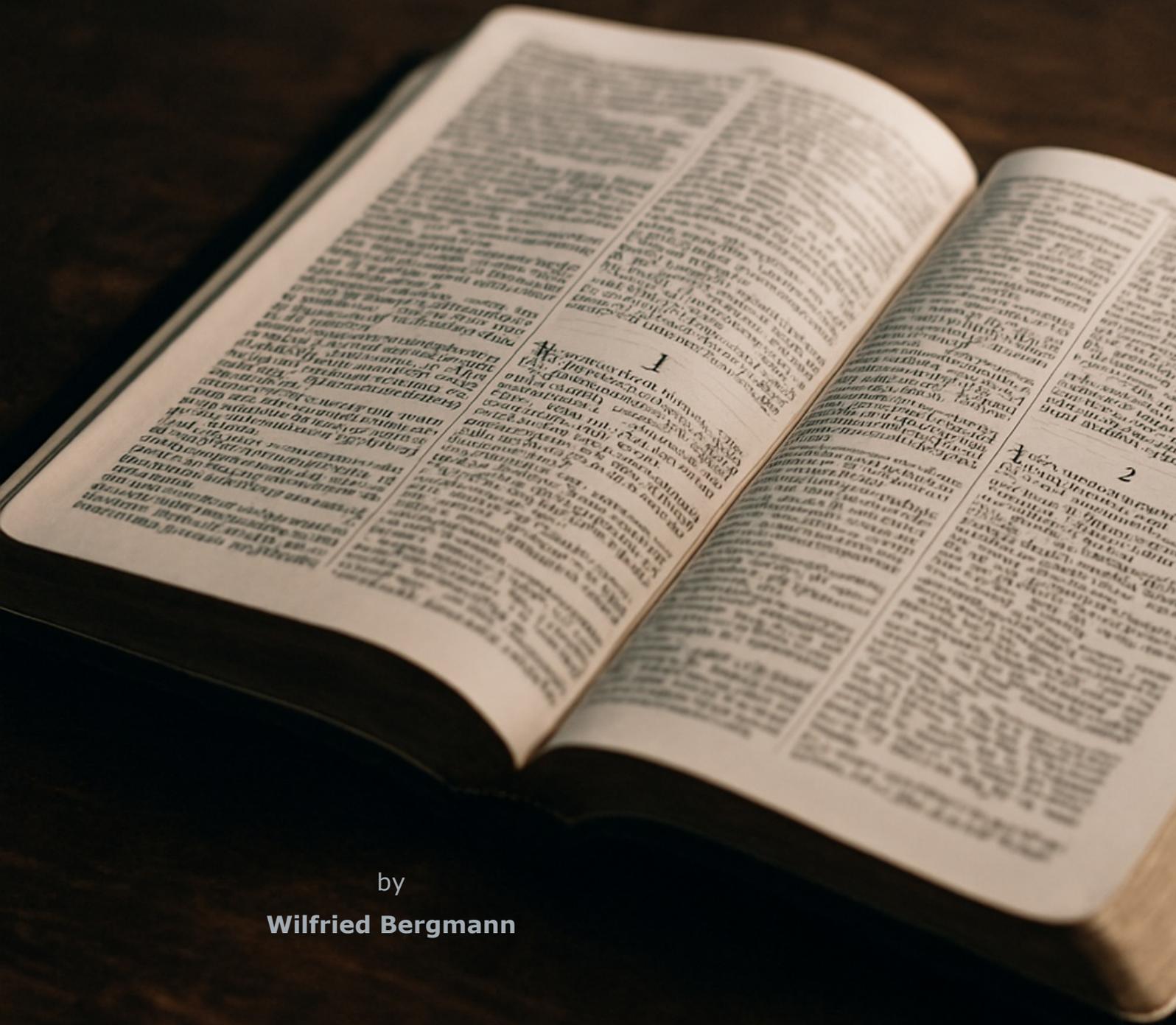


Scripture Speaks for Itself

100% theology-free



by

Wilfried Bergmann

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Note on Authorship and Text Editing

The texts contained in this course were written by the author/the authoring team. Stylistic refinement, linguistic editing, and translation into other languages were carried out with the support of ChatGPT, an AI-based language model developed by OpenAI. Full responsibility for all statements, interpretations, and theological positions rests with the author/the authoring team.



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Foreword

From personal experience, I know: when reading the Holy Scripture, we repeatedly encounter statements that we cannot comprehend or categorise. When we then ask a pastor or theologian for an explanation, we often receive evasive answers – or ones that, in turn, contradict other passages of Scripture.

This is why I began, in prayer, to study the Holy Scripture myself, piece by piece. **Of course, the recognition of truth is a process** – a striving in prayer and a patient searching. Yet once we have realised **that the entire Holy Scripture complements itself and never contradicts itself, it also becomes clear: every theology is incomplete – and often in contradiction to biblical teaching.**

This module forms the foundation for all further units. And even **if only this module is completed, the interconnections of Scripture will no longer be so easily overlooked.** This course does not claim to be perfect or free of error – but it is **consistently Bible-centred** and at no point influenced by theological systems or church dogmas.

If you have biblically grounded counter-arguments, feel free to send me an email – we will examine it together. For the Scripture commands:

“Prove all things; hold fast that which is good.” (1 Thessalonians 5:21, KJV 1611)

This course deliberately refrains from providing detailed explanations. For: **only those who search for themselves will truly find.**

If there is something you do not understand at a certain point, then search – no one can take on the responsibility of examination for you. The terms you will find here are not meant to deter, but as an invitation to conduct your own research. For: what you have discovered for yourself, you will never forget.



Introduction & Foundation

- 1.1 How to Learn to Understand the Bible through the Bible
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1.1 How You Learn to Understand the Bible with the Bible

**SOLA SCRIPTURA – LET SCRIPTURE ALONE BE OUR
MOTTO**

2 Timothy 3:16 (King James Version 1611)

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:



MODUL - 0 INTRODUCTION & FOUNDATION



Why Scripture Alone Is Sufficient

If we want to be led by our **LORD and Saviour Jesus Christ**, we must **follow His words**. What use are theological instructions to us if they do not agree with His teachings?

Thus, if we acknowledge **Holy Scripture as our only foundation**, we deliberately choose to measure all authority by it. This is not about condemnation, but about a sincere effort to comply with the biblical exhortation:

1 Thessalonians 5:21 (King James Version 1611)
Prove all things; hold fast that which is good.

Unfortunately, this is often no longer done by Scripture today, but according to feeling and personal discretion. Many seek teachers who say what they want to hear:

2 Timothy 4:3 (King James Version 1611)
For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

This foundational course aims to return to Scripture – **to a unified understanding of the entire Holy Scripture.** The frequently drawn separation between the Old and New Testaments is **not substantiated in the Bible itself.**



Three Obstacles on the Path to a Scripture-Centred View

A **Bible-centred interpretation** brings several challenges, many readers are barely aware of.

The first challenge: to let go of everything at the beginning that has been pre-shaped by theology or tradition. As long as we remain in familiar patterns of thought, **many of Scripture's connections remain hidden from us.** We tend to argue in human terms – especially when the New Testament refers to the Old. This is because many have learned to separate the two from one another.



The second challenge concerns the question of the correct Bible translation. Do we rely on the Textus Receptus, its predecessors, critical variants such as Nestle-Aland, or older sources like the Septuagint and the Vulgate? **At first, the translation is secondary – understanding biblical doctrine is crucial.** Later, the choice of text base becomes important. This course uses the Luther Bible of 1545 and the King James Version (1611).

The third challenge concerns our focus and culture of memory. Many are no longer able to concentrate for long or **retain content in their minds.** Connections between Bible passages are therefore no longer recognised. We rely on search functions and other sources instead of penetrating Scripture itself. School taught us: "You don't need to know everything, just where to find it." **But the Bible demands that the Word of God lives within us.**

Those who decide **to read in a Scripture-centred way** will be challenged. But precisely through this process, the word of our Redeemer becomes ever clearer:

John 15:14,18-19 (King James Version 1611)

Ye are my friends, if ye do whatsoever I command you. [...] If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Holy Scripture calls us to responsibility. It demands respect, not blind obedience to men. But we have been conditioned to blindly follow religious and political authorities. Breaking free from these patterns is difficult – but this is exactly what Jesus means when He says:



John 8:31-32 (King James Version 1611)

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

This course is intended to help us remain in the words of Jesus.





Which Bible Translation Can Be Trusted?

Why does this course use the **Luther 1545** and the **King James Version of 1611**? Not out of nostalgic connection to the Reformation – but because they have remained close to the word structure of the original texts.



The Old Testament was written in Hebrew and Aramaic, the New Testament in Ancient Greek (Koine). Luther and the KJV translators exercised great care in their choice of words. Other translations, such as the Vulgate or modern paraphrases, often carry theological colouring and institutional interests.

In addition, there is the linguistic closeness between Old English and German. The KJV 1611 and the Luther Bible 1545 **are often almost identical in content.**

Of course, beginners may also use modern Bibles for reading – especially to grasp difficult passages more easily. But for thorough Bible or word study, translations close to the original wording are indispensable.

This course prefers the Luther 1545 **but explicitly recommends working with one's own Bible. In this way, a sense of the differences and similarities between translations can develop.**

How to Study Biblically Without Knowing Everything by Heart

No person in the Bible is called a scribe *just because they know chapter and verse numbers*. **These divisions did not exist originally; they were introduced later for orientation and initially varied from edition to edition.**

When the wise men from the East came to Herod, **the scribes had to search the Scriptures themselves**. Jesus too often did not say "it says in Isaiah", but simply: "It is written." **This shows that it is about the content, not the numbering.**

Therefore, this course recommends **the use of a concordance** – that is, a Bible keyword index. With it, thematically related passages can be easily found and connections made clear.

Application: The First Step Back to the Word

This course follows the approach of **deriving doctrine from the biblical text alone**. In difficult passages, **historical or linguistic backgrounds** may help in explanation. The goal is a course that functions for self-study and can also serve as a basis for discussion or teaching.

This module forms the foundation for all that follows. **Without these basics, many later lessons would be misunderstood.**

The course does not claim infallibility. But it **does claim to be as Scripture-centred** as possible. ***Those who arrive at different conclusions may and should examine and communicate them on the basis of Scripture.***

For just as our Redeemer respects free choice, so does this course. **Rejection is permitted.** But those who believe they have found an error should justify it biblically – then it is time to re-examine.



1.2 Contextual – Not Confessional

SOLA FIDE – LET FAITH ALONE BE OUR MOTTO

Matthew 23:29, 33 (King James Version 1611)

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, [...] Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?



MODUL - 0 INTRODUCTION & FOUNDATION

What Truly Leads Us: The Power of Faith Alone

Jesus Himself sharply criticised the scribes of His time:

Matthew 23:13, 23 (King James Version 1611)

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. [...] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Even in the Old Testament, people began to establish **religious rules that went beyond the statements of Holy Scripture**. That is why it is **more important than ever** today **to return to the texts themselves and examine** what is truly written.



Many people trust that theologians surely know what they are teaching – after all, they have studied it. But it is often overlooked that theologians adopt in their studies what their lecturers and professors teach them, who in turn usually follow the spirit of their institution. Most theological faculties were established under church sponsorship – often with the aim of preserving existing power structures and financial systems. Blind trust in such systems can therefore be dangerous.

It is also often claimed that Holy Scripture is too difficult to understand. But logically considered, it would be incompatible with the nature of God if He gave us His Word – and then required that only a few chosen ones could understand it. Why would Christ reproach the scribes for blocking others' access to the kingdom of heaven if people had no access without them anyway? That would be illogical – and therefore **untrue**.



Dr Martin Luther put it clearly:

A simple man with the Holy Scripture has more authority than the pope or a council.

So let us take courage and begin to read and understand Holy Scripture for ourselves – in context.



Four Pillars for Scripture-Centred Learning

This Bible course stands on four biblical pillars, which should also serve as a standard for every believer in daily life:

1 No Human Rules

1 Corinthians 2:5 (King James Version 1611)

That your faith should not stand in the wisdom of men, but in the power of God.

2 Mutual Support

Acts 8:30–31 (King James Version 1611)

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

3 Daily Examination by Scripture

Acts 17:11 (King James Version 1611)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

4 Being Led by the Holy Spirit

John 16:13 (King James Version 1611)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

These four principles form the core of this course. If you cannot identify with them, it is perfectly acceptable to step out at this point. But if you long for truth and are willing to be challenged, you will soon see Holy Scripture with entirely new eyes.

QUESTIONS FOR SELF-EXAMINATION

Are you only seeking confirmation of your existing views – or are you willing to examine them in the light of Scripture and correct them if necessary?

Do you truly believe that God's commandments are too difficult – even though it is written:

1 John 5:3 (King James Version 1611)

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Are you willing not only to hear God's Word, but also to do it?

James 1:22 (King James Version 1611)

But be ye doers of the word, and not hearers only, deceiving your own selves.



1.3 Original Text vs. Translation

SOLUS CHRISTUS – CHRIST ALONE SHALL BE OUR GUIDING PRINCIPLE

2 Corinthians 11:14–15 (King James Version 1611)

And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.



MODUL - 0 INTRODUCTION & FOUNDATION

Why Language Matters: Of Contracts, Truth, and Responsibility

It is important to understand how a translation comes into being – and why it must not leave us indifferent. This is not about playing translations off against one another, but about **recognising the challenges involved in transferring meaning into another language.** When a translation is done inaccurately or carelessly, there is a danger that essential content may be lost or even falsified.

Consider a work or tenancy contract: **every word is deliberately chosen. Every term carries legal meaning.** It is the same with Holy Scripture – it does not merely contain stories, but **the legal foundations of the covenant between the LORD and His people.**

Holy Scripture as Covenant Deed – Not Just a Reader's Book

The Bible is not a storybook. It is a source of history, prophetic testimony, wisdom literature – and above all: a legal and covenant text. We often overlook the fact that Holy Scripture is not just about narratives, but about legal relationships. **At the centre are commandments, promises, and consequences.**

Covenants in the Bible always contain conditions. These conditions are tied to eternal consequences: **obedience leads to life, disobedience to death.** The Bible is, in its essence, a contractual document – a sacred covenant between the LORD and those who follow Him.



In this light, it becomes clear why care in translation is so critical. Revelation speaks of this emphatically:

Revelation 22:18-19 (King James Version 1611)

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

The Original Languages of the Bible – Hebrew and Ancient Greek – **Are Rich and Multi-Dimensional**. Words carry imagery, roots, and depth. In Hebrew, terms like adam (man), adom (red), and adamah (earth) are linguistically connected. Esau is also described at birth as reddish – indicating symbolic and semantic depth.

A good example: In the Luther translation, many sentences begin with “and”. Critics see this as stylistically awkward – but it is a mark of quality. For in Hebrew, many verses begin in exactly this way: with “and”. Luther deliberately chose **fidelity to the text over stylistic polish**.

The Elberfelder translation goes even further in one instance. It explains the Hebrew word in the creation account not merely as “expanse”, but as “hammered vault” – an image that makes the concept of a domed sky (firmament) understandable.

Ancient Greek also demands independence from the reader. It has no punctuation – the meaning derives from structure and content. Anyone who blindly follows smoothing here risks loss of meaning.

Particular Caution with Modern Translations Based on Critical Editions like Nestle-Aland. When, for example,

"The elder unto the wellbeloved Gaius, whom I love in the truth." (3 John 1:1, KJV) is rendered as: **"The old guy, John, writing to: Gaius, my friend, whom I'm really fond of!"** (Volxbibel 2023) then Christ is no longer at work, but confusion – for even Satan is transformed into an angel of light.

It Becomes Even More Serious **with Prophetic Texts – Here Precision Is Obligatory**. In Revelation 12:1 and 17:1, the Luther translation reads:

"A woman clothed with the sun, and the moon under her feet [...] I will shew unto thee the judgment of the great whore that sitteth upon many waters."





But the Volxbibel renders it:

"There was a woman who shone as bright as the sun, and under her feet was the moon. [...] Come with me! I'll show you how God punishes the great whore, this city that lies on a river with many branches [...]"

What is lost here? The prophetic language. The woman – a biblical term for the congregation – becomes a “woman” in a neutral sense. The waters, which in prophecy stand for peoples and nations, are reduced to “a river with branches”. The references the text actually builds are erased.

In narrative texts, one might argue about phrasing. But in prophetic language, this is not possible – for every expression carries deeper meaning.

Application & Biblical Reference: Translating Means Learning to Understand

This unit is meant to show you how complex and meaningful the work of translating the Bible truly is. It is not meant to unsettle you, but to sharpen your awareness.

If you like, try this for yourself: take a passage from the Bible and attempt to translate it into modern language – with reverence for word choice and context. You'll soon notice: it's a challenge – but **it sharpens your understanding.**

In the next chapter, we will delve deeper into another facet of this topic.

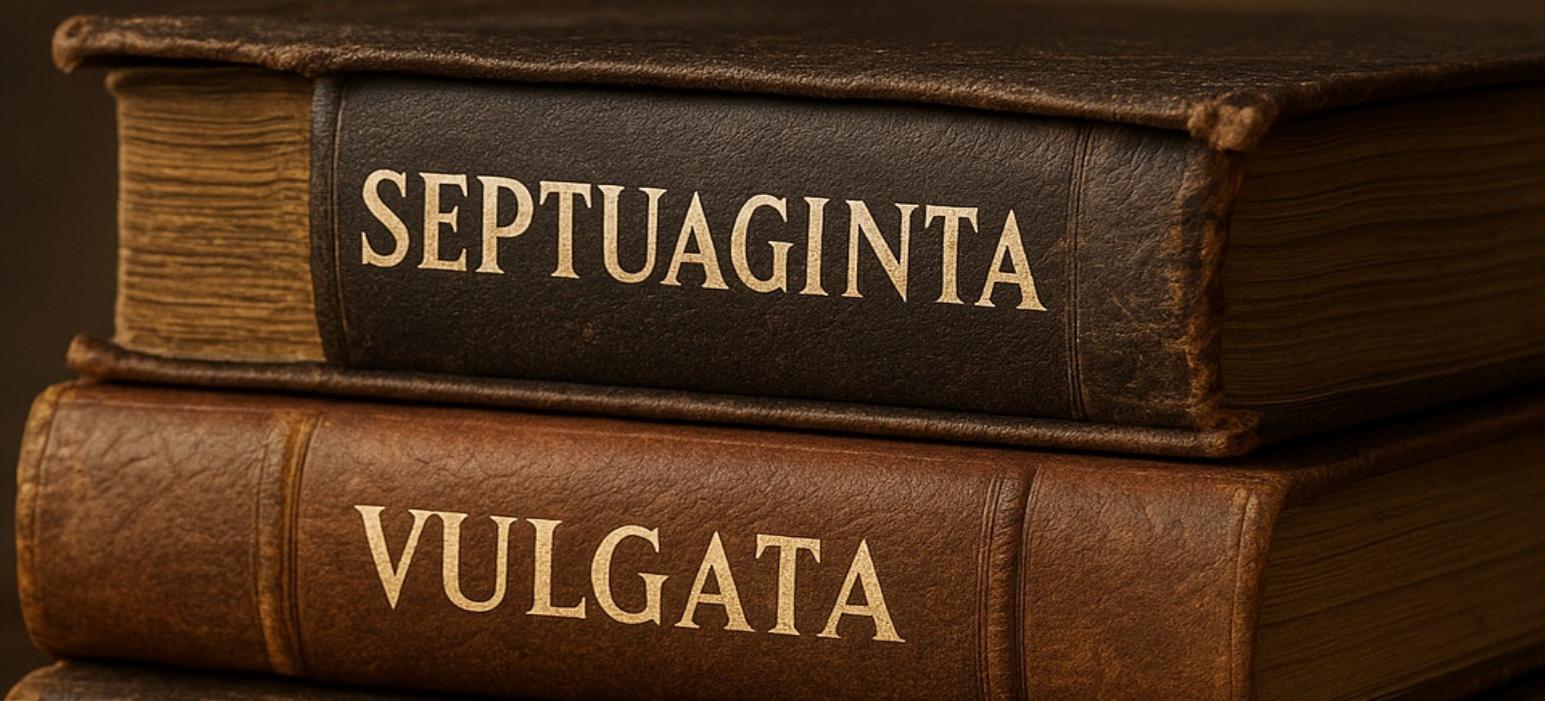


1.4 The Role of the Septuagint, Luther 1545, and Others

**SOLI DEO GLORIA – TO GOD ALONE BE THE GLORY SHALL
BE OUR MOTTO**

John 16:13 (King James Version 1611)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.



