THE WORKS OF GOD

≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈

I. Creation of Man
Preparation…1
Process…6
Completion…10

II. The Works of God
Faith…12
Mercy…15
Creation…17

≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈

I. Creation of Man

…Behold, I create new that now is rising, and that you shall know…
{Isaiah 43:19}

…My Father works until now, and I work…
{John 5:17}

… I create all anew…
{Revelation 21:5}

≈≈≈

Preparation

…prepare the way of the Lord,
make straight the ways for our God…
{Isaiah 40:3}

…return to Me, and I will return to you, said the Lord Almighty…
…I will send to you Elias the Thesbite
before the great and glorious day of the Lord comes,
who shall restore the heart of the father in the son…
{Malachi 4:5–6}

…he will turn many of the sons of Israel to the Lord their God,
and he will go ahead before Him in the spirit and power of Elias
to turn the hearts of fathers onto children,
and disobedient to the wisdom of the just,
to prepare for the Lord a people having been prepared…
{Luke 1:16–17}

Each year, on August 29, the Christians commemorated beheading of St. John the Baptist.

Lord Jesus Christ refers to John the Baptist as to the one concerning whom it is written that God sends His Angel before His face, as to Elias who has to come and to restore all, as to the burning and shining lamp, as to the one who is more excellent than a prophet, and as to the one who has arisen greater than anyone born of woman {*Matthew 11:7–14; 17:10–13; Luke 7:24–28; John 5:35*}.

According to the will of God revealed through the Old Testament prophets, John the Baptist was born to prepare the way for God:

to witness the Light and to declare coming of the Son of God – the Redeemer and the Savior of men
↓
to announce closeness of the Kingdom of Heaven
↓
to restore in the children the heart of their fathers, and so, to prepare the people for God
↓
to baptize the chosen ones in the water, so they would be ready for the baptism by the Fire – by the Holy Spirit
{ *Deuteronomy 4:24; Isaiah 40:3; Malachi 3:1; 4:5–6; Matthew 3:1–17; 11:1–14; 17:1–13; Mark 1:1–11; 9:1–13; Luke 1:5–80; 3:1–18, 21–22; 7:19–28; 12:49; John 1:6–7, 19–36; 5:33–36; Hebrews 12:29*}.

The mission of John the Baptist***Σ1*** was preparation of the chosen ones for their meeting with God the Savior Who shall baptize human beings with the Holy Spirit and therefore enable them to enter the everlasting life in the presence of God. For the sake of this meeting, one nation was chosen, delivered from physical and spiritual slavery in Egypt, given the Law***Σ2***, which initiated the evolution of mankind***Σ3***, and planted into the Promised Land.

However, John the Baptist was executed according to the order of the sinful king: he was beheaded

– apparently, for his reproof of the corrupted king (who violated the law and took wife of his brother) and because of malice of the king's woman {*Matthew 14:1–12; Mark 6:14–29; Luke 3:1–20; 9:7–9*}

– in fact, his death was determined by the nature of the corrupted establishment, into which the ancient kingdom of the chosen people degenerated because of the incessant violations of the law of God and acceptance of "strange teachings" (the Orphism) that spoiled the vineyard***Σ4*** of the Lord.

Therefore, there was no place for the greatest man of the pre–Christ world in the earthly kingdom built by the chosen nation. Although the kingdom was expected to live by the law of God, it, in its entirety (as the social, political, and religious system), was transformed into the embodiment of the evil. Those who should be the holy nation of God

became unable to perceive the words of God and to tolerate the Truth
↓
had no place in them for the words of God
↓
murdered the messengers of God who were sent to correct their ways
{*Matthew 23:29–38; John 8:37–44*}.

Execution of John the Baptist and forerunner of Christ indicated that the Old Testament's world reached its καιρος***Σ5***, as it happened with the pre–Flood earth {*Genesis 6:6, 12–14*}. However, this time, the world was spared: because of the great mercy and love of God, the Word–God was sent***Σ6*** to redeem and to make man anew {*John 1:12–13; 3:16–21; 10:1–18; 14; 15; 16; 17*}. The mission of St. John the Baptist initiated preparation to the new act of creation.

Apparently, there are five lines in the story of St. John the Baptist.

1. John the Baptist is the messenger of God and the greatest man of those born by women; his life illustrates the true meaning of the greatness of man: he accomplished the will of God. As the God's messenger, he calls the people to repent and to be baptized as the sign of repentance and purification from their sins, so, they would be ready for God's purposes.

2. Exposure of the ultimate degeneration of a human establishment – the ancient state of Israel – built with violations of the law of God, on heathen traditions and heresy.

Murder of the messenger of God was committed by the head of the establishment – ruler of the part of Judea (1/4), the remnants of the ancient kingdom of Israel.

The execution of John who is more excellent than a prophet and who has arisen as the greatest man of those born by women reveals not only personal corruption and injustice of the last king of Judea***Σ7***. Murder of John the Baptist exposes the actual essence of the establishment, which does not observe the law of God, and in which there is no justice. John's destiny is the result of the ultimate confrontation between the world of those who live by the material things and the world of those who live by the Spirit of God. The rebellious and sinful men have no place for God in their life – they have chosen to pursue the earthly power and to follow the traditions of the surrounding heathen nations:

they began with rejection of God as their King and decision to be as all other nations
(instead of God, to be ruled by the mortal kings: to be submitted, enslaved, and deprived of material valuables
by men with access to the power of physical coercion –
by those who were empowered to subdue and to kill the others for the sake of own purposes and advantages)
↓
by their free choice, they enslaved themselves and their offspring to the earthly power of man,
and therefore, substituted the limited yet material and perceivable power of the mortal ruler
(the power to coerce, to enslave, to commit injustice, and to deprive of life and other valuable possessions)
for the invisible power of Almighty Omnipotent God the Spirit
Who is the Creator of life and the Giver of the law
↓
they substituted the rules established by men and figments of human corrupted imagination
for the law and wisdom of God
↓
they built their kingdom on the heathen traditions and customs of men
↓
they made their history as the chain of the violations of the Law of God and relapses into the heathenism
↓
they reached their καιρος with execution of the messenger of God
who was sent to prepare the way and the people for God
↓
they finished with the ultimate evil – rejection of God the Savior and murder of the Innocent and Righteous Man:
crucifixion of Lord Jesus Christ, the Son of God and the King of Israel

3. Insight into the power of Elias the Thesbite (Eliu, Elijah, or Ilias – in different translations; the Greek – Ηλιου or Ηλιος), who was the great prophet of the Almighty God {*3 Kings 17:1–24; 18:1–46; 19:1–20; 4 Kings 2:1–11; Malachi 4:5–6*}.

4. Revelation of the pattern of creation of the new world.

5. The example for the followers of Lord God Jesus Christ.

According to the Holy Scriptures, the forerunner of the Messiah has to come in the spirit and power of Elias the prophet and to restore all. For accomplishment of his mission, God endowed John the Baptist with the special abilities {*Matthew 11:7–14; 17:10–13; Mark 1:1–8; 9:11–13; Luke 1:1–17, 57–80; 3:1–18, 21–22; 7:24–29, 33; John 1:6–8, 15–42; 5:32–35*}:

he was filled with the Holy Spirit when he still was in the womb of his mother, Elizabeth the righteous,
so, before his birth, he was redeemed of the original sin of disobedience to God
↓
he turned many of the sons of Israel to their God restoring in them the heart of their fathers
and baptized them for forgiveness of their sins preparing them for salvation
↓
he was righteous and just man who was not afraid of the corrupted and unjust ruler
↓
he had the ascetic manner of life similar to the prophets of the Old Testament:
the material things and values of material world had no power over him
↓
he was enabled to recognize God and to perceive the Holy Spirit
coming onto the Son of man and abiding on Him
↓
through him, the first disciples recognized their Master, Teacher, and God
↓
he applied the power, which Elias the prophet had, and
he accomplished preparation of the people whom he baptized for the purposes of God.

In summary, John the Baptist acted with the power of the Holy Spirit that God gives His messengers whom He sends to reveal His will to His creations: the forerunner of Lord Jesus Christ had to prepare the earth – γη {man is the earth, γη – *Genesis 2:7; 3:20*} for the Creator and Savior. Lord God Jesus Christ refers to his mission as to coming of Elias who shall restore all {αποκαταστησει παντα – *Matthew 17:11*}.

Obviously, Elias the prophet has done something very significant, because special prophecies {*Isaiah 40:3–4; Malachi 3:1–3; 4:5–6*} foretold that the messenger of God shall come before the Lord to prepare His way, so the glory of God shall appear and all flesh shall see salvation of God; this messenger is Elias who will be sent again before the great and glorious day of the Lord, lest God comes and smites the earth grievously.

