

The Gospel of Matthew

The life and times of God in a human body



by Greg Supina

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The life and times of God in a human body

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Summary

Before the end of the first century, most true Christians recognized Matthew's Gospel as the most complete and accurate chronological record of the saving works by Jesus, the Jewish Messiah. Matthew's Gospel became the foundation of all we know about Jesus and His salvation. Thus, the wisest elders of the true church chose Matthew's Gospel to be the first book in the canon of the New Covenant Scriptures, used it to help new believers begin their walk of faith.

Notices

Quotes from the Bible often include underlining, bold print and italics. These are usually mine, the author's, and not found in the quoted versions. I also frequently replaced translations of God's name, such as "the LORD," with a literal translation in square brackets, such as [Yahweh], then capitalized personal pronouns and titles referring to God or any Person of God, as a sign of respect for Him. I corrected some capitalization errors too (e.g., I capitalized "Spirit" if it refers to God, or changed "Spirit" to a lower-case "spirit," if it referred to a human spirit).

Most Biblical quotes are from the **World English Bible (WEB)**, a 1997 public-domain revision of the *American Standard Version* of the Bible. When an English translation of the Bible does not specify a version, and is followed by the translated Greek text or by the acronym "ALT" (standing for: *Alternative Literal Translation*), it was translated by me, the author, Greg Supina.

The Greek texts are from the public domain edition of: **The Greek New Testament, SBL Edition** (*Society of Biblical Literature, Atlanta, Georgia*), indicated by the abbreviation **SBLGNT**, a Greek New Testament version by Logos Bible Software, Bellingham, Washington; Edited by: Michael W. Holmes; © 2010 by the Society of Biblical Literature and Logos Bible Software.

The definitions of Greek words are mostly derived from: **A Greek-English Lexicon of the New Testament And Other Early Christian Literature, 3rd Ed. (BDAG3)**, Revised/Edited by Frederick W. Danker; Based on Walter Bauer's Lexicon and Previous Editions by W.F. Arndt, F.W. Gingrich; The University of Chicago Press, Chicago, 2000. In addition to this, **The New Linguistic and Exegetical Key to the Greek New Testament**, by Cleon Rogers Jr. and Cleon Rogers III, Zondervan Publishing House, Grand Rapids, 1998, is sometimes used, and may be indicated by the abbreviation **(R&R2)**. Other Greek reference books were used as well.

Definitions of Hebrew words may come from: (1) **Strong's Concordance**, public domain; (2) Green, JP; **The Brown-Driver-Briggs-Gensenius Hebrew-English Lexicon**; Hendrickson Publishers, Peabody, Massachusetts, 1979; (3) Wilson, William; **Old Testament Word Studies**; Kregel Publications, Grand Rapids, Michigan, 1978; (4) Davidson, Benjamin; **The Analytical Hebrew Chaldee Lexicon**; Hendrickson Publishers, Peabody, Massachusetts, 2007.

My doctrines are nondenominational, based on Scriptures alone. However, some would classify my doctrines as "Reformed New Covenant Baptist Theology" (i.e., I reject Covenant theology and I also teach the eschatological doctrines of the old Baptist Historic Premillennialism).

The cover art is called *Tearing Down the Walls of Darkness*, an acrylic painting on canvas created by my brother, Nick Supina, in 1993. It depicts Jesus, born as our King and seated on His humble earthly throne as a child. Then we see the cross. His betrayer, Judas, flees from its in despair, and casts aside his 30 blackened coins; even as Peter repents below and behind that cross as the cock crows. In the last frame, an angel has rolled away the round stone door from Jesus' tomb, and our risen Lord is seen transfiguring, for His ascension up to His throne in heaven.

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We are all ignorant and infantile, with much to learn, spiritually and physically. And we must learn rapidly, for the survival of humankind. But no man can learn even the smallest fraction of all we need to know. And every human being on earth is a biased sinner who resists the truth, so we all remain in terrible shape, on the brink of total destruction caused by our own sins. Neither I nor any other human being is an exception to these stated realities. But each of the elect can be brought into some repentance, into some truths, and learn a few useful bits of data and information. Then, as parts of the body of our God Jesus, we can share those truths, then work as one people. And, with God's powerful help and blessings, we can make progress in saving humanity.