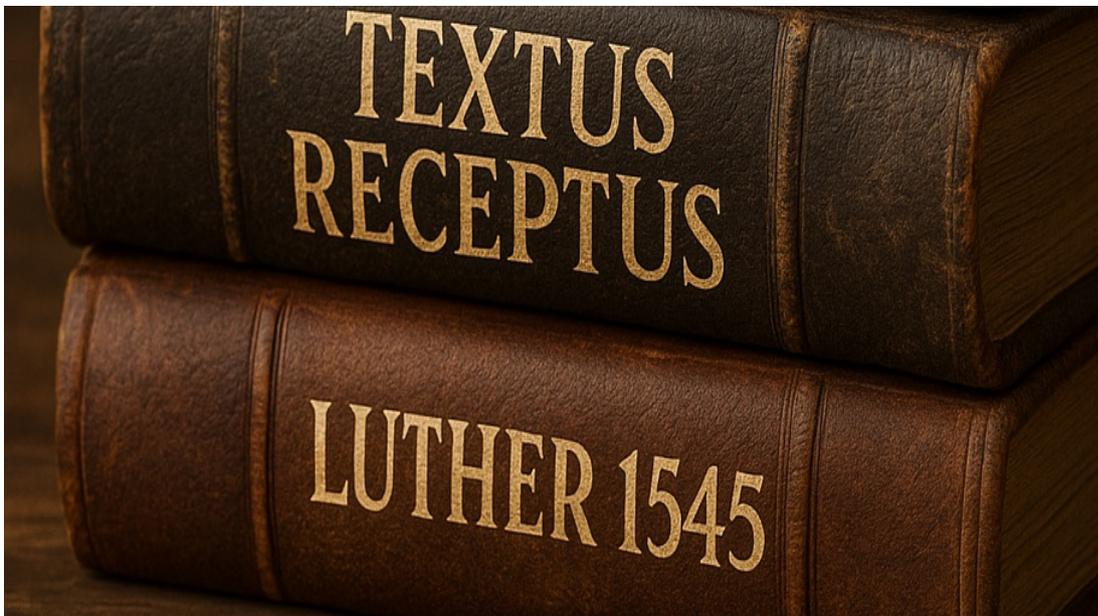
MODUL - 0 INTRODUCTION & FOUNDATION

Whose Teachings Will You Accept?

Throughout history, **many significant Bible translations** have emerged. But **none is perfect**. Even the widely used Masoretic Text – the standard Hebrew basis of the Old Testament – has its weaknesses.

If we rely solely on one single Bible translation or textual tradition, we risk a distorted understanding. Different translations reflect varying readings, theological convictions, and historical influences. Some are more literal, others easier to read – and **none is without human influence**.

The Bible itself urges us to test all things (1 Thessalonians 5:21) – and this includes translations. Only by comparing various sources can we draw closer to the truth and recognise how strongly certain readings – including alternative ones – are confirmed by Scripture itself.



This chapter seeks to lay the groundwork to better assess theological statements later on. For example, those who read in the New Testament that Jesus is the Creator (John 1:3) will only grasp the full weight of this if they realise what it means: **Jesus is YHWH of the Old Testament. The Bible thereby paints a monolatrous, not Trinitarian, image of God – a point that can only be grasped through careful study of the textual basis.**

Even statements like Bereshit bara Elohim (Genesis 1:1) can be read differently: “In the beginning God created” – or alternatively: “The Beginning created God” (meaning: a being named “Beginning” creates as an instrument of the Most High). Such profound interconnections are only revealed when we remain open to different readings and do not cling too quickly to dogmatically shaped translations.

Old Testament: Septuagint & Masoretic Text

What is the Septuagint?

The Septuagint (LXX) is the oldest complete translation of the Hebrew Bible into Ancient Greek (Koine). Originally, the term referred only to the Torah (the five books of Moses), but later came to include the Prophets and Writings. The translation began in the 3rd century BC and was completed in the 2nd century AD.

At the time of Jesus, it was widely used – especially among Jews in the Diaspora who no longer understood Hebrew. That is why the New Testament frequently quotes from the Septuagint or closely follows its wording.

The Septuagint influenced many later Bible translations. However, some Reformation translations – such as Luther 1545 – deliberately used other terms (e.g., "1. Mose" instead of "Genesis", "Offenbarung" instead of "Apokalypse").

The LXX was based on several Hebrew textual variants, not on the later Masoretic Text. Its tradition continued in manuscripts such as the Codex Sinaiticus, Alexandrinus, or Vaticanus.



What is the Masoretic Text?

The Masoretic Text (MT) was established between the 9th and 10th centuries AD. It represented an attempt to unify the diverse Hebrew readings that had existed up to that point.

Originally, Hebrew was written only with consonants. The Masoretes added vowel points – thereby defining fixed readings. As a result, alternative meanings were eliminated.

Examples (German & English wordplay):

GER

b_t => bat (to beg)

b_t => bit (unit of data)

b_t => bot (offered or "bot")

ENG

b_t => bat (animal or club)

b_t => bit (small piece)

b_t => bot (automated program)

Many theological statements in the Old Testament rely on exactly such decisions – not on an unambiguous original text.

| Konsonanten | masoretische Lesung | Bedeutung | Alternative | Bedeutung |
|-------------|---------------------|--------------------|-------------|--------------------|
| דבר (DBR) | dabar | Wort | dibber | er sprach |
| שמר (ŠMR) | šamar | er bewahrte | šomer | Wächter (Partizip) |
| עבר ('BR) | 'avar | er ging hinüber | 'over | der Hinübergehende |

Historical Background

The emergence of the MT occurred during a time of religious and political upheaval. **“Christianity” had become the state religion. Pagan festivals received new names, old idol statues were reinterpreted. Emperor Constantine sought to unify the empire religiously.**

Even though the MT arose later, it reflected a need of that time: **unity through textual standardisation.** Whether it is directly linked to the Great Schism of 1054 is uncertain – but **its influence on the textual history is immense.**

New Testament: Textual Sources and Conflicts

Four Theological Centres

Early on, distinctions were made regarding a text’s origin:

Rome – basis of the papacy

Antioch – linked to the original church

Alexandria – strong intellectual tradition but also Gnostic influence

Ephesus – connected to John



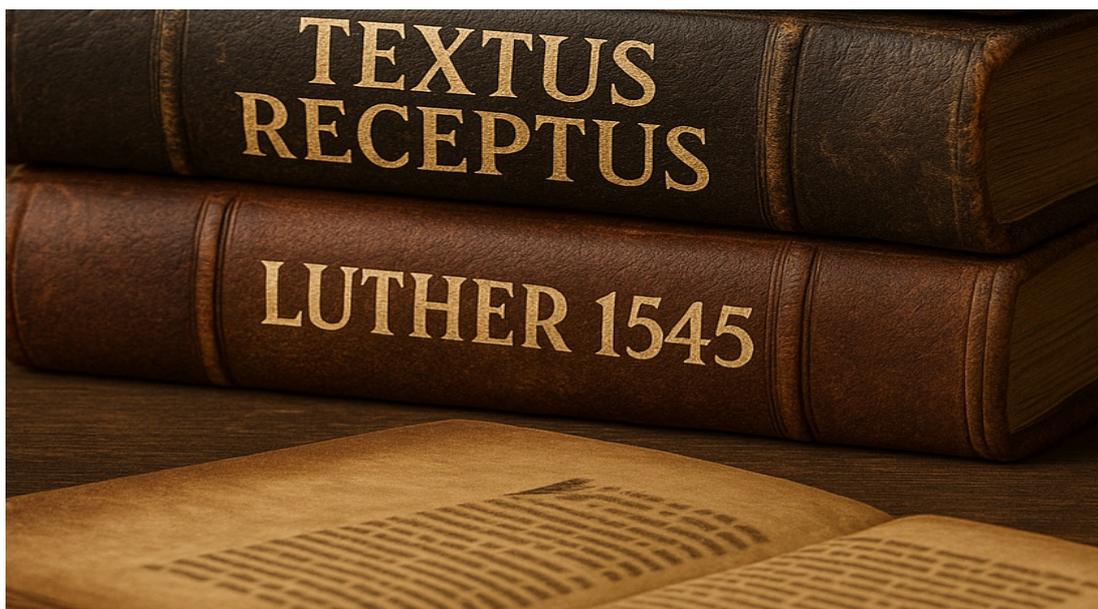
Textus Receptus – the Reformation Text

The Textus Receptus was compiled by Erasmus of Rotterdam. It served as the basis for Luther, Tyndale, and the KJV 1611. Its goal was textual fidelity and alignment with older manuscripts.

Westcott & Hort – Critical Reinterpretation

In the 19th century, Westcott & Hort published a new Greek text edition. They often relied on Alexandrian manuscripts, which were strongly influenced by Gnostic thought. Their translation frequently deviated from traditional readings – for example, by replacing the “cross” with a “stake”.

Whether they personally held spiritualist or Masonic beliefs is debated – **more importantly, their textual decisions followed a line that could dilute central biblical teachings.**



Nestle-Aland – Majority over Origin

The Nestle-Aland text, commonly used today, prioritises the frequency of textual appearances – **not their origin or theological integrity.**

The issue: faulty or deliberately altered copies, which were preserved out of respect rather than destroyed, are disproportionately considered. This creates an apparent “majority text” that may distort many key passages.

Especially striking: the majority of proponents of this text tradition belong to groups affiliated with the World Council of Churches – and openly advocate for a united world religion. A goal incompatible with biblical faith.

Conclusion: Examine the Foundations

The Bible does not call us to blind faith – but to testing, comparing, and discerning. Those who know the foundation can see the truth more clearly.

We must understand: it is not forbidden to consider alternative readings. On the contrary – they are often better supported by Scripture than many theological constructs. And they help us to read Scripture in the context it sets for itself.

The next chapter will show how the Bible interprets itself – and why only the text, not theology, has the final say.



2.1 Which God Do You Truly Believe In?

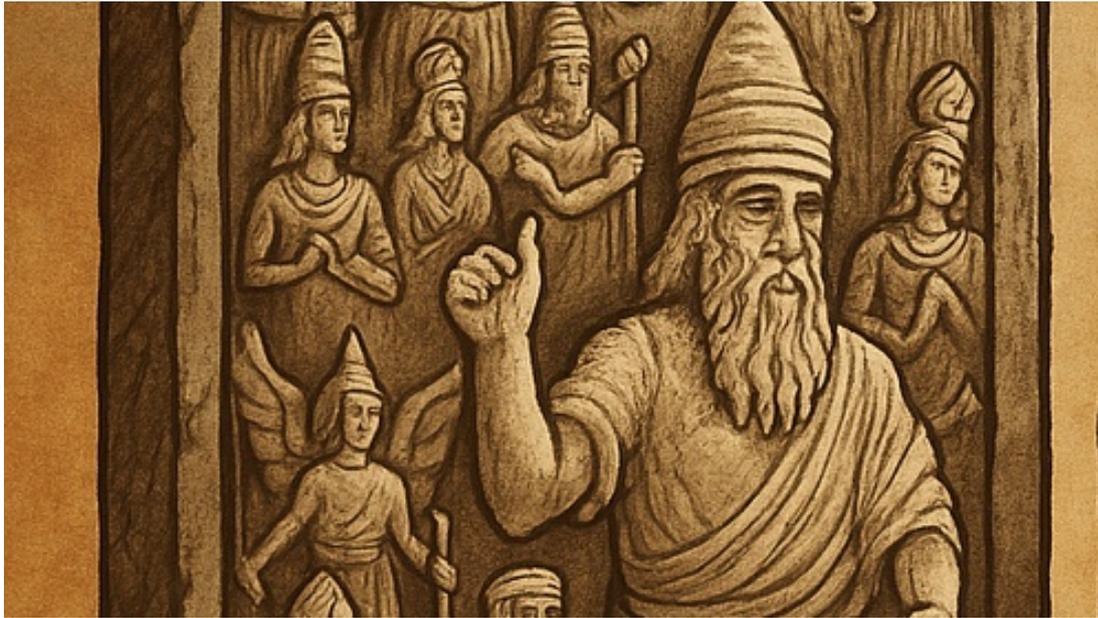
SOLUS CHRISTUS – CHRIST ALONE SHALL BE OUR GUIDING PRINCIPLE

Colossians 1:15–16 (King James Version 1611)

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible...



MODUL - 0 IMAGE OF GOD & UNDERSTANDING CHRIST



Reality Today: Do All Pray to the Same God?

We increasingly hear statements like, "Jews, Muslims, and Christians all worship the same God." But anyone who speaks personally with people from these groups will quickly realise how different their understanding of God actually is:

In Islam: Every rule-breaking must be punished – even a believer can never be certain of entering paradise.

In Judaism: I often heard, "The Messiah is only for Israel; if someone wants to be saved, they must become a Jew."

Among Christians: Many say, "The God of the Old Testament is harsh – only Jesus brings love." Or, "God loves everyone, so all will be saved."

If all of these were descriptions of the same deity, one would have to ask: **how do these fit together?** The Bible presents us with a different image – a clear one. Yet hardly anyone reads it anymore.

World Religion and the Game of the Powerful

In politics and religion we see: there is a growing longing for unity – at any cost. Even theologians follow this current. ***Faith becomes a means of securing global stability and maintaining power.*** Emperor Constantine already sought to stabilise his empire through religious unification. Today, similar things are happening – more subtly, but effectively.



Yet the Bible shows: people have repeatedly and deliberately turned away from God – not because they were forced, but because they preferred to follow men:

Genesis 6:3 (King James Version 1611)

My spirit shall not always strive with man...

Genesis 11:6 (King James Version 1611)

Behold, the people is one... and now nothing will be restrained from them, which they have imagined to do.

1 Samuel 8:7 (King James Version 1611)

They have not rejected thee, but they have rejected me, that I should not reign over them.

God is not dethroned by unbelief – but people reject Him of their own will. This has a long tradition. And it continues today – in church theology, dogma, and practice.

John 1:11 (King James Version 1611)

He came unto his own, and his own received him not.

Why Is God Repeatedly Rejected?



It is uncomfortable to face God as He truly is. Many prefer a “god” who meets their expectations. A god who does not demand too much, who is always kind – and who can be easily reconciled with daily life, career, and personal morality.

But the Bible shows: God desires truth. And He expects a willingness to take responsibility. Even Adam and Eve shifted the blame to others. But God seeks those who confess guilt – not those who deflect it.



What Is Your Image of God?

Have you tested it against the Bible? Or is it shaped by tradition, sermons, and theology? **Many Christians believe in a monotheistic, triune God – without ever having examined whether the Bible truly teaches that.**

Jesus Himself says:

John 5:30 (King James Version 1611)

I can of mine own self do nothing: [...] but the will of the Father which hath sent me.

John 14:28 (King James Version 1611)

My Father is greater than I.



Paul adds:

1 Corinthians 11:3 (King James Version 1611)

The head of Christ is God.

These are clear statements:

- The Father is above the Son.
- Two distinct beings.
- No indication of equality.

Colossians 1:12–15 (King James Version 1611)

Giving thanks unto the Father [...] who hath delivered us [...] through his blood [...] who is the image of the invisible God...

The invisible Father – and His image: Jesus Christ.

And the Bible describes the Father's character:

1 John 4:16 (King James Version 1611)

God is love.

Connection Between Old and New Testament

Scripture does not contradict itself. It shows us who the Creator truly is:

Colossians 1:16 (King James Version 1611)

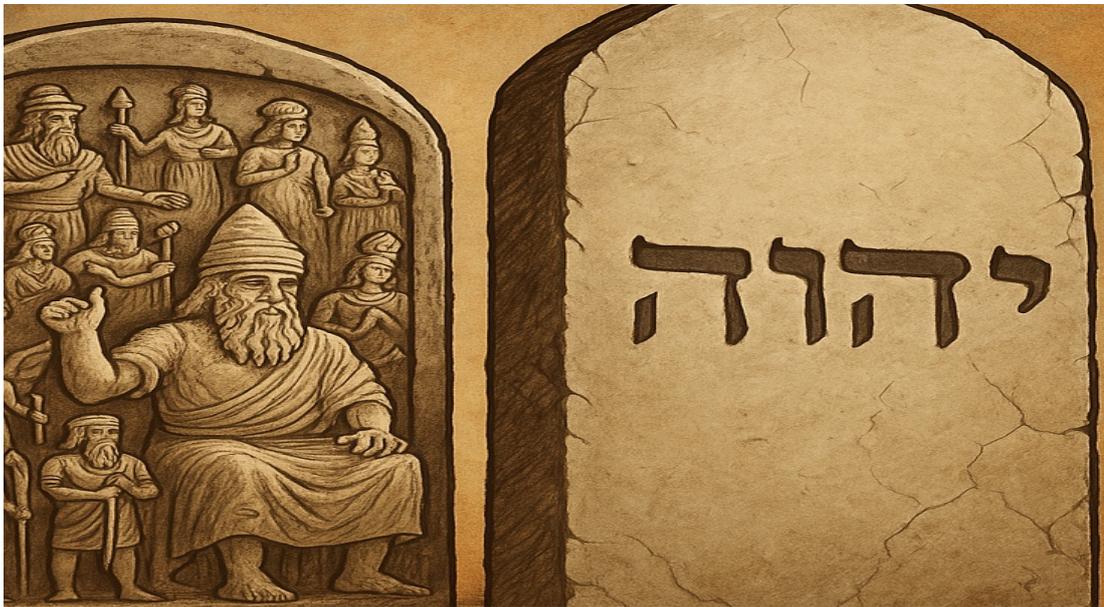
For by him [Jesus] were all things created...