Therefore, the actions accomplished with the power of Elias have to prevent destruction of men and to prepare men for God the Creator and Savior.

So, what Elias the prophet has done?

Elias the Thesbite was the prophet of the Almighty God; he worked during the dark period in the history of ancient Israel {*3 Kings 11; 12; 13; 14; 15; 16; Psalm 105(106):34–42*}.

For Solomon's apostasy, the kingdom of David was divided. Roboam the king in Jerusalem (one of Solomon's sons) lost the biggest part of kingdom to Jeroboam, Solomon's servant who became the king of Israel. In spite of the warnings of the prophets, Jeroboam did evil in the sight of the Lord: because of his fear to lose the kingdom to Solomon's son if the people would come to worship God in His temple in Jerusalem, Jeroboam restored idol–worship. He made two golden heifers, appointed "priests," who were not of the sons of Levi, by his own authority (as the king) established religious feasts, and began sacrifices to idols. Following their king, the people relapsed into heathenism and returned to the apostasy of their fathers {as it was in the time of law–giving – *Exodus 32*}.

The unrest and chain of incessant conflicts and wars began. The kings–apostates exterminated each other along with their families and households; then, the successors continued idol–worship and committed abominations similar to those of the predecessors.

Achaab was the sixth king after Jeroboam; he ruled over Israel in Samaria. Achaab's wickedness was even more than the sins of Jeroboam who established the cult of golden heifers similar to Egyptian idols. In violation of the words of God {e.g., in: *Exodus 34:12–16; Deuteronomy 11:8–17*},

– Achaab took Jezebel, daughter of the Sidonian king (the Phoenician), as his wife and made her the queen

– Achaab instituted the cult of Baal – he began to serve Phoenician idol, worshiped it, and built for it the altar and place of worship in Samaria.

In the time of Achaab's rule,

– the people assumed conspiracy and abominations of the native heathen nations, which the Lord removed from the Promised Land: they sacrificed their children and poured human blood unto the earth for the sake of the idols

– sacrifices of humans became the norm as it was for the heathens, and Jericho was re–built, with foundation laid upon the first–born son of the builder, and doors – upon the younger son

– diviners, perverts, sodomites, sorcerers, and other uncleanness again polluted the land.

Not punishment for apostasy {e.g., three years it was no rain as it is said in: *Deuteronomy 11:16–17; 28:24*} nor miracle created by Elias (rain was given according to the promise of Elias) nor the fire from the Lord, out of heaven in response to the Elias' prayer, turned the Achaab's heart toward God {*3 Kings 16:29–34; 17; 18*}.

So, the Promised Land again became the land of the heathens, because the people broken the covenant with God and served the idols {as it is said in: *Deuteronomy 31:20; 32:15–35*}. The prophets of God have been exterminated according to the order of Jezebel the Phoenician***Σ8***, so there were no service to God {*3 Kings 18:4, 13, 22*}. The corruption of Jezebel was so terrible and inconsistent with human nature that after her death, the dust did not accept her: she was deprived from natural burial. As Elias the prophet foretold, her flesh was eaten by κυνες – tamed beasts***Σ9*** {*3 Kings 20:1–24; 4 Kings 9:6–10, 30–37*}, which, as dogs, consumed waste and dead flesh.

Although Elias was the only prophet who stood for the true God, while the number of diviners of Baal and false prophets was eighth hundred and fifty men, Elias overcame the evil of idol–worshipers in the presence of the people who were called to witness the power of true God {*3 Kings 18:16–39*}:

1/ from the morning until evening, the diviners***Σ10*** (prophets of Baal and other idols who were gathered together according to Elias' request) cried loudly and performed their divination in frenzy: they cut themselves with knives and lancets, so, blood gushed out upon their bodies; they, yet did not have answer from their idol. Thus, Elias exposed powerlessness and deception of the false prophets

2/ in the evening, in time when sacrifice to the Lord should be made, Elias took twelve stones (as it was twelve tribes of Israel) and, in the name of the Lord God, re–built from them the altar, which was broken down; he also made θαλασσαν – the space for water around the altar {θαλασσαν – a space for water in: *3 Kings 18:32,* is the same word, with which God named water collected in its places under the heavens: the Seas – Θαλασσας, in*: Genesis 1:9–10*}

3/ then, Elias piled the cleft wood on the altar and placed on the altar the whole–burnt–offering (the sacrifice) prepared according to the tradition, which true priests, those of the sons of Levi, observed

4/ then, Elias ordered to pour the water onto the offering and the altar: as he ordered, three times the water was poured out and it run about the altar, so the space for water around the altar was filled

5/ then, Elias cried to the Lord God and asked Him to answer with the fire from the heaven, so the people would know that the Lord is the God of Israel, and their heart will be turned back to the Lord

6/ then, the fire from out the heaven appeared, consumed the offering, the wood, and the water on the altar and even in the θαλασσαν, and exposed the stones of the altar and the dust***Σ11***.

After demonstration of the power of true God, which should remind the people of their origin, their nature, and their responsibilities, Elias killed the false–prophets – servants of the Phoenician idol {as it is said in: *Deuteronomy 13:1–18*}: there is no place for the evil and its carriers in the world of God.

In her fury, Jezebel the Phoenician (wife of Achaab the king) threatened to assassinate Elias.

Elias fled into desert and asked that he might die and prayed God to take his soul, because the evil took over the chosen nation – there is nothing else he can do for those who were the chosen people of God, yet who left the Creator for the sake of idols, rejected God and broke the covenant, destroyed the altars, and killed the prophets of God; he is left alone and the enemies seek his life. God said that Elias should appoint two kings (of Syria and Israel) and his successor – Elisha, who was the plowman; they would exterminate the carriers of the evil. Then, Elias was taken by God and Elisha was enabled to continue the work***Σ12*** of Elias {*3 Kings 19; 4 Kings 2:1–15*}.

The summary of Elias's works: Elias restored the altar – the place for manifestation of the power of God, revealed how the Lord God will create His new world, and exterminated servants of the idols and carriers of the evil – the false prophets who misled, deceived, and ruined the people.

At the time of Elias, the altar had to be the structure built of earth or of stones that are not hewn. The offering to God was placed on the altar – there was no temple of God in the Achaab's kingdom of apostates, in which the prophets of God were killed and priests were not heard.

However, as Lord Jesus Christ said, the altar sanctifies the offering {*Matthew 23:18–19*}; therefore the altar built by Elias was the essence of the temple of God Who is the Master of the Universe, Who does not live in the buildings and does not need sacrifices of men {*1 Chronicles 17:1–15; Psalm 49(50):1–15; John 2:19–21*}.

So, by restoring the broken down altar, covering it with water, and offering the sacrifice, Elias re–established the earthly part of the ancient covenant with God: he prepared the earth for coming of God Who is the All–Consuming Fire and Who, in the time of giving the law, in desert, revealed Himself through the fire that engulfed the mountain, and in the time of Elias – through the fire that came over the restored altar {*Genesis 13:18; 15:6–21; Exodus 3:1–6; 20:24–25; Deuteronomy 4:11–13, 23–24, 33–36; 3 Kings 18:30–38*}.

Wherever God, Who is the Holy One of a human being, is, there is the God's temple: Elias restored the altar – the stone structure upon the dust – and prepared it for becoming the temple, in which the power of God shall be manifested {*Exodus 20:24–25; 3 Kings 18:30–35*}.

Consequently, the one might infer that the actions of Elias have brought forth the old to reveal the new {in: *Leviticus 26:10*}. Elias assembled the model of the world awaiting its Creator: there were the water of creation, the sacrifice placed on the cleft wood (the broken tree of death ***Σ13***), and the altar – the temple of God – built from the stones, which represented twelve tribes of Israel {the people chosen to be the very Own possession of God, the priests of the Almighty God among whom God promised to walk – *Exodus 19:5–6; Leviticus 26:11–12; Deuteronomy 26:17–19; 2 Corinthians 6:16–18*} and which were differentiated and separated from other nations as the stones chosen for construction are taken of and separated from the dust.

