



# Our Common History

The theme of profane history is the rise of man  
and the futility of faith in God.

The theme of biblical history is the fall of man  
and his hope through faith in God.

Evolutionary biologists and anthropologists speak of the “ascent of man.” They tell us in glowing terms of our noble rise out of the bubbling pools of primordial mire; of our fortuitous and meritorious climb to the top of the food chain. These notions about our common history are mere speculations which masquerade as science. They are based upon a fragmented fossil record pieced together with a great deal of imagination and wishful thinking, all of which ignores the basis of scientific method - demonstrated cause and effect.

## God’s Design and Desire

The history of man is not found in the theories of evolutionists and paleontologists, but in the divinely inspired word of God. Man’s history begins where the Bible begins – with the book of **Genesis** and with God’s **design** and **desire** for mankind. In this book of beginnings we discern five grand elements of that divine design and desire.

- **Creation:** “And God said, Let us make man in our image, after our likeness” (Gen 1:26).
- **Dominion:** “And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen 1:26).
- **Communion:** “And they heard the voice of the LORD God walking in the garden in the cool of the day” (Gen 3:8).
- **Distinction:** “So God created man in his own image, in the image of God created he him; male and female created he them” (Gen 1:27).
- **Provision:** “And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” (Gen 1:29).

Here then, are five vital principles pertaining to our common history at the time of its origin according to God’s design and desire. It comes as no surprise therefore, that those who deny the existence of God and, sadly, even some who say that He exists, have purposed in their hearts and minds to undermine them.

- Creation, which declares the glory of God and His handywork, is discarded in favor of the theory of evolution. It is said, that the idea of chance origins and development is a superior position to faith in a Creator-God, because it suits the human intellect – even though that idea cannot be accredited as a “scientific law” and must remain a mere theory.
- The dominion of man is denied by the elevation of the creature as man’s planetary equal. Man has changed the truth of God into a lie, and he worships and serves the creature more than the Creator (Rom 1:25). All manner blasphemy against the Creator invariably passes without a public murmur, but a threat to an endangered species will spark national outrage and serial coverage in the media.
- The voice of God is replaced by the homilies of the humanist motivator and mediator, employing the wisdom of this world which God has “made foolish” (1 Cor 1:20). Atheism has become the moral mantra of science, which, through its sponsored materialism seeks to replace the voice of God.
- The divinely designed distinction between male and female and all that this entails in blessing for the divine institution of marriage, family life, children and society, is being eroded by the promiscuous and poisonous “gay rights” movement and “feminism.” “For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in

themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Rom 1:26-28).

- Man is encouraged to assert himself, assess himself, answer to himself and adore himself in self-indulgent idolatry. God is ignored as the Provider, the Giver of “every good gift and every perfect gift” (Jas 1:17).

Is not all this dear fellow believer, sufficient cause and a timely clarion call for us to “contend for the faith once delivered to the saints” (Jude 1:3)? “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim 4:16).

## God’s Decrees

Creation having taken place according to God’s design and desire, man now comes under the decrees of God. The Creator’s design and desire is inexorably linked to His decrees in the material realm. The act of creation involved God putting into place certain natural laws. The debate over origins is often preoccupied with the origin of matter. Is matter eternal or did it have a beginning? The atheist claims that all matter is eternal and, therefore, there is no need for a God to bring it into existence. Yet, sadly, that same person will not accept the existence of a God who is eternal. Matter it seems can be eternal, but a Being cannot be eternal. It is not hard to see why the atheist desires to cling to this curious preference. To admit to the existence of an eternal God would undermine a cherished theory of evolution. And, what is more, it would mean the submission of his heart and mind to the will of God. If the truth be admitted, the atheist chooses not to believe in God, not because of his reasoning, but because of his unwillingness to be subject to God and His revealed word. Here lies the real cause for concern – the solemn divine indictment against all who reject the word of God. “For the wrath of God is revealed