Genesis 6:6-7 (King James Version 1611)

And it repented the LORD that he had made man on the earth...

Genesis 35:2-3 (King James Version 1611)

Then Jacob said [...] that I may build an altar unto God, who answered me...



Jesus is the Creator. Jesus is the LORD of the Old Testament. And yet He speaks in the New Testament of the Father who is above Him. **This is not a contradiction, but reveals a different, older concept of God: monolatry.**

The Bible Does Not Teach a Trinity

The Bible speaks of many gods – but only one is to be worshipped. That is the core of monolatry. The God of the Bible does not exist alone, but only He is to be worshipped.

Exodus 20:3 (King James Version 1611)

Thou shalt have no other gods before me.

Other gods exist – but they are not to be worshipped. This is not theological hair-splitting, but the biblical norm. **The doctrine of the Trinity, however, is a later theological addition – with roots in foreign religions.**

Personal Litmus Test

Perhaps this realisation causes you pain. Perhaps it shakes your familiar image. But ask yourself honestly:

Is your image of God biblically or ecclesiastically shaped?

Do you want to recognise the truth – or simply confirm your view?

A simple tip: read the Old Testament and replace “the LORD” with “Jesus” – you will see: the text not only makes sense, it gains depth. And Jesus' statements in the New Testament suddenly become far more tangible.

Isaiah 45:5 (King James Version 1611)

I am the LORD, and there is none else, there is no God beside me...

What if it is Jesus speaking here?

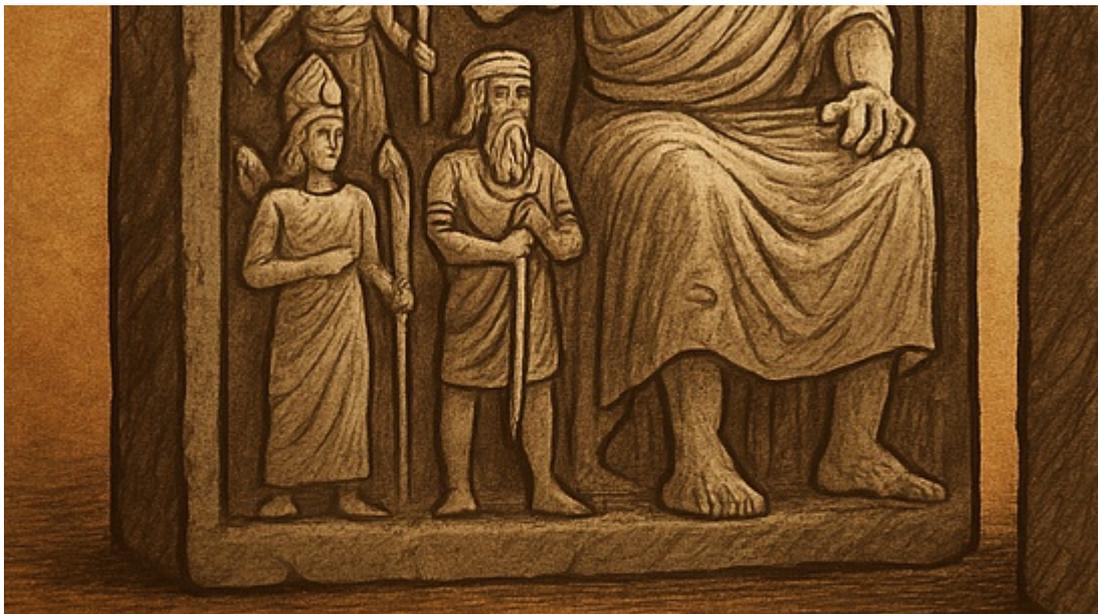
Conclusion

The Bible presents not a Trinitarian but a monolatrous image of God. The Father is greater than the Son. The Son is the visible arm of the invisible God. And we are faced with the question:

Which God do you follow? The God of Scripture – or a theological construct?

This is not a side issue. It is the centre of your faith. And you have the right – and the duty – to examine it for yourself.

“Prove all things; hold fast that which is good.” (1 Thessalonians 5:21, KJV)



2.2 Elohim and YHWH – What Scripture Truly Shows Us

**SOLUS CHRISTUS – CHRIST ALONE SHALL BE OUR
GUIDING PRINCIPLE**

John 5:30 (King James Version 1611)

***I can of mine own self do nothing: [...] but the will of the Father
which hath sent me.***



MODUL - 0 IMAGE OF GOD & UNDERSTANDING CHRIST

Elohim – A Misunderstood Title

We often hear: “**Elohim is our God,**” and in many Bible translations, it is rendered as **GOD**. But a careful reading reveals something striking: In the creation account (Genesis 1), the Creator is called **Elohim**. But from Genesis 2:4 onward, the text suddenly says, “**the LORD God**” – in Hebrew, **Elohim YHWH**.

This shift is no accident. Between Genesis 2:4 and 9:29, Elohim is never used alone, but always in conjunction with YHWH. In chapter 10, Elohim disappears entirely – YHWH alone appears.

Many overlook this subtle distinction – shaped by tradition, theology, and a foundational monotheistic assumption.

Contradictions or Insights?

Jewish tradition tried early to interpret this tension – including the myth of Lilith. But the actual problem is a logical one, when Jesus and John say:

John 1:18 (King James Version 1611)
No man hath seen God at any time...

John 5:37 (King James Version 1611)
Ye have neither heard his voice at any time, nor seen his shape.

...then with whom did Moses speak at the burning bush? Who wrestled with Jacob? Who walked with Adam in the garden?

If we insist on strict monotheism or equate YHWH with Elohim, we run into a theological dilemma. Either the statements of Jesus and the apostles are wrong – or our understanding must be corrected.

John 14:6 (King James Version 1611)
Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The conclusion is clear: Jesus speaks the truth – and our concept requires adjustment.





Psalm 110 – Two Lords in One Verse

A key text is Psalm 110, which the New Testament quotes multiple times:

Psalm 110:1 (King James Version 1611)

The LORD said unto my Lord, Sit thou at my right hand...

Luther's distinction in capitalisation reflects different Hebrew terms:

- LORD (YHWH) = the Father
- Lord (Adonai) = the Son

These verses describe the authority of the Son, His priesthood after the order of Melchizedek, and His future role as judge. A careful reading of this psalm reveals: this is about two persons – not a triune Godhead.

Deuteronomy 32:8–9 (King James Version 1611)

When the Most High divided to the nations their inheritance [...] the LORD's portion is his people...

The Most High (El Elyon) divides the nations – the LORD (YHWH) receives Jacob as His inheritance. Two beings, two roles, one plan.



What Does “Elohim” Mean?

The Bible gives clear clues:

Exodus 4:16 (KJV 1611)

And he shall be thy spokesman unto the people: [...] and thou shalt be to him instead of God (Elohim).

Exodus 7:1 (KJV 1611)

See, I have made thee a god (Elohim) to Pharaoh: and Aaron thy brother shall be thy prophet.

Psalm 82:6 (KJV 1611)

I have said, Ye are gods (Elohim)...

Elohim does not refer exclusively to the Most High – but to any authority with judicial power. In biblical terms, anyone who judges, sets standards, or enforces justice is an “Elohim”.

Jesus Himself confirms this understanding:

John 5:22 (KJV 1611)

For the Father judgeth no man, but hath committed all judgment unto the Son:

Jesus exercises authority – by commission of the heavenly Father. And because Jesus enacts the Father’s will, He is the God-appointed judge over the world.



The Word Root Explained

The Hebrew roots reveal more depth:

- H430 – Elohim: Plural of H433; often used for divine authorities, including the Most High

- H433 – Eloha: Singular form of “god”

- H410 – El: Strong, mighty – also used as a superlative

- H352 – Ayil: Strength, leader, ram, pillar

- H193 – Ul: Strength, might, body

Elohim (GOD) is not a proper name, but a title – like “king,” “judge,” or “ruler.” Whoever bears this title assumes a role of judicial authority, with the responsibility to distinguish between right and wrong. **Scripture uses “Elohim” for authorities who exercise justice in the name of a higher order – whether for the Most High, His Son, or even – as with Moses – on behalf of humans.** Thus, Elohim implies not just power, but obligation: an Elohim carries the duty to uphold divine order – and is measured by it.



Who Is Your Judge?

If you call Jesus your Lord, you also call Him your judge. This is not a threat – but a biblical fact.

Matthew 7:22–23 (KJV 1611)

Many will say to me in that day, Lord, Lord [...] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Jesus judges – on behalf of the heavenly Father. This is vividly shown in Revelation 4–5:

In chapter 4, we see the throne of the Most High, where the heavenly Father sits. The heavenly beings worship and glorify Him.

In chapter 5, the Lamb – Jesus Christ – appears. He alone is worthy to take the sealed book from the hand of Him who sits on the throne.

This reveals: the heavenly Father has transferred authority to Jesus – to judge and to unfold the plan of salvation.



This truth stands in contrast to a widespread but dangerous idea that Jesus is merely a “gentle God” – one who loves everyone, regardless of repentance or obedience. The Bible paints a different picture: **Jesus is merciful, patient, and full of grace – but also just, uncompromising, and holy.** His love does not mean lawlessness – it leads to truth. If you love Him, keep His commandments (John 14:15).

This reality becomes clear in Revelation 19, where Jesus appears as the rider on the white horse – with a sharp sword to judge the nations. This is the same Jesus who is also the Lamb. Love and justice in Him are inseparable. Whoever forms a one-sided, exclusively loving image of Jesus and denies His judicial authority misunderstands His true nature – and risks living in false security.



Conclusion

The Bible clearly distinguishes between YHWH and Elohim. Jesus is the LORD of the Old Testament – but not identical to the invisible Father. Elohim is a title of judicial authority. YHWH is the name of Jesus.

This does not lead to confusion – but to clarity. And to the realisation:

Whoever acknowledges Jesus as Judge honours the Father. Whoever rejects Him stands outside the covenant.

Which Lord do you acknowledge?

2.3 The Unchangeable God – Who Is Meant?

**SOLUS CHRISTUS – CHRIST ALONE SHALL BE OUR
GUIDING PRINCIPLE**

Hebrews 13:8 (King James Version 1611)

Jesus Christ the same yesterday, and to day, and for ever.

יֵשׁוּעַ

An open book with Hebrew text overlaid. The book is open, showing two pages of text. The text is in Hebrew, and the word 'יֵשׁוּעַ' (Yeshua) is prominently displayed in large, bold, black letters across the center of the pages. The background is a warm, golden-brown color, suggesting a lamp or candle light illuminating the book.

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Who Is the God Who Does Not Change?

In Holy Scripture we read that God is unchangeable. But – which God is meant?

As we have previously seen, **no man has ever seen the heavenly Father or heard His voice. It was always His Son, Jesus Christ, or a messenger sent by Him who interacted with people** – as in the Revelation.

Two key verses testify to unchangeability:

Malachi 3:6 (Elberfelder 1905)

For I am the LORD, I change not...

Hebrews 13:8 (KJV 1611)

Jesus Christ the same yesterday, and to day, and for ever.

In both cases, the reference is not to the heavenly Father, but to YHWH, who in the New Testament reveals Himself as Jesus.



The Will of the Father – The Action of the Son

It is true that Jesus repeatedly states He does nothing of Himself, but fulfils the will of His Father:

Matthew 7:21 (KJV 1611)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Luke 22:42 (KJV 1611)

Nevertheless not my will, but thine, be done.

But for us humans, what matters most is the character and will of Jesus – for He is our covenant Lord, our inheritance, our Judge. Through Him, the covenant was renewed. That is why we pray in His name – and not in the name of the Father:

John 14:13 (KJV 1611)

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.



What Does Jesus' Unchangeability Mean?

If Jesus remains the same forever, then His commandments remain as well:

John 14:15 (KJV 1611)

If ye love me, keep my commandments.

He did not abolish them – but confirmed them:

Matthew 5:17 (KJV 1611)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.



The commandments from Exodus 20 and Deuteronomy 5 **still apply**. That includes the 4th commandment, which establishes the Sabbath as an everlasting sign. **Whoever recognises Jesus' authority also acknowledges the enduring validity of His words.**

Jesus is not the author of new theological systems. He is the LORD who gave the commandments with His own hand.

Jesus' Authority in the Old Testament

When Jesus said:

John 8:58 (KJV 1611)

Verily, verily, I say unto you, Before Abraham was, I am.



...this was no mere wordplay. He identified Himself with the "I AM" of Exodus 3:14 – the LORD who called Moses from the burning bush. The scribes of that time understood this – and wanted to kill Him. Today, however, this profound declaration is often ignored or watered down.

Yet Jesus claimed not only messiahship but identity with the LORD of the Old Testament. This means: whoever rejects the LORD of the Old Covenant as "harsh" or "cruel" is rejecting Jesus.

Two Commandments – A Summary

Jesus made clear that the commandments are not a burden, but rooted in love:

Mark 12:29–31 (KJV 1611)

Hear, O Israel; The Lord our God is one Lord: [...] Thou shalt love the Lord thy God [...] and thy neighbour as thyself.

This statement summarises the Ten Commandments:

- Love for God => Commandments 1-4
- Love for neighbour => Commandments 5-10

He who truly loves does not abolish the commandments – he fulfils them.

Conclusion: An Unchangeable LORD

Jesus is the same yesterday, today, and forever. He is the author of the law – and the finisher of faith. **Only those who are willing to follow His commandments will also be willing to accept His leadership.** For: "Not every one that saith unto me, Lord, Lord..." – but he who does the will of the Father.



Our task is not to see Jesus as a "gentle God" only, but as Judge, King, Shepherd, and High Priest.

- He invites – but He also demands.
- He loves – but He expects faithfulness.

And only he who truly is His disciple, who follows Him in obedience, is promised the Comforter, **the Holy Spirit – not as a religious feeling, but as the Spirit of truth, who leads into all truth.**

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter..."

(John 14:15-16, KJV 1611)

What this means in practice – and how the Holy Spirit truly works – we will explore in the next section together through Scripture.

2.4 The Holy Spirit – Who Truly Receives Him?

SOLA GRATIA – BY GRACE ALONE SHALL BE OUR MOTTO

John 14:15–16 (King James Version 1611)

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;



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Who Receives the Holy Spirit – and How?

Many Christians speak of the Holy Spirit – but who truly receives Him? Some groups claim exclusive access to Him or even the ability to "pass Him on." But what does Scripture say?

Jesus makes it clear that He will ask the Father to send the Holy Spirit – under one condition:

John 14:15–16 (KJV 1611)

If ye love me, keep my commandments. And I will pray the Father...

Thus, it is not an automatic gift, but one tied to obedience and faithfulness.

Even Jesus did not receive the Holy Spirit of His own accord, but was anointed by the Father:

Acts 10:38 (KJV 1611)

How God anointed Jesus of Nazareth with the Holy Ghost and with power...



If a church or person claims to transmit the Holy Spirit by their own authority, extreme caution is warranted. We must examine whether that person or group truly stands faithfully in the doctrine of Jesus – otherwise, there is reason to fear that not the Spirit of God, but another spirit is at work.

One Test: Faithfulness to the Sabbath Commandment A key test of loyalty to Scripture is the attitude toward the Sabbath. Whoever knowingly and continually rejects or replaces the biblical Sabbath is not remaining in clear obedience – and cannot claim to be led by the Holy Spirit.

Can the Holy Spirit Be “Passed On”?

1 Corinthians 12:7, 11 (KJV 1611)

But the manifestation of the Spirit is given to every man to profit withal. [...] But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Holy Spirit is not a possession that can be handed down. All gifts – wisdom, faith, healing, prophecy, tongues – are works of the one Spirit, who gives as God pleases. **Anyone who presumes to distribute the Spirit's gift claims an authority above Christ – and exalts themselves against the will of the Father.**

Such a stance is not only outside biblical teaching – it inadvertently assumes a role that even Jesus Himself did not claim. This should make us vigilant and lead us to examine carefully.



What Is the Purpose of the Holy Spirit?

- Comforter in distress and suffering – emotionally and spiritually

- Teacher and Reminder – He leads us back to what Jesus taught

Wise Guide into Truth – He shows us what is to come and deepens our understanding of Christ

John 16:13 (KJV 1611)

He will guide you into all truth...

John 14:26 (KJV 1611)

He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

1 Corinthians 12:3 (KJV 1611)

No man can say that Jesus is the Lord, but by the Holy Ghost.

Where the Holy Spirit is truly at work, Jesus is honoured – not replaced or distorted. If someone presents an image of Jesus that emphasises only His gentleness while omitting His holiness, authority, and power to judge, then this is not the work of the Holy Spirit.

The Unforgivable Sin

Matthew 12:31–32 (KJV 1611)

But the blasphemy against the Holy Ghost shall not be forgiven unto men: [...] neither in this world, neither in the world to come.



Whoever resists the Holy Spirit or labels His truth a lie shuts themselves out of life. For without the Spirit, we cannot recognise Jesus – and without Jesus, there is no life. This rejection does not happen unintentionally or unknowingly – it is stubborn, conscious, and rebellious.

The Beginning of the Spirit – At Creation

The Holy Spirit is not new. He was there from the very beginning:

Genesis 1:2 (KJV 1611)

And the Spirit of God moved upon the face of the waters.

In Proverbs 8, wisdom is personified – a poetic image of the Spirit of God: **“The LORD possessed me in the beginning of his way... I was by him, as one brought up with him... and my delights were with the sons of men.”**

This wisdom – the Spirit – was counsellor, co-worker, and witness to creation. And here too it is said:

“Whoso findeth me findeth life... but he that sinneth against me wrongeth his own soul: all they that hate me love death.” (Proverbs 8:35-36)

The connection is clear: The Spirit participated in the creation of life – and He leads to eternal life. Whoever rejects Him, rejects life itself.



Conclusion

This section is uncomfortable – and rightly so. Because it confronts us with perhaps the most personal test of faith: **Does the Spirit of God truly live in us – or is it just a religious feeling?**

Whoever wants to receive the Holy Spirit must: Faithfully follow Christ. Keep His commandments (including the Sabbath) and recognise His true character – also as Judge and King

The Holy Spirit is not arbitrary – but a gift to the faithful.