Elias' preparation of the altar reveals

1/ the pattern described in Genesis, when the world {that later would be destroyed by the very elements from which it was created – *2 Peter 3:5–6*} came into being

the Holy Spirit of God moved over the waters
↓
God said the Word
↓
the world came into being
{*Genesis 1*}

2/ anticipation of the new Covenant:

when Elias prepared the altar, offered the sacrifice for the sins of men,
and implored God to send the fire,
the fire from God appeared
{*3 Kings 18:30–38*}
↓
when a human being is redeemed by Lord Jesus Christ Who is the Sacrifice for the sins of the world,
when a human being is cleaned and sanctified by the Word–God,
when the living temple is built by the Word–God
and prepared for the coming of the Holy Spirit,
the Divine Fire comes creating a child of God, His very Own people
{*Mark 1:1–8; John 1:12–13, 26–36; 3:3, 5–7, 14–17; 10; 14:15–26; 15:3–4; 16:7–15; 17;*
1 Peter 1:15–21; 2:5; 1 Corinthians 3:16–17; 2 Corinthians 6:16–18; Ephesians 2:12–22;
Leviticus 26:11–12; Malachi 3:1–4, 17; 4:5}.

Consequently, the one might infer that the actions of Elias the prophet {in: *3 Kings; 4 Kings*}

a/ confirm {as it was done in the beginning, when God spoke to Moses from within the flame that engulfed the bush, which nevertheless, was not burnt to the ashes, when the rock became the springs of water – *Exodus 3:1–6; 17:5–6; Numbers 20:11*} the absolute power of God over the created by Him universe, over the elements, from which the matter – a perceivable by men part of His creations – consists. For this Power, there are no limits, there are no obstacles, and there are no boundaries

b/ illustrate the features and abilities of a being who has been transformed by the power of the Holy Spirit sent by God, and who was prepared for accomplishment of God's will through the actions of man and within the world of men

c/ reveal how the creation of new world will be accomplished:

– the fire, which came out of the heaven because of Elias' prayer to God, consumes water, wood, and offering on the altar, annihilates the remnants of the temporary matter and exposes the stones and the dust {*3 Kings 18:38*} sanctifying the altar and transforming it into the temple of God

– likewise, the Divine Fire, the Holy Spirit, comes from God the Father because of the prayer of Lord Jesus Christ, the Son of God – the Word–God, Who becomes the Στερεωμα***Σ14*** of a human being {transforming him into the altar prepared for God the Almighty and enabling him to accept the Holy Spirit – in: *John 14:15–26; 15:26; 16:13–15; 17:1–26*}, and engulfs the earth–man

annihilating the evil
↓
accepting the purified soul of man and his love to God
as the Own altar and rightful sacrifice
{*Malachi 3:1–4***}**
↓
transforming man into the living temple of the Living God
↓
opening the eternity behind the threshold of physical death

Then, the Gospels mention Elias the prophet, when the disciples of Lord Jesus Christ witness His transfiguration {*Luke 9:28–35*} and His meeting with Moses and Elias. This meeting also provides insight into the process of creation of a human child of God – a new being who is the living temple of the Living God.

At the moment of transfiguration of Lord Jesus Christ, those through whom the will of God the Creator is accomplished at the earth are gathered together as the revelation how the works of God are created:

1/ the Law was given through Moses
2/ the Power to control water and fire and to create and control the structured matter was illustrated through actions of Elias
3/ the Unity of the Law, Power, and Energy is revealed by the Word–God, through Whom God the Father creates {in: *John 1:1–3; 10:30; 14:10–11; 17:21; Ephesians 3:9–11*}:

through Moses,
God revealed His law to His creations
↓
the law of God initiated evolution of man: it began formation of the human clay/earth,
which has to be purified and transformed by the All–Consuming Fire
into the living precious stones, from which the temple of God shall be built
{in: *Exodus; Deuteronomy; Isaiah 45:9; 64:8; 1 Peter 1; 2; Revelation 21*}

≈≈

through Elias,
God restored and purified His altar and revealed the future
↓
the fire goes before God, annihilates the evil,
and prepares the earth for the New Covenant with God –
similarly to the fire that came from the heaven to sanctify the altar, which was covered with the waters,
and to accept the sacrifice to God for redemption of the sins of the people,
the Divine Fire shall be cast upon the earth – man – prepared for becoming the temple of God
and to serve God through the eternity
{*3 Kings; Psalm 96(97):3; 103(104):4; 117(118):27–29; Matthew 3:1–11; Luke 12:49; John 1:26–36; 1 Peter 1; 2*}

≈≈

through Lord Jesus Christ, the Son of God, the Word–God,
Who accepted baptism in the waters and Who baptized men with the Holy Spirit,
Who is the Lamb given for the sins of the world, for reconciliation of man to God,
for establishment of the New Eternal Covenant with God
Whose Soul, Body and Blood are the essence and life of a new creation made into His likeness
↓
God reveals His grace – mercy and Perfect Love, His Absolute Good
↓
God creates His works:
↓ ↓ ↓
the Divine Fire is cast upon the earth (man):
the Holy Spirit comes to transform the creature of clay, which is formed by the Word–God,
into a new creation born of God with water and Spirit
↓ ↓ ↓
God gives His Own ones the knowledge that is the everlasting life,
and the new world without evil, suffering and death – the perfect world,
in which God dwells with His creations, comes into being
{*Genesis 15; 17:1–7; Matthew 26:26–28; John; James 1:17–18; 1 Peter 1; 2; 1 John; Ephesians 1; 2; Hebrews; Revelation 1:1–8, 13–18; 21:5–6; 22; Psalm 106(107):20; 147:16*}

In conclusion:

according to explanation given by the Lord to Nicodemus {*John 3:1–7*}, the one can enter the Kingdom of God only if he is born of the water and the Spirit***Σ15***, only the Word–God, Who came through the water, and Blood, and Spirit placing His Soul as the ransom for the many, gives a mortal human being the choice to accept the authority to become the immortal child of God {*Matthew 20:28; Mark 10:45; John 1:1–13; 3:16; 6:53–58; 10:11–18; 1 John 5:6–8; 1 Peter 1:1–25; 2:1–10; Ephesians 2:1–22*}.

Consequently the one can infer that
– coming of the John the Baptist who baptized the people with water reveals initiation of the first phase of creation of the new world:

as Elias poured water over the altar and over the sacrifice placed on the altar built from the stones
to prepare the earth for the coming of the Fire from the Heavens,
↓
likewise, John the Baptist baptized human beings with water
preparing them
for the baptism by the Holy Spirit
and for transformation of them,
who were the earth (men),
into the living precious stones,
from which the temple of God shall be built

– the next phase of creation of the firstfruit of certain creations of God is construction of the altar of God. This altar is the living temple of the Living God: the inner man, ο κρυπτος της καρδιας ανθρωπος {the hidden heart of man – *1 Peter 3:4*}, or the essence of a human being – soul–heart–mind***Σ16*** purified and sanctified by the Word–God and prepared for coming of the Divine All–Consuming Fire {*Luke 12:49; James 1:18; 1 John 3:1–6; Ephesians 2:13–22; Psalm 17(18):28*}.

≈≈≈

Process

…But as many as received Him, to them He gave the authority to become
children of God, to the ones believing in His Name,
who were not born of bloods nor of will of the flesh,
but were born of God…
{John 1:12–13}

…I am the Way, and the Truth, and the Life.
No one comes to the Father except through Me…
{John 14:6}

…Having purposed, He brought us forth by the Word of Truth
to be the certain furstfruit of His creatures…
{James 1:18}

…Purifying your souls in the obedience to the Truth through the Spirit…
…having been born again, not by corruptible seed,
but incorruptible, through the living Word of God,
and remaining forever…
{1 Peter 1:22–23}

…God creating all things by Lord Jesus Christ…
{Ephesians 3:9}

Creation of man is the work of God: God creates a new being – His child, the certain firstfruit of the creatures who are enabled to live in the presence of the Almighty Omnipotent God through the eternity.

To envision the process of creation, the one needs to acknowledge the actuality of the world created by God. For instance, the one might begin with acceptance of the Holy Scriptures as the only source of knowledge of God; then, he might come to understanding that {e.g., in: *Genesis 1; 2; Isaiah 40:21–31; 45:5–26; 64:1–9; 66; John 1:1–18; 3:3–21; 6:37–40; 14; 15; 16; 17; James 1:17–25; 1 Peter 1:1–25; 2:1–25; 2 Peter 1:1–11; 3:3–18; 1 John 1; 3:1–24; Jude; Romans 1:1–32*}

a/ a human being was created to evolve and to toil and to dominate the evolving world created by God

b/ after the original sin, each human being is born into the temporal world of the structured matter with the purpose to obtain the everlasting life in the kingdom of God

c/ there is only one Way into the eternity: within the temporal material world, in which lawlessness, evil, and death are the reality of the daily existence, the essence of man – his soul–heart–mind – must become the likeness of the Word–God; that is possible only through Lord Jesus Christ, the Son of God, Who is the Word–God, the Holy Wisdom of God.