In this book, I try to reveal some of what I have learned in my old age. But my works are full of errors and inadequacies. All is incomplete and requires much more to be done. So I pray that God will send more honest and faithful workers into the harvest. Today, almost all churches are causing more harm than good, serving Satan far more than God, and many elect remain trapped within those churches. Since the one and only hope for humankind is to gain a right understanding of the intentions and purposes of their Creator, so they can build up His just, loving kingdom on earth for the safety and preservation of all, we desperately need God to send His well-taught and rightly trained assistants to us. We need unbiased researchers and thinkers who will nullify the lies and sins of deceivers. At the same time, we need those workers to remember their first love as they do this (Rev. 2:2-5). For our God Jesus only counsels, teaches and delivers us from the ravages of evil if we do His just, equitable will through His kind of love.

We cannot find the knowledge, wisdom or strength to heal ourselves, and do not deserve to be rescued from ourselves, because all we think and do is through selfish and outright evil motives. So, nevertheless, I beg God to grant us Christ's salvation through His unmerited and unearned grace. I bow before Him pleading that He might teach and train our spirits to fulfill His righteous, just, equitable, loving will upon this earth. For, if it were not for His grace, not one of us could ever be saved.

In Jesus, we have hope. And we have true rest in His bright light. So let none rely on ourselves, nor esteem human beings as the gods we worship and rely upon for salvation. For the solution to earth's life-threatening troubles will never be found in the weakness and ignorance of selfish, sinful human beings. And we certainly do not need human "leaders," human heads to control and command us. For all history proves the deadly effects of that. Rather, let Christ's Holy Spirit wake our spirits, so all our daily decisions and activities will be ruled by Him, so we walk according to all He teaches to our spirits, so we might accomplish all He trains and commands our spirits to do in His name. Let us confess our horrible failures full of sin, and admit that we cannot save ourselves. All we truly need is granted through our trust in the love, power, words and resources of the real and now living Jesus. In Jesus alone, we can survive and find abundant life.

Greg.

The Gospel of Matthew

The life and times of God on Earth

“But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation. For God didn’t appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.”

I Thessalonians 5:8-10, WEB

Foundational Precepts

Before we begin this study of Matthew’s Gospel, I would like to address a number of teachings which definitely must be questioned, reexamined in the light of the Bible and corrected. For many church doctrines and world views severely distort the way the Gospel and the entire Bible are perceived and interpreted. We need to realize that the original beliefs of Jesus and His disciples were actually nothing like those now being proclaimed from our pulpits. Most of the core teachings that Jesus taught from the Old Testament, for the New Testament, were consistent, harmonious and rational. So the theological, anthropological, soteriological, eschatological and other teachings of the first-century apostolic church established by Jesus, such as those found in Matthew’s Gospel, were also wise. But the cloudy mess of inconsistent, conflicting, destructive and foolish teachings heard in churches today can only confuse and obscure every aspect of understanding regarding the words of the Bible. So first let me discuss a few ways that biblical teachings differ from teachings in churches today. Of course, I will not be able to go through all the Scriptures that support these biblical teachings, since some doctrines would require a rather lengthy book to adequately show how and why the Bible teaches them. But I promise, this study of Matthew’s Gospel itself will confirm most of the foundational precepts discussed in this chapter.

Jesus came at a time when some still clung to the last vestiges of true biblical Old Covenant theology. Since the time of Israel’s Babylonian captivity, this nation-priesthood, established by God through Abraham, had become increasingly tainted by pagan influences. By the first century AD, its religious leadership developed into a thoroughly efficient propagandizing hierarchy, just like those in the “great” oppressive empires they had dwelt in. After syncretizing the spiritual, moral and cultural beliefs of Babylon, Persia and especially Greece, arrogance had won the hearts and minds of its nominally devout Jewish majority. Then Roman sophistry completed Israel’s transition away from the purely theistic, humbling faith which God once taught to His priesthood of Israel. As Jesus began His ministry among the Jews, they had mostly transformed into a pagan-like religion of forms, man-made traditions and rules enforced by an elite power consisting of inordinately esteemed men. Their priests and elders no longer resembled the candid, unaffected prophets of the Old Covenant times, and they definitely did not love God. So Jesus chose to come at that time, while a few Jewish souls still loved the God of the Bible, with spirits who never stopped following the truths He taught to His Israel from the beginning.