Not every spiritual experience is from the Holy Spirit. And not every church that advertises emotion, signs, and wonders is under His guidance. Where the Holy Spirit truly works, Jesus is recognised as LORD – and His commandments are honoured.

John 14:15–16 (KJV 1611)

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter...

What this means in practice, and how the Spirit of God truly works – we will explore in the next section according to Scripture.



3.1 Satan Is Not Horned

**SOLUS DEUS – GOD ALONE IS ALMIGHTY, LET THIS BE
OUR MOTTO**

2 Samuel 19:23 (King James Version 1611)

And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?



MODUL - 0 THE ADVERSARY & SPIRITUAL DECEPTION

Historical Background

Today, many people use the terms Satan, devil, and Lucifer almost synonymously. Often this happens unknowingly, yet it is also the result of centuries of theological overlay. For from a purely Scripture-centred perspective, these are not the same figure.

As with numerous names and terms in the Bible – such as Elohim or Adonai – we are not dealing with fixed proper names, but with functional descriptions. The same applies to Satan and devil.

It was not until the Middle Ages that church tradition merged both roles into a single demonic figure, designed to instruct through fear. Similarly, Mary Magdalene was misrepresented as a “harlot” – contrary to biblical testimony.



Satan became the red-skinned monster with horns, hooves, tail, and pitchfork – a product of ecclesiastical demonology, not of biblical doctrine.





What Does "Satan" Mean?

In Holy Scripture, Satan literally means "adversary" or "accuser".

Already in the oldest book of the Bible – the Book of Job – we encounter Satan:

Job 1:6 (KJV 1611)

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:9 (KJV 1611)

Then Satan answered the LORD, and said, Doth Job fear God for nought?

Here, Satan appears as part of a heavenly council, questioning Job's righteousness. **He is not ruler of the underworld, but the accuser of man – acting in full awareness of the LORD.**

That Satan is not the personification of evil is also shown in the New Testament. In the account of Judas Iscariot we read:

Luke 22:3 (KJV 1611)

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

This is not about demonic possession, but about an inner disposition: Judas places himself in service of opposition, against Jesus' will. He betrays – just as Peter momentarily tries to prevent Jesus' path.





That's why Jesus says to Peter:

Matthew 16:23 (KJV 1611)

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Satan here is not a being, but a spiritual posture – a function of resistance against God's way.

Conclusion

Whoever believes in a horned and hooved demonic being is following a theological fiction, not Holy Scripture. The biblical Satan is: The accuser, the adversary, the spiritual mindset that opposes the will of the LORD.

He can appear in an angel – or in a friend. In the wilderness – or in a thought.

That is precisely why Jesus said to Peter: "Get thee behind me, Satan!" Because the true battle often begins in the heart of the believer.



3.2 Devil, Dragon, and the Old Serpent – A Look Behind the Symbols

SOLUS VERITAS – TRUTH ALONE SHALL BE OUR GUIDE

Matthew 8:31 (King James Version 1611)

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.



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What Does “Devil” Actually Mean?

When people today speak of the devil, many immediately picture a mythical hell-being with horns, goat hooves, and a trident – a red prince of the underworld ruling amidst roaring flames. **But this image is not biblical – it is a product of later church fantasy.**

The term **devil** comes from the Greek διάβολος (**diabolos**), and literally means: **“the one who throws into confusion,” “the slanderer,”** or **“the deceiver.”**

The biblical usage is therefore a functional description, not a depiction of a being with fixed external features.

1 Peter 5:8 (KJV 1611)

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

The devil is present wherever divine order is pulled into chaos. Where truth is replaced with lies. Whoever knowingly distorts or dilutes God’s commands acts diabolically – no matter how “pious” or “religious” it may appear.

Revelation – Identification or Symbolism?

It is often claimed that the book of Revelation proves that the devil, Satan, dragon, and serpent are all the same. But what does the text actually say?



Revelation 12:9 (KJV 1611)

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 20:2 (KJV 1611)

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

At first glance, these verses may appear to equate these terms.

But because we are dealing with apocalyptic prophecy, caution is essential. **The book of Revelation, like Daniel, uses symbolic language – in which animals, horns, and colours always carry figurative meaning.**

In Daniel 7, the final world empire is depicted as an indescribable beast – a power without a defined face.

In Revelation, this image develops into the dragon – a symbol of maximal threat to God's people.

The "old serpent" is not an independent being, but an allusion to the mindset of the serpent in Eden: Temptation through doubt, spiritual accusation, confusion via cunning reinterpretation of God's word.

The Dragon – Not "Satan in Person". The dragon is not "Satan himself," but the perfected embodiment of satanic thought on a **global scale: A system that accuses like Satan, confuses like the devil, and deceives like the serpent in Eden.**



Conclusion

The Bible knows neither a hellish ruler with trident, nor a dragon as a literal person. Instead, it describes conditions, roles, and systems that oppose God.

When Revelation 12 and 20 mention dragon, old serpent, devil, and Satan in a single breath, it is not to define a being, but to describe a system that:

- Accuses God (Satan)
- Destroys His order (Devil)
- Sows doubt like in Eden (Serpent)
- Seeks global dominion (Dragon)

Whoever recognises these distinctions also grasps the depth of prophetic warning – and can stand firmly against spiritual confusion.

3.3 False Systems, the Origin, and Evil Spirits

SOLUS CHRISTUS – CHRIST ALONE AS OUR AUTHORITY

Revelation 17:5 (King James Version 1611)

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.



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World Empires, Confusion, and the Great Dragon

In Holy Scripture, we encounter many forms of human systems – political, religious, economic. They rise and fall. But at the end of time, just before the beginning of the thousand-year reign, Revelation foretells **one last, mighty world empire: a realm of deception, seduction, and temptation.**

Revelation 13:2 (KJV 1611)

...and the dragon gave him his power, and his seat, and great authority.

This final world empire is described as a great red dragon – a symbol of maximal threat and spiritual challenge. Revelation not only portrays the earthly dimension of this system but also reveals its heavenly origin.

Earthly and Heavenly Origin

The dragon in Revelation bears many titles – including “the old serpent”. This unmistakably points us back to the Garden of Eden. But it is more than an earthly power. It is the fallen leader of an angelic rebellion who left heaven itself:

Revelation 12:3–4, 7–9 (KJV 1611)

...behold, a great red dragon... and his tail drew the third part of the stars of heaven, and did cast them to the earth... And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels... And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.



This rebellion caused a third of the angels to fall to earth with the dragon. The “stars” here symbolize angels – and the “old serpent” was their leader. Heaven and earth are now connected: **the origin lies in heaven, the effect on earth.**

Seraphim – Heavenly Beings with Earthly Impact

In the book of Isaiah, we are given a description of heavenly beings called **seraphim**. The term literally means “**the burning ones**” or “**the fiery ones**” – often rendered as “**fiery serpents**”.



Isaiah 6:2–3 (KJV 1611)

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts...

These beings speak, acknowledge God’s holiness, and clearly serve in a priestly role. But what if one of them fell?

The Fallen Morning Star – Lucifer?

Scripture offers hints about a highly ranked angel who left his place:

Isaiah 14:12–14 (KJV 1611)

How art thou fallen from heaven, O Lucifer, son of the morning! [...] I will ascend into heaven, I will exalt my throne above the stars of God... I will be like the most High.

This pride – desiring to be equal with the Most High – exactly mirrors the spirit of the adversary, the spirit of Satan.



In the Latin text, "morning star" is translated as Lucifer, meaning "light-bearer". Over centuries, this became treated as a name – though it is a functional title.

If this "light-bearer" was truly a seraph – a fiery serpent – then it becomes clear why the serpent in Eden was not a mere animal, but an intelligent, heavenly being.

Demons – The Spirits of the Giants?

Another aspect arises from Genesis 6:

Genesis 6:1–2 (KJV 1611)

And it came to pass, when men began to multiply... That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

The "sons of God" – often interpreted as angels – intermingled with humans. The result: giants, later described in verse 4.

Genesis 6:4 (KJV 1611)

There were giants in the earth in those days... when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.



Extra-biblical texts like the Ethiopian Book of Enoch say: When these giants died, their spirits found no place – and remained on earth as demons.

Scripture doesn't explain this origin explicitly, but the phenomenon of possession by unclean spirits appears frequently in Jesus' ministry – and these spirits are always subject to His authority.



Conclusion

Holy Scripture reveals:

- The final world empire is not merely political, but spiritually entangled with heavenly rebellion.
- The great dragon is not Satan as a person, but a global system, inspired by the ancient adversary.
- The “old serpent” in the Garden was an intelligent, rebellious being – possibly a fallen seraph.
- Demons are disembodied, restless spirits – born from an unholy mixture between angels and humans.

These insights are not mythology – but a call to spiritual vigilance. For the end-time system will not be crude and obvious.

It will act like the serpent once did in Eden: subtle, spiritual, and cunning.

4.1 Sin

SOLUS SCRIPTURA – SCRIPTURE ALONE SHALL BE OUR STANDARD

Genesis 4:7 (King James Version 1611)

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.



MODUL - 0 SIN, REPENTANCE & DISCIPLESHIP

What Is Sin, Actually?

Today, if you ask what “sin” is, you’ll get widely differing answers.

Some think it’s a sin not to attend church on Sundays; others say it’s sinful to contradict a pastor. **Such notions often arise from personal upbringing or church traditions – but not from Holy Scripture.** The Bible gives a clear and binding definition:

1 John 3:4 (KJV 1611)

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

1 John 5:3 (KJV 1611)

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

So sin means: the breaking of God's commandments.

It directly opposes biblical love – which is a deliberate decision to do God’s will.

Sin, therefore, is not primarily a feeling or mistake, but almost always a conscious act against God or one's neighbour.

That is why Jesus often says: “Go, and sin no more” – not “you couldn’t help it.”

To truly grasp the nature of sin, we will next look at the first sin in human history.





Three Words for Sin in the Old Testament

The Hebrew Bible uses several terms where modern English simply says "sin":

Psalm 51:4 (KJV 1611)

Wash me thoroughly from mine iniquity, and cleanse me from my sin [chata].

chata – "to miss the mark," "to not hit the target" A term from archery: the arrow does not hit the mark – ***an action falls short of God's standard.***

Exodus 34:7 (KJV 1611)

Keeping mercy for thousands, forgiving iniquity and transgression and sin [awon] ...

awon – "guilt," "distortion," "inward corruption" Here the emphasis is on the motive: ***sin as something that internally warps the person.***

Psalm 32:1 (KJV 1611)

Blessed is he whose transgression [pesa] is forgiven, whose sin is covered.

pesa – "rebellion," "wilful breach of covenant" Describes an open defiance of God – ***a break in relationship or covenant.***



Key Terms in the New Testament

Romans 3:23 (KJV 1611)

For all have sinned [hamartia], and come short of the glory of God;

hamartia – “missing the mark” Just like the Hebrew *chata*, this emphasizes failing to reach God’s glory.

Matthew 6:14 (KJV 1611)

For if ye forgive men their trespasses [paraptoma], your heavenly Father will also forgive you:

paraptoma – “transgression,” whether deliberate or not **A misstep, a crossing of a line – whether intentional or accidental.**

Conclusion

Sin is not a vague term for moral outrage – but a specific violation of God’s revealed will. The Bible presents several facets:

- Missing the mark
- Inward corruption
- Rebellion
- Transgressing commands

You don’t need to memorise the Hebrew and Greek – but you should grasp the core: **Sin is the conscious deviation from God’s order.**

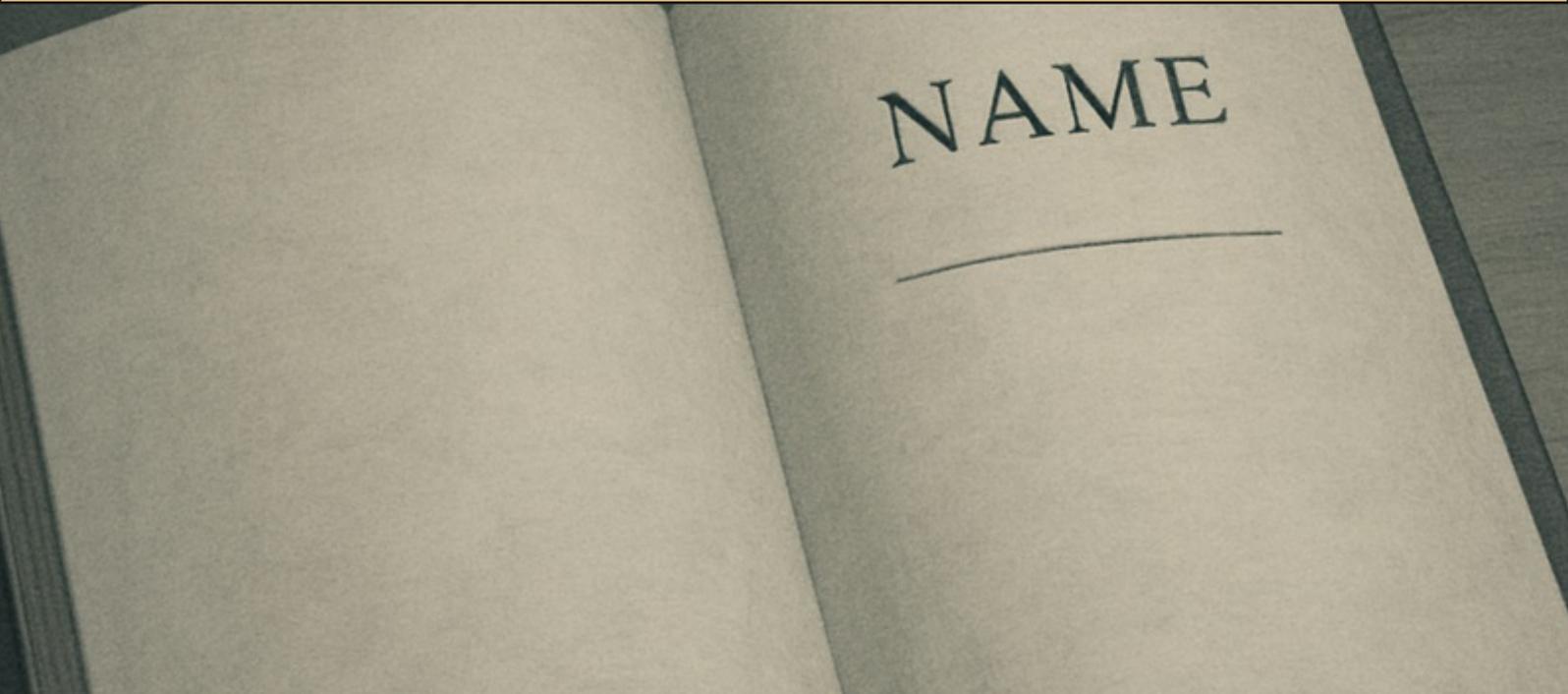


4.2 Original Sin

**SOLUS HOMO RESPONSABILIS – MAN IS RESPONSIBLE
FOR HIS ACTIONS**

Exodus 32:21 (King James Version 1611)

***And Moses said unto Aaron, What did this people unto thee, that thou
hast brought so great a sin upon them?***



NAME

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What Does “Original Sin” Actually Mean?

Many church doctrines teach that man is born a sinner – regardless of his own decisions. On this idea rest practices like infant baptism or the belief in an alleged natural dependency on church institutions.

But if sin – as we have previously seen – is a matter of conscious choice, then the concept of original sin must be biblically examined.

The Origin of Original Sin – A Church-Made Concept

The so-called original sin is not a teaching of Holy Scripture, but stems from early church history. It was especially Church Father Augustine who played a major role in spreading this idea.

Historical church records show: Theological justification was sought after the fact to biblically legitimise the already widespread practice of infant baptism.

The result: The doctrine of original sin was meant to frighten people – particularly in a time when hardly anyone could read the Bible. Thus, consciences were bound – not by truth, but by ecclesiastical control.

Whoever teaches original sin teaches against the testimony of Scripture – and this itself is a conscious violation of God's order.



What Does the Bible Say About Personal Responsibility?

Ezekiel 18:20 (KJV 1611)

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

The Bible speaks plainly and unequivocally:

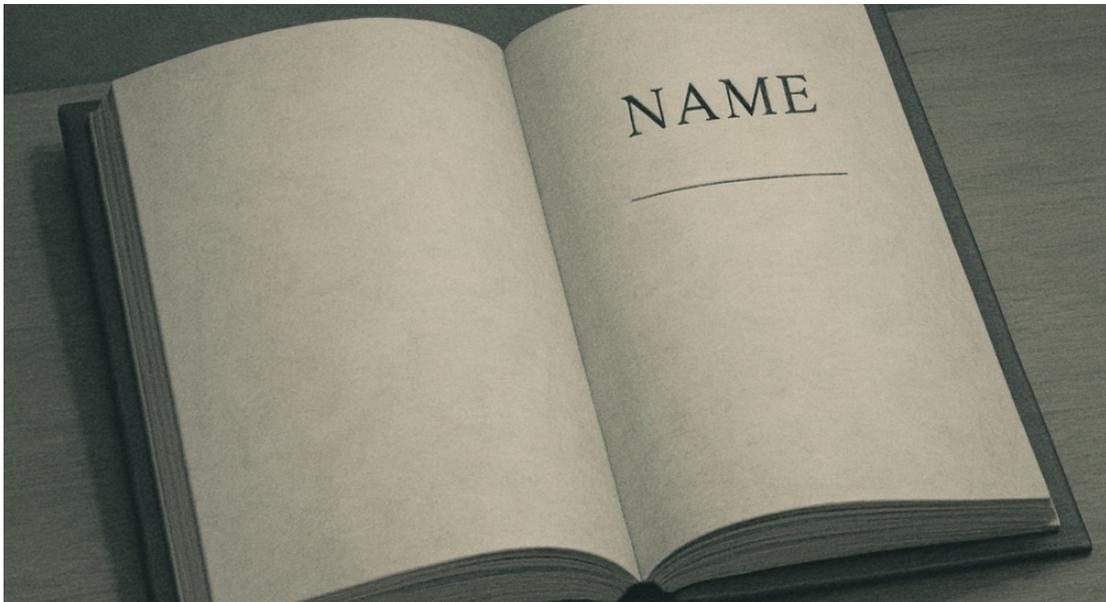
Each person is only responsible for their own sins. There is no automatic transmission of guilt – not by birth, nor by ancestry.

And What Does the LORD Himself Say About the Human Heart?

Genesis 8:21 (KJV 1611)

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth [...]

This verse comes after the flood, when Noah offered a burnt sacrifice to the LORD. And precisely in this context the LORD speaks a foundational truth about human nature: "for the imagination of man's heart is evil from his youth"



So if the LORD Himself says ***that man's heart tends toward evil from youth – how then can it be claimed that sin is embedded in the newborn since Adam and Eve?***

And since the LORD declares that He does not change:

Malachi 3:6 (KJV 1611)

For I am the LORD, I change not [...]

