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Introduction

Why this document?

At a time when countless religious movements, theological concepts and human opinions are vying for attention, it is difficult to find orientation. Many claim to represent "the only true doctrine" - and yet their systems are often based on dogmas, traditions or additional philosophical ideas that have little to do with the original biblical text.

This book wants to be something different.

💡 I call myself neither a teacher nor a prophet. I don't want to lead anyone, gather followers or start a movement. What I am doing here is simply: 👉 Documenting my personal understanding of the Bible - based solely on the Holy Scriptures and their historical context.

This confession is intended to fulfil three tasks:

- 📖 To create clarity: So that anyone who wants to talk to me about the Bible or check my understanding knows what I am relying on - and what I am not. No vague allusions, but biblically verifiable statements.
 - 📖 Lay a foundation: So that I don't have to explain the same basics over and over again in conversations, but can refer to a common document.
 - 📖 Take responsibility: So that it becomes visible what I believe - and why. I don't hide behind doctrines or authorities, but show openly how I come to my convictions.
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📖 Understanding scripture: How do I read the Bible?

I read the Bible literally, historically and contextually.

This means: I take the statements of Scripture seriously - not naively "literally", but in their original sense. I ask: What did the text mean at the time it was written? In what linguistic, cultural and historical context was it spoken or written?

I assume: 👉 The Bible interprets itself. Not churches, not theologians, not traditions have the last word - but the Scriptures themselves.

🔍 The basis of my studies is the Luther Bible from 1545. I also consult: - older sources such as the Septuagint (LXX) - Hebrew and Greek explanations of terms (as far as I can understand them) - various translation comparisons

I work as a layman, but with a sincere endeavour to be careful and faithful to the Word.

📌 Goal: Biblical - not denominational

I do not belong to any denomination or religious movement.

I reject any spiritual affiliation that goes beyond following Jesus and keeping the commandments of God. No creed, no system, no human doctrine should be the foundation.

I adhere to the principle:

"Test everything, and keep what is good." (1 Thessalonians 5:21 - Luther 1545)

Whoever wants to may test. If you want, you can disagree. Anyone who wants to may add to it. But one thing remains non-negotiable: 📖 The Bible alone is the standard.

🕒 My biblical image of God

🔗 Monolatry instead of monotheism

The Bible makes a clear distinction between different "gods" - not everyone who is referred to as "God" is identical with the highest, only true God. In Hebrew, we often encounter the term "Elohim" in a functional sense - as a designation for holders of authority, angels or spiritual powers.

The first of the Ten Commandments reads: "You shall have no other gods before me." (Exodus 20:3)

This presupposes that there are other "gods" - but they are not to be worshipped. This view is called **monolatry**: 👉 the exclusive worship of the LORD while at the same time recognising other spiritual beings.

Exodus 32:8-9 (LXX) states that the Most High divided the nations according to the number of the sons of God and that Israel belonged to the LORD. Israel is therefore the inheritance of YHWH - the LORD, whom I recognise as Jesus Christ.

📖 I believe in the one God, the Father - the origin, the supreme, invisible being. No one has ever seen him, no one has ever spoken to him directly. He is spirit, he is love (cf. 1 John 4:8).

But then who was it who spoke to Abraham, called Moses, appeared to Isaiah?

The LORD = The Son

Jesus says: > "The scriptures bear witness of me." (John 5:39) > "No one knows the Father except the Son." (Matthew 11:27)

If no one has seen the Father - then who was the "LORD" in the Old Testament? I am convinced: 👉 The LORD who appears, speaks, judges and saves - is Jesus Christ.

Examples: 📖 Exodus 3 - The burning bush: Moses encounters the "angel of the LORD" - who says: "I am who I am." (Exodus 3:14) Jesus takes up these words: "Before Abraham was, I am." (John 8:58)

📖 Isaiah 6 - The Lord on the throne: John testifies: "Isaiah said this when he saw Jesus' glory." (John 12:41)

📖 Stephen prays: "Lord Jesus, receive my spirit!" (Acts 7:59)

Jesus is the visible expression of the invisible God. He is not the Father - but he reveals him perfectly.

No Trinity - but divine order

Nowhere does Scripture speak of a "Trinity" in the dogmatic sense. Instead, the relationship between Father, Son and Spirit is presented as a divine order: > "The Father is greater than I." (John 14:28) > "God is the head of Christ." (1 Corinthians 11:3)

This means: 📖 Jesus is God's Son, messenger, mediator - not of equal rank, but completely one in will.

Angels and humans are also occasionally called "gods": > "I have said, You are gods." (Psalm 82:6; quoted by Jesus in John 10)

Therefore, "God" in the Bible is not an exclusive proper name - but a functional term for spiritual authority.

Conclusion

The Bible testifies to a monolatrous worldview: 👉 There are many "gods" - but only one is worthy of worship: GOD, the heavenly Father. 👉 The LORD acts visibly and effectively as Jesus Christ. 👉 The Father remains invisible, the source of all things, love in its purest form. > "Who is the image of the invisible God, the firstborn before all creation." (Colossians 1:15 - Luther 1545)

Holy Spirit - God's active power

Not a "third person", but God's Spirit

The Bible does not describe the Holy Spirit as a separate person of a Trinity, but as the power, wisdom and presence of God. He is that which emanates from the Father - visible in its effect, not in the form of a person.