## “THERE’S PROBABLY NO GOD. NOW STOP WORRYING AND ENJOY YOUR LIFE”

from heaven against all ungodliness and unrighteousness of men, who hold [down or withhold] the truth in unrighteousness” (Rom 1:18). The atheist denies what he fears the most - the existence of God and

bowing to His moral principles. This entrenched fear drives an unrelenting ambition among some of them to promote a theory of Godless evolution and, as seen recently in the UK, promote unimaginative bus slogans (the wording of which must appear unconvincing to the die-hard atheist).<sup>1</sup> How interesting to observe, that the slogan actually advertises the very thing we have spoken of – that the ardent atheist denies what worries him the most – not just the existence of God, but the existence of a **RIGHTEOUS GOD** – where “enjoyment” is the absence of moral responsibility to God. “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” (1 Cor 1:20). The wisest man among mortal men declared: “And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven...I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit” (Ecc 1:13-14). Let there be no mistake, God does exist and He is to be feared – reverentially, because of His holiness. “The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding” (Pr 9:10). The Christian – we speak here of the biblically defined Christian, believes that matter is not eternal. We believe this on the basis of divine revelation. The existence of matter therefore requires an act of initiation. God exists; He is eternal and He brought matter into existence *ex nihilo* – i.e., out of nothing.

---

<sup>1</sup> The slogan as it appears on the side of a number of buses in the UK, sponsored by the British Humanist Association (BHA) and funded by a number of prominent “atheists.” Apparently, UK advertising codes disallowed the original slogan which stated “there is no God,” the reason being that it was misleading advertising, because it could not be proven that God did *not* exist.

## The origin of natural laws



As intimated above, the debate is not so much about the origin of matter but about the origin of natural laws. Some years ago during a Campus Bible study, we were visited by a number of students who sought to question our belief in creation. We asked one of them to take an ice cube from his drink and place it on the palm of his hand. He was then asked in accordance with the honored scientific tradition, to observe what happens to the ice. It was a warm summer's day and the ice soon began to melt.

Being a student of science he rendered an eloquent explanation as to why the ice transformed into water, citing the natural laws of heat and energy that brought the transformation about (cause and effect). These laws, he admitted, were specific and they spoke of a natural order and design. He was then asked about the origin of those laws. Where did they come from? Why did they interact in that particular manner? To these questions, he and his fellows had no answer. His palm held more water than all the theories of evolution!

Regardless of whether matter is eternal or created, there had to be laws in place to sustain its eternal existence or to bring it into being. Natural laws must therefore pre-exist or co-exist with matter. They are the unseen thread by which the fabric of the universe is woven and sustained in its wondrous design. It stands to reason, that such laws with their intricate interdependence cannot evolve. They can only be the product of intelligence – a Creator-God. Though this truth can ably be sustained through reason, it is not to reason that we as Christians defer, but to the revealed word of God. “For from [the] world's creation the invisible things of Him are perceived, being apprehended by the mind through the things that are made, both His eternal power and divinity” (Rom 1:20 JND). And so, those students of science and all of like mind are declared by the word of God to “be without excuse” (Rom 1:20). “The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps 19:1). We have the acknowledgment of the invisible divine laws of nature before us again in the epistle to the Hebrews. “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb 11:3). What then is faith? “[It] is the substance of things hoped for, the evidence of things not seen” (Heb 11:1). It is here that the evolutionist and the Christian share a common principle. Both require faith in the unseen. The difference is, of course, that the Christian is prepared to admit to it. Furthermore, his faith does not rest on the shifting sands of fossil beds and fanciful theories, but on the sure foundation of a risen and ascended Christ, who is the brightness of God's glory, the express image of His person, who upholds all things by the word of his power” (Heb 1:3). May we earnestly take note of consistent testimony of the word of God. “All things were made by him; and without him was not anything made that was made” (Jn 1:3). “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And He is before all things, and by him all things consist” (Col 1:16-17).