Each of the four Gospels provides an account of the promised Messiah’s arrival, His ministry, His teachings, and His other works for the salvation of His people. In other words, the Gospels tell us how Jesus fulfills the New Covenant promises that God gave to Israel. But, if we do not know what kind of salvation God promised to grant us, the Gospels cannot make much sense. For millenniums we have heard gospels preached by many contradicting denominations and churches. So the hearers of all these opposing gospels—even most priests, pastors and seminary teachers—have seldom truly grasped most

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of the truths in the Gospels, since they interpret its words according to very wrong assumptions about salvation. With these wrong assumptions, they remain incapable of discovering all that Jesus and His apostles actually proclaimed in the first century. Therefore, let me begin this book, which examines the first and most chronologically accurate Gospel, with an explanation of true salvation and other relevant information, to help you acquire a biblical understanding of the abundant life Jesus came to grant us.

It is essential to define some theological terms in a more biblical way than most have in the past, before the Gospels can be fully understood. Since different churches, religions and philosophies define words like “salvation,” “spirit” and “soul” in such deviously different ways, it becomes difficult or impossible to comprehend what the Gospel writers intended their words to mean. For their own biblical and Jewish definitions of many words differ radically from those taught in most pulpits, or by secular sources. And Matthew’s Gospel was written for one purpose, to testify about the Jewish Messiah’s salvation to true Jews, that is, to the Jews who held firm to the God of the Bible, with an inner love for Him and for all His truths. So, first, we need to know Matthew’s biblical and Jewish definition of salvation, the kind proclaimed by the Jewish Messiah, Jesus. For all the other kinds are irrelevant inventions created by vain men. This also means we must learn the Jewish anthropological doctrines held by the Jewish Jesus and His truly Jewish apostles. We need to know how Jesus and Matthew defined the nature of a human being, as God’s creations in His own image, as beings with three principal parts. And only one of the three parts is actually made in God’s image, as the only part receiving His true salvation.

To understand how the promised Messiah saves us, we first need to realize that Jesus, Matthew and biblical Jews believed every human being consists of three unequal parts: (1) a *spirit*, (2) a *body* and (3) a *soul*. The **spirit** (πνεῦμα) is eternal. And each spirit needs a **body** (σῶμα) to express itself to others, through words and deeds. So God granted a body of dying, temporary, earthly flesh to every spirit while it dwells on earth, not just to human spirits, but to the spirits of all living creations. This earthly flesh (σάρξ) is extremely fragile and easily destroyed. Yet it destined to be replaced with a new body, so it can dwell in the eternal lands after death. After our spirits leave our flesh behind, they will forever possess new bodies made of eternal, stronger, spiritual substances. For our new bodies will need to bear a heavier and more real reality of an eternal spiritual realm, heaven or hell.

As for the **soul** (ψυχή), it is an impassive tool or instrument within every body of flesh. Basically, a soul is what we might call an interface, and used to facilitate communication between the *mind of the spirit* and the *mind of the body*. Or it might be figuratively likened to a chamber where a physical brain of the flesh can meet with the mind of the spirit to make the choices of life. Then, because the soul is where the two minds formulate all of one’s thoughts and decisions in life, biblical Jews and the original Christians also used the word “soul” whenever they referred to the whole of a human being’s character, attributes and inner workings. A “soul” indicated all of one’s thoughts, desires, knowledge, wisdom and passions, all one’s love and all hate, all rising from the mind of the spirit and mind of flesh working together in the soul. Therefore, in the Old and New Testament Scriptures, the word “soul” can either refer to: (1) the impassive interface facilitating communications between a person’s two minds, a chamber where spirit and flesh meet, or (2) the entirety of one’s inner being.

Christ’s salvation saves only the eternal human spirit, and views the body of flesh as expendable. Thus, obviously, God was working His eternal salvation for the spirits of His people during the Old Testament times and from the beginning. And that earlier salvation was exactly the same as the New Covenant salvation of Jesus Christ. Both the old and new salvations have worked in human hearts, where the human spirits dwell. God’s salvation existed long before the birth, death, resurrection and

ascension of Jesus, before Jesus sent His saving Holy Spirit into the hearts of His people on the day of the Pentecost. And it was always Jesus who worked this salvation, even from the beginning of days. Furthermore, this salvation is the only source of just, pure, God-like love. It causes the eyes of one's spirit see God more clearly and accurately. Then the ears of a spirit begin to hear God's words more and more accurately. So the heart begins to heed Him more carefully, to do His will in a more right, just and loving way. This salvation of God prepares and causes one's *spirit* to walk in God's righteous love, to ponder the truest course of action, to work for the good of all according to a wisely applied knowledge of God's ways. One begins to act in the way God Himself would apply His Law in His own life. Everyone being saved by God is being moulded into an image of our God, Jesus.

