



**THE ETERNAL GOSPEL**

**GOD**

**WILL MAKE YOU**

**HOLY**

**PAUL WELK**

# THE ETERNAL GOSPEL: GOD WILL MAKE YOU HOLY

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**“YOU WILL BE HOLY, BECAUSE, I, THE LORD, YOUR GOD, AM HOLY”**

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Leviticus 19: 2

# THE ETERNAL GOSPEL: GOD WILL MAKE YOU HOLY

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Cynical people may say:  
"If it is too good to be true, most likely, it is not true."

**But**

**With GOD ALL THINGS ARE POSSIBLE.  
BETTER THAN EXPECTED.**

GOD WILL MAKE YOU HOLY

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Statue of St. John the Baptist on Charles Bridge, Prague, Cz.

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# Preface

## Identifying Issues.

0.1 **Issues and problems of daily life are complex.** Surely life in previous generations was less difficult. Yes, we have more conveniences, which 'they' did not have. We have cars and computers, telephones and television, instant coffee, canned goods, gadgets, even airplanes. But with conveniences come demands, taxes, troubles, lack of finances, garbage and pollution. We always seem to be on the go; we are forever seeking rest and yearn for relaxation. We have more; but somehow we seem to have less. We seem to be under siege, even threat and attack. Thorns and thistles seem to surround us. Things just don't come together; they fall apart.

0.2 **We may want even more on our plate,** more money and things, better gadgets and contacts, which we hope will help achieve our goals. But a suggestion that religious concerns and issues may fill the void does not seem to make sense, for we associate religion with rules and regulations; even our own conscience seems to tell us so. That is the last thing that we want – more demands, more rules and regulations, or the implication that there is something wrong with us. We may not know the exact wording of the Ten Commandments. But we know of them, and do not want someone to tell us what to believe, what to think, and what to do.

0.3 **But only the *Eternal Gospel* can solve our human problems.** Yet, if the Gospel is the panacea and cure-all of all problems, why are the world's problems getting worse, instead of being better? The author contends, and intends to prove in this booklet, that our troubles persist, primarily because in recent history the true Gospel rarely has been proclaimed. People cannot order their lives in conformity with the *Eternal Gospel* and cannot take comfort in it, for they never even heard the *Eternal Gospel*:

***“YOU WILL BE HOLY, BECAUSE, I, THE LORD, YOUR GOD, AM HOLY.”***

*Leviticus 19: 2*

One reason for this is that for centuries Bible translators, beginning with Martin Luther, replaced the futuristic Gospel promise of the original Hebrew Biblical text, its Septuagint Greek translation, its corresponding Greek New Testament quotations, and its Latin Vulgate translation of the Gospel promise, ***“YOU WILL BE HOLY”*** into an imperative, a law, which makes the unrealistic frustrating demand, ***“You MUST BE holy!”*** This book illustrates that the *Eternal Gospel* can be summarized in four words:

**YOU WILL BE HOLY.**

## CHAPTER 1:

# Law And Gospel In The Old Testament.

### 1.0.0. The Law Has Three Categories:

*Primary Law, Secondary Law and Tertiary Law.*

1.0.1. **Primary Law is the ultimate legal statute**, the general statement of principle, which defines the very essence, nature and objective of any orderly structured institution, be it civic, religious, or idealistic. Technically, *Primary Law* may not even be considered a law per se, for it does not deal with details, the specifics: “Do!” or “Don’t!”

1. **Civic applications of Primary Law** govern the constitutionality of subsequently written secondary regulatory laws. Any *Secondary Law*, which contradicts, weakens or circumvents *Primary Law* is invalid and declared unconstitutional. Examples of civic *Primary Laws*:
  - a. The American Declaration of Independence and Constitution.
  - b. The Canadian Charter of Rights and Freedoms.
2. **The Biblical Primary Law is the most succinct summary statement:** “*YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY,*” which defines all ultimate relationships of all people under God:
  - a. **The Primary Law summarizes and defines God’s eternal plan**, the essence of the Bible, the *Eternal Gospel*, and all objective relationships between God, His creation, every God-pleasing society, doctrine on salvation, behavior and practice in daily life and eternal future.
  - b. **Biblical Primary Law is defined in more detail:**
    - i. By the “*SCHEMA ISRAEL!*” “*Hear, O Israel: The LORD our God, the Lord is one! You will love the Lord your God with all your heart, with all your soul, and with all your strength.*” (Deuteronomy 6: 4-5);
    - ii. By the Decalogue (Exodus 20; Deuteronomy 5); and
    - iii. By the Psalms, the Prophets, Jesus, and the Apostles, who refer to it constantly; even though they may not specifically use the term *Primary Law*, they frequently use the word *LAW*, as the shortest, one word summary, of all legal declarations and charters ever written.
  - c. **Biblical Primary Law never changes**; it will never be revoked or altered. As Jesus says, “*Do not think that I have come to abolish the Law, or the Prophets, I have not come to abolish them but*

to fulfill them.” (Matthew 5: 17) And as the Apostle Paul writes, “We uphold the LAW.” (Romans 3: 31)

1.0.2. **Secondary Law** comprises the detailed regulatory laws, which may be necessary, because of human sinfulness and/or ineptitude, to guarantee the implementation of the principle of *Primary Law*.

1. **Civic Secondary Law** has several categories, such as criminal law, property law, family law, numerous commercial laws and regulations, which may be altered from time to time to ensure that society as a whole retains its constitutional focus and every member of society may function within the frame work of its constitution or charter, that is, *Primary Law*.
2. **Biblical Secondary Law of the Old Testament** was recorded in the ‘Law of Moses’ and may be conveniently categorized into three general categories, which may overlap in some areas.
  - a. **Moral Law** deals with matters of conscience, right and wrong, and pre-existed the written ‘Law of Moses.’ For example, it was wrong for Cain to kill Abel; it was wrong for Jacob to steal Esau’s birthright; it was wrong for the wife of Potiphar to entice Joseph to adultery; and it was right for children to obey their parents. The ‘Law of Moses’ did not really introduce *Moral Law*. The ‘Law of Moses’ defined specific penalties for offenses against *Moral Law*.
  - b. **Civil Law** included and defined such items as Property Law and Family Law, even regulations concerning inheritance.
  - c. **Ceremonial Law** specified in detail matters on worship, sacrifice, the Sabbath, and the priesthood, which also controlled and governed matters of health, hygiene and circumcision.

1.0.3. **Tertiary Law is non-Biblical law**; it was established by legally designated human authorities, and should be observed, for there is no governing authority, which is not ordained by God. (Romans 13: 1) *Tertiary Law* may be rescinded, may change or evolve.

1. **Civil Tertiary Law** may rigidly be enforced by a teacher in a class room, or loosely structured domestic rules and regulations on anything from chores, washing dishes, or driving the family car.
2. **Old Testament Tertiary Law** is the Talmud, traditions of the elders.
3. **New Testament Tertiary Law** may vary from adopting specific orders for worship services to etiquette on wearing hats.

## 1.1.0. Pre-Patriarchal, And Old Testament Eras.

1.1.1. **The pre-patriarchal period had its beginning at the creation of Adam and Eve, and is technically not part of the Old Testament.** This period covers the greatest span of life in time. No specific laws were recorded or mentioned during this time. The only guiding and all-sufficient moral principle was the initially clear understanding, *“God created man in His image”* (Genesis 1: 26), which required neither interpretation nor clarification. The primary role and function of man was to be like God and govern like God. The latter is still true today: Man still acts, as if he were God; but his actions are anything but godly. As time progressed, the behavior of man utterly degenerated into bestiality; the concept of God and the image of God were effectively lost. At Noah’s time, out of the entire human race, only eight souls, Noah and his family, retained an awareness of God. After the cleansing flood, matters degenerated again; tribal warfare, and Sodom and Gomorrah, paint a grim picture of events.

1.1.2. **The Old Testament was initiated with Abraham (1,950 B.C.).** Abraham received the verbal promise from God and the physical sign (circumcision) that by one of his physical descendants all the nations of the earth will be blessed and restored to God’s original intent and purpose of creation. Since death was the penalty for sin, blood had to flow. Both, circumcision, and the call to sacrifice Isaac (the promised son of Abraham) were indicators that the promised Savior, the Son of God would shed his blood and die as the Lamb, which God provided to take the place of sinners and take away the sin of the world. (Genesis 12, 15, 22) The age of the Patriarchs lasted only three generations. Israel became a nation. The Covenant with Abraham was enshrined by the Law of Moses (1,550 B.C.), confirmed by the prophets and enforced by priests, and at times by kings.