## The origin of moral law

God's decrees do not only exist in the material realm. God is a moral Being and so His moral glory must be reflected in His creation. We have it manifested in the decree given to Adam – the “first man,” through whom God required obedience as the created and representative head. “And the LORD God commanded the man, saying, of every tree of the garden thou mayest freely eat: 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” (Gen 2:17). We have a most sacred principle here which is common to all divine moral decrees, even those that may appear to be of little significance, as in the days of Saul. “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam 15:22). The

principle is, of course, that God is glorified through obedience, as exemplified in the perfect obedience of the Second Man and Last Adam, His own Son Christ Jesus. “[Father] I have glorified thee on the earth: I have finished the work which thou gavest me to do” (Jn 17:4). He was obedient unto death – even the death of the cross (Philipp 2:8).

#### *God’s sovereignty and man’s responsibility*

In God’s decree to Adam, we observe another abiding biblical principle established at this decisive time in man’s common history – God’s sovereignty existing alongside man’s responsibility. It is not the first occasion this principle is seen. We have it in Genesis 2:15. “And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.” Though the coexistence of God’s sovereignty and man’s responsibility is irreconcilable to our finite minds, it is perfectly reconciled in the mind of God, for it appears in His inspired word with unquestionable regularity. God certainly has no difficulty with it and there the matter rests. To hold to one and not the other, or to emphasize one at the expense of the other as many do, is to navigate the word of God in a boat rowed by one oar. The “isms” of Christendom, such as Calvinism, Methodism, Presbyterianism, etc., attempt to avoid such “difficulties” by developing a system of theology. Undoubtedly, they each contain elements of the truth, but this much is certain, not any one of them contains the entire truth. This is only found in the word of God – once for all delivered unto the saints (Jude 1:3). Why then should we not confine ourselves to it? We are to accept and proclaim what it plainly declares, rather than devise and follow imperfect systems of theology which seek to harmonize perceived discrepancies. There can be no divine blessing unless we first acknowledge God in His proper place as Sovereign, and then take our proper place before Him in the place of personal responsibility.

#### *A God of justice?*

It is a common thing among those who deny the existence of God to base their claim in part on an allegation of injustice. “If God exists then why does He allow so much suffering, particularly among the innocent?” The reality however, is that suffering and misery has come about not because God has abandoned man; but because man has abandoned God and His divine principles. This abandonment is entrenched in our common history and it began in the Garden of Eden with Adam – as did man’s allegations of injustice against God. “And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat” (Gen 3:12). Since then God has allowed man to live according to the terms of his own choosing – if he chooses to do so! Man has said repeatedly and with increasing determination “there is no God.” God has responded by leaving him to his own devices. Yet, in His grace and mercy, He has offered eternal life to any individual who is willingly come to His Son through simple faith. No one is excluded! Sadly, many prefer to blame God rather than to accept responsibility for the consequences of their rejection of God. Were not some of us among them at one time? Today is the day of salvation and so God continues to bear man’s hatred and unjust claims.

We recall here the biblical parable of the “prodigal son,” the son who left his father’s home demanding that he take his heritage with him. He soon fell into dire poverty having squandered his birthright through lawless living. “And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him” (Lk 15:16). His Father could have sent his hired servants to meet his needs; but he did not. Was he unjust in withholding his help? Indeed not! His son had acted in self-will and brought destitution upon himself. A wise father knew that his son’s true recovery required self-examination, repentance and that he must take responsibility for his own deeds. His father was also merciful, because he determined in his heart that should his son repent and return, he would welcome him home without any hesitation. This in fact took place, and for this reason the parable may well be referred to as the “parable of the merciful father.” “And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry” (Lk 15:21-24). The son well knew that he could claim no “rights” before his father. He had forfeited all rights when he left demanding his inheritance. He could only rest on his father’s mercy. This could only be claimed upon his repentance and return. He would then gain life – even life abundant. “Search the scriptures...they are they which testify of me. And ye will not come to me, that ye might have life” (Jn 39-40).