Jesus says: "And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever." (John 14:16 - Luther 1545)

💡 Jesus himself does not send the Spirit - he asks the Father. The Holy Spirit is not a third divine entity, but rather the Father's sent counsellor to work in His own.

📖 Proverbs 8 - Wisdom speaks In Proverbs 8, we encounter wisdom as a speaking principle: "The LORD had me in the beginning of his ways, before he created anything, from the beginning." (Proverbs 8:22) > "I was appointed before the earth was ... I prepared all things, and I was his delight daily." (Proverbs 8:23.30 - Luther 1545, abridged)

This wisdom can be understood - in the light of Scripture - as an expression of God's spirit, which is already present in creation, as witnessed in Genesis 1:2: > "And the Spirit of God was hovering on the face of the waters." (Genesis 1:2)

🌀 The Holy Spirit has therefore been part of divine activity from the very beginning - not a new revelation through Jesus, but the eternal, creative principle of God. In creation, we see the Spirit of God as a preparatory force (Genesis 1:2), while the creative Word, through which everything came into being, emanates from the Lord - i.e. Jesus (cf. John 1:3). Thus the Spirit works in the will of the Father, through the Word of the Son, for the unfolding of creation.

Symbolism: fire, power, life

In Acts 2:3 we read: > "And there appeared unto them cloven tongues as of fire."

This depiction is symbolic: the fire stands for purity, penetration and divine presence. The spirit is not visible - but effective. It convicts, strengthens, guides and fulfils.

📖 The unforgivable sin Jesus warns: > "But whoever speaks against the Holy Spirit will not be forgiven, neither in this world nor in the next."
(Matthew 12:32)

💡 This is not a one-off slip - but a persistent, deliberate rejection of God's work. Anyone who resists the Spirit despises God's offer. Proverbs 8:36 fits in with this: > "But he who sins against me harms his soul; all who hate me love death."

👉 Anyone who rejects the Spirit rejects life - and chooses spiritual death.

📌 Conclusion

The Holy Spirit is not a "third person", but God's power: - active from the beginning in creation, - tangible in the Word, - alive in the believer.

He is the invisible arm of God - wise, cleansing, penetrating. Whoever receives it receives life. Whoever rejects it opposes the spirit of life itself.

🧑 Man, sin and baptism

📌 What is sin?

The Bible gives a clear definition: > "Sin is the transgression of the law." (1 John 3:4)

It is not about moral grey areas or culturally influenced ideas, but about breaking God's commandments. The consequence is just as clear: > "The wages of sin is death." (Romans 6:23)

This death is not only physical - but spiritual. Those who fall short of God's standard separate themselves from the source of life.

📖 No automatism - no original sin

So-called "original sin" is a theological concept - but not a biblical truth. It has often been used to make people dependent on institutions or rituals. But the Scriptures say:

"The heart of man is evil from his youth." (Genesis 8:21) "Let the little children come to me..." (Mark 10:14)

👉 Children are regarded as innocent, as examples of faith - not as beings burdened with guilt.

The LORD repeatedly emphasises personal responsibility: > "The son shall not bear the guilt of the father, nor the father the guilt of the son." (Ezekiel 18:20)

Every person stands before the LORD himself. This already becomes clear with Cain: > "Is it not so? If you are righteous, you are pleasing; but if you are not righteous, sin lies at the door, and it desires you, but you rule over it." (Genesis 4:7)

👉 Sin is not inside us - it lies at the door. And we are called to rule over it.

🔗 The inner struggle

Paul impressively describes how even the believer experiences the battle between flesh and spirit: > "But I am carnal, sold under sin." (Romans 7:14)

This battle is not a defeat - but a hallmark of true discipleship. The spirit fights against the flesh. The decision is up to us - every day anew.

📖 The solution: repentance, faith, conversion

Jesus calls for conversion, repentance - and discipleship: > "Repent and believe in the gospel." (Mark 1:15)

Sin is real - but not inevitable. Every person bears responsibility. And every person is offered forgiveness - if they turn to God.

🔗 Baptism - a sign of decision

Baptism is not a magical act - it is a public confession. It testifies: 👉 I repent. 👉 I believe in the Lord. 👉 I want to follow him.

"I baptise you with water unto repentance: but he that cometh after me shall baptise you with the Holy Ghost and with fire."
(Matthew 3:11)

Water baptism symbolises cleansing and repentance. The baptism of fire is the work of the Lord Himself - through His Spirit.

Old Testament parallel

There were already ritual purifications in the Old Covenant. The Hebrew word טָבַל (ṭābal) means: to immerse, to dip. These baptisms were used for symbolic purification - especially for priests.

👉 In the new covenant, this idea is deepened spiritually: Baptism not only confesses purity - it testifies to belonging. The baptised person belongs - provided they sincerely follow the Lord - to the priestly hereditary people of the Lord.

No infant baptism, no compulsion

Scripture does not recognise baptism without repentance and faith. That is why infant baptism and compulsory baptism contradict the biblical order. Only those who recognise, decide and confess for themselves can be baptised - as witnessed in the Acts of the Apostles.