This remains a valid principle, whether before or after the flood.

Biblical Age Phases – When Does Responsibility Begin?

Holy Scripture offers clues as to when a person becomes consciously accountable before God – namely, from youth. **Not biological age, but spiritual maturity is decisive.** For rough guidance, we find the following biblical life stages:

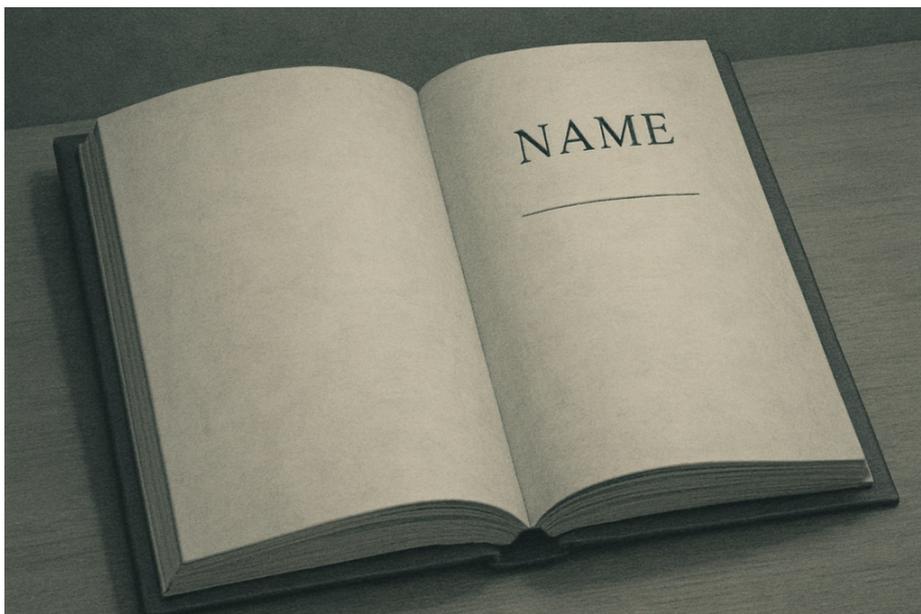
For Males:

- 0–13 years => Child
- 14–24 years => Youth
- 20+ years => Fit for warfare (Numbers 1:3)
- 25–30 years => Young man, fit for service (Numbers 8:24)
- 30–49 years => Adult man, fully fit for priestly duty
- 50+ years => Rest phase (Leviticus 4:3; Numbers 8:25)
=> Spiritual teaching, support

For Females:

- 0–14 years => Child
- 15–49 years => Woman in full maturity
- 50+ years => Rest phase

Note: The Bible knows no “retirement” – but it clearly shows a phase in which physical duty wanes and spiritual responsibility grows.



Conclusion

The Bible knows no original sin.

- Every sin is a personal decision against God's order.
- Man does not sin from birth, but from the moment he is able to consciously distinguish between good and evil – usually from youth.
- Original sin is not a biblical term, but a church construct that sought to enforce obedience through fear over centuries.

Holy Scripture, by contrast, calls to truth, responsibility, and decision – free, personal, and in the light of God's Word.



4.3 The First Sin

**SOLUS INTELLECTUS – UNDERSTAND THE ROOT TO SEE
THE PATH**

Exodus 32:34 (King James Version 1611)

***Therefore now go, lead the people unto the place of which I have
spoken unto thee: behold, mine Angel shall go before thee:
nevertheless in the day when I visit I will visit their sin upon them.***



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Why the First Sin Matters

The nature of sin may at first appear complex—especially since its effects touch every part of the human being. **But whoever grasps the core of the first sin will more easily recognise what sin looks like in everyday life—and how to escape it.**

The Prohibition in the Garden

The first human sin occurred in the Garden of Eden. But before reading chapter 3, we must closely examine Genesis 2:

Genesis 2:17–18,22 (KJV 1611)

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him [...] And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

The commandment was given only to Adam—before the woman was formed. She could only have learned of it indirectly, presumably through Adam. This leads to the conclusion: The woman knew the consequence (“death”), but not all the details—e.g., that touching the fruit was not forbidden.



The Temptation and Expansion of the Command

Genesis 3:1–3 (KJV 1611)

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

The woman adds a rule: “neither shall ye touch it.” But the LORD had not said this. Why? Perhaps Adam did not teach her precisely—or she inferred it from his conduct, since he surely avoided the tree.

Important: Both knew the consequence—“death”—and acted against it regardless.

After Disobedience – Shifting the Blame

Genesis 3:12–13 (KJV 1611)

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

Adam shifts the blame to the woman—and indirectly to the LORD (“whom thou gavest me”). **The woman shifts the blame to the serpent**—she mentions deception, but not personal guilt. **Neither takes responsibility, though both knew the consequence.**

Conscious and Unconscious – Two Forms of Sin

Adam: heard directly from the LORD => **conscious transgression**

Woman: heard indirectly => **sin from incomplete knowledge**

But both acted against the word of the LORD—and this is the core of all sin.

Judgement – or Consequence?

The serpent is not questioned—the LORD immediately pronounces judgment:

Genesis 3:14 (summarised)
“Upon thy belly shalt thou go.”



The serpent was likely commissioned by the LORD to test the humans—just as in the book of Job. But instead of testing Adam, who received the command directly, it addressed the woman—who was unauthorised and indirectly informed.

Thus the serpent tested wrongly, against divine order => rebellion => judgment.

Deuteronomy 13:3 (KJV 1611)

...for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

God may test—but only within His own order.

The serpent violated this => rebellion => was judged.



The Woman – No Punishment, but Realignment

Genesis 3:16 (KJV 1611)

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

The text does not say “punishment”. Pain appears to have been part of natural life—since the LORD used deep sleep (Genesis 2:21) to operate on Adam. **The woman is now redirected to follow her husband, not strange voices—a pedagogical measure, not revenge.**

Acts 17:30 (KJV 1611)

And the times of this ignorance God winked at; but now commandeth all men every where to repent.



Adam – Labour Under Toil

Genesis 3:17–19 (KJV 1611)

Cursed is the ground for thy sake [...] thorns also and thistles shall it bring forth [...] In the sweat of thy face shalt thou eat bread [...]

Adam was not merely tasked with labour—**the curse is the thorns and toil, not work itself**. Even in chapter 2, the LORD had to plant a garden—**nothing grew by itself outside of Eden**. Work was part of the plan—but not hardship.



The Expulsion – Protection, Not Punishment

Genesis 3:22–23 (KJV 1611)

...lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden...

The expulsion was protective, not punitive. Adam was not to live forever in an unripe state. **The LORD speaks in the plural (“as one of us”)** => reference to Elohim—not polytheism, but monolatry.

The woman is not expelled separately, but follows Adam, to whom she is now joined. This fulfils the earlier prophecy:

Genesis 2:24 (KJV 1611)

Therefore shall a man leave his father and his mother, and shall cleave unto his wife...



The First Sacrifice – A Picture of the Last

Genesis 3:21 (KJV 1611)

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Already here the biblical principle is shown: **Sin is covered by a sacrifice.** In the end, the perfect sacrifice will be Jesus Christ.



And the Serpent...?

Many theologians claim the serpent lied, deceived, or seduced. But what does the Scripture say?

Genesis 3:5 (KJV 1611)

...ye shall be as gods, knowing good and evil.

The LORD confirms this later:

Genesis 3:22 (KJV 1611)

Behold, the man is become as one of us...

So, not a lie.

Genesis 3:4 (KJV 1611)

Ye shall not surely die:

Also factually true—they did not die immediately.

Conclusion – The Serpent’s Fault

The serpent tested, but tested the wrong person. That was its error—not the untruth.

Overall Conclusion

The first sin was not a naive mistake—but a conscious choice against the command of the LORD. It reveals:

- Sin often begins with uncertainty or ignorance
- Grows through willful transgression
- Is deepened by blame-shifting
- Ends in spiritual separation—but not without hope

For the LORD clothes—and already begins planning redemption.

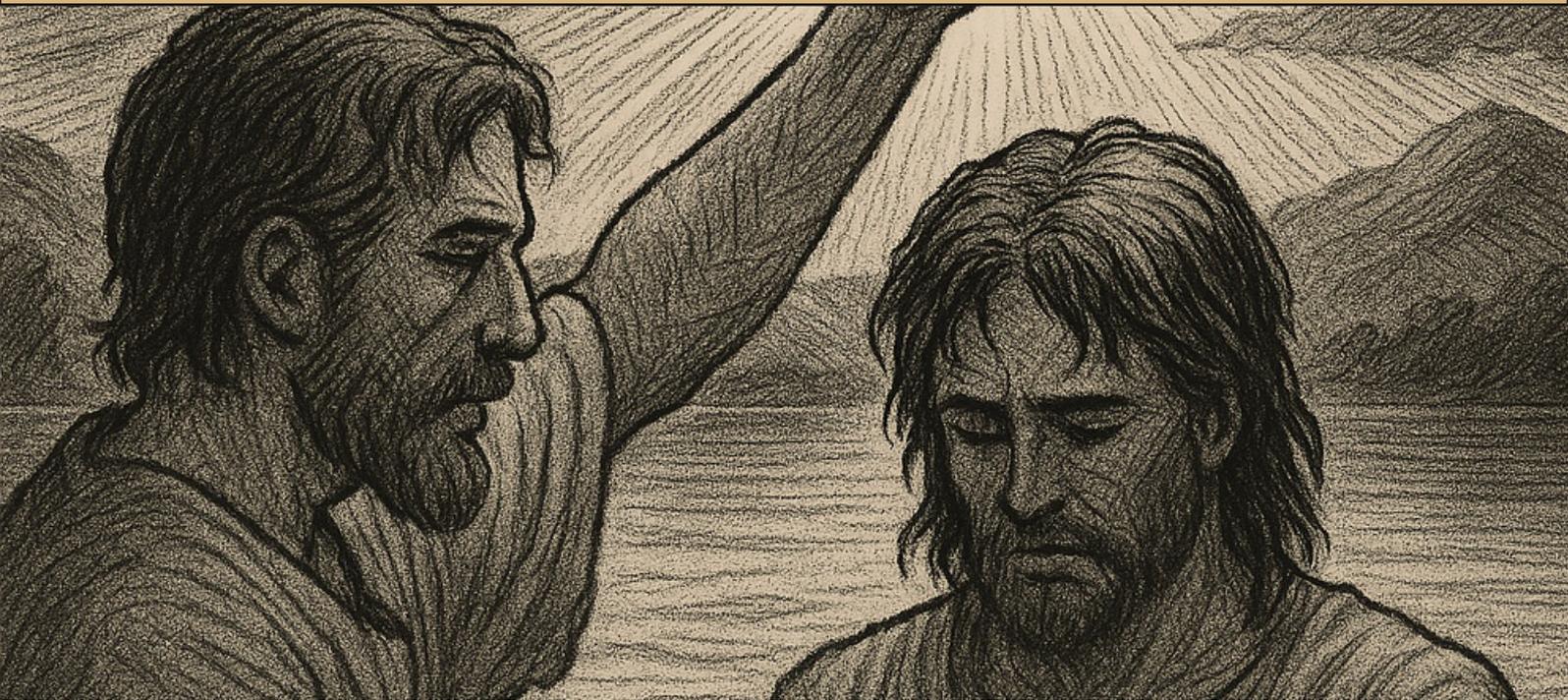


4.4 Baptism of Repentance

**SOLUS CHRISTUS – CHRIST ALONE IS OUR SAVIOUR AND
LORD**

Revelation 18:4 (King James Version 1611)

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.



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Repentance – The Way Back

When we reach the point where we recognise that our life is empty, incomplete, or shaped by error – and we realise that we are sinners – then Scripture calls us to turn back.

This means: to repent, to turn away from our old path and let the LORD transform us.

John 14:6 (KJV 1611)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

We cannot remake ourselves. But the awareness of our error is the first step to freedom.

John 8:32 (KJV 1611)

And ye shall know the truth, and the truth shall make you free.

The truth about ourselves – and about Jesus' way – sets us free. The key lies in the conscious decision to submit to Jesus Christ – the LORD – and follow Him.

The Public Step

You can begin to follow Him quietly – but eventually you will want to show it. For:

Luke 6:45 (KJV 1611)

For of the abundance of the heart his mouth speaketh.

The visible decision to follow Jesus takes place, among other ways, through **baptism. It is not only a public confession** – but also a ritual of deep spiritual significance.



What Is Baptism – And Where Does It Come From?

What is understood today as “baptism” has often been greatly altered by church traditions.

The biblical water baptism, as practised by John and affirmed by Jesus, typically involved complete immersion in flowing water – a symbol of cleansing and the passage into a new life.

The Didache – an early Christian community text – permits other forms of baptism only if no living water is available.

But the practice of infant baptism does not originate in Scripture, but in Greco-Roman initiation rites. It was later given a "Christian" appearance – water replaced incense, the ritual remained.

In Catholic tradition, infant baptism resembles an exorcism – far removed from the biblical teaching of voluntary repentance and personal decision.

Connection to the Old Testament

The New Testament tells us:

1 Peter 2:9 (KJV 1611)

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

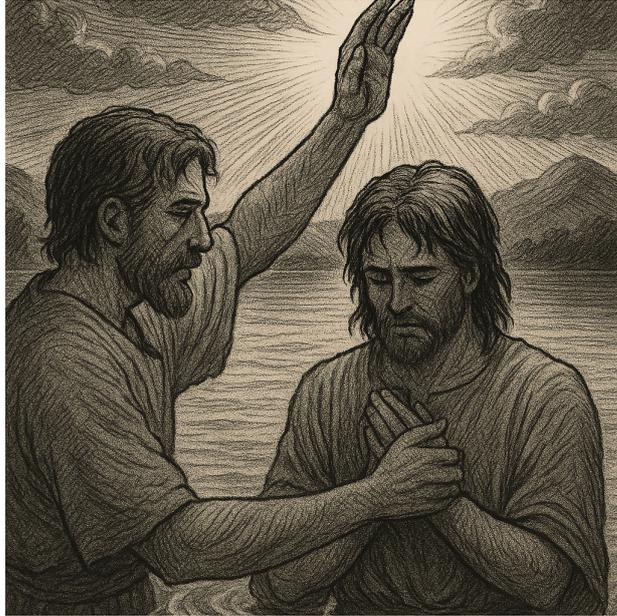
Whoever consciously follows Jesus and is baptised in His name becomes part of a royal priesthood. As believers, we belong to God's people – but only through conscious baptism do we enter the same spiritual standing as the Levites in the Old Testament: **A specially set-apart, consecrated people with a holy mission.**

This principle is already revealed in the consecration of the Levites:

Numbers 8:5-9 (KJV 1611)

And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. [...] And thou shalt sprinkle water of purifying upon them [...] and they shall be clean. [...] Then shalt thou bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together.





Four elements link us to the Levitical consecration:

- Cleansing by water
- Conscious consecration
- Belonging to the people of God
- Priestly service under the High Priest's authority

Jesus is our King and High Priest – and we are members of His spiritual body.



Conclusion

Repentance, turning back, and discipleship may begin even without immediate baptism.

But baptism is a sign of obedience – and visibly elevates us to the priestly office.

You can confess the LORD without water baptism – but when you are baptised, it happens publicly – just as the Levites were publicly consecrated.

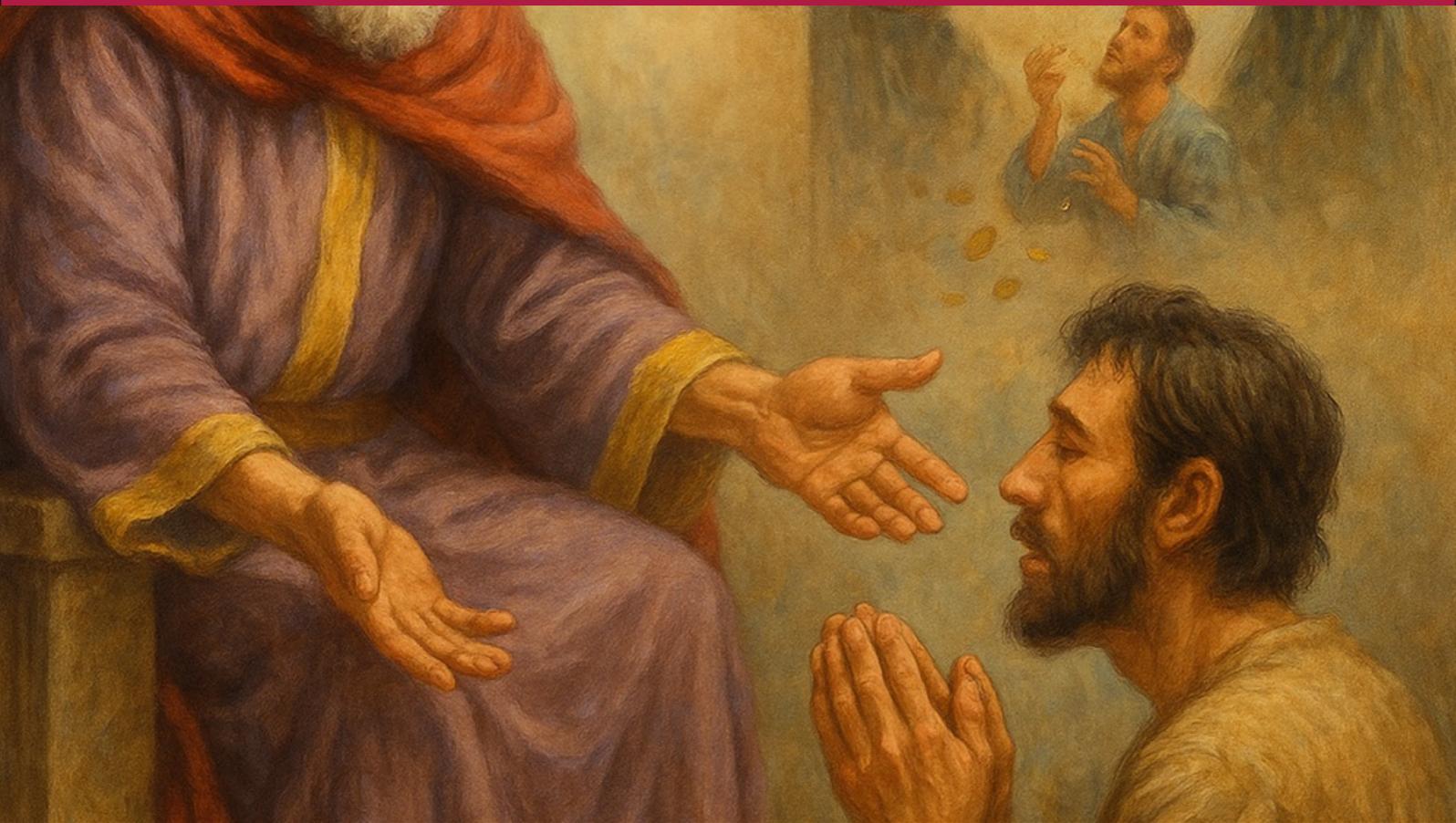
Many who are baptised today are unaware that baptism places them into spiritual service. But Scripture is clear: Baptism is not the end of the path – it is the beginning. And everyone who is baptised carries responsibility – before God, mankind, and the angels.