Then, it would be clear that the human mind***Σ17*** exists between the realm of God and the realm of the temporal dissipating matter:

the realm of God Who is the Almighty Spirit and Creator of all
↓
the human mind
↓ ↑
the world of the structured matter –
creations of God made for accomplishment of the purposes of God

As such, the mind has the unique purpose: to embody the Divine Energy that it receives from God into the energy and material structures within the world of the matter:

1/ own thoughts, words, actions carrying/embodying/conveying knowledge and information, through which the mind creates and manipulates the material things

2/ own creations – material things (e.g., concepts, books, buildings, empires, societies, family).

The mind manifests its existence and achieves its purposes through the specific form of energy – a direct derivative of the Divine Energy and Wisdom of creation, ***Λογος***: knowledge. The source of mind's existence is the knowledge of God, it lives by knowledge of God {*John 1:1–18; 17:3*}; its life is creation of knowledge; its evolution is measured or evaluated by an ability to comprehend–perceive–convey the knowledge of the actuality – the truth; its purpose is dissemination of knowledge; its death comes with death of a body, when the process of perception–creation–transfer of knowledge, which was the essence of a particular mind, is terminated, and the spirit/soul returns to God Who gave it {*Psalm 145(146):4; Ecclesiastes 12:7; Genesis 2:7*}.

Therefore, the natural perception of a human being, who exists (or is accommodated) within the perceivable world composed of the material things (the structured matter), has two directions:

1/ the kingdom of heaven –
the realm of God the Spirit, Who is the Source of life

2/ the realm of the creations of the Spirit –
the earth,
the world of the material things, within which the mind has to accomplish own existence:
the world composed of the matter, which has been structured for accomplishment of particular purposes
(e.g., to sustain life of a particular being within a particular time–space–complexity setting)
and that has either to disintegrate/be unstructured/dissolved
or to be transformed/re–structured after achievement of the purposes

Consequently, the normal human being is oriented toward two realms in which his life has to be consummated:

1/ his inner essence – soul–heart–mind – has to be focused on the eternal realm of the Almighty God the Spirit Who gives him the eternity

2/ his mind–reasoning–intellect should be tuned to the world of the material things, in which a human being has to evolve for the purposes of God and to exist until either he becomes a child of God born into the eternal life or he becomes the carrier of the evil that will not be admitted into the presence of God.

Each human being has to make the inevitable life–defining choice and to decide, which one of two realms is his priority. There is no possibility to serve two masters; it is not possible to unify life with death, and it is not possible for the evil one enter the presence of God: the presence of God annihilates the evil as well as those who carry it within.

Perception of those who live only by the material things***Σ18*** is insufficient/impaired, or distorted/clouded: they perceive and comprehend only through material things {*Isaiah 6:9–10; Matthew 13:10–15; Mark 4:11–13*}: they are not able to perceive the presence of God the Spirit {*John 4:23–24*}. If, eventually, they are empowered to come to God {*John 6:44–45; 14:6–7*}, their enlightenment might begin with comprehension of parables provided in the Gospels and messages of the prophets {*the Books of the Old Testament*}.

For instance, the actions of the Old Testament prophets, in particular, restoration of the altar by Elias the prophet {*3 Kings 18:30–39*}, were intended to draw the people's mind and then, to tune their perception to the source of everything – God. They did it by revealing the power of God, conveying knowledge of God, and explaining the nature of the world and, especially, the threats (consequences) of apostasy {e.g., *Deuteronomy*}. The words and actions of the prophets conveyed the knowledge, which has to evoke the normal perception of their listeners and make them capable of accomplishment the purposes for accomplishment of which they have been created.

In other words, it might be said that the mind is the energy entity/being inseparable of the wholeness – the certain form of life: a human being that consists of derivatives of the energy and the matter. One of the functions of the mind is transfer of the Divine/universal energy into the world that consist (is composed) of the different creations/derivatives of this Divine/universal energy, which are created to exist at the different levels of complexity. All creations of God – the entire evolving world given into the dominion of man {*Genesis 1; 2*} – compose the living evolving entity created by God for His purposes and according to His Will.

From such a point of view, the prophets work as the receivers and distributors of the life–sustaining energy/knowledge, which could re–direct the mind of their contemporaries from the matter–derivative to its Source – God, to tune it to the Source of the energy, to prepare the mind for acceptance of the life–sustaining energy coming from God – the energy that would eliminate insufficiencies of a particular mind and lead it toward evolution/development of the optimal potency.

While the ordinary people work with the material things, the prophets work with the energy – knowledge, which determines the necessity of creation, defines existence, and initiates collapse/disintegration of the material things, and which might transform the mind of another human being into a receiver–transmitter of the energy/knowledge similar to the mind of the prophet. Consequently, in the terms of Isaiah the prophet {*Isaiah 45:8–12; 64:8–9*}, the prophets might be seen as the slaves/servants {cf.: *Jeremiah 42:15; Ezekiel 38:17; Revelation 10:7; 11:18*} who prepare the human clay for the creative works of the Master – the Lord our God.

The work of the prophets was completed with coming of John the Baptist {*Matthew 11:13*}: all the knowledge needed for preparation to the meeting with the Messiah and Redeemer of man was given, and all those who were chosen by God were prepared for the works of God. The wise maidens, who in the darkness waited coming of the Master for the wedding, had their lamps ready to be lit and to shine {*Matthew 25:1–13*}; likewise, the people, who from the beginning are the very Own of God, were ready to accept the Divine Light that would let them enter the house of their Lord and Master and would make them the lamp for the others who, along with them, would come to the Father of all – the Father of lights {*Psalm 17(18):28; Isaiah 9:2; Matthew 5:14–16; John 6:37–47; 9:5; 14:1–3, 6; Matthew 28:18–20; Mark 16:15–20; James 1:17*}.

The work of John the Baptist initiated the final phase of creation at the earth, during which God Himself teaches and illuminates His creations whom He chooses to enter His kingdom and to have everlasting life in His presence {*Matthew 11:12–13; 23:8–10; John 6:44–47; 14:26; 16:13*; *1 John 4:12–13*}.

The influence of this knowledge begins with modification of the energy structures/fields that are the essence of man – the soul–heart–mind – the living energy entity/being, which by the nature are tuned to perception of God and accomplishment of His will, yet, which because of violation of the law of God became unfocused/insufficient (evil) and entered the phase of collapse/disintegration. To be able to accept knowledge given by God, and thus to be "healed" the soul–heart–mind has to be re–created, so it would become capable of faith. Then, because of faith, it would obtain the abilities of

a/ perception of God
↓
b/ receiving the Holy Spirit
↓
c/ accomplishment of the will of God.

Such re–creation is transformation, which is necessary for compliance with the Law of God: the soul–heart–mind must become the likeness of the Word–God, if it has to be enabled to receive the Holy Spirit.

Hence, the process of creation of man begins with establishing of the faith in Lord Jesus Christ, the Son of God and the Savior, Who is της πιστεως Αρχηγον και Τελειωτην – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith {*Hebrews 12:2*}.

The faith reveals itself as an ability to perceive, to comprehend, and to accept as the absolute truth the words of God. Then, this ability evolves into love to Lord Jesus Christ: love to God begins with acceptance of the Word–God and it is consummated with observance of His commandments {*John 14:15, 23; 16:27; 1 John 5:3*}. During this stage of creation,

the human soul–heart–mind becomes actualization of *Λογος/Αγια Σοφια* –
the Word–God Who is the Law and the Wisdom of God
↓
the knowledge of Word–God, by Whom God creates,
is embodied into the thought, words, and actions of man
↓
the Word–God becomes the *Στερεωμα* of His new creation,
as the firmament was the foundation of the first world created by God
{in: *Genesis 1:1–8; Psalm 17(18):1–2*}

The inner structure of such a new creation – its essence/Στερεωμα – is the Word–God, Λογος, the Soul of Lord Jesus Christ placed for the life of His people, for His world, His Precious Blood shed for the many and His Precious Body given for the many, so the many may obtain forgiveness of sins and live through Him forever {*Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20; John 3:16–18; 6:47–58; 10:11–18; 1 John 4:9–17*}.

This new being lives by the Word–God as a body lives by the daily bread; his life is sustained by the energy/knowledge of God as a body's life is sustained by blood. This being

a/ accepted and recognized the excellence of God

b/ perceives the Absolute Good of God

c/ is focused on God.