Conclusion

Sin is the breaking of God's law - not innate, but chosen. Everyone bears responsibility. Everyone has the freedom to repent. And everyone can know:

"But if we confess our sins, he is faithful and just to forgive us our sins." (1 John 1:9)

Baptism is not a religious act - but a sign of faith and the new birth. Whoever turns to the Lord receives forgiveness - and a new life.

The role of Jesus in creation and judgement

Jesus - the word in the beginning

In the New Testament, we read that everything that was created was created through Jesus:

"All things were made through him, and without him was not anything made that was made."
(John 1:3)

"For in him all things were created that are in heaven and that are on earth ... all things were created through him and for him."

(Colossians 1:16)

👉 These statements show: Everything created was called into existence through the Lord - that is, Jesus.

🔗 Two conclusions from this:

1. The Holy Spirit was **not created**, but was "from the beginning", as Proverbs 8 testifies.
2. The heavenly Father was **not created by the Lord**, but is the origin of all things.

Jesus is called the **Word** (John 1:1) and the **light of the world** (John 8:12). If we combine this with Genesis 1:3 - "And God said: Let there be light!" - we recognise that with the spoken word, **the light, the LORD**, enters into creation.

From Genesis 2:4 it says: "the LORD God" - no longer just "God".

👉 An indication that **the LORD (Jesus)** himself is now acting visibly.

"No one has ever seen God; the only begotten Son, who is in the bosom of the Father, he has declared him to us."
(John 1:18)

Jesus repeatedly emphasises that he is **not** the Father, but was **sent by the Father** (John 5:30; 7:16; 8:42). And yet he also says:

"Anyone who sees me sees the Father."
(John 14:9)

✝️ This means that the Lord perfectly represents the will and nature of the Father - but he **is not** the Father himself.

⚖️ The LORD as judge - the slain lamb

In Revelation, the judgement is revealed in three phases:

- 📖 The judgement of the seal
- 🎺 The judgement of the trumpets
- 🏹 The judgement of the bowls

Revelation 5 is central: No one is worthy to open the seals - **until the Lamb who has been slain appears**. This Lamb is the LORD - Jesus Christ:

"Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honour and glory and praise."
(Revelation 5:12)

📖 In the following chapters, the Lord appears as a judge-king. And the picture is serious, even shocking:

"The blood went as far as the horses' reins, a distance of 1,600 stadia."

(Rev 14:20)

"And men were tormented for five months and wished to die, but death fled from them."

(Rev 9:5-6)

👉 These scenes contradict a soft-focus "Jesus loves everyone" image. The Lord is light, truth, love - but also **fire, judgement, zealot**.

"Do you think that I have come to bring peace? No, I tell you, but a sword."

(Luke 12:51)

The LORD drives merchants out of the temple (Matthew 21:12), calls scribes "brood of vipers" (Matthew 23:33) and speaks sharply against hypocrisy and hypocrisy.

🌟 An unchanging LORD

"I am the LORD, I do not change."
(Malachi 3:6)

Even in the Old Testament, the LORD acted with authority:

- He ordered stonings under certain conditions

- He had Korah and his people devoured by the earth (Numbers 16)
- He waged wars with his people under ritual and moral conditions
- He commanded purity, order and obedience

✦ Anyone who thinks that Jesus is "gentler" than the Lord in the Old Testament fails to realise that **He is the same.**

In creation: the Word, the light

In history: the LORD who appears, speaks, acts

In redemption: the Lamb who was sacrificed

In judgement: the judge who is worthy to open the seal

"Jesus Christ is the same yesterday, today and forever."
(Hebrews 13:8)

Prophecy - warning, comfort, decision

More than symbolism

Biblical prophecy is not merely an interpretation of the future or apocalyptic speculation. It is **God speaking into time** - often through images, figures, judgements, but always with a goal: **repentance, comfort, justice.**

"The LORD LORD does nothing, but reveals his counsel to his servants the prophets."
(Amos 3:7)

✦ Those who take prophecy seriously do not encounter God as an idea - but as judge, saviour and king.

The last book of the Bible - Revelation - is the **climax and summary** of all prophetic lines. It was **not given to confuse us**, but to prepare the church: for tribulation, judgement and glory.

Independent study instead of theological spectacles

I did not read Revelation through denominational or systematic glasses, but orientated myself on the text itself - on the basis of the Luther Bible 1545, with a look at the basic Greek text and biblical cross-references.

📌 Where I lacked understanding, I paused.
I do not interpret beyond what Scripture shows.

Structure of Revelation

Revelation does **not follow a linear chronology** - many chapters reach back or overlap. I recognise several levels:

- 📜 Epistle to the seven churches → State of the church
- 📖 Judgements of the seals
- 📢 Trumpet judgements
- 🍷 Bowl judgements

Each judgement is heavier than the last. The willingness to repent decreases with every further sign. Intermediate texts show the spiritual level: dragons, beasts, Babylon, harlot - but also the faithful people, the lamb, the coming victory.

👉 Anyone who reads the book spiritually will recognise that it is always about making a **decision**. Now.

