

Bible CommentaryThe State of Man, as Biblically RevealedSection 1A. Earthly Existence Factors:

Limited and conditioned by the effects of the fall (the advent and consequence of sin).

B. Eternal Existence Factors:

Resultant condemnation to a Godless eternal future for all who are not redeemed (regenerated, with an eventual sinless life in cohabitation with God).

Section 2

Consideration of characteristics, conditions, events and possibilities of life under the above premise (scripturally established).

Results and effects of Adam's fall from grace (the act, and consequences of original sin).

1. Corruption of a pure, innocent human nature.
2. Diminution of mental capacity, including a marked degree of loss of implicit special powers, i.e., extra-sensory perception (mental projection, etc.), advanced levels of creativeness, inventiveness, and other areas of life and earth management faculties.
Adam was originally endowed with the spiritual, mental, and physical ability to meet every responsibility that he would encounter on earth; and with perfection.
3. Separation from fellowship with God, including loss of communion, companionship, and communication--unless personally restored by a redemptive act of God.
4. Loss of God's personal, solicitous care of all who are not united to Him, per latter clause of Item 3.
5. All mankind not eventually redeemed are under an irrevocable condemnatory judgment--negatively affecting all of life in varying degrees, resulting in an ultimate future banishment to a Godless eternity in hell.

How then, under the previous biblically stated conditions affecting unregenerate man, plus the earth and its creatures, are various events and factors of life to be interpreted and explained?

For example:

Section 3

1. Human sicknesses, diseases, and disabilities.
2. Accidents, tragedies, natural disasters, etc.
3. Human behavioral problems, and their corresponding root causes of hate, jealousy, pride, mental and emotional imbalances, lust, immorality, and other potential faults of the human condition.

It is not an oversimplification to relate every such matter to the circumstantial laws of life alluded to in the specific factors referred to on Page 1, heretofore listed. Anything less than establishing a direct connection to that premise, is either rationalization of its principles, or some divergent or contrary theory postulated by human reasoning, or assumption.

Section 4

Assumptions vs. Facts

1. Assumption:

America is a nation under God.

Fact:

Because of the effects of original sin upon the race, per items 3 and 4, Sect. 2, only the actual believers, Christians in fact, are under the aegis of God. That is, His personal watchcare.

2. Assumption:

God loves everyone.

Fact:

Not so, per item 1, above. The paternal intimate relationship that God had with Adam was lost in the fall, when he (Adam) as our organic head and representative became spiritually, mentally, and physically corrupted by the commission of sin.

3. Assumption:

God accepts man's worship and listens to, and may answer his prayers.

Fact:

Man cannot worship God in an unspiritual state (unredeemed, and unregenerated). God hears not (will not consider, or respond to) the prayers of sinners (unrestored by the predestinated act of spiritual regeneration).

4. Assumption:

God wants everyone to be saved.

Fact:

If he did, they would be--because contrary to the presumptive Arminian (free will) concept of a universal salvation provision, God independently causes certain ones to be Christians (per His personal election).

As hard as these facts are to accept and acknowledge, they are nonetheless the revealed reality of the biblical truths of life. They cannot be interpreted differently than in the absolute sense that God intended (and that is one unequivocal meaning).

Every event in life, every question of eternal significance, must be interpreted or answered on the basis of the laws governing each side of the divided status of mankind.

Those "laws" are as stated in the bible (Rom. 8:3):

1. The "law of the spirit of life", applying to Christians (converted believers), and
2. The "law of sin and death", affecting and controlling the earthly and eternal lives of all who are not redeemed.

So, when calamities occur in nature, or tragedies among people, as well as good things happening, how are they to be understood according to the two contrasting principles, or governing laws stated?

There are general providential good things which God either makes or allows to happen which benefit both the just and unjust. But they are not directed personally to the unsaved.

Whatever bad things occur, are never the fault of God; they are always the fault of man--either directly by some culpable actions, or as a result of the effects of what original sin did to corrupt the race and the earth.

Take, for example, an earthquake or some similar catastrophic event. It could be an act of God in righteous judgment against man (in general, or for some specific sin), or an allowance by Him of an act of nature (in its imperfect condition due to effects of the fall).

The absolutes of life--that is, the essential answers to all matters of eternal significance have been definitively (explicitly or implicitly) revealed in the holy scriptures.