5.1 The Gift of Grace

SOLA GRATIA – LET GRACE ALONE BE OUR MOTTO

Ephesians 2:8 (King James Version 1611)

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.



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What is Grace – and Why Does Everyone Need It?

Grace is a profoundly moving act. And though many associate the term primarily with religion or theology, in truth every person longs for it – often unconsciously. **For at its core, grace is nothing other than forgiveness.** And anyone who understands this more clearly can immediately sense: we all long for forgiveness.

In a world where callousness is increasing and one's own rights stand above all, true forgiveness is becoming rarer. And with that, the hope of one day receiving grace fades. **Yet everyone knows situations in which they wish for it** – whether after a betrayal in a partnership or in dealing with family and friends.



He who commits adultery hopes that the partner will forgive. Yet forgiveness is almost always tied to a clear condition: "Do not do it again."

Here we see a direct parallel to the grace of the LORD. Jesus likewise says:

John 8:11 (KJV 1611)

...And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

But in one aspect, God's grace goes far beyond this: He who forgives stands in a higher position – **he would have every right to punish, but chooses not to. That is true grace.**

The Parable of the Unmerciful Servant

In Matthew 18:21–35, Jesus tells the parable of a man who owes his lord 10,000 talents – an unimaginably large amount. The lord forgives him the debt out of pure grace. But the man goes out and demands repayment of 100 denarii from a fellow servant – an insignificantly small amount in comparison – and shows no mercy.

Matthew 18:33 (KJV 1611)

Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

This parable reveals the core of divine grace:

- The powerful one forgives, without compensation.
- But the one forgiven shows no mercy to his fellow man.

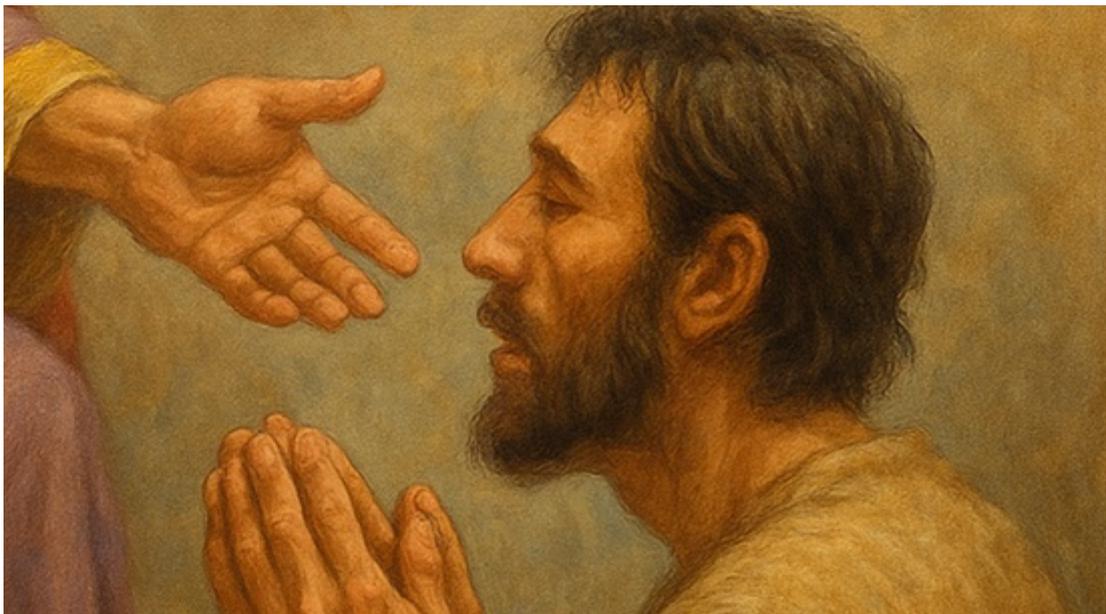
This is precisely the problem: many gladly receive grace – but are not willing to extend it to others.

Grace Is Not Wages – But a Gift

Wages are payment for work performed. Grace, on the other hand, is the exact opposite – it cannot be earned. Therefore Paul says:

Romans 11:6 (KJV 1611)

And if by grace, then is it no more of works: otherwise grace is no more grace.





This also means: works – however good they may be – do not bring us to grace. They may be an expression of our repentance, but they do not establish it.

So what do Jesus and Paul mean when they speak of “works”? **They refer to the visible transformation that follows genuine remorse.** He who recognises that he was wrong will change his behaviour. And he who has experienced how great grace is, will be willing to forgive others as well.



Transformation Shows Itself by Its Fruits

Matthew 7:20 (KJV 1611)

Wherefore by their fruits ye shall know them.

He who sincerely follows Jesus **will bear fruit – in the form of mercy, humility, and love.** Without these visible signs, discipleship remains merely a claim – not lived reality.

Grace stands upon the foundation of love. Paul describes this love as covering all:

1 Corinthians 13:7 (KJV 1611)

Beareth all things, believeth all things, hopeth all things, endureth all things.

True grace can only exist where genuine love is.



Historical Context of the Debt Comparison

In the parable, two amounts are mentioned:

The large debt

10,000 talents = approx. 60 million days' wages
= ~300,000 kg of silver

The small debt

100 denarii = approx. 100 days' wages
= ~0.5 kg of silver

To make this scale more relatable, here's a modern calculation:

In 2020, the median annual income in the European Union was about €18,000.

With approximately 220 workdays, that gives a daily wage of around €82.

Thus:

The large debt would equal about €4.9 billion

The small debt around €8,200



If we use the current silver price (approx. €1,000/kg):

Large debt ~€300 million

Small debt ~€500

The message of Jesus becomes tangible through these figures:

What the LORD has forgiven us is immeasurable. What we are to forgive others is tiny by comparison – but no less essential.

Conclusion

Grace is a gift, given solely out of love. Whoever receives it is called to transformation – not out of compulsion, but out of gratitude.

True discipleship shows itself in mercy. And whoever has received grace will also forgive – not out of duty, but from a transformed heart.



5.2 How Do We Stop Sinning?

**SOLUS CHRISTUS – THE MESSIAH ALONE IS OUR
STANDARD**

1 John 3:6 (King James Version 1611)

***Whosoever abideth in him sinneth not: whosoever sinneth hath not
seen him, neither known him.***



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Patience Instead of Self-Deception

The greatest obstacle on the path to sanctification is our impatience. Many expect to live sinlessly immediately after conversion – and are disappointed or unsettled when this does not happen.

A common misconception is based on John: **“He who is in Christ can no longer sin.”** (1 John 3:9). But Paul does not mean this in the sense of absolute sinlessness. He is speaking of one who earnestly follows in the Spirit – according to the best of their knowledge and conscience.

1 Corinthians 13:9 (KJV 1611)

For we know in part, and we prophesy in part...

Conversion is a lifelong process. First, we recognise our selfish, self-centred thinking – that is, our unloving actions. Then, we become aware of our lack – and turn to Jesus Christ and the Holy Spirit to walk a new path under their guidance.

This transformation does not happen by self-discipline, but by continual learning through the biblical standard – in grace and truth.

The Widespread Error

Many think: “If I confess and get baptised, all my sins are forgiven – no matter how I continue to live.”

But that is a dangerous delusion.

The parable of the unmerciful servant (Matthew 18:21–35) shows clearly: **He who receives grace but fails to show grace to others, forfeits his own forgiveness.**

Grace is not a licence to sin – and it cannot be demanded.

Romans 6:1–2 (KJV 1611)

What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

Whoever lives as before after baptism – in wilful transgression – proves that no true repentance has taken place. **And without repentance, sin remains.**



What Then Must We Do?

To bring about the transformation of our heart and character, we need clear orientation:

The commandments of Jesus – the Ten Words of the LORD.

John 14:15 (KJV 1611)

If ye love me, keep my commandments.

The Ten Commandments come from the LORD himself – that is, from Jesus Christ before his incarnation. He wrote them with his own finger on tablets of stone (Exodus 31:18). **Therefore, they are his commandments** – and our standard for no longer sinning.



To imprint this standard into our hearts, Jesus summarised it into two principles:

Matthew 22:37-40 (KJV 1611)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [...] And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

These two commandments of love contain the essence of the Ten Commandments:

- Love of God (Commandments 1-4)
- Love of neighbour (Commandments 5-10)

What Does This Mean in Daily Life?

If we no longer want to sin, we daily orient ourselves to this standard. Especially in our dealings with others, the commandment "Love thy neighbour as thyself" serves as a practical guideline.

But this path of change only works if it is motivated by true love for the LORD.

1 John 5:3 (KJV 1611)

For this is the love of God, that we keep his commandments: and his commandments are not grievous.

This love sustains us – especially when we are treated unjustly. For the New Testament even calls us to endure wrong without retaliating: 1 Peter 2:20–23 (KJV 1611) (paraphrased): To suffer wrongfully and not revile again, but commit oneself to him that judgeth righteously.

We can only endure this if we trust that the LORD sees every injustice – and can turn it for good. Just as Joseph once said to his brothers:

Genesis 50:20 (KJV 1611)

But as for you, ye thought evil against me; but God meant it unto good...

This perspective – that even evil can be turned into good – strengthens our willingness to forgive and show forbearance. **But only those who truly love the LORD will find the strength to act in this way.**



Conclusion

To stop sinning does not mean to be perfect – but to consistently live by God's standard: out of love.

The Ten Commandments are our guide, summarised in the twofold love.

Only those who truly love the LORD will set aside their own will – and be ready to remain faithful even when disadvantaged.

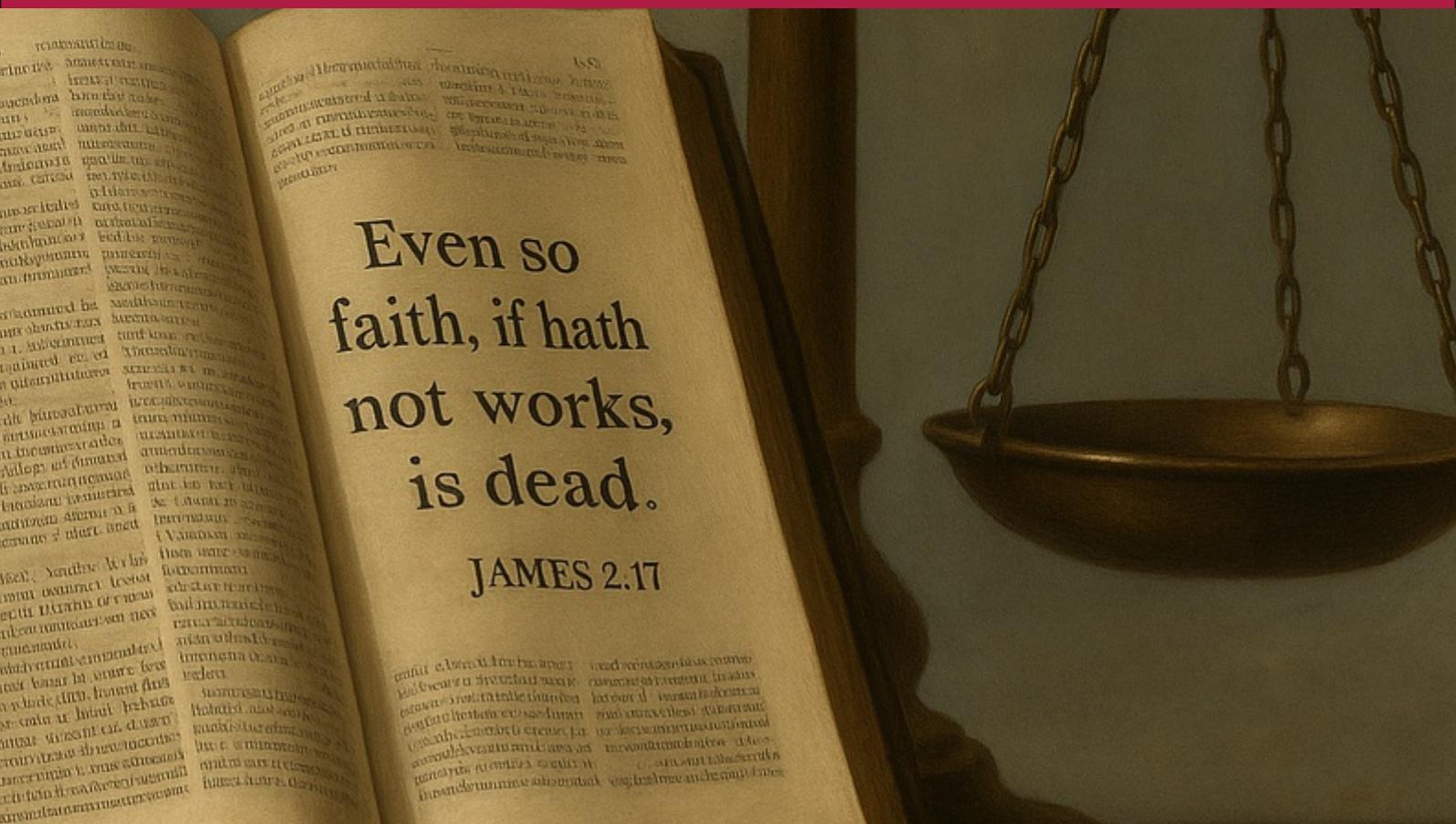
For only this love overcomes sin.

5.3 Grace and Works – No Contradiction

SOLI DEO GLORIA – FAITH IS MADE VISIBLE THROUGH ACTION

James 2:17 (King James Version 1611)

Even so faith, if it hath not works, is dead, being alone.



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A Dangerous Misunderstanding

Many Christians refer to the words of John:

1 John 3:9 (KJV 1611)

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Yet this verse is often misunderstood – as if a believer could fundamentally no longer sin.

However, this view contradicts many other sayings of Jesus and the apostles. Jesus Himself warns:

Matthew 7:2 (KJV 1611)

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

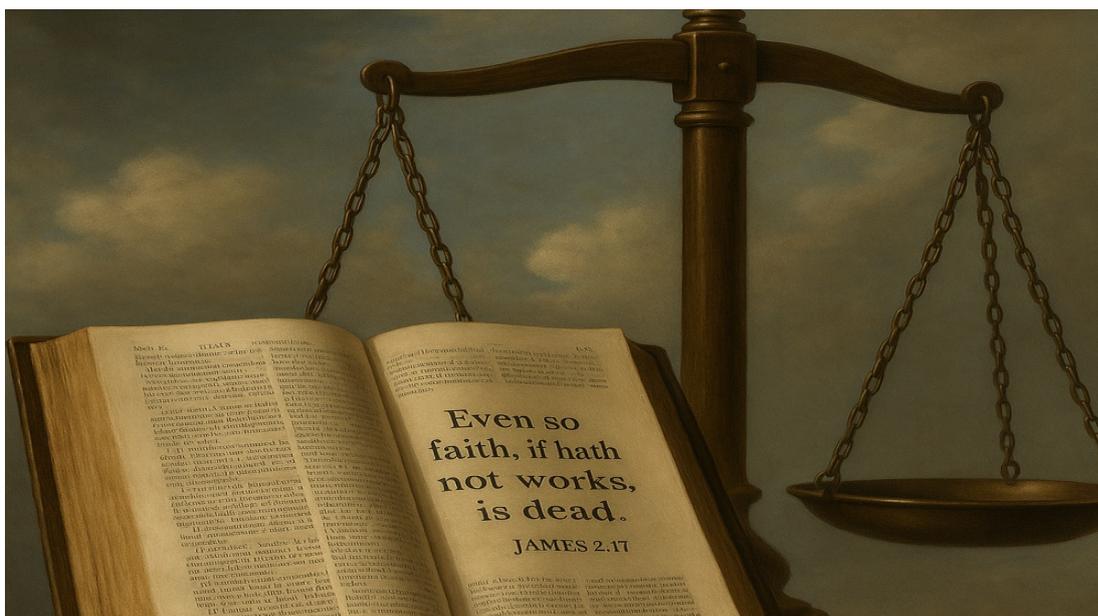
Whoever acts without love and places his own rights above the commandment of mercy shall also be judged without mercy. For:

- He who breaks one commandment is guilty of all.
- The wages of sin is death. (Romans 6:23)

Why James Is So Often Ignored

Although Peter and Paul are often called “leaders of the early church”, the book of Acts shows that James held a key role in Jerusalem (Acts 15:13–21). Yet his epistle is often overlooked – why?

Because he challenges the widespread separation between grace and works, and in doing so, calls many theological constructs into question.



What James Truly Teaches

James 2:8–11,13 (KJV 1611)

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. [...] For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

James makes it clear:

He who acts without love and justice has works that contradict his faith. Faith without deeds remains an empty claim.

Faith Is Shown in Action

James 2:14 (KJV 1611)

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

And further:

James 2:17 (KJV 1611)

Even so faith, if it hath not works, is dead, being alone.

This does not deny saving faith – but living faith is tested by its expression.

He who has received grace, lives grace. He who loves, forgives.

Faith without action is like a tree without fruit: seemingly alive, but in truth dead.



The Warning in the Lord's Prayer

He who claims grace for himself but does not grant it to others should be cautious when praying the Lord's Prayer.

Matthew 6:12 (KJV 1611)

And forgive us our debts, as we forgive our debtors.

This prayer is no automatic formula – it is a standard: As we forgive, so shall we be forgiven. **And he who does not forgive cannot be certain of the grace of God.**



Conclusion

Grace and works are not opposites – they depend on one another.

Grace is the gift of Jesus. But our works show whether we have truly accepted this gift.