A spiritual seriousness

I was particularly moved by the call to holiness. It is said again and again: Only those who **keep God's commandments**, do **not defile themselves**, **do not lie**, **do not live idolatrously**, will survive.

"Only those who have overcome will not be blotted out of the book of life."
(cf. Revelation 3:5)

Revelation is not a parable - but **a testimony**. A call to faithfulness. And a warning signal for all those who see grace as a licence.

A final word of justice

"Whoever is evil, let him be evil; whoever is holy, let him be holy."
(Revelation 22:11)

This is not indifference - but **seriousness**. God does not force anyone. Everyone decides - and bears the consequences.

"If anyone adds anything, God will add to him the plagues; and if anyone takes anything away, God will take away his share in the book of life."
(cf. Revelation 22:18-19)

A final call to repentance

I believe that the time of Jesus' return is approaching - no one knows exactly when. But Revelation makes it clear:

- ✦ Every day counts.
- ✦ Every obedience counts.
- ✦ And every tear will be wiped away.

"The spirit and the bride speak: Come, and let him who hears say, Come!"
(Revelation 22:17)

Satan and the deceiver

The first appearance of "Satan"

The first clear reference to Satan is found in **Job 1**, where he appears as an accuser - but not in a hell, but in the assembly of the "sons of God" before the Lord:

"Now it came to pass on the day when the children of God came and stood before the LORD, that Satan also came among them."
(Job 1:6)

👉 Satan questions Job's piety. His task seems to be **to test the heart** - not as an adversary in eternal opposition, but as a tool in God's hand. Cf. Deuteronomy 8:2:

"... that he may humble you and try you, so that what is in your heart may be known."

Satan - not a person, but a role

"Satan" is **not a proper name**, but a **function**. The Hebrew word means: accuser, resister, adversary. Jesus also uses the term in this way, for example towards Peter:

"Get away from me, Satan!"
(Matthew 16:23)

Peter was not possessed - but at that moment he was resisting the divine plan. Likewise with Judas (John 13:27): "Satan entered into him" - an expression of an inner attitude, not necessarily demonic possession.

✦ Anyone who goes against God's will - out of fear, ambition or piety - can take on the role of "Satan" at this moment.

Devil - the confuser

The Greek word **diabolos** means slanderer, confuser. In Revelation 12:9 we read:

"And the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world."

👉 Four designations - one being, one effect:

- **Dragon**: end-time world empire in maximum rebellion
- **Ancient serpent**: link back to the fall of man (Genesis 3)
- **Devil (diabolos)**: Chaos, lies, division
- **Satan**: accuser, agitator against the LORD

📌 All of this does not describe a single enemy, but a system - religious, political, spiritual - grown out of rebellion and seduction.

💧 The fallen angels - the origin of evil

The teachings of the fallen angels (Genesis 6, cf. Enoch) characterise the end-time world:

- Technisation, genetic engineering, magic
- Domination, war, manipulation
- Perversion of creation and order

This system is reflected in the dragon of Revelation 13 - a symbol of the last world empire that deliberately rises up against the Lord.

🔗 The "old serpent" - more than a beast

Isaiah 6 describes the seraphim as fiery, winged creatures. The word "seraph" also means a **burning serpent**. So if Genesis 3 shows a "speaking serpent", this could indicate a fallen seraph - an intelligent, spiritual being with a rebellious plan.

👉 The "Satan" in paradise was not an animal - but a spiritual seducer with a deep knowledge of God's word.

✂ Jesus' words: the father is the devil

"You have the devil for a father, because you love to do the works of your father."
(John 8:44)

Jesus does not mean demonic origin, but **spiritual kinship through attitude**: lies, seduction, spiritual murder. The scribes shut up the kingdom of heaven and spread the law without life (Matthew 23:13).

⚠ False images - false security

There is **no biblical description** of the devil as a goat-like figure with hooves and horns. This image comes from medieval art - not from the Holy Scriptures.

✚ Those who think of Satan only as a caricature do not recognise him in his subtle forms:

- Manipulated piety
 - Cries for peace against prophecy
 - Truth without spirit
 - Spirit without truth
-

📖 Conclusion

- "Satan" and "devil" are **state terms**, not proper names.
- Satan serves as a test of **God's plan in Job**.
- The "old serpent" can be associated with **fallen angels**.
- The dragon in Revelation stands for the **system of rebellion**.

- And Jesus exposes the **devilish nature** in people who oppose God's truth.

"And the God of peace shall bruise Satan under your feet shortly."
(Romans 16:20)

Law, grace and sacrificial death

Misconceptions about grace

Many churches teach that we are exclusively under grace in the new covenant - the commandments and ordinances of the Old Testament are "outdated". Some even say: "Jesus loves me just the way I am." Full stop.

But it is precisely this false security that our Saviour warns against:

"Many will say to me ... and I will answer them: I never knew you."
(Matthew 7:23)

The Lord does not know those who speak his name but trample the law underfoot.

The root of sin and redemption

To understand grace and law, we have to go back to the origin:

In the Garden of Eden, man transgressed an explicit commandment of the LORD. This transgression - not mere weakness - was sin. And God's mercy was already revealed there: He clothed fallen man with skins - an animal had to die. That was the first indication of a substitutionary sacrifice. A shadow of the cross.