True theology is not debatable--only man's divergent concepts are questionable, or uncertain; and, in fact, untrue in essence.

Definitive words and phrases establishing and characterizing the world condition (applying to the unredeemed, unregenerate majority of mankind):

"Cut off" from the parentage (direct personal relationship) of God.

"Condemned" to judgment, in the form of ongoing earthly conditions, and decreed future condemnation to eternal punishment.

"Original sin", the cause of man's mortal state, and irrevocable negative factors permeating his entire life circumstances.

Term applying to the redeemed, regenerated minority of mankind:

"Child of God"--referring to the intimate relationship of believers to God. The name only applies to unsaved people in the universal sense of being created by God.

On the subject of assumptions, per examples given on Page 2, there is a whole general assumption about the applicability of the providential principles of the bible which is erroneous, and needs to be made clear--whether accepted or not.

The situation is not helped, but made worse by Arminian theology, which holds to the concept of universal salvation possibility--with one of its

basic premises being the ability of natural man to understand at least the gospel message of the scriptures, and to act by faith and accept salvation if desired.

This fundamental theological error puts a gloss (general faulty and misleading interpretation) on the word of God regarding the doctrine of salvation. To wit, church truth is misapplied to unbelievers, and personalized to them both explicitly and implicitly.

It may be somewhat of a shock to many (most people, including a majority of believers) for me to state in contrast to the foregoing misassumption of the bible's general application to all of mankind, that it is in fact essentially written to believers, and in a preliminary sense to future believers--though their pre-conversion understanding of it would be non-spiritual.

The bible is the Christians' only visible authority for what they are morally and ethically responsible to believe, and to do in their lives. God gave it to them to teach them its principles, and be their continual reference and guide--edifying and perfecting them (making them complete, or mature) in anticipation of their eventual transition to heaven (eternal life in cohabitation with God, and His angels, and all other believers--who were made such by His redeeming grace)!

But, there is no inherent efficacy in the scriptures for unbelievers that will produce or lead to spiritual results--only relative moral, and ethical values that can be adopted and emulated, within the limits of man's natural or carnal capacity. God does not act directly in behalf of the unregenerate, except for possible impersonal, unfavorable purposes.

The "god" of this world (the unsaved masses) is Satan. He has power over their lives. Many times, it appears that his authority is passive, and that he does not intervene or affect man's thinking or actions. But he is, nonetheless, in potential control ("at his will")--subject always to God's established limits or duration.

To our mortal, finite minds, these parameters and conditions of life appear and are, in fact, awesome and austere in their gravity and eternal significance. We cannot consider their full reality without reactions and questions about God and His ways. Yet, the scriptures reveal the truths of the matters, and we must not fail to learn the full import of them--without rationalization, compromise, or turning away from such responsibility.

In the process of considering the full implication of some of the harder things to acknowledge or accept, one guiding principle or fixed factor ought to be: the absoluteness of God's attributes. And we do not have to theorize or make some kind of determination what those attributes of God are.

The scriptures clearly define the complete nature of God, including His unlimited powers, and sovereignty, and the perfections of His thoughts and actions.

It is enough to say, and which should be unquestionable to us, that a

perfect God cannot make a mistake, or be unjust in whatever He does. But since this is His world, and we are completely subject to His will, we should fearfully submit to His authority, and acknowledge His technical right to do anything He desires with His own (which is everything). In other words, who are we to make any negative judgments about God, or His works?

No matter what rationale we use to question or qualify the absolute revelations of God in His word, unless we can disprove the fullest extent of those declarations of Him and His rights, and powers--we have no justification for believing or contending for anything less than the strongest positive interpretation of them.

The simplest, or plainest construction of truths is almost always the best position to state and maintain. God doesn't make things that we need to know too difficult; we do! If He says things that (essential to His perfect nature) are either black or white--we can't seem to accept them that way, but have to meddle with and modify them until they are gray, by corrupting the factual clarity of them, as they are stated.

This, as the bible warns us against, is done by either adding to, or taking away from His word as it is given. That is, to or from the essential fixed meaning of it. There is, of course, liberty to amplify, or present and explain the scriptures in other words and ways--as long as we do not alter the intended interpretation of them.