The giving of this parable is another proof that God has taken it upon Himself to make man aware of His divine mercy in the face of man’s historical folly. He has not abandoned man! That is – not yet! There is a limit to God’s patience. This too has been well document in the historical record of the Bible so that we are warned that it is eternally fatal to play fast and loose with God’s mercy. It is true, that God “is not slack concerning his promise, as some men count slackness; but is longsuffering...not willing that any should perish, but that all should come to repentance” (2 Pet 3:9). But we also know that the Lord warned that “My spirit shall not always strive with man” (Gen 6:3). The Bible has documented many instances where God’s patience drew to an end and He moved in judgment. He will, as in the case of Pharaoh move in and harden hearts that have resisted His ways. But, some will say, “I read in the Bible that God’s mercy endures forever!” (2 Chron 5:13). It surely does, but only for those who accept it. His mercy will save and keep them throughout all eternity. “But the mercy of the LORD is from everlasting to everlasting upon them that fear him” (Ps 103:17).

## Man’s Disobedience & Death

God’s design, His desire in creation together with His decrees in the natural and moral realms, establish His creatorial and moral glory. All received divine approbation. “And God saw everything that He had made, and, behold, it was very good” (Gen 1:31). There was, however, a rebellious angelic being – Satan, who coveted equality with God. “How art thou fallen from heaven, O Lucifer...For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God...I will be like the most High” (Isa 14:12-14). With diabolical guile he side-stepped God’s creatorial and moral order and beguiled Eve. “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. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Gen 3:1-4). Satan’s diabolical promise to be “as gods” lives on today in the pride of man, evident for instance in the teaching of Mormonism and like cults that seek to elevate man as a “god.”

### The Fall



What happened next plunged the entire creation into moral decline. Eve took of the forbidden fruit. She gave it to Adam and he ate of it. Adam, the representative head of creation disobeyed God and through his act of disobedience he brought sin and death into the world. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom 5:12). Adam brought the whole human race into ruin and we all became sinners by nature. From that day forward, the once blessed ground became accursed. The grave continues to bear solemn witness

to a common history that is stained with sin and invested with the sting of death. Ironically, it is the question concerning the “origin of life” that so pre-occupies the minds of men. It is a subject that flatters his intellect while it impoverishes his soul. Far better for man to enquire as the origin of death,

for there he will come to know the means of the salvation of his soul from eternal judgment due to sin. “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom 5:21).

Since the Fall, man’s history has become a chronicle of sin and its curse. It records the first defining question asked of man: “And the LORD God called unto Adam, and said unto him, where art thou?” (Gen 3:9). It speaks of man’s fallen “position” – of his separation from God. He is now “lost” because of *sin*. Once man’s fallen position – the consequence of sin is brought into view, we then have a further question asked by God. “What is this that thou hast done?” (Gen 3:13). It speaks of “commission” – the act of sin or *sins*, and it, too, demanded a confession through an appeal to conscience before God. We commit sins because we are sinners. “God be merciful to me a sinner” (Lk 18:13).

The order in which these questions are asked is instructive. First, we have man’s separation from God due to Adam’s sin and then the act of his sinning, which reflects his now fallen nature. In this, the terrible universal consequence of sin is highlighted in man’s now lost estate and condition in Adam. He is separated from God by an infinite gulf. Interestingly, the Spirit of God reverses this order in Paul’s defense of the gospel of Christ in the Roman Epistle. Up to chapter 5:11 it is all to do with sins and, thereafter, man’s position in sin through Adam. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom 5:12). We learn from the Roman Epistle that the gospel must begin with an appeal to man’s conscience. This is, after all, where the Spirit begins His convicting work. Man may seek refuge behind the veneer of reason, but he cannot deny the fact of his conscience – the inner conviction that a thing is morally right or wrong. Before a sinner can apprehend justification through faith in Christ, he must bow to the truth of his helpless condemnation before God on account of his own sins. Upon salvation he can then say of Christ, He “bore my sins in His own body on the tree.” The order is figured in type as the trespass offering followed by the sin offering, and finds its blessed terminus in Chapter 12 in consecration, typified in the burnt offering. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