Hence, this being's existence becomes embodiment of the first main commandment – love the Lord your God with all your heart, with all your soul, with all your understanding, with all your power, and with all your strength {*Mark 10:45; 12:29–30; Luke 10:25–28; John 6:44–69; 10*}:

when, through faith, Lord Jesus Christ, the Word–God,
enters the inner heart of man to transform it
into the living temple ready for the dwelling of God the Creator
{*Ephesians 3:9–21*}
↓
when the Word–God is the foundation of the human soul–heart–mind and the peace of man,
in which man is completed and perfected by the Almighty Perfect Love of God
{*John 14:27; 17; 1 John 4:7–21; Ephesians 2:14–22*}
↓
when the knowledge of God and observance of His commandments are actualized
through the thoughts, words, and actions of a human being
{*John 14:23; 1 John 5:3; 2 John 6*}
↓
then, the core of a new being – the inner man – born by the Word of Truth
is ready for the next phase of life – the eternity with God
{*John 1:1–13; 10:11–18; 14; 15; 16; 17; James 1:17–18; 1 Peter 1:17–23; 3:4*}.

This core might be envisioned as the sustaining structures of the temple, as stones from which Elias the prophet built the altar of God, and as the living stones mentioned by St. Peter the Apostle {*1 Peter 2:4–10*}.

What then, are the living stones from which the temple of God is created?

The living stone, on which the living temple–dwelling of the living God is built {*John 14:15–27; 1 Peter 2:4–5; Ephesians 2:18–22; 1 Corinthians 6:19–20*}, is the human heart–mind that has developed and employs the special abilities necessary for the one who desires to observe and to accomplish the commandments of God and therefore to obtain the everlasting life:

a/ an ability to unmistakably discern the good and the evil
↓
b/ an ability always to choose the good
↓
c/ abilities to steadfastly pursue the good
and to create the good
by own thoughts, words, and actions

The mind must reach such a degree of development that these abilities cannot be impaired and cannot be influenced by the others. Such evolution is possible if

– as the ancient prophet said, Εν τη καρδια μου εκρυψα τα λογια Σου, οπως αν μη αμαρτω Σοι {*Psalm 118(119):11*} – within the one's heart, the words of God are hidden, so he does not sin before God any more

– as St. Peter the Apostle said {*2 Peter 1:1–12*}, σπουδασατε βεβαιαν υμων την κλησιν και εκλογην ποιεισθαι. Ταυτα γαρ ποιουντες ου μη πταισητε ποτε {*2 Peter 1:10*} – the one is diligent unchangeably in accomplishment of his calling; so, the one would never be defeated/fall in doing these things. These things ***[[***of which St. Peter writes in the previous verses {2 *Peter 1:2–8*}***]]*** are grace, peace, and virtues multiplied by the cognition of God and His Word – Lord Jesus Christ: by His Divine power all things of life are granted through comprehension of the knowledge of God {in: *John 17:3*} Who is calling us with glory and virtue, so we might be the partakers of the divine nature.

Furthermore, St. Peter the Apostle explains that diligence/perseverance/consistency enhances correlating/bringing together in faith {σπουδην πασαν παρεισενεγκαντες, επιχορηγησατε εν τη πιστει – *2 Peter 1:5*} virtue with knowledge, and with knowledge – self–control, and with self–control – patience, with patience – godliness, and then, love to the others. Then, such one will be given the entrance into the kingdom of God. St. Peter also speaks of the state of knowing having been unmoved/restful/sustained in the Truth that is present {ειδοτας, και εστηριγμενους εν τη παρουση αληθεια – *Peter 1:12*}.

In general, St. Peter the Apostle tells of the permanent/constant spiritual being – the likeness of God the Creator Who revealed Himself as The One Who remains The Same, although the heavens – His creations – shall perish and shall be changed {*Psalm 101(102):25–27*}, and Whose Law is to be fulfilled completely: until the heavens and the earth pass away, in no way shall one iota or one line {κεραια} pass away from the law until all things happen {in: *Matthew 5:17–18*}.

In the contemporary terms, the one can also envision the essence of such an immortal being as an indestructible invincible ***Σ19*** system established with two system–creating powers acting at two levels of complexity:

by the Divine Power
that acts through the knowledge of God and Lord Jesus Christ
{in: John 17:3}
↓
with diligence, steadfastness, perseverance, and faith of a human being
{2 Peter 1:1–11}
who is focused on God, who lives by the faith in God,
and who embodies the knowledge of God into own life

Such an indestructible invincible system is the inner man, ο κρυπτος της καρδιας ανθρωπος *{the hidden heart of man – 1 Peter 3:4}* – the incorruptible immortal being born of God and fashioned by God for the everlasting life {*John 1:1–13; 3:3–7; 15:1–2; James 1:16–18; 1 Peter 1:13–25*}: the one

– who, as St. Paul the Apostle writes, is the co–worker (συνεργος) of God, a field of God, and construction (οικοδομη) of God {*1 Corinthians 3:9*}

– who, as St. John the Apostle foresaw, in the next phase of life shall become the slave of God who sees the Face of God, has the Name of God on his forehead, serves God, and reigns in the presence of God forever and ever {*Revelation 22:3–5*}.

These permanent abilities make corruption and sin the past {*cf.: 1 John 3:1–24*}, if these abilities become the firm unchangeable foundation, on which the mind

evolves into the being,
which is an embodiment of the law of God
↓
steadfastly, without deviations (that is without violations of the law of God),
follows the particular pattern of thinking–learning–creating knowledge
↓
is empowered to focus on accomplishment of the purposes that serve the will of God
↓
Is empowered to transfer knowledge that might initiate evolution of the others
who can be influenced with knowledge,
which became the very existence of this new being–embodiment of the Law of God

The key to successful completion of the first phase of creation is faith, because the optimal state of the soul–heart–mind and the optimal state of human reasoning/intelligence (as readiness for the works of God) are evaluated with the unwavering faith. Only presence of the Word–God Who is της πιστεως Αρχηγον και Τελειωτην – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith {*Hebrews 12:2*}, gives the unwavering faith, which sustains the permanent abilities to steadfastly observe the words of God, to dutifully obey the commandments of God, and to embody the commandments of God into own existence.

In other words, it might be said that the faith is the highest wisdom, the optimal state of the human reasoning/mind, because faith is the proof of the presence of Λογος, Αγια Σοφια – the Word–God, the Holy Wisdom of God, Who is της πιστεως Αρχηγον και Τελειωτην, the Author/Chief of faith and the One Who completes, makes perfect, consummates faith – within the human mind.

The Gospels give an example, which provides the criteria of evaluation of readiness for the works of God: it is a description of the tests offered to Lord Jesus Christ in desert {*Matthew 4:1–11; Luke 4:1–12*}. All three tests evaluate human being's knowledge of God, faith in God, and love to God:

a) understanding that human being lives not only by bread but by every word coming from God, therefore, it is inappropriate to subdue the spirit to the matter

b) understanding that

a human being lives by God and for the sake of accomplishment of the will of God
↓
all and everything of human being is in God
↓
the entire essence of human being – soul–heart–mind – must be centered only on God
↓
therefore, all the glory and all splendors of all kingdoms of the world have to be rejected,
if their price is betrayal of God and worship of the evil

c) understanding of inappropriateness to test the truthfulness of the words of God {εκπειραδεις – to tempt/test/provoke God – *Mathew 4:7; Deuteronomy 6:16–18*}; such distrust is similar to the original sin {*Genesis 3:1–7*}. The one who has true faith in God is incapable to distrust God, to test His words, and to admit any possibility of life without guidance of God; for him, the words of God are the Absolute Truth.

In summary, the three tests evaluate the comprehension of the meaning of the original sin, the ability to exclude it from the reality of own existence, and the consequent ability to observe the first main commandment: you shall love the Lord your God with all your soul, with all your heart, with all your understanding, with all your power, and with all your strengths {*Deuteronomy 6:5; Matthew 22:37–38; Mark 12:29; Luke 10:27*}.

Only if a human being learned to observe the first main commandment and his soul–heart–mind became the embodiment of love to God, only then a human being is ready for the works of God. Such readiness defines difference between a human child of God destined for the eternity with God and an enemy of God destined for the eternal separation from God: that is the difference between life and death.

Creation of a human child of God proceeds through acceptance of the Holy Spirit Who descends onto a human being because of Lord Jesus Christ, the Son of God, the Word–God, Who became the Στερεωμα of the human being and gave him the authority to become the child of God born of God {*John 1:12–13; 3:5–6; 4:24; 14:15–26*}. The Holy Spirit illuminates and enlightens and recreates a human soul–heart–mind with knowledge–wisdom–energy that guides man in his road to the kingdom of God and empowers him to accomplish the will of God and to obtain the everlasting life in the presence of God {*John 6:44–47; 14:15–17, 26; 15:26; Ephesians 3:14–19*}.