"And the LORD God made Adam and his wife garments of skins and clothed them."
(Genesis 3:21)

💡 The sacrifices were not intended to be a ransom mechanism, but an expression of repentance and insight. But over time, the sacrificial system became perverted - a religious routine, a business model:

"I am fed up with the burnt offerings of rams ... I no longer like the smell of your sacrifices."
(cf. Isaiah 1:11-14)

The LORD remains faithful

Although his people were unfaithful, the LORD did not let them fall. He hates divorce - but looked for a way of restoration. According to the law, a man was not allowed to remarry his divorced wife if she had belonged to another - unless the first husband died.

"For he hates divorcement, says the LORD God of Israel."
(Malachi 2:16)

And that is exactly what our Saviour did: **he died** so that he could remarry his unfaithful bride - the people who had strayed. Out of love. Not because she deserved it, but because he wanted to give her one last chance.

Grace - gift and responsibility

Grace is undeserved. No one can earn it - not even the most faithful believer. But it only applies to those who **repent**. Not the one who sins out of calculation.

"Whoever transgresses even one of the commandments is guilty of the whole law."
(James 2:10)
"Faith without works is dead."
(James 2:26)

👉 Faith that ignores God's standard is dead. Those who love want to obey - not in order to be saved, but **because** they have been saved.

Faith, works and heart

Paul says that the believer "sins no more" - not because he is sinless, but because he does not sin **wilfully**.

"I die daily."
(1 Corinthians 15:31)

💡 Those who love their Saviour want to follow him - even if the path is paved with mistakes.

Jesus summarises the law like this:

"Love the LORD your God with all your heart and with all your soul and with all your mind; and your neighbour as yourself."
(cf. Matthew 22:37-39)

👉 Those who understand this will not sin lightly. And those who do - consciously and regularly - should prepare themselves for a serious conversation with the Lord.

The Ten Words - mirror of divine order

The so-called "Ten Commandments", in Hebrew עֲשֶׂרֶת הַדְּבָרוֹת (Aséret haDibrot), are not just a list of laws - they are an expression of divine order. They show **how a person should live in love for God and his neighbour**. Their power lies not only in the wording - but in the spirit that permeates them.

1 I am the LORD your God

The LORD presents himself here as **the judge of his people**. He is the one who led them out of Egypt - with a strong hand and a judgement. This word is not a mere commandment, but a revelation of his authority.

2 Thou shalt not make unto thee any graven image

This word protects us from spiritual distortion. Anyone who makes an image of the LORD our God - mental or material - narrows his nature. Inner ideas ("the good Lord", "hell") can also become a blockade to true knowledge.

✦ Faith should be based on **the revealed Word and the Spirit** - not on images or fantasies.

3 You shall not take the name of the LORD in vain

The name of the LORD is holy. Misuse does not **only begin with swearing**, but also with **clichéd or unbelieving use** - be it in prayer, in everyday life or in the pulpit. The name may be used - but only in reverence, truth and faith.

4 Remember the Sabbath and keep it holy

Sabbath means rest, not just "do not work". This commandment also applies to family, strangers, animals - everyone should come to rest.

📖 In Genesis 2, the Sabbath is a sign of creation; in Genesis 5, it is a sign of redemption.

👉 It remains a **touchstone for our heart's priorities**.

✝️ The Sabbath is an eternal sign of the covenant between the LORD and his people.

📖 These first four commandments are summarised by Jesus' command: "You shall love the LORD your God with all your heart, with all your soul and with all your mind." (Matthew 22:37). (Matthew 22:37) - a direct reference to the **Shema Yisrael**: "Hear Israel, the LORD is our God, the LORD alone." (Deuteronomy 6:4)

5 Honour thy father and thy mother

In Hebrew, "honour" also means "do not make them heavy". It is about **dignity, respect and responsibility** - not blind obedience.

✝️ Honouring parents means: not shaming them, but respecting them - even when they make mistakes. But those who deviate from the word of God should not be imitated.

6 Thou shalt not kill

The Hebrew word includes murder and violent killing - not self-defence or accidents. **Character assassination**, hatred or disparagement are also **killing in the spiritual sense**.

7 Thou shalt not commit adultery

Marriage is a **symbol of God's relationship with his people**. Adultery does not only mean physical unfaithfulness, but also a **turning away of the heart**. Jesus says: Whoever covets a woman has already committed adultery in his heart (Matthew 5:28).

8 Thou shalt not steal

Stealing involves more than just property: **reputation, time, peace, trust** - all of these can be stolen. Dishonesty in thought or behaviour is also theft in God's eyes.

9 Thou shalt not bear false witness

A false word can destroy lives. Character assassination, lying, deception - especially in the church, family or profession - are serious violations of truth and love.

10 You shall not covet

This last word goes **deep into the heart**. It is not just about deeds, but about inner greed: for possessions, people, influence. Desire alone can distance you from the Lord our God.

Jesus made it clear: **the root of sin lies in the heart** (Mark 7:21-23).

📖 These last six commandments are summarised by Jesus' words: "You shall love your neighbour as yourself." (Matthew 22:39)

Conclusion

The Ten Words are **not just rules**, but a guide to holiness - and a mirror in which we can recognise our weaknesses.

