle Platonism.⁵ So the official “high god” of that age was the god Plato taught about, a typical god of humanists, an impassive and impersonal god. Then Plato's pagan god soon replaced the real God in the churches. A man-made form of it became the god of the so-called “Christian” church by the second century, and has remained the god of most churches since then. Then, after the fourth century, after the pagan emperor Constantine made one particular Platonic “church” into the major religion of the Roman Empire. This “church” became so thoroughly entrenched in Platonism, as a sect of theistic humanism, that no residual Christianity could remain in it at all. Men became the only head teachers and only lords of that church. That church also adopted Roman law and utterly rejected God's law. Soon they knew absolutely nothing about Christ's teachings, nothing about God writing His law inside His elect. God's Word was made totally subject to Platonic teachings, so every word had to be twisted to support the doctrines of Platonism. For instance, based on pagan writings, they not only taught that god was an intellect in the sky, but was revolving above nine heavens that

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revolved above a stationary earth at the very centre of the universe. For the “great” pagan Platonic philosophers—like Cicero, Lucan and others—had authoritatively taught this. All was Platonism.

Still, unlike the creator god of the more recent humanists, at least Plato's god, ruling the church, had a mind, albeit a mind that did not really think. It was just a “container” of knowledge, forever bound in an immutable, static state. On the other hand, this god was the *first cause* of all things (and was constantly revolving). So it must have had some activity within it. It could not be entirely static and immutable, like the church claimed. Then, from out of this god, came the actively thinking, female *nous* or mind, created in this god's image. And this *nous* contained the archetypal *forms* of all that exists, one form for each kind of entity. So, when this *nous* turned away from god, and became less like god, she created *anima* (animating principles) which were themselves intellects or *souls*. Then the *anima* eventually degenerated into material things, many copies of each “form” found in the *nous*. Or another point of view was that their high god generated a *logos* or rational principle flowing out of it. And when this *logos* travelled a great distance from god, it degenerated into material things. Thus, the church viewed all material things, all flesh, as degenerate things, ugly and far from god.⁶

Either way, this invented god of the church humanists did not intentionally or directly create any of the material or immaterial creations. It certainly never personally involved itself with any material things, especially not with man, since man and material things were basically the refuse discarded by the first immaterial creations. In fact, church humanists taught that man was so insignificant in the big scheme of things that any communication a man might possibly have with this god first had to pass through many layers of a hierarchical system. Each message was passed on to daemons (lesser gods) and gods, who each held a limited authority over a particular domain, where each was subject to the autocratic rule of a superior, though the high god never interfered with any of them. In other words, the church's model for the heavenly system was their own carnal, ruthless Greco-Roman class system—a pagan, dehumanizing slave economy where less than twenty percent had any rights at all, where rulers and lords considered their subjects to be lesser beings unworthy of their attention. Yet church loved it to be this way, and insisted upon it, since this system allowed them to do whatever they wanted. If their god totally ignored them, it would never interfere with any of their evil ways.

The church coveted this “freedom” afforded by the immensely popular, impassive, impersonal and easily manipulated god of Plato and pagan Rome. But it was only a “freedom” for the top of their hierarchy, and limited by others striving to replace them at the top of the hierarchy. All the masses were denied any freedom at all. This allowed steep hierarchies of self-important men to exert unquestioned authority over the entire church, while looking down upon their lesser subjects, whom they expected to passively submit to all their teachings and commands. A desire for this power is why these humanistic churches adopted the same doctrines that the pagans taught about creation, including the teachings about the nine heavens, each ruled by entities called by the names of the old pagan gods (like Mercury, Venus, Mars and so on). For it allowed the church to emulate the very steep hierarchy of beings between them and their god. Consequently, they taught that men should not pray directly to their impassive high god. Only “priests” and dead “saints” could help them—either directly, or by passing messages up through a massive hierarchy, to various higher “gods,” which the church called by various pagan or pagan-like names. But, of course, these Platonic doctrines of creation and the nature of the universe began to unravel during the last few centuries. Honest studies of God's creation proved it all to be lies. So, in the late 19th century, humanists invented a new god.

The humanist's new doctrine of creation is often called “evolution,” but it is actually a form of creationism. Yes, it originally taught evolution—a gradual development of more complex entities from simpler entities. But this theory soon fell apart. Of course, rational people know that nothing material can gradually become more complex and refined through random chance. Increasing complexity is only possible through the input of intelligence and external power. Yet it was not pure reason that caused humanists to abandon their original irrational doctrines of evolution. For reason, logic and evidence are always ignored by humanists in their attempts to find new ways of defending their “free will” beliefs. Actually, as always, it was social pressure that caused humanists to abandon their theory of evolution. For their original theory required an almost infinite variety of intermediate species. Yet, after the discovery of many thousands of fossils over many decades, absolutely no truly intermediate species were discovered—although there should have been more intermediate species than well-formed species. Thus, the people began to question evolution. So the humanists needed to abandon their original evolutionary theories and quickly invent an alternative explanation, one which could eliminate the need to believe in a creating god, yet still allow blind faith in man's “free will.”

Hence, humanists invented a tale about multiple spontaneous, inexplicable acts of *creation* that quickly transformed simpler entities into more complex entities within short periods of time, in a way that produced few or no intermediate species. Then, since these sudden advances in complexity could not be explained by rational means, some of these humanists even came to believe that a force or spirit, such as a mythical *Mother Nature*, caused these changes (which is a return to doctrines of the pagan Platonic philosophers of ancient Rome). But one thing is certain, humanists do not teach evolution any more, although they still call their religious doctrines the “theory of evolution,” since their media campaigns to promote their religion would suffer greatly if they changed the name of their central doctrines. And, if they suddenly decided to become honest, they would need to revise all their core marketing strategies and confess they have actually restructured into a new sect with new doctrines. So, any way you look at it, evolutionary doctrines today are actually types of *creationism*.

These humanistic doctrines of creation, still called “evolution,” begin with a “big bang,” a supposed expansion of an impassive, impersonal, mindless “cosmic egg” god, a material thing with size and mass, even infinite mass, although they imagine it to be no bigger than a subatomic particle. From this “egg” god came time, space, energy and all material things—all working together in a perfectly harmonious complexity that even the most brilliant human minds cannot begin to comprehend, with interacting laws and forces that are so intricately and harmoniously balanced that any deviance in them would immediately cause the destruction of the whole material universe, even if their balance faltered by an unimaginably tiny magnitude. In fact the order inherent to this material universe is so brilliant, intricate and complex that no computer or machine on earth could begin to compare with it. Yet the humanists insist that a mindless little material “cosmic egg” god—a material thing which existed before any material time, space or energy existed—accidentally created all this complexity.

So this miniscule, mindless, impersonal, material “cosmic egg” god must have been brilliant beyond comprehension, but an unfathomable genius without a mind, nonetheless. Also, although it is totally impossible for any physical thing to have “infinite mass,” much less a tiny thing the size of a subatomic particle, we must believe, through blind faith alone, that this tiny material creator god did indeed have “infinite mass.” Not only that, but we must believe this material “cosmic egg” god with “infinite mass” existed before anything material existed, even before any mass existed. Now others might ask how it could be a material thing, since this creator particle existed before it created literally all existing material things, all time, space and energy. But a faithful humanist must never

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