## 1.2.0. Primary Law, The Gospel Of The Old Testament.

1.2.1. **The predominant feature of the Old Testament is that God is God of heaven and earth. He is the creator, maker and sustainer. He is not like the idols of polytheism: The gods of war, love, water, land, sea, hockey, or whatever. God is not merely the god of the Hebrews. God made it all and is God of all. He is the one and only God. God almost expresses hurt, when Moses asked for His name, as if God needed a name to be identified from other gods. There are no other gods. He said, *“I AM THAT I AM.”* (Exodus 3: 14) Before God every knee will bow and confess that He is Lord of lords and King of kings, without beginning, without end, The Eternal, The Almighty.**



1.2.1. **God is not merely an impersonal power or force.** God is an extremely personal God, almost anxious to establish, express and maintain personal relationships, who knows and cares for every individual by name, even every sparrow that may fall. God personifies love, mercy, pity, kindness, goodness, patience, endurance; think of any good term and God is better than that. One of the most expressive features of this very personal God is that He is so completely unthreatened, that he has no need to protect His own interests. Therefore, God created man that man may reign with Him, rule over, govern and enjoy God's world and universe. God created man in His own image, "*Male and female, He created them.*" (Genesis 1: 27) Even after Adam and Eve wanted to be more than the image of God, and wanted to be independent rivals of God, when they destroyed the harmony, which they had with God, even then God devised a way, to restore and reconcile us to Himself. God had a plan all along. And God progressively revealed His plan of salvation, first to Adam and Eve, promising that a descendent of Eve will crush and terminate evil. After Noah's flood, God set the rainbow into the sky, that we may forever be reminded of His intrinsic beauty, goodness and providence. In the first recorded writing of the Old Testament, God described the original purpose, for which He had originally created man. Lest there be any misunderstanding or possibility of perversion, He used simple straightforward language, God directly revealed to Moses the personal words of the *Eternal Gospel* promise:

***"YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY"***

(Leviticus 19: 2)

1.2.2. **God directed history to fulfill the *Eternal Gospel* promise:** We will be holy, because that is the way God, our Creator, is. Dust will turn to dust; after the dust will have settled, we will be as God is. For God, who is holy, did not create garbage. We will be holy, because that is the way things are with God. There will be no tears. There will be no sorrow. There will be no death. There will be God and I. There will be God and you.

***"YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY."***

1.2.2. **Yet people constantly turn their back on God.** Adam and Eve did and died. Israel did and was wiped from the face of the earth, in 722 B.C. The tribe Judah did; so God disciplined them by destroying the temple of Solomon and leading them into the 70 year Babylonian captivity in 586 B.C. They killed the prophets. They decapitated John the Baptist. They crucified the Messiah. They rejected the Son of God. So by hands of heathen, in 70 A.D., God Himself destroyed their temple again, the House of Worship,

which had degenerated into a den of thieves and murderers, never to be re-built again. Even Martin Luther could not accept the Gospel promise:

*“YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY”*

Luther, whose word some people worship as if it were God’s, translated the *Eternal Gospel*, *“YOU WILL BE HOLY,”* not as a Gospel Promise but as a law, which demands human conformity and human effort, ‘You MUST BEHAVE in a holy manner.’ Luther changed the Decalogue, TEN WORDS of God’s Promise, The Covenant, in which God is the only driving force, who alone can make it happen, into ‘Commandments,’ which, at pain of death, demand of men to do the humanly impossible.

### 1.3.0. **Secondary Law In The Old And New Testaments.**

1.3.1. **Sinful human dispositions continuously turned away from God,** His eternal plan, the *Eternal Gospel* of salvation. Thus in effect God seemed to say, ‘Since you want to act like immature children, I will have to take your spiritual immaturity in consideration and treat you like immature children: Not explain to you what will be done, but tell you what must be done. You will have to submit to the temporary childish guardianship of *Secondary Law*, that the principle of the *Primary Law* will become a reality.’ ‘Instead of letting you experience holiness, I must insist that, like actors on a stage, you perform acts of holiness in a house of worship.’ ‘Instead of you doing acts of love and mercy on your own, I must insist that you tithe,’ that you may give a living testimony to the world, of what I have in mind for all.

1.3.2. **God’s infinitely condescending love is for all,** not only for the sake of the people Israel, whom He considers the apple of His eye. He pampered Israel, as if they were His only love. But being God, *“God is no respecter of persons”* (Acts 10: 34); as God loves one, God loves everyone, and His *“love NEVER ends.”* (1 Corinthians 13: 8) As God loves the people Israel, God loves the world, and everyone in it. God, and His love, is universal, for the world. God sees beyond the borders of Israel. Thus God subjected Israel to the rigor of *Secondary Law*, not that Israel may worship God by compulsion, but that Israel may have a part in bringing Christ, the Messiah, to the world, by whom the world will be reconciled with God. With that in mind, God issues not imperatives, and commands, but countless futuristic prophetic statements, and universal Gospel promises.

*Isaiah 29: 23, 24: “They will sanctify My name; indeed, they will sanctify the Holy One of Jacob; and will stand in awe of the God of Israel. Those who err in mind will know the truth, and those who criticize will accept instruction.”*

*Isaiah 45: 23: "The word has gone forth from My mouth in righteousness and will not turn back [void], that to Me every knee will bow, every tongue will swear."*

*Isaiah 49: 6: "It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations; so that My salvation may reach to the end of the earth."*

*Isaiah 66: 18: "The time is coming to gather all nations and tongues. And they shall come and see My glory." (They see God's glory not His wrath.)*

*Psalms 136: 1: KJV: "O give thanks unto the LORD for he is good for his mercy endureth forever." (Should be: "... his mercy is on all.")*  
(For the dictionary meaning of עֹלָם- *owlam* is: "the world, the universe, space, and eternity." GOD'S MERCY IS ETERNALLY FOR ALL THE WORLD, the universe.)

1.3.3. **After the Christ had come and made the *Eternal Gospel* a reality,** the function of the Biblical Old Testament *Secondary Law* had fulfilled its purpose, and is no longer compulsory, on neither Jews nor Gentiles. The *Primary Law* is now the enabling and actualizing force in God's plan and intent: "**YOU WILL BE HOLY.**" It enables us to become and be what we are created for. The Spirit of God, and of Christ, asserts Himself within and through us. Our life becomes a reflection of the image of God, His holiness and perfection. More than that, we take into consideration the conviction and feelings of others, who may have a different outlook or traditions than we do. For their conscience' sake, we abstain not only from immorality, but if necessary, also from certain foods, and other items, which may be offensive to others, as did the Council of Apostles and the First Christian Church at Antioch. Their conclusion and directive, dates back to approximately 50 A.D., and is still on hand to serve as an example for proper ecclesiastical *Tertiary Law*:

*"For it seemed good to the Holy Spirit and to us to lay upon you [the Gentiles] no greater burden than these essentials:  
That you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell." (Acts 15: 28, 29)*

## CHAPTER 2:

### **Gospel And Law In The New Testament.**

2.0.0. **Two Common Oversimplifications:** (1) ‘The Gospel is only a New Testament concept,’ and (2) ‘The Law is only an Old Testament concept,’ can be misleading, for it obliterates the function of *Primary Law*, the *Eternal Gospel*.

#### 2.1.0. **Misconception 1: ‘The Gospel is a New Testament Concept.’**

The Old Testament and the New Testament Gospel is essentially one and the same. God originally created man holy and perfect. But man lost this perfection, fell into sin, and was subjected to death. So God provided the *Eternal Gospel*, by which God assumed responsibility for reconciliation:

*“YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY.”*

This *Eternal Gospel* comprises three essential and historical steps:

1. The promise: *YOU WILL BE HOLY* – Again.
2. The vicarious payment by check: The blood of Christ, the Messiah.
3. Depositing the check in the bank: The Day of Resurrection.

#### 2.1.1. **The Promise: YOU WILL BE HOLY.**

Adam, Eve, Abraham, Moses, the prophets, and all God’s people are secure and may rest in peace. They looked forward to the coming of Christ. They waited for the Lord, the Messiah to redeem them from sin and death. He did. By a similar faith, we look back in time to the historical Jesus, by whose vicarious death God made atonement for sin. In the resurrection of Christ, we see the victory over sin and death. We see His ascension into heaven. We await His coming from heaven on the Day of the Resurrection, when we will see Him face to face. The Gospel of the Old Testament is the same as the Gospel of the New Testament. The only difference is the base of our vantage point. They looked forward in time. We look back in time. But as will be discussed more fully later, this backward-looking aspect of faith of the New Testament Church developed to a disadvantage, for it diminishes the forward-looking aspect of *“YOU WILL BE HOLY.”*

N.B.: The concept ‘faith’ and ‘believing’ is a Greek New Testament concept, almost foreign to the Old Testament. The Old Testament speaks of trust and hope, not faith. James makes that distinction, *“You believe that God is one; you do well. Even the demons believe.”* (2: 19) Demons may believe in God; but demons do not trust, or hope in God. The *Eternal Gospel* raises the bar from faith to trust. When we trust that GOD *“WILL MAKE US HOLY,”* and expect our righteousness from God, we, though imperfect, share the same objective with God. When we trust in God, we are not under compulsion to be holy – we want to be holy. That is the Gospel Imperative,

which the *Eternal Gospel* offers. The *Eternal Gospel* is the motivator; it produces the desire for a sanctified life, the fruit of the Gospel.