We need to understand that biblical salvation is God working inside us, upon our spirits. It is not and can never be a human work of any kind, especially when we consider how, when Jesus begins His salvation, our spirits are called "babes in Christ." Our spirits are infantile, immature and incapable of saving ourselves. Then our temporary, weak, faulty and dying minds of flesh certainly cannot even begin to help us in the works of salvation. Salvation is entirely a secret work of God to create and build up God's kind of pure, just love in our spirits. So it is not a public work upon the flesh. Thus, it is not instantly recognized by the eyes of flesh belonging to the public. Salvation begins when God begins to teach and train our spirits to know and apply His truth in just and loving ways that do not destroy His creations. And God starts this work in us from birth, in ways that remain unrecognized by our minds of flesh until much later in life, or possibly not until we die, when our spirits go to the gates of heaven for the judgment day. However, there are *more effective* and *less effective* ways in which God can do this saving work. And the promised New Covenant salvation in the Messiah Jesus is absolutely the *most effective way in which God is able to do His salvation works within our hearts*.

Therefore, let no earthly church invent its own name-brand salvation. For God's genuine salvation works can never be initiated or completed by any deeds of human beings, nor by any human priests or preachers. No one can be saved through magic words and deeds of mortal beings, not with any "sacraments" performed by human flesh. None can be saved by reciting a magic "Sinner's Prayer" with the mouth of a physical body in public, at an "alter" built by men, as professional music and motivational rhetoric excites the emotions of the flesh. Thus, we can safely say that a biblical kind of salvation, the kind worked entirely by God in and for our spirits, is not being proclaimed by many churches today. Most are not preaching anything even remotely resembling God's salvation of our spirits. In fact, those who trust in church brands of salvation must conclude that Mary, Joseph, God's true prophets, the apostles, and everyone else living in the days before those churches began to exist, were not saved, because those people had no access to the proprietary kinds of salvation owned by those churches. Thus, all those churches must conclude that all of God's most beloved servants in the Bible will go to hell. To be consistent and logical, they need to insist that all who did not hear and accept their name-brand salvations in the past, before their human-gods formed their churches, must be evil and will deserve hell. And all who do not hear their salvation message, through no fault of their own, also must go to hell. But that is clearly nonsense. So we are forced to conclude that those churches created a god of their own, and preach a totally false salvation message for that false god.

Since God's true salvation in Jesus the Christ is not being proclaimed in most churches, and their understanding seems to have become totally adulterated and corrupted since the days of Matthew and the other apostles, they are, by definition, false churches. Those churches are no better than any of the pagan religions and cults they like to denigrate. And many are worse than those pagans. Then all the souls who have been steeped in their false teachings will not understand what I am writing in

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this commentary about Matthew's Gospel. So please let me further explain Christ's real salvation and the biblical anthropological doctrines, so all might comprehend the truth taught in God's Word.

I repeat, we first need to know that the Bible teaches about two kinds of minds and wills in every human being. Each individual has a thinking brain in the body of flesh, as well as a thinking mind in one's spirit. Then God also created two basic kinds of human beings to walk on this temporary earth, although He granted an infinite variety of spiritual and physical callings and skills to each individual, whether or not an individual is of one basic kind or the other. Jesus, in Matthew's Gospel, said the spirits or lives of human beings are like "seeds" planted on earth, some by Him and some by Satan:

"He who sows the good seed is the Son of Man [i.e., Jesus], the field is the world; and the good seed, these are the children of the Kingdom [That is the "children of the Kingdom" refers to the spirits born of the heavenly Father, who is one with our God Jesus. Only His children are the heirs of God's Kingdom. And His Kingdom refers to all that belongs to Him, both on earth and in heaven.]; and the darnel weeds [i.e., darnel is a noxious grain that looks like wheat in the early stages of its growth] are the children of the evil one [i.e., the "children of the evil one" are those whose spirits were born from the spirit of Satan]. The enemy who sowed them is the devil [i.e., Satan]. The harvest is the end of the age [i.e., the "end of the age" is the judgment day], and the reapers are angels. As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. The Son of Man will send out His angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. Then the righteous will shine like the sun in the Kingdom of their Father. He who has ears to hear, let him hear." (Mat. 13:37-43, WEB).