The references to God the Spirit, the Consuming Fire, given in the Holy Scriptures {*John 4:23–24; Luke 12:49; Deuteronomy 4:25; Hebrews 12:29*} allow to envision this process as likeness of the coming of the Fire onto the altar built by Elias {*3 Kings 18:30–38*}. As the Fire out of Heaven consumed everything on the altar, which was built and watered by Elias the prophet, and exposed the stones and the dust, in similar way, our God the Spirit Who is the Consuming Fire and Light and Life of man,

engulfs the being baptized and purified by the Word–God,
annihilates the evil from his life making the evil irrelevant,
gives understanding of the words and commandments of God,
teaches the knowledge that is the everlasting life
{*John 6:44–45; 13:1–11; 15:1–3; 16:33; 17; 1 Corinthians 3:11–21; Malachi 3:2–3*}
↓
prepares a new being –
a human child of God
created into the likeness of the Word–God and born by the Holy Spirit of God –
for the eternal life
{*John 1:1–13; 3:5–7; 1 John 3:2–18; James 1:22–25; I John 3:2–3; 2 Corinthians 3:18*}.

≈≈

Completion

…And I will petition the Father,
and Another Paraclete He will give you to abide with you forever:
the Spirit of Truth Whom the world is not empowered to embrace
*(*ου δυναται λαβειν*),*
because it does not observe/consider *(*θεωρει*)* **Him nor perceives** *(*γινωσκει*)* **Him.**
But you perceive Him,
because with you He abides and in you will be…
{John 14:16–17}

Creation of man is accomplished according to the Will/Law/purpose, with the Divine Energy, and by the Power of Almighty God the Creator, from Whom the Word–God and the Holy Spirit come. A new being – the immortal child of God is born, when the human spirit–heart–mind becomes the temple of the Living God {*John 14:23; 16:27; James 1:18; 1 Peter 1:23; 2:1–9; 1 Corinthians 3:16–17; 2 Corinthians 6:16; Ephesians 2:13–22*}, when, according to the promise of Lord Jesus Christ,

God the Father comes to love His creation and to make His dwelling with him
↓
the All–forgiving Almighty and Perfect Love of God embraces a new being
– human child of God –
and enables him to enter the everlasting life in the presence of God
↓
a human child of God begins his new life in God and with God
{*John 14:23; 17; Revelation 22:3–5*}.

With coming of the Holy Spirit, the process of creation of man enters the last phase that had to be accomplished at the earth, when an immortal being comes into existence within the temporal world.

The Holy Scriptures reveal that immortality of a human child of God is the outcome of three inalienable, inseparable, and mutually interconnected features, which – as much as it is open for understanding of the one living within the temporal world of the material things – define the meaning of the eternal life.

An immortal child of God

is born by the Word of Truth
lives by the Holy Spirit
is loved by God the Father
{*John 1; 3; 14; 15; 16; 17;*
James 1:18; 1 John 4:9–17; Genesis 1:26–27, 31; 2:7}.

Within the man's world – the world of the temporal structured matter enabled to carry life temporarily and at some time–space–complexity settings, the mind perceives the creative works of God as the manifestation of the unity of the Law/Word/Wisdom, the Energy, and the Will/Power, when the Word–God and the Holy Spirit accomplish the Will of God the Creator. This Unity – the Divine Perfect Love, our God and Father, ignites a new life of a certain creation – the one who lives in God and by God {*Genesis 1:1–31; 2:1; Psalm 17(18):1–2; 103(104):30; 106(107):19–20; 147; Proverbs 2:6–16; 8:11–31; 9:1–11; Isaiah 55:8–11; John 1; 3; 10:30; 14; 15; 16; 17; James 1:18; 1 Peter 1; 2; 1 John; Ephesians 2:10; 3:9; Revelation 21; 22*}.

Three features make a human child of God distinct, different from all the others within the world of the material things:

1. He is born by the Word of Truth

To be born by the Word of Truth means that the Word–God became the Στερεωμα of the soul–heart–mind – the framework of all activities and the inner structure of human essence/being:

a) intellectual – thoughts

b) communications – words

c) actions – dealing with the others and manipulation the material structures from which the world consists.

In fulfilling of the Gospels, a human being comes to God through Lord Jesus Christ, the Word–God {*John 1:1–13; 6:44; 14:6–28*}, Whose Soul has been placed for the many {*Mark 10:45; John 10:14–18, 27–30*}, so any human being may become the child of God and be empowered to accept the Holy Spirit: to be born of God for the eternal life in God and with God. The human child of God created according to the Law of God is similar to the Word–God, Lord Jesus Christ, the Son of God {*John 1:1–4, 18; 3:1–8; 10:30; 14:6–10, 15–26; 17:3, 20–26; 1 John 3:1–2*}.

The foreknowledge of the process of creation of man was given from the beginning. For instance, Isaiah the prophet speaks about the clay, from which the Potter – the Lord God, Master and Creator of the universe – makes His works. Such a work is a new being, the lamp, which would carry His Light. Similarly, in the Psalm 17, the prophet tells: οτι συ φωτιεις λυχνον μου Κυριε, ο Θεος μου φοτιεις το σκοτος μου – God ignites my lamp, God illuminates my darkness. In the completion of understanding, Lord Jesus Christ creates eyes of the man who was born blind and speaks of Himself Who is the Light of the world and of the lightened lamp – His people. Then, His apostle reminds us that the coming of the Son of God is accomplishment of the intention of God that existed before the beginning of the time {*Isaiah 29:16; 43:18–19; 45:5–13; 64:8–9; Psalm 17(18):28; Matthew 5:14–16; John 1:1–5; 9:1–7; 1 Peter 1:1–9*}.

If to continue the analogy with a lamp, the one can see that each lamp, as any material thing, has a structure and the substance that is designed, structured–organized–assembled–arranged for the purposes of its creator. The inner structure of a human child of God is the Word–God – the Στερεωμα of the new being destined for the new eternal world; the substance is the Divine Energy–Power that a human being receives from the Holy Spirit when He comes to abide with and in a human being as it was promised by Lord God Jesus Christ {*John 14:16–17*}.

Hence, this phase of creation is accomplished when the human being becomes an embodiment of the Word–God according to the Law of God – the eternal unchangeable Law, for the fulfillment of which the Word–God became man {*Matthew 5:17–18*}, so man may be enabled to receive the Holy Spirit, and therefore, to live in the presence of God and to serve God through the eternity {*John 17; Revelation 22:1–5*}. The completion of this phase of creation of the inner man/firstfruit of the certain creations of God {*James 1:18*} is manifested as the permanent unchangeable abilities of man

a/ to observe and to accomplish the words of God

b/ to be steadfastly focused*Σ20* on God

c/ to live for the sake of fulfillment of the will/commandments of God.

In other words, it can be said that the creation of man comes to completion, when man learns to love God and therefore, becomes empowered to fulfill the first main commandment {*Mark 12:29–30*}: the mentioned above abilities to observe the words of God and to make them the actuality of own existence confirm that man loves God and lives by God {*John 14:15, 23–24; 1 John 5:3*}.

2. He lives by the Holy Spirit
{*John 14:15–17, 26; 16:13–15*}

In His last conversation with the disciples {John 14; 15; 16}, Lord God Jesus Christ promised them coming of the Holy Spirit, Who will abide with them forever: the Spirit of Truth Whom the world is not empowered to embrace (ου δυναται λαβειν), because it does not observe/consider (θεωρει) Him nor perceives (γινωσκει) Him. But the disciples of Christ perceive Him, because with them He abides and in them He will be {*John 14:16–17*}.

If to analyze the Gospel's text {*John 14:16–17*}, the one could infer that the main obstacle, which makes, for the some, the everlasting life in the presence of God impossible, is the absence of δυναται λαβειν – the empowerment to embrace–receive–obtain–comprehend the Holy Spirit (λαβειν from λαμβανω, that generates the cluster of derivatives with the general meaning to take possession, grasp, embrace, envelope, include, comprehend). The reason of this obstacle also is pointed out: the world can neither θεωρει (consider–observe–ponder–contemplate) nor γινωσκει (perceive–comprehend–know) Him.

The Holy Scriptures {*Isaiah 6:8–10; Jeremiah 5:19–28; Matthew 13:13–15; Mark 4:11–12; Luke 8:10–15; John 12:35–41; Acts 28:23–29*} mention spiritual blindness–deafness–impairment of the heart–mind engrossed in the material things – the agonizing suffocating mind that, although is caged in the darkness of the hostile and collapsing world of the dissipating matter, still imagines a possibility to live without God: materialism, indeed, is the worst enemy of mankind.