### Man’s Delusion

Man was created innocent and with a conscience, one that abided within the veil of innocence - for it knew only innocence. But when sin arrived the environment changed dramatically. Because of his disobedience man was no longer innocent. He now had “knowledge” and came to know both “good and evil.” For the first time in his history, man’s conscience became alive to what is “right” and “wrong” – not, as we are careful to observe, what is right or wrong in regard to his own view of things, but in relation to God’s standards. To act “according to one’s conscience” apart from God’s moral standards is delusory and a mere excuse to allow everyone to “do that which is right in his own eyes” (Jdg 17:6). It has been well said that we should not run ahead of our faith and not fall behind our conscience. Far better however, that we do not run ahead of our faith in God and fall behind our conscience directed by the moral decrees of God.

Adam’s conscience also told him that because of his sin his fellowship with a holy God had become marred. This was a shattering experience for him, for he moved from a state of innocence to one of guilt. It is vastly different in regard to you and I, Adam’s seed. We have acquired that guilt historically through Adam and our consciences are born into an environment of evil, such that we are born in sin and “shapen in iniquity;” so by nature we are dead in trespasses and sins (Ps 51:5; Eph 2:1). What is needed is not a “re-education” but a “re-birth,” a new nature. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (Jn 3:6-7).

## Man's response

How does man in his fallen nature respond to his sin and separation before God? Instead of turning to God and repenting, he turns to himself in an act of self-righteousness. He attempts to assuage his guilt through his own means. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen 2:7). This is the first response from a fallen conscience – to seek one's own righteousness. It is a self-deluding tendency which has persisted throughout man's fallen history. It is seeking salvation and acceptance before a holy God through my works which, as Cain discovered, carries no redeeming merit before a Holy God. In Cain, we have the spring from which all the rivers of religion flow into the sea of self-righteousness. Judaism, Buddhism, Islam, Roman Catholicism, the cults within Christendom and every shade of Heathenism are all "gone the way of Cain" (Jude 11). Without exception, they are founded on the principle, "What shall we do, that we might work the works of God?" (Jn 3:28). They seek to "do" and, like Nimrod they desire to build "a city and a tower, whose top may reach unto heaven" (Gen 11). May we take heart-felt note of the Lord's reply to the above question, which is as clear as a sunbeam and as refreshing as a sun-shower. "This is the work of God, **that ye believe** on him whom He hath sent" (Jn 6:29). Who was it that God sent? Not the Virgin Mary; not Buddha; not Mohammad; not Confucius; but Jesus Christ of Nazareth, His Only Begotten Son. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn 14:6). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 Jn 4:9 cf Gal 4:4).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit 3:5)

## God's Deliverance for Man

We have seen how man reacted to guilt, sin and death. But what of God's response? His creation has been marred by sin; His holiness has been affronted by sin. Will He move in judgment and wipe out all that offends His holiness? He is of "purer eyes than to behold evil, and canst not look on iniquity" (Hab 1:13). Move against sin He does and must – in righteous judgment and yet in wondrous grace. Sin must be condemned – put away, and man must be saved – and his sins forgiven, for he cannot save himself. And so, history bears witness to the first divine prophecy, one that speaks of God's judgment of sin and His deliverance of man from its penalty through His Son, the Promised Seed of the woman. "And I will put enmity between thee [Satan] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen 3:15). This prophecy was fulfilled literally at Calvary when Christ died of the cross. There, Jesus of Nazareth, born of a virgin, the seed of the woman put away sin by His voluntary death. "But now once in the end of the world hath He [Christ] appeared to put away sin by the sacrifice of Himself" (Heb 9:26). Paul declared the same truth. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom 8:3). By putting away sin, condemning it through His death and resurrection, Christ bore God's judgment on sin and He vindicated the holiness of a Thrice Holy God. And, in so doing, He established the ground upon which we can have our sins forgiven and be reconciled to God, from whom we are separated because of sin. That ground is His precious shed blood. "Without shedding of blood is no remission [forgiveness of sins]" (Heb 9:22).

