

God - Eternal Lord and Creator

Planted: The Garden of Eden

Created: The Inhabitants - Adam and Eve

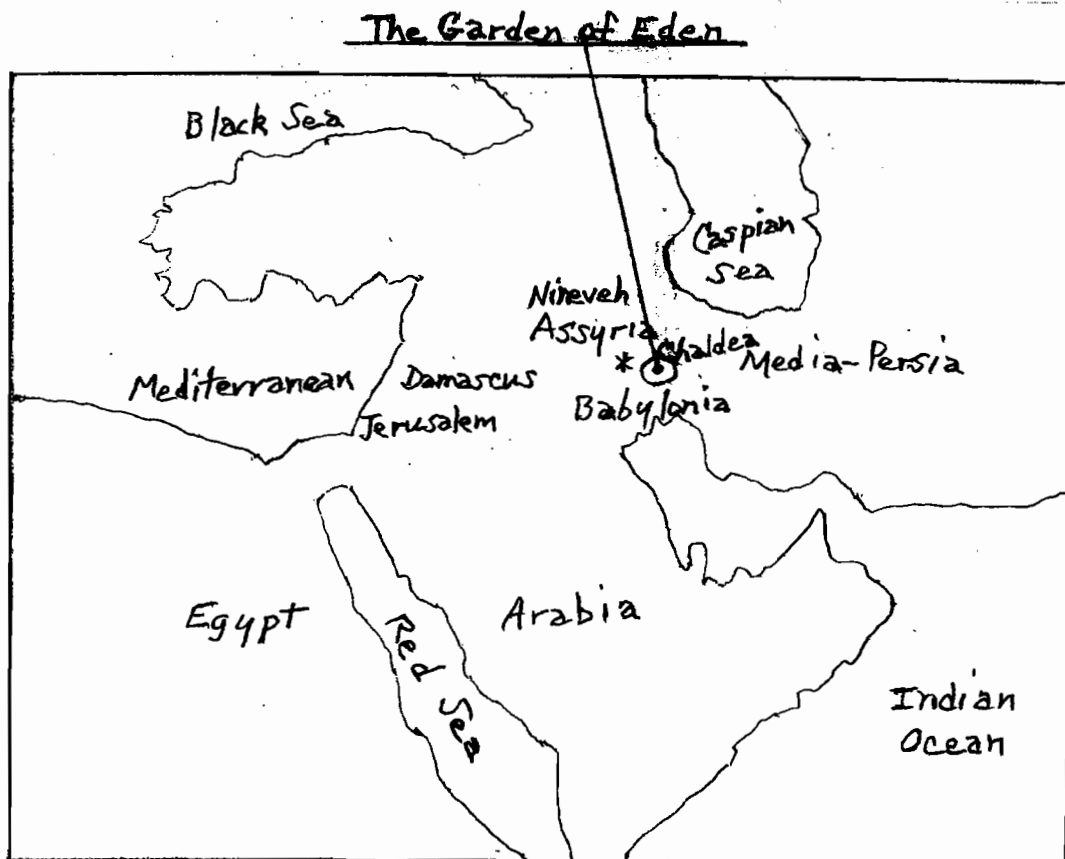
Established: A Simple Crucial Test of Obedience:

- A. The Tree of Life (Immortality)
- B. The Tree of Death (The Knowledge of Good and Evil)

Decreed: The Comparative Results of Above Tests:

1. Of Not Partaking of A: Eternal Life Not Acquired
2. Of Partaking of B: Sinful Nature plus Physical and Spiritual Death (Eternal Condemnation) Acquired

Remediated: By an Act of Redemption (Unmerited Election of Certain Ones to Salvation)



* Author's assumption of Eden location.

ABSOLUTE TRUTHS

Of Time and Eternity: Relating to God, Man, and the Universe

Established by Scriptural Revelation, and Logical Deduction
from its Premises (produced by spiritually induced faculty)

A. God -

Characteristic factors, or attributes:

1. Eternal existence.
2. Omnipotence.
3. Omniscience.
4. Omnipresence. Note: omni - all, totally unlimited, infinite.
5. Sovereignty (supreme independence, authority, and dominion) with complete autonomous control, and administration of everything, and every being in the universe.
6. Perfectness - in every aspect of his being, and in every thought, decision, and action; including complete righteousness, and justice.

Everything truly right and good is attributable to God, but nothing wrong or bad is ever ascribable to God. He is, in a word, infallible (flawless, and unerring).

B. Creation -

By God, of everything in the universe--including all organic life forms, and all inorganic objects and substances, from the most elemental basis to the finished result of their composition.

C. Governing Principles (Causes and Effects) -

Common, or unique relating to the chemistry, forces, and functions of the entire universe--all established by God.

D. Sin -

(1) Its advent, or original occurrence, by Adam and Eve's acts of disobedience to God's command not to eat of the forbidden fruit of the tree of the knowledge of good and evil.