It means that, in summary, one phenomenon makes the difference between the immortality and death of man: the man's ability to admit existence of the realm of the Almighty Omnipotent God the Spirit Who is the Source of life and of everything that man sees, perceives, takes possession, consumes, creates, or destroys.

Only through Lord Jesus Christ, the one can obtain the power to perceive and to accept the Holy Spirit and then, to undergo the consequence transformation into the being who is enabled to live by the Holy Spirit {*John 14:6–26; 16:13–15*}.

What does it mean to live by the Holy Spirit?

All writings of the Apostles of Lord God Jesus Christ are about the meaning of life by the Holy Spirit {e.g., in: *1 Peter; 2 Peter 1; 1 John; Romans 8; 14:17–19; 1 Corinthians*, and the others}; from a particular point of view, they can be summarized with a few worlds: spiritual perfection in God. Among many things, spiritual perfection includes such features as the irrelevance of the evil, the reality of the Absolute Good, and the spiritual power that elevates a human being above the material things. The Holy Scriptures describe the manifestations of the power, which God gives to His slaves (for instance, the prophets) whom He calls to accomplish His works at the earth {e.g., in: *Matthew 10:8; Mark 16:16–18; Acts; 3 Kings; 4 Kings*}.

From one angle of consideration, the meaning of this power may be envisioned as the unity of the mutually correlated and mutually enhancing features that define the essence – soul–heart–mind – of a human child of God:

a/ perfect love of God and created by Him world

b/ optimal (sufficient for certain works and accomplishment of the particular purposes of God) knowledge of the nature of the world created by God

c/ wisdom as the understanding of the will of God and the potency to accomplish it within the time–space–complexity settings allotted for the one's works. As St. Paul the Apostle writes {e.g., in: Ephesians 4:1–32; Romans 10:12; 13:10; 14:4–21; 14:17–19; 1 Corinthians}, God and the Father of all is One, yet each His creation receives His different gifts of the Holy Spirit {1 Corinthians 12:4–13} for different accomplishments and overall perfection of the sainthood, for service to God, for love and service to the others, for construction of His Kingdom, until all reach the full completion–perfection through and in Lord Jesus Christ, the Son of God {cf.: *John 6:44; 14:6–7; 16:7–28; 17*}.

3. He is loved by God the Father
{*John 14:23; 16:27–28; 17:3, 6, 21–26; 1 John*}.

The meaning of the love of God is defined in Gospel According to John: it is the Word–God, the Son of God sent to redeem and to save the world, so anyone who observes His words and who comes to God through Him shall have the life everlasting {*John 3:13–21, 36; 6:32–58; 8:51; 10:1–30; 14; 15; 16; 17*}.

Through Lord Jesus Christ, a human being comprehends love of God the Father, learns how to live by love of God, and is perfected/completed for the eternal life by the love of God {*John 17; 1 John; 2 John 6*}.

In Lord Jesus Christ is perfect love, the highest wisdom, the everlasting life, and everything of man:

by the Word–God,
a human child of God, the firstfruit of certain creations,
is fashioned for the acceptance of the Life–giving Holy Spirit
↓
because of the Word–God,
the Holy Spirit comes to abide with man and to dwell in him
giving man the everlasting life
↓
through the Word–God,
God the Father loves His human children and accepts them into His eternal kingdom

≈≈

II. The Works of God: Faith, Mercy, Creation

Faith

…the one believing in Me, the work that I do,
also that one will do…
{John 14:12}

Lord God Jesus Christ says: the one believing in Me, the works that I do, also that one will do {*John 14:10–12*}. The Lord uses the same word ***εργα*** – works {*John 6:28; 14:12*}, with which, in *Genesis*, Moses refers to creation of the world {*Genesis 2:1–3*}.

To believe is to have faith. What is faith?

The story of Roman centurion {*Matthew 8:5–13*; *Luke 7:2–10*} whose child (or slave) was sick {child in *Matthew 8:5*; slave in *Luke 7:2*} explains the essence of faith. When the Lord was in His way into the centurion's house to heal the sick one, the centurion sent the message to the Lord: he is not worthy of God's presence under his roof ***[[***μου υπο την στεγην {*Matthew 8:8*}. The Greek word ***στεγην*** – with a general meaning of cover for accommodation, which traditionally is interpreted as roof, house, shelter, might also convey the meaning of the dwelling of the human spirit – the body of dust; it has derivatives ***στεγω***/***στεγων***/***στεγομεν*** – to bear, sustain, suffer, endure, as for instance, in *1 Corinthians 9:12,* and *1 Thessalonians 3:1, 5;* ***στεγει*** – to endure/cover quietly as in: *1 Corinthians 13:7****]]***, so let the Lord only says the word and the sick one will be healed. He, the centurion, is a subordinate man, yet he has soldiers under his authority, so he says the one to go and he goes, and to do this and he does. The Lord answered that even in Israel He did not find such faith. Thus, many will come from the East and from the West into the kingdom of Heaven, while the sons of kingdom (the chosen ones of Israel) will be cast out into the darkness.

The Old Testament refers to God as to the Lord of knowledge and understanding, from Whose presence wisdom and understanding come, Who, through His Word – Holy Wisdom, creates all the living and sustains life of His creations: He sends His Word and His will is accomplished. In God, the human soul is established, and because of His will and by His power, a human being is healed of all diseases, all human needs are satisfied, human life and judgment/reasoning and dignity are preserved {e.g., in: *1 Kings 2:1–3; Psalm 17(18):1–2; 147; Proverbs 2:6–16; 8:11–31; 9:1–11; Isaiah 55:9–11*}.

The New Testament makes knowledge of God, which is given to man, complete: the knowledge of Lord Jesus Christ – the Word–God, and the knowledge of God the Creator revealed and explained by the Word–God is the everlasting life. Through Lord God Jesus Christ – the Word–God, Whose coming into the world controlled by death and Whose revelation to men is the act of the greatest mercy and love of God the Creator – the all created to evolve comes to the completeness/perfection; the all chosen to do the works of God brings its fruits, and the all chosen to live enters the life everlasting {*John 1:1–18; 3:16–17; 4:34; 6:37–40; 15:1–16; 17:1–26; 1 John 4:9–16*}.

So, in fact, the Roman centurion (a gentile, the one who apparently does not belong to the chosen people and who should be heathen – idol–worshiper as the Romans who occupy Judea are) expresses the essence of the Old Testament's knowledge:

a/ man (as a carrier of original sin) is not worthy of the presence of God
and he is not enabled to see God and to live
{*Genesis 2:1–25; Exodus 33:20*}
↓
b/ if God says the word, His will is accomplished
{the centurion says: ***ειπε λογον*** *– **say** the word – Matthew 8:8;*
in Genesis 1:3, Moses writes: *Και* ***ειπεν*** *ο Θεος, γενηθητω φως, και εγενετο φως –*
*And God **said**, Let there be light, and there was light*}
↓
c/ God accomplishes His will by sending the Word to do the work
{*Psalm 106(107):19–20; 147; Isaiah 55:9–11*}

It means that, while some of the chosen people reject Lord Jesus Christ as the Son of God and their Savior {in: *Matthew 12:1–14; 13:14–15; Mark 7:6–13; John 12:37–43*}, the Roman centurion

a/ comprehends the actual status of man*Σ21*
↓
b/ recognizes God in Lord Jesus Christ
↓
c/ confesses his faith in omnipotence and mercy of God
{as it is in: *John 1:1–18; 6:62–69; 10:30; 17:5*}

Hence, the one can infer that faith is the synergy of **knowledge↔power↔wisdom**

knowledge of own self
↓
knowledge of God – firstly, comprehension of His omnipotence,
mercy, and limitless power
↓
an ability to perceive His presence
↓
wisdom to recognize His work behind the events and occasions of the world
that accommodates existence of men

Lord Jesus Christ, the Son of God – the Word–God, seeks faith on the earth {in: *Luke 18:8; John 9:35–39; 11:25–26*}, because He is της πιστεως Αρχηγον και Τελειωτην – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith {*Hebrews 12:2*}.

It means that by seeking faith on the earth {*man is earth – Genesis 3:20*}, the Lord seeks His very Own possession – human beings – that are His from the beginning and that He wants to collect, to heal, to redeem, and to bring home {in: *Luke 15:1–10; John 10:1–30; 15:27; 17:6, 16; 1 Peter 1:17–25; Ephesians 1:3–23*}.

In other terms, it might be said that God assembles the net of the beings, who are to be transformed into the ones carrying the Holy Wisdom – the Word–God, and who therefore, might be empowered to serve His purposes and to accomplish His will.