2.1.2. **The *Eternal Gospel* of reconciliation is by way of the Christ, Jesus.** As Jesus said, there is no other way, “*I am the way and the truth and the life. No one comes to the Father except through me.*” (John 14: 6) Irrefutable proof of this fact is in the Old Testament one-liner, charter and fundamental principle of *Primary Law*:

*“You Will Be Holy BECAUSE, I, The Lord, Your God, Am Holy.”*

No sinful human being may ever see God, behold Him, come before Him, and be at perfect harmony with God, unless that person is holy, as God is holy. The only way we can become and be holy, is BECAUSE God will make the impossible possible. For us to be holy: God Himself must make it happen. “*You Will Be Holy BECAUSE, I, The Lord, Your God, Am Holy*” is a progressive statement; the first part is dependent on the second part, to put it differently: The latter must make the former happen. This is why The Messiah, The Christ, who fulfills this promise, has to be both: The Son of God and The Son of Man. To be human, he must be borne of an ordinary human being. To be God, He must be borne of God. To be both: Man and God, He was born of Mary, a virgin, and conceived by the Holy Spirit. As man, the Messiah, the Christ, can now be our representative; as God, He can do what only God, the Creator can do – forgive our sins and declare us holy. The Savior, The Messiah, The Christ cannot be merely man. The Christ must be both: of human origin and of divine origin: He must be God, The Son of God, God in The Highest. That is why, ‘There is no other way but by the Christ, Jesus.’ That is the *Eternal Gospel*, ‘We will be holy, because, our Lord, our God is holy.’ Thanks be to Jesus, the Christ: The righteousness of God is now our righteousness. For now The Lord justifies us by faith, on the Day of the Resurrection, God will physically transform us, and make us physically holy. In summary:

The *Eternal Gospel* is promised by God, secured by Jesus Christ.

It reconciles God and us – past, present and future.

*BECAUSE, I, THE LORD, YOUR GOD, AM HOLY,  
YOU WILL BE HOLY.*

2.1.3. **The *Eternal Gospel* of reconciliation bridges the gap** between God and man. An ordinary human being actually had to do it, and meet absolutely every expectation of perfection and holiness, not just in general but specifically. If the Christ would have failed in one hair-splitting detail of *Secondary Law* and *Tertiary Law*, even under excruciating circumstances of pain and death, he could not be the Redeemer, who atoned for every sin of every human being. The pain, which Christ endured, was greater than the

pain, which any human being ever endured. The psychological pain, which Christ endured, was greater than the agony of Judas, which prompted him to commit suicide. When Christ cried out, *“My God, My God, why have you forsaken me”* (Mark 15: 34) Jesus was literally forsaken by God, a fact, which we cannot rationalize. To redeem the lost, The Father had to sacrifice the Son. The cross of Jesus Christ shows how much sin had separated us from God; for the Lord Jesus died for our sin. But it shows even more so the infinite love and compassion of God, who went to such extremes, to atone for us and to pick us up. It is as John the Baptist and Isaiah predicted, *“Behold, the Lamb of God, which takes away the sin of the world.”* (John 1: 29) *“With His stripes we are healed.”* *“He made atonement for sin.”* (Isaiah 53: 5, 12) Jesus knew that this was coming, when He said, *“God so loved the world that he gave His only-begotten Son ...”* (John 3: 16)

2.1.4. **The *Eternal Gospel* is universal in every respect**, in reference to time, locality, and ethnicity. The true Gospel is eternal and cosmological, *“God so loved the world (τον κοσμον) that He gave His only-begotten Son ...”* (John 3: 16), which included all people, even the Nephilim at Noah’s time, who were/are genetically part of the human race; they too are included in the eternal and universal scope of the *Eternal Gospel*. The scope of the *Eternal Gospel* goes beyond understanding: *“For it pleased the Father that in him [Jesus Christ] should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven.”* (Colossians 1: 19, 20) Even animal life and what we may deem to be physical creation longs for redemption, as the Apostle Paul indicates (cf., Romans 8: 18ff). The *Eternal Gospel* became a reality for us, in and by Jesus, but it is by no means restricted to Jesus. Limiting the Gospel to the New Testament and Jesus Christ only is restrictive and does God, and God’s people a disservice. The *Eternal Gospel* was and is on God’s eternal agenda; it brought comfort, hope and life to millions of millions, long before Jesus was conceived, born, lived, was crucified, died, and rose from death. Limiting the Gospel to the New Testament and specifically to Jesus Christ is the primary reason, why there so little, if any talk in the Church about the *Eternal Gospel*. A reason why the Gospel, which most Churches proclaim seems to be ineffective is because the Church focuses exclusively on the Gospel of Jesus Christ and is oblivious of the Universal *Eternal Gospel*; in doing so the Church is proclaiming only a partial Gospel, and a partial Gospel is not the Gospel.

### 2.2.0. **Misconception 2: ‘The Law is an Old Testament concept.’**

The most obvious conflict in this respect existed between Jesus and the Pharisees. They killed Jesus, because Jesus did not conform to their

understanding of the “Law,” the Sabbath, and their *Tertiary Laws*. Similarly, the “Judaizers” wanted to kill the Apostle Paul, for the same reasons. The same conflict prevails today. People may not physically kill their opposition, but psychological and so-called ‘spiritual cleansing’ prevails, as in the days of Jesus. Every ecclesiastical conflict and division originates over *Tertiary Law*, man-made rules and regulations, by which legalistic politically oriented ‘theologians’ obscure *Primary Law*, the *Eternal Gospel*.

2.2.1. **Improper and proper use of *Moral Secondary Law* is distinguished by two categories of attitude, faith and motive.**

1. **If *Moral Law* is applied, as if it were *Secondary Law*,** it is doomed to fail for the attitude prevails that the law changes people, is a MUST, and requirement, which men must do, fulfill, and conform to at least in part, or somewhat. But imperfect sinful human beings will never become perfect men, or women by human efforts, as the proverb says, “You cannot make a silk purse out of a sow’s ear.”
2. ***Moral Secondary Law* is properly applied when** it is regarded as an implementation of *Primary Law*: ‘I WILL BE HOLY and perfect, for God, in Christ, has intended me to be holy and perfect in Christ.’ But in this, I may fail also, even before I start, nevertheless, I WILL BE holy, BECAUSE my eventual perfection depends not on me but on God, who is holy; and my Lord will make it happen. Therefore, I delight, in every aspect of *Moral Secondary Law*, and gladly consider and accept all the help and counsel I can get, from God and men of good will.

Category (1) produces, (a) if partial success or self-deceit prevails: Pride arrogance, self-centeredness and self-righteousness; (b) if success and self-respect fail the result may be hopelessness, grief, dejection, and despair. Category (2) also produces problems, but they are different; if problems persist, most likely a relapse into legalism re-occurred. For once the seed, “I will be holy, BECAUSE God is holy” has sunk in, it will germinate and with force come to the surface, producing the fruits of the Spirit: Hope, joy, love, patience and peace, as in the case of Jesus saying to Saul, “It is hard to kick against.” (Acts 25: 14) The *Eternal Gospel* is effective.

2.2.2. **By rejecting the proper application of *Secondary Moral Law*,** antinomianism produces problems and proposed a false, partially true Gospel, which apart from *Primary Law*, “YOU WILL BE HOLY,” asserts: ‘God loves you.’ ‘Jesus loves you.’ ‘God forgives you.’ ‘Jesus died to forgive you.’ These affirmations are correct, in the context the *Eternal Gospel*. In isolation, they are half truths, which sound like the Gospel, but they are not the TRUE Gospel. Some preachers know only half the Gospel. Because they do not know the *Eternal Gospel*, they cannot proclaim it, nor live by, “YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY.” Others reject

the principle, “*YOU WILL BE HOLY.*” Their lives are anything but holy; they are lukewarm, full of un-certainty, like clouds in the desert, which cover the sky, but do not give rain. That attitude is rejected like the fig tree on the road to Jerusalem; it had lush, green leaves, but it did not produce the expected fruit. In the end, a discerning between the *Eternal Gospel* and a ‘Half-Truth Gospel’ is in the respective fruit, which they produce: Does it motivate people to be holy? Are we the salt and the light to the world?

2.2.3. **The proper application of Primary Law, the *Eternal Gospel*** is not simply a covering up, or removal of sin. The *Eternal Gospel* charts a new course, a new direction, new life, a new creation; it has a Gospel imperative, but is not legalism. It has the enabling BECAUSE, and THEREFORE, of the *Eternal Gospel*: “*Therefore, as you go make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!*” (Matthew 28: 19) “*Therefore, there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do.*” (Romans 8: 1-3) Jesus made this point very clear in the Sermon of the Mount (Matthew 5-7), in which He presents the *Primary Law*, exemplified in *Secondary Law*, not as a whip, driving people to justify themselves and to earn their salvation (as if they could), but to produce the satisfying result and effective fruit of the *Eternal Gospel*, not just in the hereafter – heaven, but now. “*Behold, now is the acceptable time. Behold, now is the day of salvation.*” (2 Corinthians 6:2)

2.2.4. **The *Eternal Gospel* is not only a Gospel of the past**, forgiveness, love, reconciliation for sinners, and atonement for error. The *Eternal Gospel* is the Gospel of hope, life, strength, better things to come, not a toothless fairy tale; it is a Gospel with teeth, a clear goal, and line of direction:

- “*Blessed are the poor in spirit: for theirs is the kingdom of heaven.*”
- “*Blessed are they that mourn: for they will be comforted.*”
- “*Blessed are the meek: for they will inherit the earth.*”
- “*Blessed are they which do hunger and thirst after righteousness.*”
- “*Blessed are the merciful: for they will obtain mercy.*”
- “*Blessed are the pure in heart: for they will see God.*”
- “*You will be perfect as your heavenly father is perfect.*” (Matth. 5: 48)

2.3.0. **The *Eternal Gospel* Is God’s Gift.** The only way to preserve the *Eternal Gospel*, for the benefit of all, is by a dogged, un-wavering insistence on the Scriptural Word of God. The purest form of the Word of God is the grammatical meaning of the original Biblical texts. Because of the propensity of the sinful human mind to corrupt everything we touch, in



recent times, the *Eternal Gospel* was perverted and obscured beyond the point of recognition by unbelief, theories and false misleading theologies, which are based on the proliferation of wrong Biblical translations that offer what 'itching ears' desire to hear.