Now remember, the Bible clearly says that literally all are sinners, both those with spirits born from God's Spirit and those with spirits born from Satan's spirit. So literally all "cause stumbling" and all "do iniquity." Yet Jesus clearly indicated that God's children will not go to the "furnace of fire." So we know that, just as our God and Judge Jesus clearly stated here, there will be none of the spirits born of Him who shall be cast into the "furnace," which figuratively refers to hell, the spiritual place where a spiritual fire of self-centred frustration, wrath and hatred burns eternally within Satan, all demons and all spirits born of Satan. Not even one of God's children will go to hell, even though literally all of them are sinners, in exactly the same way as those whom God sends to hell. And now we must ask the obvious question, why does our God Jesus save some sinners and not others? Well, clearly, Jesus is implying that His children will stop being sinners, but Satan's children will not. By "the end of the age," by the end of the judgment day, all spirits born of God will become utterly holy.

In context, Jesus is here referring to the entire world, not just to Israel, nor to any other "church." For Jesus directly stated that the "field" in this parable "is the world." And "this age" began when the very first human lives were sown upon the earth, on the day God created Adam. Then the end of "this age" occurs when the judgment day begins, which is after God destroys the whole earth and the entire material universe, including all the bodies of flesh that have ever existed. But the seeds sown by the "Son of Man," who is God, who is Jesus, as well as the seeds sown by the devil, will all still exist after this "end of the age." Thus, none of these "seeds" are flesh. For all bodies of flesh will be dead and even vaporized by the "end of the age." So all these "seeds" must be the eternal life-giving spirits of human beings, not their physical bodies. Therefore, logically, the life-giving spirit in each human being must either originate from Jesus, our God, or from Satan. Every human spirit must be either born from God's utterly holy and loving Spirit, or born from Satan's unloving and lying spirit.

Whether or not churches like it, God's Word always teaches this dichotomy. Now, of course, God's Word does not teach any kind of dichotomy regarding good and evil behaviours, because no human being can be called either good or evil solely according to any human judgments of their words and actions of the flesh. Yet God's Word has definitely always taught these two dichotomies: **(1)** Every human being has two minds, a mind of the spirit and a mind of flesh, where both communicate with each other in a chamber called the soul; and **(2)** each one's spirit is either born of God's Spirit or born of Satan's spirit. Then the New Testament writers, who penned their words through the direct influence of God's Holy Spirit, developed a technical ecclesiastical term which referred to all the human spirits born of God's Spirit, to those human spirits created in God's image. The apostles called each an "elect" (ἐκλεκτός) child of God, a spirit whom God deliberately chose to create as a member of His eternal family, to live in His home of heaven. Jesus clearly taught that God willed to create some human spirits who are "good seed." All these spirits were formed in His image, born with the same attributes found in His Spirit, who is one with their Father, God. Thus, all inevitably shall mature into His likeness. But God did not choose all. Many human spirits are not His elect.

In this parable about the Sower of wheat and tares (Mat. 13:24-30; 37-43), Jesus taught us about the creation and origin of human lives in this world, on this entire planet, since He explicitly defined what the "field" in this parable figuratively represented. Jesus clearly stated: ὁ ἀγρός ἐστὶν ὁ κόσμος ("the field is the world," where κόσμος refers to human systems or groups like families, tribes, etc.). Also, Jesus frequently called Himself the "Son of Man," or, more accurately, "Son of mankind," to indicate that His Spirit is God who became the life-giving Spirit in a body of human flesh born into mankind. Thus, Jesus here declared that He Himself placed all human spirits into all flesh, that He is our Creator, our God. When Jesus claimed to be the Sower of the good seed, He claimed to be God. But, since that Sower deliberately allowed an enemy to sow noxious "darnel" seeds in His own field, this means Jesus intentionally let Satan do it. As the omniscient and omnipotent God, Satan could not possibly sow his own "seeds" without God knowing it, or without God being able to stop him. Thus, Jesus permitted Satan to place spirit, made in his own loveless image, into many bodies of human flesh on this earth. Yes, the devil sowed those spirits while the Sower's workers slept, that is, while God's angels were not watching and not expecting anything like this to happen. But, since that Sower is Jesus, and Jesus is God, and God is always awake and alert, that Sower was never asleep.

Clearly, our God Jesus knows whenever Satan is sowing his own non-elect spirits into human bodies upon the earth, though all are made in that devil's own loveless image. In fact, our God Jesus must have known the devil would do this even before the devil thought about doing it, since God created literally every aspect of that devil's mind, and knew exactly how it functioned, in every detail. God intentionally created Satan and the other fallen angels to defective, lacking critical attributes, most of all, to be loveless. God knew and still knows every little thought in the mind of that demonic spirit.