"Through the law comes knowledge of sin."
(Romans 3:20)

But there is also comfort in this: those **who recognise God's standard** are led to grace.

"For the law was given through Moses; grace and truth came through Jesus Christ."
(John 1:17)

Israel & the nations - calling, rupture and vocation

From the individual to the people

If we read the Bible carefully, it is striking: Only from the **second book of Moses** onwards is there any mention of a "people". Before that, we encounter **individuals** who trust in the Lord - such as Enoch, Noah, Job or Abraham. It is only through the descendants of Jacob - who receive the name Israel - that the LORD forms a **nation-like structure** that he delivers from Egypt.

👉 What began as a family becomes a **covenant people** through grace.

Job, Abraham and the early days of Revelation

Job already knew the ways of the Lord - even though he was not from Israel. He lived in the land of Uz, a region associated with Abraham's family. His friends discuss divine justice - profoundly, but often one-sidedly. Abraham also knew the Lord, but did not live without mistakes: half-truths, doubts, unauthorised actions. And yet:

"Abraham believed the LORD, and it was counted to him for righteousness."
(Genesis 15:6)

✦ Righteousness does not come about through performance - but through trust and a sincere heart.

God's call - before all religion

The proclamation of the LORD begins **long before the law**, even before the Flood: Enos, the grandson of Adam, is already associated with the name of the LORD:

"At that time they began to call on the name of the LORD."
(Genesis 4:26)

This means that faith was **accessible from the beginning** - not just to one people.

👉 This makes any discussion about "belonging" secondary:
Whoever serves the LORD **belongs to his people**.

🚶 Mixed people - as early as the Exodus

During the exodus from Egypt, it is explicitly stated that **many Egyptians** also joined the exodus (Exodus 12:38). No distinction is made later - they became part of the community. The idea of a "pure people" only arises from human systems, not from the biblical text.

👑 Israel wants to be like the nations

Although the LORD wants to form Israel as a **separate nation**, the people later demand an **earthly king** - like the Gentiles. The prophet Samuel warns, but the people do not reject him, but the LORD himself (1 Samuel 8:7).

👉 The way of the LORD is often **not popular**, but it remains just.

⚖️ Judgement, scattering, restoration

Because of idolatry and unfaithfulness, the people are divided (Northern Kingdom & Southern Kingdom), then scattered. But the LORD **does not give up on his people**. In Revelation we read:

"...a great multitude that no one could count, from all nations and peoples and languages..."
(Revelation 7:9)

The Lord gathers **a people from all nations** - not by ethnicity, but by **faithfulness and repentance**.

💖 Example of Ruth - heart instead of origin

Ruth was a Moabite - i.e. from a "forbidden people". But her faithfulness made her **part of salvation history**:

"Your people are my people, and your God is my God."
(Ruth 1:16)

This is how the LORD shows that those who join him **really** belong.

Circumcision of the heart

The LORD already announces this in the Torah: It is not outward signs but the **heart** that will be decisive.

"The LORD will circumcise your heart ... that you may love the LORD your God."
(Deuteronomy 30:6)

✦ The following also applies in the new covenant: those who serve the LORD out of faithfulness and truth are **his people**.

"His commandments are not difficult."
(1 John 5:3)

Conclusion & appeal

No one escapes accountability

No matter what we think. No matter what others teach. **In the end, every individual stands before the Lord** - and must give an account.

📖 The comforting thing about it:

"The time of ignorance God now overlooks."
(Acts 17:30)

👉 The Lord does not judge according to theology or systems - but according to truth, heart attitude and obedience.

God is just - not arbitrary

But anyone who consciously sets aside God's Word in order **to live their own gospel** is placing themselves under judgement.

"For if anyone sins after he has received the knowledge of the truth, there remains no other sacrifice for him."
(Hebrews 10:26)

The Bible is not replaced by feelings

Unfortunately, it is common today to relativise the detailed teachings of Scripture:

- "That was only true then."
- "It's no longer important in the New Covenant."
- "That was only for the Jews."
- "God looks at the heart, not the law."
- "It's all about Jesus - not about the details."

But those who love the Lord **love his word**. And those who love his word **do not first ask about validity**, but about obedience.

The whole of Scripture - a harmonious testimony

Our task is **to understand the whole of Scripture in harmony**:

The Old Testament shows the foundations -

The New Testament reveals its fulfilment in Christ

Revelation points to the fulfilment.

👉 Anyone who plays one off against the other **rejects the whole**.

"For the testimony of Jesus is the spirit of prophecy."
(Revelation 19:10)

The call to make a decision applies today

The Lord does not force anyone - but he **calls**.
Not to pious theory, but to living obedience.

"If you are my friends, do whatever I command you."
(John 15:14)

He who bows down will be lifted up.
He who purifies himself will receive.
He who humbles himself will be recognised.

Personal thoughts

I could actually care less what others believe or teach.
But since I have allowed myself to be led by the Lord and the Holy Spirit, my character has changed. I feel genuine concern that people are giving away their chance of eternal life out of carelessness.