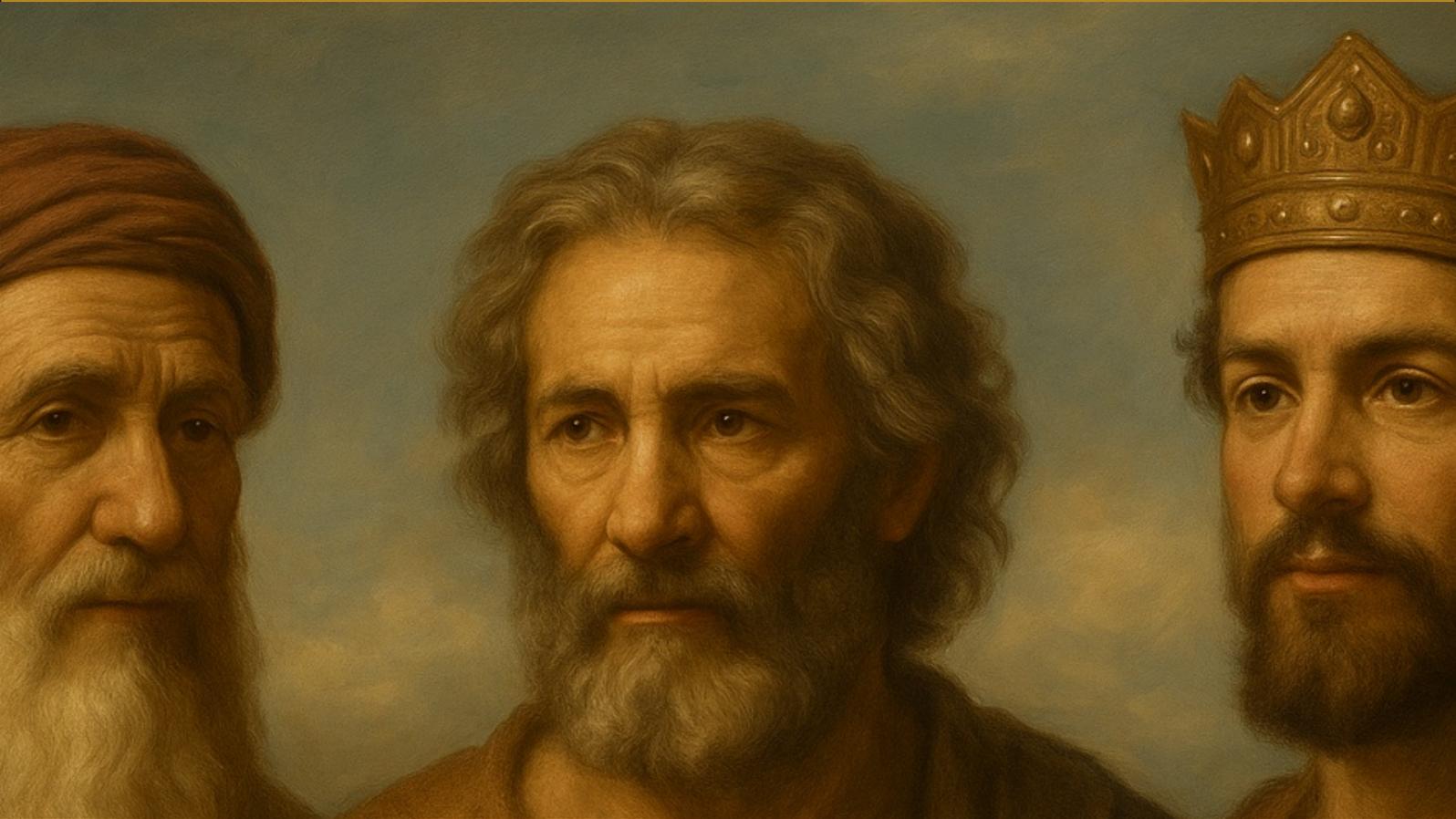
James calls us to self-examination: Is our faith alive? For a dead faith cannot save. And a merciless faith must stand on the Day of Judgment – without mercy.

6.1 The People – Who Belongs to It?

SOLUS DEUS – THE LORD ALONE CALLS HIS PEOPLE

John 10:16 (King James Version 1611)

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.



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Not Jews or Christians – But Followers

Today, Jews and Christians are usually regarded as two separate religious groups. **Yet biblically, Scripture does not draw this distinction in the same way.**

At its core, it recognises only two groups:

- The people of God – those who follow the LORD.
- The idolaters – those who serve other masters.

Whether someone calls themselves Catholic, Protestant, Orthodox, Messianic-Jewish or otherwise – this is irrelevant from the biblical point of view. **What matters alone is: Does this person truly follow the LORD in truth and obedience?**

A People Begins with One Man

The story of God's people begins with Abram, later called Abraham.

He came from an environment steeped in polytheism and foreign cults. Yet the LORD called him – not because of his origin, but because of his willingness to obey.

Even Jacob, his grandson, was not immediately resolved. Only through the encounter with the Angel of the LORD (Genesis 32) did he realise the true worth of this relationship with God.

Exodus from Egypt: Who Was Included?

The Exodus shows two key principles:

Even non-Israelites who joined the people were counted among the people of God.

Rebellion within the people – as with Korah (Numbers 16) – was judged. **Origin alone was not enough.**

Later, after Solomon's death, the people were divided:

Northern kingdom (House of Israel) with ten tribes – dispersed among the nations.

Southern kingdom (House of Judah) with two tribes – remained known as "Jews".



But the promise was that the LORD would gather all again:

Matthew 24:31 (KJV 1611)

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds [...]

Revelation 7:9 (KJV 1611)

[...] a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues [...]

These prophetic images speak of a reunified people of God – consisting of people from all nations and languages who follow the LORD.



Jesus and His Disciples Were Jews

Our Redeemer Jesus was born of the tribe of Judah. His disciples – far beyond the twelve – were also Jews.

Jesus preached in the synagogues. Paul and the other apostles always began in Jewish circles.

So when people in the 1st century believed in Jesus, they practically joined a movement within Judaism.

Because this group had its own teachings, it was labelled a sect – which at the time was not a derogatory term, but descriptive:

"A smaller religious group that split from a larger religious community."

(Duden, retrieved 2023-03-18)

The Division Came Later

Only with the secularisation of Christianity under Roman influence was "Judaizing" officially forbidden. The Church visibly separated itself from its Jewish roots – creating two religions, **where originally one spiritual family existed.**

But this division was human – not divine.

Conclusion

The Bible does not distinguish between Jews and Christians – but between followers and non-followers.

Whether someone is genetically of the tribe of Judah or from the nations is secondary. **What matters is whether he or she sincerely follows the LORD.**

The people of God is not an ethnic group – but a spiritual family: United in faith, obedience, and in the hope of the return of the one Shepherd.



6.2 Circumcision – Outward or of the Heart?

**SOLUS SCRIPTURA – NOT TRADITION, BUT SCRIPTURE
ALONE IS AUTHORITATIVE**

Romans 2:29 (King James Version 1611)

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.



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Two Sides, One Problem

Few issues divide the understanding of God's biblical people more sharply than the question of circumcision:

One side claims: **"Without physical circumcision, one does not belong to the people of God."**

The other asserts: **"If Jews and Christians are one people, then one must be circumcised – otherwise it's regression."**

Both positions overlook what the Torah itself and the prophets had long foretold:

Physical circumcision was to be replaced by circumcision of the heart.



The Torah Announces Heart-Circumcision

Moses had already proclaimed:

Deuteronomy 10:16 (KJV 1611)

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deuteronomy 30:6 (KJV 1611)

And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

The spiritual direction is already clear here:

It is not the outward sign that counts – but a transformed heart.

Jeremiah echoes this message:

Jeremiah 4:4 (KJV 1611)

Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

The Early Struggle in the Apostolic Church

Around 48 A.D., the early community engaged in a heated debate: **Must Gentile believers be circumcised?**

We find the answers in:

- Acts 15:1–29
- Galatians 2:1–10

This decision was not made lightly. It was rooted in Scripture – with a view to God’s redemptive plan.

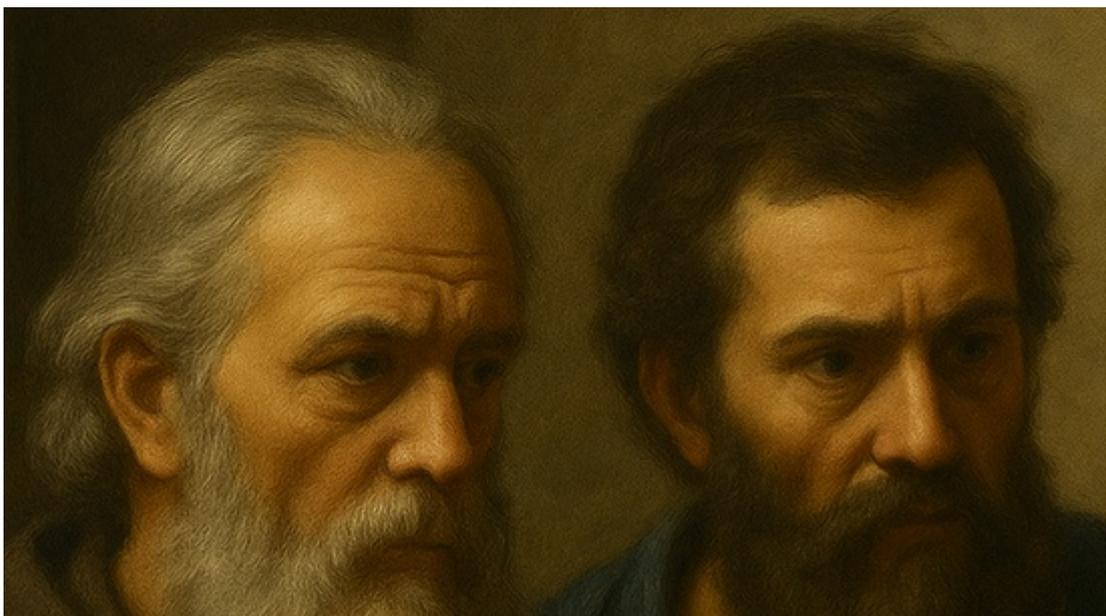
What Paul Truly Means

Romans 2:29 (KJV 1611)

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

This makes one thing clear:

A biblically living Christian – with a circumcised heart – fulfils what God requires of a true Jew.





Christians – A Name for Jewish Disciples

Acts 11:26 (KJV 1611)

[...] And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.



The disciples were Jews. They were called Christians.

This shows: Biblically, there is no separation between believing Jew and believing Christian – only follower or non-follower.

Conclusion

The question of circumcision is not a theological controversy – it is long answered in Scripture.

The Torah and the prophets speak clearly of a circumcision of the heart.

The early church decided on the basis of Scripture: Faith in Jesus – and a circumcised heart – makes a person part of God's people.

Therefore, it holds true: **Whether Jew or Christian – whoever sincerely follows the LORD is part of His covenant people.**

Not tradition, but Scripture is decisive.

6.3 The Worldwide Call of the LORD

SOLUS VOCATIO – THE CALL OF THE LORD EXTENDS TO ALL, ACROSS EVERY BORDER

Genesis 18:25 (King James Version 1611)
[...] Shall not the Judge of all the earth do right?



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One People – Not Two

When we consider the history of God's people from a biblical perspective – past, present, and future – it becomes clear:

Sincerely believing Jews and Christians who desire to keep the commandments of the LORD belong to one people.

It is human doctrines and theological constructs that attempt to make them two:

- The so-called replacement theology (the idea that the Church has "replaced" Israel)
- The artificial division between "Judaism" and "Christianity"

But such teachings have no foundation in the Holy Scriptures.



The LORD Chose the Least – Not the Greatest

Deuteronomy 7:7 (KJV 1611)

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.

The election of Israel was not based on numbers, but on heart-obedience and covenant faithfulness. Jesus echoes this principle in the New Covenant:

Matthew 7:13-14 (KJV 1611)

Enter ye in at the strait gate: [...] because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Conclusion: God's people were never a mass movement – they have always consisted of those who choose the narrow path.

The Plan: A Worldwide Call

Abraham already acknowledged that the LORD is Judge of the entire earth:

Genesis 18:25 (KJV 1611)

Shall not the Judge of all the earth do right?

And even in the days of Moses, the LORD declared His universal purpose:

Numbers 14:21 (KJV 1611)

But as truly as I live, all the earth shall be filled with the glory of the LORD.

This intent was reaffirmed in the resurrection message of Jesus:

Luke 24:46-47 (KJV 1611)

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And even before the flood, we read:

Genesis 4:26 (KJV 1611)

Then began men to call upon the name of the LORD.





Conclusion

The call of the LORD was never limited to Israel – from the beginning it was meant to reach the whole world.

The prophets, patriarchs, and apostles were all instruments of this mission.

And at the end of the ages, once all nations have heard the call, this will be fulfilled:

- God's people will be gathered from all the ends of the earth
- The judgment of the LORD will enter its final phase

The LORD calls – not exclusively, but universally.

Whoever hears, let him respond.

7.1 Prophecy – Seals, Trumpets, Bowls

**SOLUS SCRIPTURA – SCRIPTURE ALONE REVEALS THE
FUTURE**



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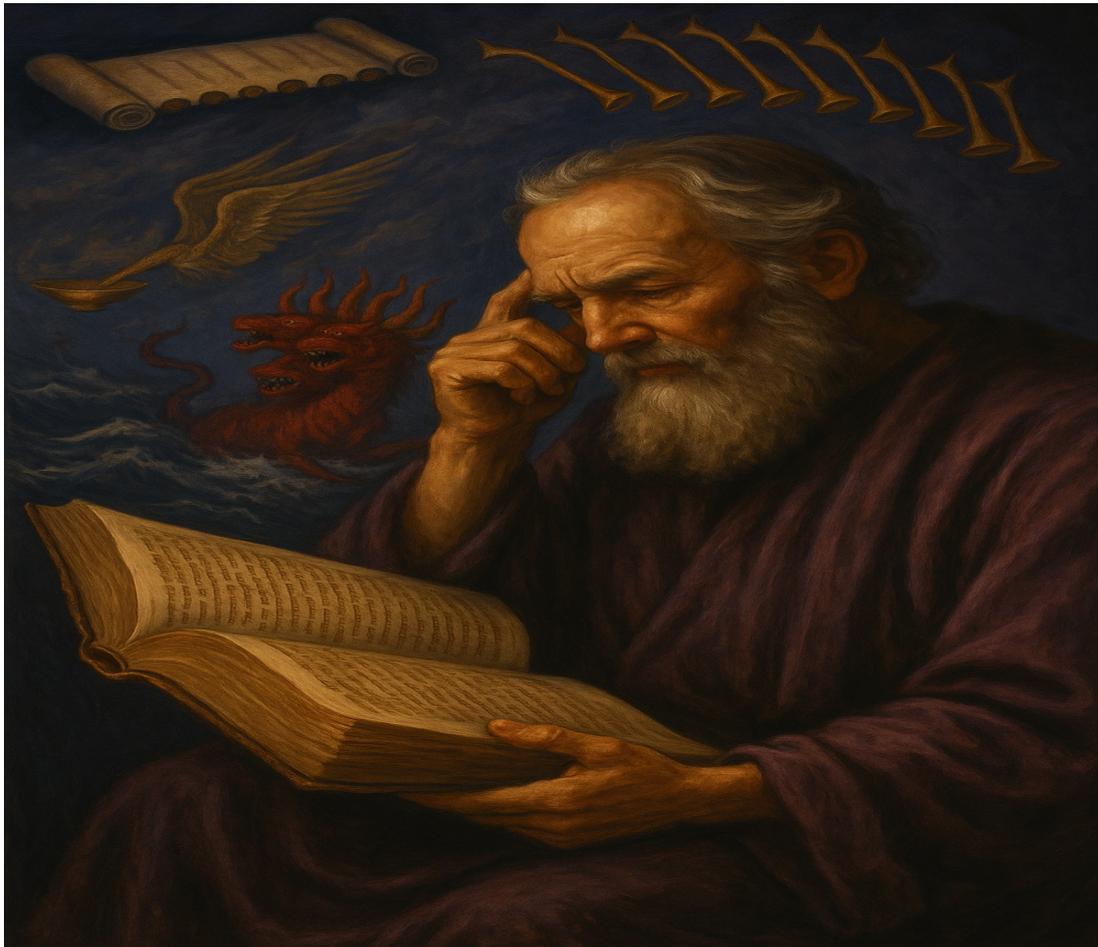
Prophecy permeates the entire Holy Scripture

The entire Bible is saturated with prophetic statements. **Some have already been fulfilled in the past, while others concern our future.** This makes prophecy both fascinating and demanding – and of foundational importance for the people of the LORD.

Many have attempted to interpret biblical prophecies, often using speculative or date-fixated methods. **Yet Scripture clearly emphasizes event orientation, not calendar precision.** Therefore, all efforts to date future events precisely are bound to fail.

The most significant promise: the reunification of the people

One of the central prophecies concerns the restoration of the whole people of Israel – the return of the House of Israel together with the House of Judah. When this takes place, many teachings and misconceptions will become clear. **That is why every teacher of Scripture must deal seriously with prophecy.**



Why the biblical calendar is relevant

The feasts of the LORD (Leviticus 23) are no liturgical coincidence.

They are prophetic in nature:

Spring feasts => point to the first coming of the Messiah (sacrificial death, resurrection, outpouring of the Spirit)

Autumn feasts => point to His return, the judgment, and the gathering of His people

Whoever ignores the biblical calendar – out of theological tradition or ecclesiastical practice – loses a crucial tool of discernment to recognize the true, promised Messiah.

The duty to test everything

When, in the future, a "redeemer" arises, it will be essential that his appearance aligns with the biblical timeline. **Prophecy is not myth – it is the test of truth.**

The Revelation – a prophetic mosaic



In the New Testament, one book is entirely prophetic: The Revelation of John.

It draws extensively on imagery and messages from the Old Testament – from Daniel to Isaiah, from Ezekiel to Zechariah. Without these references, Revelation remains incomprehensible.

Additionally, strong parallels exist with Jesus' end-time discourses (Matthew 24, Mark 13, Luke 21). **The prophetic line runs through all of Scripture – confirming the ongoing validity of the Old Testament.**

Conclusion

Those who dismiss prophecy as secondary, or belittle the Old Testament, risk knowing only half the Gospel.

Faith traditions that ignore prophecy are like chefs who follow only half a recipe: **What results is neither complete nor truly biblical.**

7.2 The Final Judgment – Three Phases of Judgment and the Faithfulness of the Witnesses

SOLA SCRIPTURA – SCRIPTURE ALONE IS OUR GUIDING PRINCIPLE

Revelation 21:4 (King James Version 1611)

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



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A Judgment in Three Phases

The Book of Revelation does not present the final judgment as a single event, but as three sequential cycles of judgment:

- the Seal Judgments,
- the Trumpet Judgments,
- and the Bowl Judgments.

Each cycle consists of seven judgments. In the first two, both believers and unbelievers are affected. Only with the bowls does a clear separation appear: **the judgments now fall solely upon the godless, while the faithful are spared.**

The actual final judgment occurs after these threefold cycles – not at the beginning, as is often assumed.