(2) Its eternal consequences: corruption and condemnation of the race, except for

(3) God's intervention to redeem a selected segment of the fallen race from their sinful state--restoring them to a position of eventual immortality (which promise was originally available to Adam and Eve; and by extension their progeny if they had chosen to eat of the fruit of the tree of life, instead of that of the forbidden tree).

E. Standards -

For human behavior, instituted by God. Definite ethical and moral requirements; which man is obligated to live by, to the fullest extent possible.

Judgment -

(a) Earthly consequences of actions.

(b) Eternal " " " .

(1) Good actions, or conformance to God's standards of moral conduct, beget good or positive effects, plus blessings, rewards, etc., and

(2) Bad, or evil actions (failure to conform to God's standards) beget bad or negative effects, plus loss of blessings, rewards, etc.

There is no exception or neutrality from one or the other of the above alternatives. They are laws of life, established by God.

F. Spiritual Life--

Imparted by God to certain, elected members of mankind; by which act of regeneration a new entity is formed, known as a Christian, believer, etc. That is, one who is literally connected to God in an eternal spiritual relationship (in a limited state; to be further perfected, or completed).

Thoughts on the Mystery of God

Regardless of how difficult it is to conceive of the reality of an infinite being called God, or whatever name may be used for Him, it is both foolish and futile to say that any other theory, or attempted explanation of the mysteries of life and the universe, is at all logical by comparison, or basic reasoning.

The argument of belief in the existence of an actual God is -- however mysterious to us--at least, the only reasonable starting point (source and cause) for formulating a logical, systematic concept of how the universe began, how it functions, what the purpose of human life is, and attempting to answer any other scientific, philosophical, and moral questions of life and other realities of the vast and complicated world and cosmos.

Any other idea or theory tries to explain something highly advanced and complicated as somehow developing from simple non-descript matter (i.e., "big bang" evolution, versus creation; or that something intelligent can arise from something without intelligence. Which ridiculous thinking, or lack of it, begs the reply quoted from a pundit, etc. in another situation: "Is that all you've got?"

A creationist, with a solid belief in a personal, real God being the founder and controller of everything and everyone in the universe, has to accept the unfathomable mystery of the eternity of God. We can more easily accept as fact that we obviously had a beginning by a creator far superior to ourselves, but cannot comprehend the premise, or idea that God had no beginning, or was not created by someone greater

than Himself (which kind of thinking can go back endlessly, to no avail).

Many things relative to the great questions which man has, are revealed through nature, scripture, etc., but God has not chosen to answer many other things to us; at least, not yet. To be able to comprehend past eternity, satisfactorily, would (will for Christians) be a great thing to look forward to, as well as something of future eternity (as God might enlighten us with).

A Look at Arminian Theology - as Arising from
Rationalism

Rationalism - per Funk & Wagnalls Dict., Def. 2: "The formation of opinions by reason alone, independently of authority or of revelation" (both of which are attested to by scripture).

It is, then, independent reasoning, which is the great fault; man establishing or creating doctrine that is contrary to the biblically revealed truth of a particular subject, at least in some essential, decisive area, or element.

And yet, regarding the Arminian, universal, free will doctrine of salvation, the process of human reasoning does not even reach logical conclusions, on its own premises.

If, as they contend, God wants everyone to be saved, and it is the most eternally important thing for anyone to obtain, why do untold millions of souls perish? Especially, when it is within God's power or ability to ensure their salvation! You may say that God does not force us to believe, and wants us to voluntarily accept his "offer" of salvation.

But--regardless of any failing of Christian preaching, witnessing, etc. to be understandable or convincing enough for a yet unsaved person to believe and accept--if it is God's desire to save everyone, how, if working in a person's life (heart, mind, etc.), can the Holy Spirit fail to adequately lead anyone to the point of belief, acceptance, and conversion? The explanation lies in two incompatible factors: God's will, and man's fallen condition.

Relative to both factors, God does not desire, allow, or will something to happen that is contrary to any of his established principles, or ordained plans or intentions.

The reality of God is incomprehensible to mere mortal man, because such knowledge is of a spiritual nature, which power or capacity must first be restored by a direct act of God within whom-ever he has chosen to regenerate.

The underlying basis of the foregoing statements regarding the life principles relating to God and man is derived from scripturally revealed truth of the subject, and is therefore an affirmation of biblical facts, not a theory or opinion emanating from the

mind of man.

If God elects certain ones to be saved, he will change man's otherwise incapable condition to one of restored spiritual compatibility with Him. That is, a new nature, intrinsically related to God. Otherwise, fallen man's nature is irrevocably extrinsic to God, and incapable of spiritual cognition--which is essential to any personal connection, or relationship with God.

Any system of theology that modifies that fundamental fact to anything less exact and specific is erroneous, even heretical!