



“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” (John 17:1-5)

## **2-1: THE LIVING GOD OF THE LIVING**

### I. God, Man, and Marriage.

1. Genesis 1:26,27, Matthew 19:4, and Mark 10:6.

(1). Let US make man in OUR image bespeaks of the plurality of God during the time of creation.

(2). In our image and after our likeness tells of some of the glory of man that during Creation was acquired from God.

(3). The dominion of man over all the other works of Creation tells of the First Commission of man to be a pioneer in the exploration and control of the works of Creation.

(4). The Bible refers to man as male and female so that in marriage male and female becomes a complimenting couple of male and female. That is the way God originally created them; and in marriage that is the way He intends for it to keep going according to Jesus, and absolutely no person is to have any part in the separation of those two which God has joined together.

2. Genesis 2:7,24, I Cor 15:45, Matthew 19:5, I Cor 6:16, and Mark 10:7,8.

(1). From Gen 2:7 we learn that: (a) God created man physically from something that already existed, from the elements of the earth; (b) As far as the actual existence or inward spirit of man that came from God breathing into him the breath of life; and (c) With that spirit of life also man became a living soul.

(2). From Gen 2:24 we learn of the one flesh characteristics of marriage that God still intends and has always intended, that oneness emphasized by Jesus and the Apostles in the New Testament.

(3). While Paul in I Cor 15:45 is emphasizing the difference between the first Adam and Christ the second Adam, also the difference between the natural and the spiritual body, the first man from earth and the second from heaven, he also contrasts the living soul and the living spirit.

(4). As a man departs from the household of his mother and father, cleaving to a wife in marriage, the two become in Gods sight as one flesh (Matthew 19:5,6 and Mark 10:7,8).

(5). So serious is this matter of joining with God that the Bible considers when a man has a relationship with a harlot that he becomes one body with her (I Cor 6:16).

3. Genesis 5:1,2, Matthew 19:4, and Mark 10:6.

(1). Genesis 5:1,2 reinforces and builds on previous doctrine as God calls their name, male and female, Adam.

## **II. God and the Gospel of Christ and the Everlasting Kingdom.**

1. Genesis 12:1-3 and Galatians 3:8,9.

(1). With Gods call to Abram to another land, God gave the everlasting covenant of: (a) From Abram's seed God would make the great nation of Israel; (b) Through his seed Christ the name of Abram would be great; and (c) Through Abram all the families and nations of the earth would be blessed.

(2). Paul writes in Galatians 3:8,9 that:

a. When God said "In thee shall all nations be blessed" God was preaching the Gospel to Abraham;

b. This all nations meant the Gentiles, or heathen which is the favorite word of the Bible for Gentiles;

c. This Gospel is justification through faith; and

d. All Gentiles and Jews who believe in Christ become the seed of Abraham through faith.

2. Genesis 15:5,6, Romans 4:18, and James 2:23.

(1). In Genesis 15:5 God identifies that the seed of Abram will be as numerous as the stars of the sky, and in Genesis 15:6 since Abraham believed God will He said this the belief was counted for righteousness.

(2). In quoting "So shall your seed be" from Genesis in Romans 4:18, Paul emphasizes how Abraham believed in hope against hope that he would indeed be the father of many nations although he had at the time no sons.

(3). The Apostle James in James 2:23 reiterates how the faith of Abraham was counted as righteousness, adding that Abraham was called the friend of God.

3. Genesis 17:5 and Romans 4:17.

(1). As God changes the name of Abram to Abraham, He says "A father of many nations have I made thee".

(2). Paul tells us in Romans 4:17 that this quote from Genesis 17:5 tells us two things about God Himself:

- a. God is a life-giving God; and
- b. God is a God that can call into existence what did not previously exist.

### **III. God of the Living, our Father in Heaven.**

1. Genesis 18:12-14 and Mark 10:27.

(1). God told Abraham and Sarah that though old and stricken in years they would have a son, and when Sarah laughed God said, Is any thing too hard for the LORD?

(2). Jesus in Mark 10:27, not in the same context but with a paraphrase of the same meaning, talks of salvation as all things are possible with God .

2. Genesis 22:18 and Galatians 3:16.

(1). All nations will be blessed with salvation through the seed of Abraham.

(2). That Seed is singular, the Seed is Christ.

3. Genesis 38:8 and Mark 12:19.

(1). Judah told Oman to raise up children to his brother Er whom God had slain.

(2). When the Sadducees brought up the matter of raising children by a died brothers wife and as to whose wife she would be in the resurrection, Jesus told them that what was important was that God was the God of the living, the God of the living Abraham, Isaac, and Jacob.

4. Exodus 3:6 and Luke 20:37.

(1). God told Moses in the call at the burning bush that He was the God of Moses father, the God of Abraham, Isaac, and Jacob.

(2). About the dead being raised to life, Jesus quotes Moses and Exodus 3:6 how God is the God of Abraham, the God of Isaac, and the God of Jacob; and with the emphasis on God as each time God with repeated with Abraham, Isaac, and Jacob.

5. Exodus 9:16 and Romans 9:17.

(1). God has Moses tell Pharaoh that he has been put on the throne of Egypt for two reasons: (a) To demonstrate the power of God in securing the freedom of Israel; and (b) That the name of the living God and the God of the living might be declared over all the earth.

(2). In quoting that in Romans 9:17 and in explaining the meaning in Romans 9:16,18, Paul is telling us of how God is in control of world events; and what is important does not depend on the will of man or the competitiveness of man, but rather on the mercy of God, and that ultimately God will have mercy on whom He alone desires.

6. Exodus 12:46 and John 19:36.

(1). The Passover feast in remembrance of Gods rescue of Israel from Egyptian bondage among other things included that the lamb of the feast should not have a bone of the body broken, a direct quote of which we will see later in Psalms.

(2). When the Apostle John in John 19:36 tells of how at the Crucifixion of Jesus, and since Jesus was already dead contrary to custom, not a bone in His body was broken, John is quoting from both Exodus and Psalms 34:20. (Psalms 34:20 is directly quoted, and the reference from Exodus

12:46 is closer to a paraphrase.)

7. Exodus 16:18 and II Corinthians 8:15.

(1). During Gods supply of manna during the 40 years in the wilderness, those who gathered much had nothing left over and those who gathered little were not hungry so that it was completely by the grace of God and according to the individual needs.

(2). Paul quotes this in II Corinthians to illustrate equality among Christians in the churches, or to illustrate the democratic nature of salvation.