2.3.1. **Comparing grammatical translations of Hebrew**, and parallel Greek, Latin, French, texts of future, indicative Gospel promises, with grammatically wrong English (German) imperatives and commandments:

**There will not be another god before you.** (Exodus 20: 3; Deut. 6: 7; cf. LXX)

*You must not have any other god but me.* (New Living Translation)

**You will not make any image ....** (Exodus 20: 4; Deut. 6: 8; cf., LXX)

*You must not make for yourself an idol.* (New Living Translation)

**You will not take the name of the Lord your God in vain.** (Exodus 20: 7; cf. LXX)

*You must not misuse the name.* (New Living Translation)

**You will not murder.** (Exod. 20: 13; Deut. 6: 17 LXX; Matt. 5: 21; Rom. 13:9; Jam. 2: 11)

*You are not to commit murder.* (International Standard Version)

**You will not commit adultery.** (Exod. 20:14; Deut. 6:18; LXX; Mat. 5:27; Rom.13:9; Jam.2:11)

*Thou shalt not commit adultery.* (King James Version)

**You will not steal.** (Exodus 20: 15; Deut. 6: 19; LXX; Rom. 13: 9)

*Du sollst nicht stehlen.* (Luther)

**You will not bear false witness.** (Exodus 20: 16; Deut. 6 :20; LXX)

*Don't lie.* (Lutheran: William F. Beck)

**You will not covet.** (Exodus 20: 17; Deut. 6: 21; LXX; Rom. 13:9)

*Do not covet.* (Holman Christian Standard Bible)

**You will be holy.** (Leviticus 19: 2; LXX; Matthew 5: 48; 1 Peter 1: 16)

*You must be holy.* (Net Bible)

**You will love your neighbor.** (Leviticus 19: 18; LXX; Matthew 22: 39)

*You shall love your neighbor.* (English Standard Version)

**You will love the LORD.** (Deuteronomy 6: 5; LXX; Luke 10: 27; Rom. 13: 9; Jam. 2: 8)

*You must love the LORD.* (New Living Translation)

(N.B.: Conforming to the disposition of the Sabbath and parental authorities, which will not continue into eternity, the Hebrew, Greek, and Latin correspondingly do not make eternally binding futuristic statements; temporary imperatives authorize temporary taskmasters.)

2.3.2. **Comparing Biblical Theology 'A' with 'B' Doctrines of Men.**

**Biblical Theology 'A' builds up: It declares sinners "SAINTS."** "*You Will Be Holy BECAUSE, I, The Lord, Your God, Am Holy*" is the work of God, Jesus, and the Holy Spirit. He purifies our heart. He sanctifies our lives. He

motivates and produces in us the corresponding fruit of the Spirit, the evidence of faith, as Jesus says and the Apostles declare:

*"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing."* (John 15: 5)

*"To all that be in Rome, beloved of God, called to be SAINTS."* (Romans 1: 7)

*"To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be SAINTS."* (1 Corinthians 1: 2; 2 Corinthians 1: 1)

*"To the SAINTS who are in Ephesus, ..."* (Ephesians 1: 1).

*"To all the SAINTS in Christ Jesus who are at Philippi."* (Philippians 1: 1)

*"To the SAINTS and faithful brothers in Christ at Colossae."* (Col. 1: 1).

*"You are a chosen race, a royal priesthood, a HOLY nation."* (1 Pet. 2: 9)

*"You are the salt of the earth ... the light of the world."* (Matth. 5: 13, 14)

**Human Theology 'B' accuses "SAINTS" as sinners.** Motivation for 'sanctified' living is not achieved by legalism, as a certain school of thought (Walther) tries to achieve with the *Secondary Law* what only the *Eternal Gospel* can do. This theology destroys the Christian self-esteem, of which the Apostle Paul speaks. This school of thought is imprinting into Christian hearts the demeaning liturgical hypnotic phrase: "I, a poor miserable sinner ..." This school of thought is based on Luther's theology of "Ten Commandments," which is wrong, because Luther negated the *Eternal Gospel* in the Decalogue and changed it into *Secondary Law*. "The Ten Commandments," Luther writes, "are the true fountain, from which all good works must spring, the true channel, through which all good works must flow." (L.C. 311) The resulting theology presents 'A Gospel of Absolution' for sins committed, and remission for guilt accumulated; it is a Gospel with a focus on the past. The *Eternal Gospel*, is the pure Gospel, of the present and the future, "YOU WILL BE HOLY BECAUSE, I, THE LORD, YOUR GOD, AM HOLY," which is the genuine motivating force that creates trust and hope in God, facilitates change and promotes sanctification, "You WILL BE holy." 'A Gospel of Absolution,' apart from the *Eternal Gospel* never produces the fruit of the Gospel; and the warnings of James and Peter apply: "Faith, if it has not works, is dead," (James 2: 17) "The sow was washed to wallow in the mire." (2 Peter 2: 22) 'A Gospel of Absolution' promotes the demoralizing attitude. 'Come back next Sunday and confess that you failed again.'

## CHAPTER 3:

# Proclaiming And Implementing The *Eternal Gospel*.

### 3.0. **The *Eternal Gospel* Is The Divine Declaration:**

***“YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.”***

It resolves the problems (Preface and previous Chapters), which progressed from falling into sin, to death, alienation from God, alienation from community of faith, even alienation from creation. By the *Eternal Gospel*, God reverses the process initiated by sin; He reconciles; He leads from death to life, from alienation to relationships, and from animosity to friendship. Reconciliation and life with God and His people becomes a reality again, primarily by four God-given means. The first two categories are most significant in initiating the benefit of the Gospel; the third and fourth are most significant in sustaining the benefits of the Gospel.

1. Teaching And Preaching. (Chapter 3)
2. Repentance. (Chapter 3)
3. Holy Baptism. (Chapter 4)
4. THE NEW TESTAMENT. (Chapter 4)

### 3.1.0. **Proclaiming The Gospel By Teaching And Preaching.**

#### 3.1.1. **Jesus identifies the beginning of eternal life with knowledge.**

Jesus says, *“This is eternal life that they may know You, the only true God, and Jesus Christ whom You have sent.”* (John 17: 3.) Whereas, physical life begins at conception; at birth, nine months later, the individual, when born, is already nine months old. Similarly the word “knowledge” indicates that eternal life begins with, as little as, knowing God and Christ. “Knowledge” is the beginning; repentance and faith are already the next step on the road to maturity. Knowledge precedes faith. Faith is not the pre-condition for the Gospel; repentance and faith are already the result of the Gospel. Eternal life originates from God; it did not begin with us, when we first believed. Life emanates from God, who is the source of life, the creator of life. Eternal life begins by knowing God in Christ. The Apostle Paul understood this process of the Gospel. Therefore he writes, *“How shall they believe in Him of whom they have not heard?”* and *“So then faith comes by hearing.”* (Romans 10) Because Paul understood this, it was essential for him not merely to proclaim the Gospel but to put it down into writing, that people know the facts and have the clearly defined word of God in their own hands. It is absolutely essential that we utilize the same process and steps, particularly that parents teach children to know the Holy Scriptures, the written word, even to memorize it. (Proverbs 22: 6)

3.1.2. **Proclaiming the Gospel is reduced to the smallest denominator**, a simple one line sentence that all the world, all people may hear may know the simple facts concerning God and themselves. An illustration of this kind factual presentation of the Gospels are the Gospels according Matthew, Mark, Luke and John, which record the mighty acts of The Lord; and the Book of Acts, which reports the acts of the Holy Spirit. The preaching of the Gospel entails presenting the facts, that people may have the basic knowledge of Christ, the Messiah, and the essence of the *Eternal Gospel*, **“YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY.”** Whether people, accept these facts, believe, and take comfort therein is almost irrelevant. The Kerugma and the Gospel are the proclamation of the Good News, which Jesus Christ has entrusted to the Church, not arm-twisting, arguing and debating, making Christians in our image. The Gospel starts its effectiveness the moment it is proclaimed. The seed may lay dormant for a life-time, but it will not return void; it will accomplish that which the Lord proposes and determined long ago: **“YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY.”** Repenting, believing, being baptized, worshipping, praying, giving alms, and breaking bread, is already step number 2, 3, 4, 5, 6, 7, and beyond.