## Man's New Destiny, New History and New Family

It is true, that we cannot change our history; but we can certainly alter the destiny that our common history has determined upon us though Adam and the Fall. This is an opportunity afforded to *all* men by a God who is gracious, who is “not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet 3:9). What is repentance? It is acknowledging our condemnation before God as sinners and turning to Christ as our Saviour. There it is in all its sublime simplicity! Through faith in Christ as our Saviour we can have a **new destiny** - eternal life. “Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon all men unto justification of life” (Rom 5:18). Salvation, wondrous truth, is a free gift! Like any gift it must be appropriated if we are to possess it. Our destiny upon its acceptance will then be changed unto eternal life. Eternal life, we are careful to note, is not a matter of immortality – which we all possess through creation. “And the LORD God formed man of the dust of the ground, and *breathed* into his nostrils the breath of life; and man became a living soul” (Gen 2:7). Eternal life, as with eternal death, is to do with the *destiny* of the soul immortal. It is the immortal soul of the redeemed person abiding in the eternal presence of Christ. This is what the Lord meant by “abundant life.” “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (Jn 10:10). It stands opposed to “eternal death,” which is the immortal soul of the unsaved abiding eternally apart from Christ. “And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (Jn 10:28). “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom 6:23).

By changing our destiny we acquire a **new history** – one that begins with faith in Christ. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor 5:17). This is why Christ is presented in the Bible as the “last Adam” (1 Cor 15:45). He is the Risen Head of a new race – a race of redeemed people. He is also the Second Man. The first man, Adam, was part of God’s creation; the Second Man is the Creator and a coequal part of God’s eternal counsels, the Lord from Heaven. The first man brought sin into the world and death by sin; the Second Man put away sin and abolished death: “by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim 1:10). The first man lost his crown; the Second Man is enthroned and crowned with many crowns.

Not only does all this mean that we have a new destiny and a new history, but that as Christians we possess these immutable positional blessings as part of a **new family** – as children of God in Christ. It is a pernicious lie of Satan that “all men are the children of God.” We hear it all too often from the platforms within the professing Church. It is, in the main part, based on the false idea that divine love embraces man in spite of his failings – God is all forgiving! God is indeed Love. But His love cannot be separated from His righteousness and the fact of man’s sin. God does not meet fallen man on the ground of love – but on the ground of righteousness. His love – infinite and wondrous that it is, expresses His *desire* to meet with man. And so we can sing with heartfelt joy, “O t’was love, t’was wondrous love, the love of God to me, that brought my Saviour from above, to die on Calvary.” The *ground* upon which He meets us is the ground of righteousness. Sin must be dealt with before God can meet with man. It is righteousness and peace that have kissed each other (Ps 85:10).

There is only one way unsaved man can enter the family of God, and that is to accept Christ as their personal Saviour. Let God be true and every man a liar (Rom 3:4). “But as many as received him, to them gave He power [right] to become the sons [children] of God, even to them that believe on his name” (Jn 1:12).

How wondrous and infinitely blessed is the history and the destiny of man as revealed and promised in the gospel of Christ. It is the new-found common history of all the redeemed "in Christ." Compare it to the brutish history and dire destiny that is offered in the false idea that man's common history is traced to a set of randomly assembled atoms and ancestral apes.

**THERE IS A GOD.**

**NOW START REJOICING AND ENJOY  
THIS LIFE AND THE ONE TO COME  
through FAITH in HIS SON!**