The Lord has led me to get to know many people who want to be unteachable.
Even the simplest biblical statements - such as the clear statement that the Sabbath is an eternal sign between the LORD and His people - were rejected.

It took me a long time to understand why the Lord showed me this:
So that I might learn: not everyone wants to be saved.

What kind of monsters would we be if we wanted to force people to hear the truth that they don't want to hear?

Jesus didn't do that. He let everyone decide for themselves. That's why he said:

"If they do not receive you, shake the dust off your feet and move on."
(Matthew 10:14)

So if the Lord himself respects free will, who are we to deny it to others?

Why does a loving God allow eternal death?

Because a loving God allows us to have our will.
Whoever does not want the Lord - does not have to live.

Those who only want to enjoy life in the here and now, without compromise and without God, will get that too - but not eternal life.

There will be no more suffering in the new world. Therefore:

- Eternal death is not a punishment
- And eternal life is not a reward

The Lord created man for life. Death came through sin - not by the will of God, but as a result of disobedience. God woos people, he calls them to repentance, he sent his Son. But he does not force anyone.

"I have set before you life and death, blessing and curse. So choose life."
(Deuteronomy 30:19)

Biblical principles in everyday life

These principles have grown from Scripture - from honestly struggling, rejecting, testing and obeying again. They are not meant as a doctrine, but as a guide for those who want to follow the Lord from the heart. I share them as a brother among brothers - to strengthen, not to patronise. Let each one examine himself in the light of the Word of God. I write in the hope that it will serve to strengthen you - to encourage you to do your own research and to ask the Lord sincerely.

1 Marriage and partnership

The Bible does not give a formal definition of marriage, yet it is central - even as a symbol of the relationship between believers and Christ. The origin of wedding customs such as exchanging rings often lies outside of biblical contexts. From a biblical perspective, a marriage begins with a public declaration, mutual consent and responsibility - not through rituals or church ceremonies. The bride price originally served to protect the woman. Important: A marriage should be based on permanence and mutual commitment, not on spontaneous feelings or purely physical contact.

2 Priesthood

In the Bible, Jesus is the only high priest - the former priesthood was replaced by him. The idea of a special spiritual office is regarded as unbiblical. Every believer is part of a "royal priesthood" and can approach

God directly. Confession to a priest or special ecclesiastical authority contradicts this view. Church structures are also viewed critically, especially if they accumulate money or power. Instead, mutual support and openness among believers is called for.

3. pyramid of needs

Maslow's pyramid of needs is widely used in education, business and advertising. It shows how human needs are structured hierarchically - from basic needs to self-actualisation. From a biblical perspective, however, people are not capable of permanently changing themselves for the better. Real change can only happen through God's spirit. According to the Bible, material security, social relationships and personal development are not primarily dependent on people themselves, but on God's care.

4. disputes among Christians - dealing with conflicts

Conflicts among believers are nothing new - but how we deal with them makes all the difference. It becomes particularly problematic when such disputes are carried out in public, for example on the internet or on stages that serve as observers for outsiders. Scripture gives clear instructions on this:

📖 1 Corinthians 6 makes it clear: believers should not take their disputes to secular courts - and certainly not to a secular audience. Instead of mutual accusations, forgiveness, restraint and humility are called for.

Jesus himself endured injustice without seeking revenge. Those who follow him are called to act in the same spirit. If no agreement is possible, it is better to part in peace - like Abraham and Lot (Genesis 13). Peace is sometimes greater than being right.

✦ Those who speak publicly about biblical topics take responsibility. Biblically, such people are considered teachers - and teachers are judged more harshly (James 3:1). Being opinionated in the name of God is not a virtue.

5 The Lord's Prayer - more than just a memorised prayer

The Lord's Prayer is not just a prayer that Jesus taught - it is a spiritual orientation for daily life. It is a communal prayer: "our Father", "our debt" - not individualism, but cohesion in faith.

💡 Those who pray the Lord's Prayer place themselves under God's order: - God as Father in heaven - his will be done, not your own.

- The request for daily provision - not only physically (bread), but also spiritually (the Word of God).
- Forgiveness as a spiritual law - only those who forgive receive forgiveness themselves.
- Protection in temptation - not because God leads us into temptation, but because he wants to protect and strengthen us.
- The conclusion praises the one to whom everything belongs - kingdom, power and glory.

✦ This prayer is deep, concise and challenging. It orients the person praying and calls them to clarity and devotion. It is not the recitation that changes - but the understanding and realisation.

6. obedience to authority - boundaries and responsibility

📖 Romans 13 is often quoted as a justification for unconditional obedience to the government. But this view falls short. The Bible shows that authority is not absolute, but is bound to what is good.

- The idea of human rule was demanded by the people - not by God (1 Samuel 8).
- The LORD tolerates human systems, but they are not his first choice.
- Only as long as governments serve the good is obedience appropriate.
- If laws are ungodly or harmful (e.g. coercive measures), they may and should be scrutinised.
- Fear of God is above fear of authority. Those who fear God scrutinise every authority in the light of Scripture.

✦ Those who choose bear responsibility. Those who consciously abstain and submit to God are not automatically bound - unless God's commandments are involved.