3.1.3. **But there is a problem with limiting the Gospel to knowledge.** That was a problem with Job; so God permitted Satan to “test” Job. Job knew all about God, and had long-winded answers, as did his friends. Job even knew about the resurrection. But in the end, Job had to admit, ‘I know nothing.’ ‘I will put my hand over my mouth and say nothing.’ ‘I will walk by faith and trust in God, and not in knowledge.’ The Apostle Paul not only knew that he knew; Paul also knew when to speak and when not to speak. Paul was among the Corinthians as if he were a Corinthian, who knew nothing. For “Knowledge” (γνῶσις, though significant), if over-emphasized, puffs up and leads to Gnosticism and Pharisaism, which is a perennial problem in the Church (even in this booklet). In the hay day of Gnosticism, the early Church produced out of necessity intellectual confessions and statements of faith to refute emerging heresies. But when intellectual understanding is the norm and criteria for settling theological disputes, the process is detrimental; for when human thought, theological systems, and tradition become norm and standard, as in the days of the Pharisees, Scripture and the *Eternal Gospel* is relegated to play second fiddle.

3.1.4. **Unfortunately, Gnosticism has a greater influence today**, than people are aware of. Every organized religious organization has its own system of knowledge: Catholics, East and West, share the same ecumenical creeds, yet they are split since the year 1053, because they could not agree on ONE word(filioque); Lutherans subscribe to the ecumenical creeds and

Luther's doctrines; the Reformed bind themselves to the Catechism of Heidelberg; Mormons have the Book of Mormon; Muslims have the Koran and Sharia Law; and Jews have preferred sections of the Old Testament and the Talmud, then there is Buddha, and the sayings of everybody else. But none of the above govern, or subject themselves to the principle of *Primary Law*, the *Eternal Gospel*, "YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY." All have their own system, by which they organize what little they know into confessions, constitutions, laws, and regulations, and traditions which control and wield influence.

### **Examples of applied Gnosticism:**

1. In pre-historic times people were illiterate. Knowledge was confined to verbal tradition. The introduction of written words did not change much. Even today in the age of democracies, consensus of the majority governs, enforces and controls. Thus is it natural to expect that in Hebrew traditions, the Talmud should develop. But the supreme God does not submit to public opinions; so it is natural to expect conflict between traditions and the Lord. Ironically, the Talmud tried to protect Scripture from corruption, particularly misuse of the name of God, to the point of not even speaking the Biblical word YHWH. Since they did not utilize the God-given word, YHWH, they created and engraved in their mind a false mental image of God: 'The un-mentionable YHWH,' 'ONE,' 'LORD, inaccessible and inapproachable,' which is so blasphemously opposed to the true concept 'Father,' the 'approachable Abba,' that when His Son, clothed in human flesh, was walking among them and talking with them, they could not accept him.
2. The cognitive mind of the New Testament "Church" went into an opposite direction. It created a new mental image of God, and demands absolute conformity to its definition of the Triune God: Father, Son and Holy Spirit.

We would do better, if we were to submit to the mystery of God, and pay attention to the futuristic directive, "*You will not make an image...*" of God. For it is easier to discard a graven image of rock, than to discard a wrong mental image of the true God, engraved in hearts of stone. Unfortunately, Gnosticism engraved on minds of people misleading mental images of God, false gospels and promises, invented by men, which split the community of faith into myriads of splinter groups. The *Eternal Gospel* is most effective when we take it beyond knowledge, to repentance, sacred things: Baptism, the mystery of God in the flesh: Breaking Bread, and Cup of the Testament.

**3.2.0. Proclaiming The Gospel By Repentance.** There are two ways of understanding repentance (Similar to Forgiveness, cf., 4.0.). Repentance 'A'

evolves out of legalism, human logic and thinking. Biblical Repentance 'B' is the product of the *Eternal Gospel*, the Word of the Lord, God.

3.2.1. **Legalism, law-oriented thinking, generates Repentance 'A,'** which deals with sin, remorse, regret, neglect, guilt, contrition, and other negative concepts. A definition of Repentance 'A' is given by Wikipedia, which is based on legalism: "You MUST be, or should have been holy!"

"Repentance is the activity of reviewing one's actions and feeling contrition or regret for past wrongs. It generally involves a commitment to personal change and resolving to live a more responsible and humane life. In religious contexts it usually refers to confession to God, ceasing sin against God in order to gain forgiveness or absolution. It typically includes an admission of guilt, a promise or resolve not to repeat the offense; an attempt to make restitution for the wrong, or in some way to reverse the harmful effects of the wrong where possible." (Copied from Wikipedia)

3.2.2. **A long history of religious dogma and cultural conditioning** causes Repentance 'A' to conjure up fear and trepidation, being brought to justice, raked over coals, humiliated, loss of self-respect, guilt, all of which does little or nothing to build genuine relationships, for it is law-oriented. This type of thinking operates on the premise that repentance is supposedly the pre-requisite, without which there can be no forgiveness. No wonder, such Repentance 'A' encounters rejection, or enslaves the "repentant" to be subservient to domineering rules and regulations of legalism. The young intellectual Luther was well familiar with both, this type of repentance and "knowledge," but neither Repentance 'A,' nor "knowledge" brought him the comfort of the Gospel.

3.2.3. **The Biblical concept repentance 'B' is based on the Greek μετανοια (metanoia),** and challenges us to re-think everything we have previously learned from law-oriented thinking. Contrary to the legalism of Repentance 'A,' "You Must be, or should have been holy!" Repentance 'B' is Gospel-oriented: "*You will be holy, BECAUSE*" God, who created you, is holy. BECAUSE your perfection comes from God and is not your own doing, you will be holy also, even though, at the moment, you may be anything but holy. In Repentance 'B,' we do not focus on ourselves; we focus on God and the *Eternal Gospel*, "*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY.*" God's creative power is effective in us, and produces the good and desired fruit of repentance.

3.2.4. **The meaning of μετανοια [metanoia]** has far greater connotations than the Wikipedia concept of Repentance 'A.' Literally the Greek word *metanoia*, Biblical Repentance 'B' means "*beyond knowledge.*" Just as meta-physics and the meta-morphosis is "beyond the physical." (E.g., The

transfiguration of Jesus Christ gives us a glimpse of His “other” identity; it allows us to see Jesus in a state, which is beyond His physical human nature, His divine nature). Likewise *metanoia* (true Biblical *Repentance* ‘B’) gives a new perspective, a new mind-set; *metanoia* enables us to see and know ourselves, not in our sinful state, but a metaphysical way, as the image of God, in which we were created, for which we were redeemed and restored by Christ, and for which we are empowered by the Holy Spirit.

3.2.5. **Biblical Repentance ‘B’ is part of the Gospel, “YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY,”** which Jesus ordained to be proclaimed and implemented in conjunction with forgiveness of sins. (Luke 24: 47) This Gospel-oriented proclamation of repentance and forgiveness creates and sustains faith; it heals relationships with God and man, for it conforms and molds us into God’s plan of creation and redemption, “*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.*” Whereas, Repentance ‘A’ produces mere activity of pretentious works; Repentance ‘B’ is God at work in us and produces the fruit of the Spirit: Love, joy, and peace. Repentance ‘B’ is the initial act, or the beginning of the process of becoming “*HOLY.*” Repentance ‘B’ is not the perfunctory act of legalism: “Now I repented. I did my thing.” Repentance is a lifelong process, which enables us to grow and mature into the stature of Christ, the image of God.

3.2.6. **Expert preachers of the Gospel of repentance and forgiveness** are John the Baptist and Jesus. They shared the identical Gospel message, which was later entrusted to the Apostles and all God’s people, the Church. Jesus and John proclaimed the Gospel of Repentance ‘B’ and forgiveness of sins. (cf., Matthew 3: 2 and 4: 17) Jesus provides the true understanding of Biblical Repentance ‘B’ (*metanoia*) in His discussion with Nikodemus. Jesus starts His explanation of true repentance, saying, “*Unless a man is born from above, he cannot enter the Kingdom of God.*” (John 3: 5) The original Greek language is clear: We are born (not again) but “*from above.*” We no longer focus merely on the physical, but the metaphysical. We have a new mind-set. We are no longer trapped in our own past, failures, list of evil doings, failure to conform to expectations, a world of sin and remorse. ‘Beating a dead horse, does not make it move faster;’ it is dead; it cannot move. To the contrary, we focus on the future and live with hope; we rejoice in the *Eternal Gospel*, the promised process of becoming and being “*HOLY.*” Repentance (*metanoia*) is our first step from spiritual death to life. Repentance (*metanoia*) is the beginning of spiritual life, which changes the quality of life; it sanctifies life; it elevates life to new levels. Repentance introduces and affirms faith and trust, which puts us into touch with God. (Comparatively speaking, our computer, the brain, is no longer controlled

by a virus, the sinful ego. We are re-programmed for a new invigorating fruitful life with God, life with a clear goal and a purpose.)