The Two Witnesses – The Faithful People of God

Revelation 11:3–4 (KJV 1611)

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

The Revelation describes two witnesses clothed in sackcloth and active in prophecy. **Many interpret them as individual persons. Yet Scripture interprets them symbolically: as two olive trees.**

Ezekiel 37:11, 16–17 (KJV 1611)

"These bones are the whole house of Israel. [...] Take thee one stick [...] for Judah [...] then take another stick [...] for Joseph [...] and join them one to another into one stick; and they shall become one in thine hand."

The two “sticks” represent the divided people of God – Judah and Israel – which shall be reunited in the end. In Revelation, these **reunited tribes are the anointed olive trees**, a picture of the spirit-filled people of God, who bear witness – even unto death.

The World Rejoices at Their Death

Revelation 11:8–10 (KJV 1611)

“And their dead bodies shall lie in the street of the great city [...] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.”

The witnesses are killed. Their bodies lie publicly, unburied. **The world rejoices – not in justice, but in the silencing of truth.** This reveals: At the end, faithfulness to God will mean persecution.

Will the Faithful Be Raptured?

Luke 17:34 (KJV 1611)

“I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.”

Many interpret such verses as referring to a sudden rapture. However, Scripture often describes death as sleep. To the dead, the transition to resurrection appears as but a moment.

1 Corinthians 15:52 (KJV 1611)

“In a moment, in the twinkling of an eye, at the last trump [...] and we shall be changed.”

The revival comes not before death, but after the testing. Just as Ezekiel saw: **first the bones lay – then came the breath of God, bringing new life. Only a few believers will be directly transformed.**

The Judge Is Ready

Revelation 20:12 (KJV 1611)

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

At the end, Christ appears not only as Saviour – but as **Judge**. His justice judges the world, but also the hearts. **Faithfulness is rewarded. Falsehood is exposed.**





Conclusion

The final judgment is multi-layered and intentional. It reveals **God's patience** – but also His righteousness. **The faithful bear witness until the end.** The world seeks to silence this testimony. Yet God stands with His people – even through death.

In the end, Jesus will be revealed as the righteous Judge. Not all who say “Lord, Lord” will stand. But those who follow His call and remain in truth will see the promise fulfilled: “There shall be no more death.”

7.3 Sobriety and Caution in Handling Prophecy

**SOLUS SPIRITUS – THE SPIRIT OF GOD ALONE LEADS
INTO TRUTH**

2 Peter 1:21 (King James Version 1611)

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."



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Prophecy – Not a Playground for Speculation

Those who treat prophecy lightly risk two dangers:

- The signs of the times may be overlooked, or
- they may be overstretched and misunderstood.

A well-known example is the closing statement of Revelation:

Revelation 22:20 (KJV 1611)

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

Many interpret "quickly" by human standards – and view 2,000 years as disappointingly long. But Scripture gives us another perspective:

2 Peter 3:8 (KJV 1611)

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

From God's viewpoint, only two days have passed since the ascension of Jesus. To say "it's taking too long" is to judge according to our own impatience – not the LORD's standard.

Even in daily life, we say "see you soon" and don't meet for weeks or months – and no one takes offense. So why reproach the LORD? His delay is grace, for it grants time for repentance and self-examination.

Human Time Models – Divine Reality

There are constant efforts to interpret prophecy through modern historical frameworks – subordinating Scripture to human chronologies. **But the Bible is not a chronological textbook – it is event-oriented.**

A known example is the “**phantom time hypothesis,**” which claims that over 1,000 years of world history – **including figures like Charlemagne – were fabricated** to cement church authority and narrative control. **While never definitively disproven,** its proponent later stated the supposed forgery spans more than a millennium.

Whether true or not is irrelevant. What matters is this: Holy Scripture remains the more reliable point of reference.

Biblical prophecy does not rely on dates, but on sequences of events – **making it independent of calendrical uncertainty.**

Climate Change – A Prophetic Signal?

A striking example of modern prophetic fulfillment is the global response to increasing heat events:

Revelation 16:9 (KJV 1611)

“And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.”

The Bible not only foretells increased heat, but also the spiritual condition of mankind: they will not repent, but blaspheme God.

This exactly mirrors today’s world: Causes are politicised, mankind is either the “saviour” or “culprit” – but repentance before God is absent.

This places us on the trajectory toward the fourth and fifth bowls of wrath (Revelation 16). We are not there yet – **but the beginning is evident.**



Prophecy Requires Humility – Not Interpretive Eagerness

Scripture warns us not to interpret prophecy by human effort:

2 Peter 1:21 (KJV 1611)

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

This means: **Only under the guidance of the Holy Spirit can prophecy be rightly understood.**

Yet many prefer creative interpretations over Spirit-led insight.

That's why there are so many denominations, directions, and end-time models – not because Scripture is contradictory, but because mankind prefers speculation over obedience.

Conclusion

Prophecy is not speculation – it is divine revelation.

It must be approached with reverence and spiritual guidance. Not every "end-time sign" is relevant – but every prophetic word deserves our attention.

The LORD is not late – He comes in due time. And the signs of the times are visible – if we are willing to look according to the standard of Scripture.



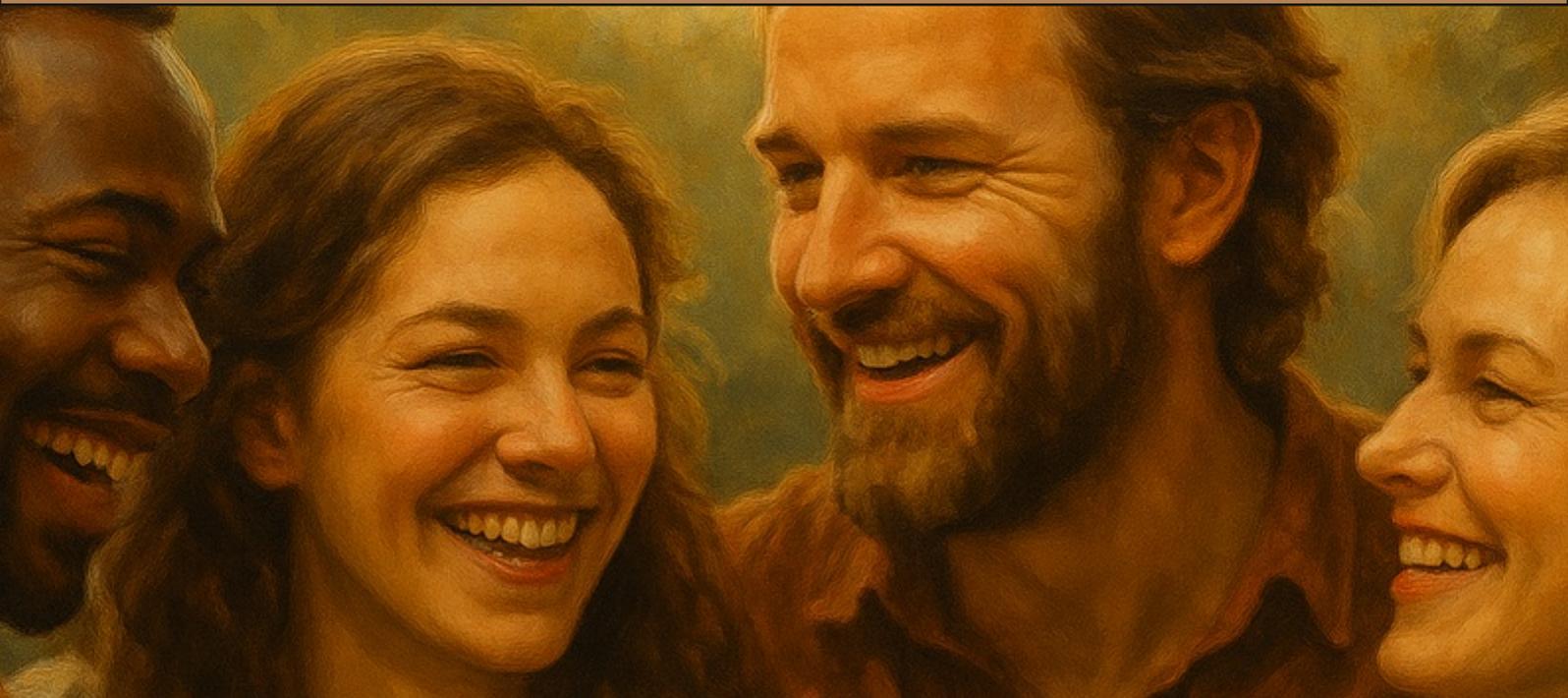
8.1 Neighbourly Love – Spiritual, Not Boundless

SOLUS CHRISTUS – CHRIST ALONE IS OUR STANDARD

Matthew 7:12 (King James Version 1611)

*"Therefore all things whatsoever ye would that men should do to you,
do ye even so to them: for this is the law and the prophets."*

Two Extremes – and the Loss of



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the Scriptural Centre

When it comes to neighbourly love, we often encounter two opposite but equally dangerous extremes:

The first claims we must endure everything – even disrespect, exploitation, or injustice.

The second demands total self-sacrifice, even to the destruction of one's own needs, limits, or calling.

Both cite Scripture – yet tear it from its context.

Luke 6:29 (KJV 1611)

"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also."

These words were spoken by Jesus under Roman occupation. The people lived under oppression – **Jesus warned against needless escalation and called for wisdom.** His statement was not a call for limitless self-denial, but for spiritual maturity in hostile circumstances.

John 3:16 (KJV 1611)

"For God so loved the world, that he gave his only begotten Son [...]"

John 15:13-14 (KJV 1611)

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Often overlooked here: **God's love is great – but bound to faith and obedience.** Jesus' self-giving was not a limitless offering to all, but to those who believe in Him, love Him, and obey His commandments.



The Measure of Love – Love for Yourself

Matthew 19:19 (KJV 1611)

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."

Scripture sets no infinite measure for neighbourly love. It gives a clear, graspable standard: "as thyself." This means:

- Do not impose on others more than you would accept for yourself.
- Do not sacrifice more for others than you would willingly bear for their sake.

Anyone demanding unconditional giving from you, yet unwilling to carry any burden themselves, has misunderstood or misused the commandment of love.



Neighbourly Love in Daily Life – Grounded, Honest, Obedient

Matthew 7:12 (KJV 1611)

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them [...]"

Neighbourly love is not a theory – it applies to every action:

- How you speak.
- How you give.
- How you respond.
- How you work.

It reaches into your choices about time, energy, work, family. **But it has boundaries: your own.**

Neighbourly love does not begin with self-neglect – but with self-awareness. **Those who love themselves honestly can love others honestly. Those who know their limits can communicate them to others.**

Conclusion



Scriptural love for others is clear – not boundless, not selfish. It demands, but does not overwhelm. It tests the heart – not the level of sacrifice.

- Whoever loves, must ask: "Would I do this for myself?"
- Whoever loves, must act: "What I expect, I will also give."
- And whoever loves, must live: in truth, not religious compulsion.



8.2 Marriage, Family & Responsibility

**SOLI DEO GLORIA – TO GOD ALONE BE THE GLORY, ALSO
IN OUR RELATIONSHIPS**

Genesis 1:28 (King James Version 1611)

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it [...]"



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Family – More Than a Social Model

Family is one of the first and most foundational institutions established by the LORD in creation. The command to be fruitful, to multiply, and to shape the earth begins with the relationship between man and woman – and takes form concretely within the family.

Throughout Scripture, the family holds a position of high esteem. **So highly, in fact, that Abraham went to war with a small group of men to rescue his nephew Lot.** And so central that even violent acts – though not ideal – were not explicitly condemned when done in defence of family honour:

Genesis 34:25-26 (KJV 1611)

"And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males."



This act was not in line with the LORD's heart – yet it shows: honour and protection of family were deeply rooted in the people's value system. Even today, forgiveness is greater than revenge – but responsibility also means protection.



Family in the Light of Discipleship

Jesus Himself taught that following Him can bring division into families:

Matthew 10:35–36 (KJV 1611)

"For I am come to set a man at variance against his father, and the daughter against her mother [...] And a man's foes shall be they of his own household."



So when faith causes conflict, it is not a sign of failure – but a spiritual reality. **In such moments, Jesus offers comfort:**

Matthew 12:48–50 (KJV 1611)

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Whoever loses their earthly family because of faith, becomes part of a greater spiritual family in Christ.



Marriage – A Picture of the Covenant

Marriage in Scripture is not merely a social bond – it is a spiritual symbol:

- A picture of the relationship between Christ and His church
- A remedy for loneliness, which the LORD recognised in Eden

Marriage is not a church sacrament, but a covenant between two people before the LORD. In Scripture, there is no single wedding officiated by a priest, pastor, or scholar. Instead, it requires:

- A binding agreement between the couple
- A clear, public recognition of the union

Thus, anyone who confesses their spouse before others and lives this bond stands in the responsibility of marital faithfulness – regardless of civil registration or church ritual.

Conclusion

Family fulfils the divine mandate of fruitfulness – and reflects, on a smaller scale, the principle of spiritual connectedness. Even in heaven, peace was not always guaranteed: the fall of a third of the angels shows that even within divine order, choices must be made.

Marriage is a touchstone:

How we live our marriage says much about how seriously we take our relationship with Christ. For whoever cannot honour earthly faithfulness – how shall they live heavenly faithfulness?



8.3 Women in Leadership – What Does Scripture Teach?

**SOLUS SCRIPTURA – SCRIPTURE ALONE IS OUR
AUTHORITY**

Judges 4:4 (King James Version 1611)

***"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel
at that time."***



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A Hotly Debated Topic

In our time, the role of women in leadership and teaching is a matter of intense debate – in both society and the church. But those who submit to the LORD do not ask what is trendy, but what is true according to the Holy Scripture.

Many theological schools teach that women may not exercise spiritual authority. **Yet the Bible shows a more nuanced picture – one marked by order, but also by calling, obedience, and trust.**

Deborah – Prophetess, Wife, Judge

In the Book of Judges we encounter Deborah. **She was at once prophetess, wife, and chief judge over Israel.**

Judges 4:4 (KJV 1611)

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."

Deborah not only ruled in judgment – she led the entire nation. Her husband is mentioned, but not as a leading figure. Her calling came from the LORD – not from human tradition.

Even earlier, we meet Sarah, who gave Abraham a directive – and the LORD confirmed her word:

Genesis 21:12 (KJV 1611)

"And God said unto Abraham, Let it not be grievous in thy sight [...] in all that Sarah hath said unto thee, hearken unto her voice."

So Scripture does not always assign the final say to the man – it shows a dynamic order that follows God's will, not rigid role models.



Mary and Phoebe – Service in the New Covenant

In the New Testament, women also appear in central roles.

Mary was the first to whom the risen Christ appeared – and He gave her a commission to report to the disciples:

John 20:17–18 (KJV 1611)

"Go to my brethren [...] Mary Magdalene came and told the disciples that she had seen the Lord."

Thus, she became the first witness of the resurrection – an apostolic commission in the truest sense: sent with a message.

Likewise Phoebe:

Romans 16:1 (KJV 1611)

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."

Phoebe was not merely a "servant" – she delivered the letter to the Romans. **In ancient practice, this meant she had to be capable of explaining and interpreting its contents.** Paul entrusted her with this task.



Historical Traces

Even outside the Bible, there is evidence of women in church leadership. The book *The Jewish Annotated New Testament* (German edition: Deutsche Bibelgesellschaft, 2021, p. 562) documents **inscriptions referring to women as leaders of congregations.**

Also, the Second Epistle of John makes more sense if the word Kyria is understood as a proper name – **then the letter is addressed to a woman in a leadership role within the church.** This reading supports the notion of female leadership in the early church.

What Does Paul Teach?

Paul does mention that women should be silent in the church – but **these statements** (1 Corinthians 14:34f.; 1 Timothy 2:12) **refer to specific local situations and issues, not universal laws.**

The same Bible that includes Paul's admonition also features women like Deborah, Huldah, Priscilla, Junia, Mary, and Phoebe – all in important spiritual roles. Scripture does not contradict itself – it presents a more complete picture than some doctrinal interpretations allow.

Conclusion

Holy Scripture does not contain a blanket prohibition against women in spiritual leadership. Where the LORD calls, there is not suppression – but responsibility.

Biblical Christianity was, for many women, a refuge – not because of liberal theology, but because of genuine dignity. **Only through later church structures and cultural regression was the image of women distorted.**

Whoever truly obeys the LORD will recognise:

- It is not gender that determines calling – but obedience.
- Not tradition, but truth.



8.4 Your Profession – Your Responsibility Before the LORD

**SOLUS SPIRITUS – THE SPIRIT OF GOD ALONE LEADS US
INTO TRUTH**

Daniel 1:8 (King James Version 1611)

***"But Daniel purposed in his heart that he would not defile himself
[...]"***



MODUL - 0 EVERYDAY LIFE & SPIRITUAL PRACTICE

At the beginning, other questions arise

When we are new in the faith, our thoughts mostly revolve around fundamental topics:

“What am I allowed to eat?” – “What does neighbourly love mean?”
– “How do I deal with unbelieving friends or relatives?”

That is normal. The first steps in faith are full of new insights – and **we need time to grow in the Holy Scripture.**

Amidst all of this, we live in a world full of opinions, dogmas and expectations – political as well as ecclesiastical. **But our standard remains the Scripture – and the Holy Spirit, who leads us.**

When profession becomes a conflict of conscience

With increasing maturity in the faith, a new question arises:

Does my profession fit my faith?

Some realise over time:

- I work in an unjust system.
- I harm people instead of serving them.
- I cannot love my neighbour in what I do daily.

Suddenly one faces an inner conflict – between conscience and career. **What to do?**



Not hasty – but in trust

The first reaction should not be activism, but humility.

Pray. Ask the LORD for guidance. Ask for a new way.

Daniel is a strong example here.

He was taken into a heathen environment. He had to go through an unbiblical education. And yet he remained faithful in his heart:

Daniel 1:8 (KJV 1611)

“But Daniel purposed in his heart that he would not defile himself [...]”

He lived in a system that wanted to shape him – but his heart belonged to the LORD.

A wise handling of responsibility

Also the parable of the “unjust steward” in Luke 16 shows: Even in difficult professional structures we can act wisely and in a godly manner.

Luke 16:8–9 (KJV 1611)

“And the lord commended the unjust steward, because he had done wisely [...] And I say unto you, Make to yourselves friends of the mammon of unrighteousness [...]”

The steward acted within his framework. He was not praised for fraud – but for wisdom.

We too may act within the circumstances, as long as we do not lose the heart.

God’s guidance at the centre

If you realise that your profession is no longer compatible with your faith – **then pray. Ask for change. But remain faithful.**

If the LORD gives you a new task – go courageously. If He opens no door – remain steadfast, like Daniel. For perhaps you are exactly where God wants to use you.

Do not rely on your own ways – but on His plan.

Proverbs 3:5–6 (KJV 1611)

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”





HOLY
BIBLE