"Test everything, keep what is good." (1 Thessalonians 5:21)

7 Are women allowed to teach in the church? - A differentiated view

Yes - women are allowed to teach if the biblical context is taken into account. Some verses such as 1 Timothy 2 and 1 Corinthians 14 seem to speak against this, but a closer look shows that these are situation-specific directives - not universal prohibitions.

📖 **Biblical classification:** - Genesis 3:16 - The woman is to be turned towards the man. This means subordination, not incapacitation.

- Esther 1:20ff - The idea that the man must be in charge does not come from God, but from a royal fear of the female voice.
- 1 Corinthians 14:34-35 - Paul speaks into a chaotic church, not with an eternally valid commandment of silence.
- 1 Timothy 2:11-12 - Here, too, Paul writes into a concrete situation: "I do not permit ...", not "The Lord commands".
- Deborah (Judges 4-5) - She was a prophetess and judge: a clear biblical role model for female spiritual authority.
- Titus 2:3-5 - Older women are to teach the younger ones - explicitly.

💡 **Practical considerations:** - Mothers teach their children daily - spiritually, authoritatively, responsibly.

- Online teaching is missionary proclamation - not identical with church ministry.
- "Church" is not bound to a building - where two or three are gathered in the name of Jesus, there is church (Matthew 18:20).

✦ **Conclusion:** The Bible does not have a general ban on teaching women. Their gifts are to be used for edification - in humility, truth and love.

8 Marriage, divorce and restoration - a biblical view

The Bible does not allow divorce as a normal case, but only as an emergency solution - and only out of consideration for the hard heart of man. God's ideal is forgiveness, faithfulness and restoration.

Where there is love, repentance and conversion, there is no obligation to separate. Those who sincerely love and can forgive can hope for restoration - because this is also how the Lord deals with us.

9 Love of neighbour - but not without limits? A biblical classification

Many Christians claim that we must "love the whole world". But this idea mixes two biblically different concepts: Mercy and brotherly love of neighbour.

📖 The Bible distinguishes between the children of light (believers) and the children of darkness (1 John 2:15). Jesus says in Matthew 8:22: "Let the dead bury their dead" - a clear word on spiritual separation.

- 💡 **What love of neighbour means in biblical terms:** - It is primarily aimed at the community of believers.
- It manifests itself in mutual help, spiritual edification and shared discipleship.
 - Example: Jesus' washing of the feet - it was for the disciples, not the whole town.
 - The Good Samaritan helped a stranger - but one who was God-fearing.

💡 Of course, we are also called to show respect and kindness to unbelievers - this is an expression of universal mercy. But this is not the same as the spiritual depth of brotherly love.

🚫 If a person rejects God's word, they also leave the community - and thus the space of biblical neighbourly love. Love remains, but its form changes.

🚫 It is not our job to convince with pressure or force. Luke 10 says: 'If anyone does not want to receive the gospel, we should leave him in peace.'


"My sheep hear my voice ..." (John 10:27) - Jesus calls his own.


Conclusion:


Charity is spiritual - not merely moral. It lives from the truth and distinguishes. It is orientated towards God - not the spirit of the age.


10 The origin of the church - Christian or Roman? A critical examination

The so-called "church" in its present form is not identical with what the New Testament understands by the Ekklesia - i.e. the community of believers. Rather, an institutional structure developed from the biblical faith under Roman influence, which adopted many elements of pagan origin.

 Historical terms such as "Pontifex Maximus", "mitre" or even the term "Trinity" do not have their origins in Scripture, but in Roman and oriental religions. These terms have been filled with Christian content over the centuries, but originate from a system that prioritised power, control and form over spiritual truth.


 The prophecy of Daniel (chapters 2 and 7) speaks of four world empires - the fourth is Rome. From this emerged the ecclesiastical order as we know it today: hierarchical, legally and dogmatically organised. However, the Bible does not describe an "ecclesiastical magisterium", but rather brotherhood, humility and servant leadership.

 Even today, many structures - whether state, religious or social - bear Roman traits. Christianity was formalised, institutionalised and linked to secular power in many places.

 **Conclusion:** The true church of Christ is not a building, an association or a world institution - but a people gathered by God, led by his Spirit, founded on the Word and sustained by love and truth.

11 True authority - a biblical perspective

In the Bible, authority is never an end in itself - it is based on trust, truth and a willingness to take responsibility. God himself gives people authority, but he measures it by faithfulness, not by titles.

 Abraham is not appointed - he is followed because his men saw his faith and his righteousness. Daniel resists the king's commandment because it is

against God's will - and God confirms him. Jesus speaks with authority without holding an official office - because he unites truth and spirit in himself.

☼ True authority is shown in this: - It serves instead of ruling.

- It persuades rather than coerces.
- It can be contradicted - without fear.
- It protects instead of manipulating.

✚ The Bible warns against tyranny, against religious abuse of power, against law without mercy. Those who presume to rule over others contradict the example of Jesus - the good shepherd who lays down his life for the sheep.

"Let the greatest among you be your servant." (Matthew 23:11)

🎯 Conclusion: True authority is spiritual. It arises where people obey the Lord and thereby become credible. Those who are aware of their responsibility before God will not misuse it - but use it for blessing.