3.2.7. **Repentance (*metanoia*) is a revolutionary concept and process**, but it is not necessarily a mountaintop AHA-experience. It may be a sudden AHA-experience, but it may also be a slow gradual process, which progressively leads from the physical to the metaphysical spiritual, to God, personified in Jesus Christ. For the rest of our lives, Repentance continues to introduce us to new vistas, new understanding, and spiritual growth. Repentance is a process, which the New Testament links with Baptism, for no matter how often we may fail and falter, we forever start anew and go forward into the future confident and renewed, with a joyfully repentant heart, because of the Gospel promises: *“God demonstrates His own love toward us, in that as we continue to be sinners [in the flesh], Christ died for us.”* (Romans 5: 8) As we look into the mirror of true repentance, we see not a miserable failure and poor sinner. Through we cannot escape our sinful self, by virtue of God’s love and forgiveness in Christ, being reconciled with God; we see our goal and objective, the image of God: *“YOU WILL BE HOLY.”* I may still look like a caterpillar but really I am a butterfly, a SAINT. And others, who also look and act like caterpillars, will be butterflies too.

3.2.8. **SUMMARY ON REPENTANCE.** Repentance is a spiritual awakening or beginning, as if, *“being born from above.”* Repentance enables us to see beyond ourselves and everything, which physically surrounds us. Repentance, linked with forgiveness is the *Eternal Gospel* in action, which empowers us to live by faith as God’s creation, and produces the fruit of the Spirit: Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Repentance, initiated by knowing God, in Christ, progresses and culminates in our transformation on Resurrection Day. Repentance brings spiritual results, **BETTER THAN EXPECTED.**

**Zacharias’ Summary of John the Baptist’s Ministry, preaching repentance,** *“And you, child, will ... give to His people the knowledge of salvation by the forgiveness of their sins, because of the tender mercy of our God, with which the Sunrise from on high will visit us, to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace.”* (Luke 1: 76-79)



## CHAPTER 4:

### **Securing The Gospel Of Forgiveness.**

4.0. **Two Concepts of Forgiveness** (cf., 3.2.0.): Ordinary Forgiveness 'A' makes excuses for offenses, pardons criminals like Barabbas, turns a blind eye to wayward children, like Absalom, forgives and forgets, as if nothing happened, like spouses of repeatedly unfaithful partners. 'B' Biblical Forgiveness is forensic and judiciary. God does not excuse evil. God does not pretend He is blind. With justice God balances the books; our sin and evil is forgiven, only because Jesus Christ fully accounted for and atoned for it. (1) Baptism, (2) and "Breaking Bread, Drinking the Cup" are public declarations, instituted by The Lord, that by His vicarious death we receive the unquestionable benefit of the atoning forgiveness of God.

#### 4.1.0. **Securing Forgiveness By Baptism.**

4.1.1. **Baptism was ordained by the Lord, Jesus Christ.** Jesus gave few commandments. But Jesus did give the order to make disciples, by baptizing "*Into the name of the Father, the Son, and the Holy Spirit.*" (Matthew 28: 19) This order comes from the ascended Son of God, from Him who sits at the right hand of the Father, the throne of God. Baptism is not just a human ordinance, a custom, which people may take serious or not, alter and change, as they please. Baptism, though not essential for salvation, is of extreme significance, and a treasure. The New Testament links Baptism with forgiveness of sin, repentance, the Gift of the Holy Spirit, sharing in the righteousness and the resurrection of Jesus Christ. Therefore, Christian history calls it Holy Baptism.

4.1.2. **Baptism seals our citizenship in the Kingdom of God.** Baptism is the ultimate visible sign of initial and continuous repentance (*metanoia*). On Pentecost Day, Peter said, "*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins.*" (Acts 2; 38) Baptism is linked with *metanoia*, the repentance, which transforms us from the physical realm to the spiritual realm. Baptism confirms and puts the *Eternal Gospel* into reality, "**YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY.**" This is what we are created to be: Children of God, the image of God, the Father, The Son and the Holy Spirit – "**HOLY.**" God puts His mark of approval on us in Baptism. We are incorporated into His fellowship. Being baptized, into the name of the King, makes us citizens in the Kingdom of God. Two contemporary examples: (1) Anyone born in Canada, is automatically a Canadian citizen. (2) Anyone, born of an American citizen, anywhere, has the right to claim American citizenship. By virtue of Baptism

we have citizenship in the Kingdom of God; heaven is our home. Nothing, and no one, is able to separate us from the love of God in Christ Jesus. Whoever has been baptized into the name of God, the Father, the Son and the Holy Spirit, need never be baptized again.

4.1.3. **Baptism marks the beginning of a completely new phase in life.** In so doing, it automatically signals the end of a previous phase, the ‘drowning of the Old Adam:’ *“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.”* (Romans 6: 3, 4) By virtue of our Baptism, we consider ourselves *“dead to sin and alive to God in Christ Jesus.”* (Romans 6: 11) Baptism is the physical process, which changes us from sinner to saint.

4.1.4. **The benefits of Baptism are BETTER THAN EXPECTED.** Baptism expresses our union with Christ: His substitution *“for us”* on the cross, the exchange of our guilt with his righteousness, and our participation in His death and resurrection. Baptism, clinches our salvation; it is like the signing of an agreement, or entering into a contractual relationship. Peter writes, *“Baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.”* (1. Pet. 3: 21) Emersion or sprinkling in Baptism is irrelevant: Emersion may symbolize our dying to sin, sprinkling symbolizes that Christ cleanses and purifies us.

4.1.5. **The Apostles, Peter and Paul recognized the value of Baptism.** Peter challenged all people to trust the promise attached to Baptism. Peter says, *“For the promise [context of Baptism] is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”* (Acts 2: 39). The Apostle Paul is not disrespectful of Baptism, in his letter to the Corinthians, where he boasts of never officiating at Baptisms. In doing so, Paul illustrates that the act of Baptism is not reserved for its administration by the apostolic office of the ministry. Every Christian has more than the right to baptize; every Christian has the mandate to make disciples by baptizing, especially one’s own children, for they, who have given physical birth to children, are also responsible for spiritual birth and sustenance. It is BETTER THAN EXPECTED: Baptism comes to mind, by daily washing with water.

4.1.6. **SUMMARY ON BAPTISM.** At physical birth, a child receives its birthright, the family name. By Baptism, the divine birthright the name of FATHER, SON, and HOLY SPIRIT is attached to us. Baptism identifies whose we are, and what we are: The image of God. The promise is initiated: *“YOU*

*WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.*" By virtue of the holy name of Jesus Christ, Baptism declares us holy; we bear His name; we are Christians. As the Father acknowledged the Son, in the Baptism of Jesus, God acknowledges us, His children, in our Baptism. The focus in Baptism is on God, and the promises, which God attached to Baptism. God is pleased to call us as His own. Gladly, we respond and trust His promise.

#### 4.2.0. **Securing Forgiveness by THE NEW TESTAMENT:**

(‘Breaking Bread,’ ‘Eucharist,’ ‘Lord’s Supper,’ ‘Holy Communion,’ and “The Mass” are humanly introduced alternate names, which in part reflect humanly introduced theologies that are in need of correction, which requires additional attention in this presentation.)

4.2.1. **The Lord’s Post-Ascension Directive to the Church:** Matthew, Mark, and Luke recorded the historical facts of the night, when the Lord Jesus was betrayed. Decades later, the ascended Lord, (as He had done with certain parables) elaborated on the correct interpretation, meaning, and implications of those events; He gave apostolic directives on the implementation of THE NEW TESTAMENT Order:

*“The night, when the Lord Jesus was betrayed,  
He took bread, gave thanks, broke it and said:*

***This, my body, is in behalf of you.***

***Do this, in memory of me!***

*After eating, he also took the cup, saying:*

***‘This, the cup, the New Testament, is by means of my blood.***

***Do this, whenever you may drink, in memory of me!’”***

*“For as often as you eat this bread and drink this cup,  
you proclaim the Lord’s death till He comes.”*

1 Corinthians 11: 23-26.

#### 4.2.2. **Exposition of Greek text and grammar of 1 Corinthians 11: 24:**

***“τουτο μου εστιν το σωμα το υπερ υμων”***

(Rule 1: A proper translation of the Bible must be grammatically correct.)

1. Literal grammatical translation: *“This of me is the body, the one, in behalf of you.”* (“*Τουτο=this / μου=of me / εστιν=is / το=the / σωμα=body / το=the / υπερ=in behalf / υμων= of you.*”
2. The pronoun “*Τουτο=this*” is in the grammatical neuter and can grammatically refer only to the neuter noun “*σωμα=body.*” “*Τουτο=this*” cannot refer to “*bread=αρτος*” of the preceding sentence, for “*αρτος*” is a masculine noun.

3. Dictionary meaning of “*υπερ=in behalf*,” followed by the genitive case “*υμων=of you*” does not imply that something is presented “~~to you~~.” For the implication, that something is given “~~to us~~” to be correct, the word “you” would have to be in the Greek grammatical dative case, which it is not. Therefore, to say or to imply that the body of Christ is given ~~to us~~ is grammatically impossible.