God has to know all that occurs in His creation, since His power and will alone holds all spiritual and physical creations together, to maintain their existence. Thus, God cannot "sleep." For even a nanosecond of God's inattention would cause literally everything to vanish into non-existence. So Jesus definitely saw the devil sow his noxious seeds on earth, and still sees that demon do this every day. Yet our God Jesus, who bears the power to easily stop the devil from doing this, has neither said anything nor done anything to stop that fiend from placing the spirits of his loveless children into human bodies on earth. God merely informed His workers, the elect angels in heaven, about Satan's evil deeds after they were completed. Although God knows all that occurs on earth and in heaven, He is still allowing Satan to place spirits of his children in flesh on earth, yet does nothing, though God definitely knows all the suffering and loss those loveless children will cause. And, clearly, God

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Himself intentionally created the defective spirits of Satan and other demons, and did it within His eternal home of heaven. Then, when those defective, loveless spirits rebelled in heaven, just as God knew they would, God did not immediately send them to the place He had already built for them. That is, God did not send them to hell. Instead, the Scriptures tell us that God immediately bound all these love-lacking spirits in limiting spiritual “chains,” then cast them all out of heaven, but onto the temporary earth, into His creation of a temporal material universe. It was God who put Satan and the demons on this earth, during the days of Adam and Eve, knowing they would soon cause all kinds of destruction. God chose to allow both His good and evil creations to cohabit this temporary place, until the “harvest,” that is, until He gathers all human spirits at the gates of heaven for judgment. In fact, the only reason God created the earth was so good and evil could exist side by side. But why?

All human beings are ultimately created by God, either directly through God’s own works, or indirectly through His permission granted to the spirit called Satan. Also, as a sown “seed,” each human being cannot help but grow into the kind of entity that each was created to become, as the kind of “seed” each is. A wheat seed cannot stop itself from becoming a wheat plant and bearing at least some good fruit for the harvest. Likewise, a “darnel” seed cannot stop itself from becoming a “darnel” plant and bearing a noxious fruit, which will be destroyed by the Farmer. A seed cannot possibly choose to grow into any other kind of plant, nor bear any other kind of fruit. Each is and always will be what it was created to be. Its nature may be inhibited somewhat, but never altered by its own power through its own will. For each is created with a predetermined and inherent kind of “will,” which can only desire to become what that spirit was created to be. Each is “hard-wired” from birth to prefer either what God or Satan inherently prefers, and completely unable to alter its own inherent desires, neither while that spirit thinks its first thoughts in complete ignorance, nor as it is developing a system of thought. Its inherent nature merely grows from infancy. The “genetic” core propensities cannot change. So one’s inner desires shall always and forever gravitate towards what one was born to become. Circumstances may determine how healthy and upright it might be during any particular time during the process of growing, or how unhealthy and crushed it may become. Yet absolutely nothing can alter a spirit’s core inner will, to become the kind of being one was made to be. Each is only able to desire to be what one’s parental genes determined one to be, and will spend one’s entire life, even entire eternal life, growing more like one’s parental genes cause one to be. The events of life may temporarily hinder or harm that growth. But, since a spirit cannot die, and since God the Father has an eternity to teach and train His children, every elect spirit will inevitably grow into the likeness of God the Father, although each will also possess unique “genetic” variations too.

It is also obvious that some people were predestined to mature into the image of a different father, Satan. And all of these were born to share in their father’s eternal fate. All these inherently hate the truth, since truth is the foundation of all genuine love, and all these were born without any attributes of love. God’s primary attribute is love, and all His children are born with this attribute too, which is why all His children are so attracted to truth. But Satan’s children love only the kinds of lies and delusions which can provide them with the greatest personal gain. Because lies enable them to more easily gratify both their spirits and their flesh, they prefer lies. And, ultimately, their chosen lies and delusions make them feel like gods. The unrealities they gravitate towards help them deceive their own spirits into thinking they remain in control of their own destinies. And they want this feeling of being their own god, the ruler of their own destinies, because it is the only thing a loveless spirit can possibly desire. For a spirit cannot actually desire physical goods or physical pleasures, unless those physical things make their spirits feel like gods who are being served according to their own god-like wills. For all pure, just God-like love never worries about its own destiny, and only seeks to serve for

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