**Conclusion:** Eating the Bread is a sacred act, not because the bread is sacred, but by His body He made atonement “*in behalf*” of our sin, we are forgiven and declared saints: “*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.*”

#### 4.2.3. **Exposition of Greek text and grammar of 1 Corinthians 11: 25:**

ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ ΕΣΤΙΝ ΕΝ ΤΩ ΕΜΩ ΑΙΜΑΤΙ  
(Rule 1: A proper translation of the Bible must be grammatically correct.)

1. Literal grammatical translation:  
“*This, the cup, the New Testament, is by means of my blood.*”
2. The above translation conforms to the common Hebrew and the Greek practice, using of appositions to modify subjects and/or objects. “*This, the cup, the New Testament ...*” has the identical grammatical structure as, “*The Lord, God, The Omnipotent reigns.*”
3. When the verb of a sentence is “to be,” both the subject of the sentence and the predicate must be in the nominative case, which is not so: For “*This is my blood*” to be a correct translation, the Greek predicate would have to be in the nominative case, i.e., “*το αιμα μου.*” Therefore, the phrase “*εν τω εμω αιματι*” grammatically cannot be the predicate; it is a modifying phrase, which explains how and on the basis of what means, the “cup” can be “*The New Testament.*” The conclusion that a recipient drinks the actual blood of Jesus Christ has absolutely no grammatical merit, and is false.

**Conclusion:** Drinking of the cup is a sacred act, not because the content is sacred, but the blood of Christ sacrificed for us on the cross declares us holy: “*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.*” (It is not the gold that sanctifies the temple, but the temple that sanctifies the gold. (Matthew 23: 17))

4.2.4. **The imperative of Jesus, “*Do this, whenever you may drink, in memory of me!*”** is a most urgent admonition. Jesus helps us to focus in our daily lives, on what He has done for us. Every time we eat and drink, “*whenever you may drink,*” we are prompted to “*Break Bread,*” and “*Drink the Cup,*” “*in memory of*” Jesus. In so doing, we claim and proclaim the

benefit of our salvation, as the Apostle Paul adds: *“For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.”*

4.2.5. **The implementation of THE NEW TESTAMENT** appropriates to us everything, which Jesus instituted. It is a public, private and divine declaration of THE NEW TESTAMENT, the divine covenant with the entire world; it is the most vivid illustration of the *Eternal Gospel*, a living reality, *“YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD AM HOLY;”* it links us with *“The Lamb of God, who takes away the sin of the world.”* (John 1: 29)

1. THE NEW TESTAMENT daily and constantly strengthens and affirms an ever living relationship with the Lord, Jesus Christ. This sanctified eating and drinking reverses the mentality of the common table prayer: We are not lord and host of Jesus, who welcome *“Jesus as our guest.”* To the contrary Jesus is the Lord, Jesus is the host, and we are guests at HIS TABLE, where He serves us the Bread of Life. (cf., John 6)
2. THE NEW TESTAMENT is the most effective means, a comprehensive, most effective means for the Gospel to be a daily part of life, not just in empty words and vague promises, but taking the time to sit down with people, particularly our immediate family, in our own home, with our own children, with our own grand-children, brothers and sisters, that all may live and break bread daily with the Lord.
3. THE NEW TESTAMENT is a most effective evangelism tool to make any new recipient of the Gospel an instant physical partaker of the Gospel. (E.g., When shipwrecked, the Apostle Paul took bread, gave thanks to God in the presence of all 276 people on board, and celebrated THE NEW TESTAMENT. By *“Breaking Bread,”* Paul took comfort in the Gospel and used the occasion to proclaim the promise, that no one will be lost, physically or spiritually. (Acts 27)

4.2.6. **THE NEW TESTAMENT is not dependent on the speaking of words**, as if they were a magical religious formula, *“hocus corpus.”* THE NEW TESTAMENT benefit comprises a personal, spiritual, divine and physical bonding that can be ascertained, in total silence, without a single spoken word, while sipping tea, coffee, water from a drinking fountain, or in a variety of public worship services, where it is proper to insist on the public speaking of the exact Christ-ordained Words of Institution to preserve the integrity and the great benefit of this rite, custom, sacrament, (or whatever people may wish to call it) that it may also serve as a public teaching tool, instructing the public, even children, on what to do, what to say, what to believe and trust in.

4.2.7. **The directive “*whenever you drink*” liberates** and removes all limitations, for “*whenever you drink*” precludes that we do so with whatever we may drink. The Gospel is not an oddity of Mediterranean, wine-drinking cultures. Eskimos, who never set foot into a vineyard, are encouraged to follow the directive of the Lord, with melted snow and ice. They do not need to import wine in order to celebrate and receive with thanks, what the Lord has given to the entire world. Or, a prisoner in jail, who receives daily bread and water, has all the ingredients and authorization from the Lord to exercise his partnership in “THE NEW TESTAMENT,” ‘The Cup,’ or better yet: He may say the words of the Lord aloud, for the benefit of prison guards and other prisoners.

#### 4.2.8. **SUMMARY ON “THE NEW TESTAMENT:”**

**Jesus Christ ordained “This, The Cup, THE NEW TESTAMENT”** as a most effective means to establish His people daily in the covenant relationship of the New Testament. THE NEW TESTAMENT is a sacred act and a sacrament, not because a sacred object lies on the altar, or enters our body, but because the *Eternal Gospel* dwells in our heart. We are purified and declared as saints by the Son of God, because His body was given in our behalf. THE NEW TESTAMENT, our reconciled relationship with God, is by means of His blood. Eating Bread and Drinking the Cup is a sacred act, because this reality is a physical incorporation of The *Eternal Gospel*: “*YOU WILL BE HOLY, FOR I, THE LORD, YOUR GOD, AM HOLY.*”

4.2.9. **Summary of options**, based on the principle: ‘In consideration of *Primary Law*, moral principles, and the universal benefit of all, we are at liberty to apply, and use, at our discretion, whatever is up-building, beneficial and not specifically forbidden in the Bible.’

1. Official congregational observances of THE NEW TESTAMENT are good and laudable, even if terms like “Mass,” and “Lord’s Supper” are not totally appropriate, but public observances should be structured to serve as teaching tools that “Breaking Bread,” “The Cup,” “THE NEW TESTAMENT” is daily observed by all, for spiritual growth and evangelism, for it is given particularly as a means to proclaim the Gospel.
2. Every individual, particularly role models, like parents, are urged to conform to the Lord’s directives, and observe, what the Lord, Jesus, ordained and achieved for us with whatever daily food (bread) or drink that may be available at the time.
3. Christian communities, congregations may use any food or drink, even public drinking fountains of water in sanctuaries.

## CHAPTER 5:

### The Grande, Universal Finale.

**5.0. How is it going to end?** After the Resurrection on the Last Day, life will be perfect: Holy, for all creation, for everyone, forever, in every respect – universal.

**5.1.0. Countless promises affirm *Universal Salvation***, which are fulfilled in and by Christ for *“All the promises of God find their Yes in Him”* – Jesus Christ. (2 Corinthians 1: 20) For example:

**5.1.1. Genesis 3: 15.** *“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise/crush your head, and you shall bruise/crush his heel.”* This promise was fulfilled in and by Jesus Christ: *“For as in Adam all die, so also in Christ all will be made alive.”* (1 Corinthians 15: 22). *“As by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.”* (Romans 5: 19)

**5.1.2. Genesis 22: 18.** *“In thy seed all the nations of the earth will be blessed.”* This promise was fulfilled in and by Jesus Christ: *“Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ.”* (Galatians 3: 16)

This promise of God to Abraham reveals a shocking fact: Abraham was not a Jew (of the tribe of Judah). Abraham was not an Israelite. Abraham was one individual from among many nations. God’s promise of salvation to Abraham extends to all and every nation under God. The promised singular descendant of Abraham, the Messiah, is the Christ and Savior of the entire world – all nations on earth. The privileged status of Israel, the Jews, was that they should be the ‘bearers of this good news.’ Jesus was talking to Jews in particular, when He said, *“You are the salt of the world. ... You are the light of the world.”* (Matthew 5: 13, 14) But He also warned them, *“If salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet.”* Unfortunately, that is exactly what has happened in and after the destruction of 70 A.D.

**5.1.3. Leviticus 19: 2.** ***“YOU WILL BE HOLY, BECAUSE I ... AM HOLY”*** was fulfilled in Jesus Christ and recognized as a reality in the Book of Acts: Members of the New Testament Church are appropriately called *“Holy Ones – SAINTS,”* a practice, which was maintained by the Apostles, Paul and Peter (The term *“Christians”* came later. Acts 9: 32, 41; 26: 10; Acts 11: 26; 26: 28; cf., 2.3.2. Later names like Roman Catholic, Lutheran and Reformed, are counterproductive.)

**5.1.5. 2 Corinthians 5: 19** ***“God, in Christ was reconciling the world [τον κοσμον = the cosmos, the universe] to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.”***

5.1.4. **John 3: 16. “God so loved the world.”** [κόσμον, *cosmos*, the universe] God’s love for the world never ends, and excludes no one; it is universal.

5.2.0. **Unbelief rejects *Universal Salvation*** because people with finite, human minds cannot comprehend the infinite, unsearchable wisdom and ways of God. Some play word games and distinguish between objective and subjective salvation. Others simply refuse to trust God, and His Word. Many insult God, the Creator, as if God, the Builder of the House, started something, which He cannot finish, for them everything ends with death, Hell not Heaven. The Father of Lies is the Devil, who tried to undo what God created. As a result infidels call fact falsehood, truth a lie, and correct teaching a heresy. They ridicule, commit character assassination, persecute, prosecute, even kill to sustain their unjustifiable positions, as the Pharisees did to the truth and Jesus. Yet, Jesus conquered evil with good, hatred with kindness; and He will have mercy, and save even them.

5.2.1. **In these last evil days virtually every “Christian Church”** repeats the same mistake of Israel, who imagined that the Messiah, promised to the nations, was only for them. They imagined the Messiah would establish a Jewish political kingdom. That the Messiah was promised to all nations, including Roman gentiles, was completely contrary to their thinking and never occurred to them. Similarly, many Christians still are so deluded by ‘theologically correct’ self-centered positions that they refuse to have fellowship with ‘heathen,’ as if the nations were not part of God’s beloved family, our redeemed brothers and sisters in Christ. Unbelief rejects God and men, the *Eternal Gospel, Universal Salvation*, as Israel rejected Christ.

5.2.3. **Legalistic Bible translators and theologians invariably fail** to present the *Eternal Gospel*. They fail to distinguish between redemptive justice, and punitive justice. They rarely acknowledge Judgment of Deliverance. They overemphasize Judgments of Condemnation. They do so, because they reject the *Eternal Gospel* by changing "**YOU WILL BE HOLY, FOR I, THE LORD, YOUR GOD, AM HOLY,**" into law, ‘You **MUST** be holy.’ Thus their legalism does not allow the concept of *Universal Salvation*, and they approach Holy Scripture with prefixed notions, which read into the text, what is not there. Because they fail to recognize that God’s mercy is in all judgments of God, they threaten people with damnation, fire and brimstone, instead of presenting deliverance, the *Eternal Gospel*. E.g.:

1. **Psalm 89: 14.** “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.”
2. **Jeremiah 9: 24.** “Boast in this, ... that I am the LORD who practices steadfast love, [mercy] justice, and righteousness.”



3. **Proverbs 21: 3.** *“To do justice and judgment is more acceptable to the LORD than sacrifice [of victims].”*
4. **Even the judgment of temporal death is an act of kindness and mercy** on God’s part, lest we should continue in misery forever, without end.
5. **Matthew 25: 46.** (And 1 John 4: 18) Translators favor the translation of the word *κολασις* as “eternal punishment,” condemnation never-ending; yet the primary meaning of *κολασις* is “correction” and could be translated as ‘*correction*, with eternal effects, never to be repeated.’
6. **John 3: 17ff.** Virtually every translation fails to differentiate between the positive and negative concept, *κρινω* (to separate, select, choose, approve, esteem), and *κατακρινω* (to give judgment against, condemn). They choose to apply the latter instead of the former, contrary to the Greek.
7. **Revelation 20: 14.** According to the Victory Song of Revelation, death and Hades (Hell) will be terminated by a “*Second Death*” (The death of death). Death and Hell will be forever out of the picture.
8. **Luke 23: 34.** There is no more condemnation, because the high priestly prayer of Jesus is fulfilled: “*Father, forgive them ...*”

5.2.5. ***Universal Salvation does not diminish the Scriptural concepts*** of accountability, retribution and reward. To the contrary, the *Eternal Gospel* heightens the sense of accountability, for holiness and God-like perfection “*YOU WILL BE HOLY*” is the ultimate objective and the identifying feature of the *Eternal Gospel*; but this does not produce pretentious holiness, which proceeds from work-righteousness: Rather the proper behavior, which reflects the image of God and Christ in us. The measure of success, the degree of holiness, the fruit that we bear, will to some extent even determine our ‘status’ or ‘rewards’ in the life to come. The Apostle Paul writes, “*If the work that anyone has built on the foundation survives, he will receive a reward. If anyone’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire,*” which allows several conclusions. (1 Corinthians 3: 13, 14)

1. **Every sinful aspect of every sinful personality trait will be “burned up,”** like chaff and will “*suffer loss.*” A person, or an individual, whose sinful personality is utterly depraved and made absolutely no advances in ‘holiness,’ will suffer such utter loss and undergo such radical changes that when “*burned up,*” he/she/we will no longer recognize the old personality (the ugly caterpillar) in the new creation (the butterfly).
2. **On Resurrection Day, God will make all things new.** God does not recreate junk, evil, sinners and devils. Even depraved Judas will be raised immaculately perfect – holy, for God has made this promise: “*YOU WILL BE HOLY.*” It is so fabulous; no wonder unbelief perverts it.

## CHAPTER 6:

### **The *Eternal Gospel* And The Church.**

6.0. **Time has two dimensions, the past and the future.** NOW is the fleeting moment of transition between the past and future. The moment, which we presently exist in, is on the threshold of eternity. As Jesus says, “*He who believes in me has eternal life.*” (John 6: 47) Fixing our eyes on Jesus puts us into touch with eternity, there is no looking back.

#### 6.1.0. **The Gospel Of Jesus Christ In The Past.**

6.1.1. **Early Historic Assessment.** During apostolic times the Church grew explosively, and overcame every obstacle. Even in post apostolic times the Church continued to grow. In a few decades, the *Eternal Gospel* had set the world ablaze with spiritual fire. Rome soon had its first Christian Emperor, Constantine. Universalism was a publicly recognized teaching in the early centuries, as the name Catholic (Universal) Church is a living testimony to this day. But as the Church became an intellectual and philosophical organization, with political power, the spiritual purity of the Church diminished, and the next 1,000 years are remembered as the Dark Ages. The mission of the Church had come to a virtual standstill; the crusades and the Spanish Inquisition are irrefutable examples of its spiritual demise.

6.1.2. **By the time of the Reform Movement,** the Church had lost its hope, and the forward looking aspect of the *Eternal Gospel*. Instead, the Church was caught up in the past, and tried to deal with the guilt, which legalism had created. Luther struggled with the problem of guilt, until he re-discovered a solution for it in the Gospel of Jesus Christ, who offers forgiveness of sin. In the cross and blood of Jesus Christ, the Lamb of God, God “... *takes away the sin of the world.*” (John 1: 29) But Luther did not turn the clock back to the *Eternal Gospel*, which Christ initiated and the Apostles implemented. So, in the following centuries, when the Church was confronted by rationalism, agnosticism, atheism, materialism, and evolutionism, people still ask, ‘What went wrong? What’s wrong with us?’

6.1.3. **The solution for the dilemma, which we inherited,** is God’s plan of redemption, revealed in the *Eternal Gospel*, “*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY,*” for “*God, our Savior, ... desires all people to be saved and to come to the knowledge of the truth.*” (1 Timothy 2: 4) When the *Eternal Gospel* is rejected, the result is predictable: People hopelessly suffer and die. When clergymen neither know nor preach the *Eternal Gospel*, parishes perish, for sheep languish; they have no shepherd.

6.2.0. **The Great Commission applies the Eternal Gospel** universally to the past, present and future, forgiveness from sin and guilt, strength for daily living, and clear focus on eternal destiny and values.

6.2.1. **The best forward looking statements of the *Eternal Gospel*** are in the beginning chapters of Paul’s Letter to the Ephesians (1: 1-9):

*To the saints who are at Ephesus and who are faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight He made known to us the mystery of His will, according to His kind intention which He purposed in Him.* (See also Ephesians 2: 1-10)

6.2.2. **Summary list of most significant aspects of the *Eternal Gospel*:**

1. **God defines, reveals and guarantees His good will and universal love:**  
“*YOU WILL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY.*”
2. **The effectiveness and ultimate fulfillment of the *Eternal Gospel*** was secured by God, who in Jesus Christ reconciled the world to Himself.
3. **Implementation of the *Eternal Gospel* provides absolute remedies** for every conceivable problem and scenario, caused by sin.
4. **God’s unconditional universal love for every human being never ends.**  
Trust in God, Christ’s great love re-assures us that we are:
  - a. Declared forgiven SAINTS, with a certain hope of the resurrection;
  - b. Equipped for Christian ministry, producing fruit of love joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control;
  - c. Granted all spiritual and physical needs, and groomed for growth;
  - d. Sustained in all difficulties; and ultimately victorious in Christ.

6.2.3. **The Great Commission** is the contagious, courageous, fearless, joyful, living testimony of the *Eternal Gospel*: “*You will be holy*” is the life-giving promise of God, life in the Spirit, love of the Son in action, the source and motivating power of God, which makes us tick. The *Eternal Gospel* is more than a confession of faith – it gives hope and a new line of direction:

Self-awareness of my identity: “GOD WILL MAKE ME HOLY.”

I Am

Y o u   w i l l   b e   h o l y

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**THE ETERNAL GOSPEL:  
GOD WILL MAKE YOU HOLY**