Consequently, it might be said that a human being capable of faith and having faith and living by faith has reached the threshold between the world of death and the world of the eternal life:

he has found His Lord and Shepherd and Saver and Overseer of his soul
↓
he cognized the love of God and he is enabled to love the others as God loves
↓
he has found the Source of faith – the Source of life and Wisdom and Knowledge – God the Creator,
Who is his Father and Master and Whose possession/member of household he was from the beginning of times
↓
he is encompassed and led to completion and perfection in love by God Himself
{*Luke 15:1–32*; *John 1:12–13; 6:37–69; 10:7–31; 14:1–31; 15:4–10; 17:1–26;*
1 Peter 1:3–25; 2:1–25; 1 John; Psalm 22(23)}.

It means that the one who has faith in Lord Jesus Christ and who proved it by his thoughts, words, and deeds, this one has accepted the Word–God – Λογος, Αγια Σοφια: the Word–God has become the Light of his very own world {*Genesis 1; John 1:1–5*}, his Στερεωμα – the firmament, the foundation – framework of knowledge, by which he lives, the Life – the Body and the Blood – of his soul–heart–mind, the Light that shines for him giving him life and fulfillment of his καιρος***Σ5*** and illuminates his path into the eternity {*Genesis 1:14; John 1:1–18; 3:16–21; 6:29–69; 9:4–5; 12:44–50; 14:6*}.

Consequently, the one can infer that faith is the highest knowledge and the greatest wisdom of man and the optimal state of human intelligence/reasoning

because faith in Lord Jesus Christ,
Who is the Author of faith and Who is the One Who completes the faith in perfection
{*Hebrews 12:2*}
↓
restores (resurrects) human connection to God the Creator and the Father,
because the one comes to God the Father only through Lord Jesus Christ – the Son of God,
the Word–God, the Author of faith and the One Who completes it
{*John 14:6; Hebrews 12:2*}
↓
knowledge received through faith initiates the last stage of human evolution,
which must be completed on the earth – within the realm of the structured matter,
and which prepares a human being for the next phase of existence – the eternity with God

Indeed, if a human being who originally was created according to the image of God and likeness, yet, who after the original sin, hid himself from the presence of God, and therefore, became mortal who is unable to see God and to live, comes to faith in Lord God Jesus Christ – the Son of God, he is re–created by Lord Jesus Christ, the Word–God:

he is
a/ purified, redeemed, and sanctified by the Word–God – the Holy Wisdom of God
b/ given commandments to imitate love, mercy, and perfection of God
c/ born of God, and will be revealed as likeness of Lord Jesus Christ
↓
consequently, he may be empowered
a/ to accept the Holy Spirit and to cognize the Wisdom given by the Holy Spirit of God
b/ to become the living temple of the Living God
c/ to enter the eternity in the presence of God
{*Genesis 1:26–27; 3:1–25; Exodus 33:20; John 1:1–13; 3:3–21, 31–36; 13; 14; 15; 16; 17;*
James 1:17–18, 21–25; 1 Peter 1:3–5; 2:1–25; 1 John 3:1–3; 5:1–12; Revelation 21:1–7; 22:1–5}

Faith enables man to achieve the purposes of his earthly life: the righteous one lives and obtains salvation by faith, because faith leads man to God the Creator {in: *John 3:15–18, 36; 14:6, 23; 17:2–26; Hebrews 10:38–39; 11:1–3, 6*}.

Therefore,

faith is acceptance of Lord Jesus Christ
as the Son of God and Redeemer:
↓
faith is understanding that
Lord Jesus Christ is the Word–God – the Holy Wisdom,
through Whom everything that is came into existence –
and the Revelation of God the Creator to His creation – a human being
↓
because of faith in Lord Jesus Christ, the Son of God – the Word–God,
the one comprehends the magnificence and the excellence of God and the perfection of His Love
↓
the love to God is ignited within the one's soul–heart–mind,
and the one begins to keep/observe the words/commandments of God
↓
the one receives the Holy Spirit, Who proceeds from God the Father,
Who comes into a human being because of Lord Jesus Christ, the Word–God,
and Who eliminates any insufficiency/evil in soul–heart–mind of the one:
resurrects, heals, illuminates, grants understanding, knowledge and wisdom,
and leads the one home, into the eternal Kingdom of God
{*John; 1 John*}

Because of faith***Σ22*** and its actualization through love to Lord Jesus Christ and through observance of His words, God establishes His dwelling with the one who loves Him and keeps His commandments: in Lord Jesus Christ is all life of man, because He is Love, in Him is all knowledge, all treasures of wisdom, all fullness of life, all power, He is the Head of all authority, and through Him, a human being becomes a child of God born for life in God and with God {*John 1:1–18; 3:16–16, 35–36; 6:27–69; 14:1–27; 17:3–26; 1 John; Galatians 3:1–29; Ephesians 1:3–23; 2:1–22*}.

Hence, the one can understand by his very heart that faith indeed is the work of God and that a human being proves own value and significance as suitability for the works of God through

a/ coming to faith
↓
b/ living by faith
↓
c/ perfection in faith, which is completed through
becoming the dwelling of God the Spirit:
in a process of transformation into the living temple of the Living God,
a human being is perfected (completed) in faith by the Perfect All–forgiving and Omnipotent Love of God
revealed in Lord Jesus Christ, the Word–God
{in: *John 1:1–18; 6:28–69; 14:6–26; 15:1–27; 17:1–26; 1 Peter; 1 John; 1 Corinthians; 2 Corinthians; Ephesians*}

According to the Christian teachings, faith is the meaning of life – the end of faith is salvation, because faith is the life–bearing knowledge of God; it enables the unity of the acquired knowledge of God with the manner of life: the righteous one lives by faith {*Habakkuk 2:4; Luke 7:50; 1 Peter 1:9; James 2:14–26*}.

In other words, faith is

the state of cognizance/knowing God
{e.g., in: *Hebrew 11:1–6*}
↓
love to God
↓ ↑
living by God
↓ ↑
living in love of God
{*John 14; 15; 16; 17*}.

Thus, if to do the works of God means to believe in the One Whom He sent {*John 6:28–29*} – in Lord Jesus Christ, it means that to do the works of God is to live by the Word–God – Lord Jesus Christ: to accept the Word–God, the Sealed One, the Precious Seal, onto own soul–heart–mind as the greatest treasure that the one might be enabled to obtain, to observe Him as the Highest Standard of thinking and acting, as the Absolute Good, and to live by Him and by His words according to the perfect law of freedom – freedom of sin and irrelevance of evil {e.g., in: *Song 8:6; John 6:27; 8:12, 31–37; James 1:18–25; Revelation 22:3–4*}. Then, the New Covenant of the Eternal Love, which God promised to the chosen ones — to give His laws on their hearts and to write them on their minds {*Jeremiah 38(31):1–3, 27–34; Hebrews 8:8–12; 10:14–17*} — is completed with

grace – love and mercy – of God (forgiveness of human sins)

illumination of men with the Holy Wisdom of God

coming of God to man and man to God

{*Matthew 26:26–28; Luke 22:19–20; John 3:16–21; 6:35–58; 13:34; 14; 15; 16; 17*}.

In summary,

a) faith gives understanding of the essence of the nature of life:

God is the Source of life
↓
man lives by God,
for accomplishment of the will of God,
for reaching perfection and completeness through imitation of love, mercy, and perfection of God,
for climbing his unique road to the Absolute Good
that all is possible only because of the Perfect Omnipotent All–forgiving Love of God

b) faith enables to hear the voice of God in own soul–heart–mind: as the lost sheep hears the voice of Shepherd and run to Him for the sake of salvation of own life, similarly, the sinner, if he discerns the voice of God in own conscience, comes to the Savior in a search of forgiveness, redemption, and healing, and might be transformed into the chosen one who is accepted into the royal priesthood of the Almighty God {*John 5:24, 36–47; 10:1–30; 1 Peter 1:2–25; 2:1–25*}

c) by faith, the human mind comes through trials with the purifying and cleansing and sanctifying Fire Who transforms the mortal being into the immortal child of God the Spirit, so the Word of God the Spirit can be written on the tablets of human soul–heart–mind {*Psalm 145(146); Malachi 3:1–4; Matthew 3:11–12; John 1:12–13; 3:3–21, 34–36; 4:24; 14:23–26; 16:7–15, 25–27; James 1:17–24; 2 Corinthians 3:3*}.

As soon as the faith is the optimal state of human intelligence/reasoning, the first work of God that the human mind accomplishes through faith is acceptance of knowledge of God {*John 17*}. Knowledge of God received through faith in Lord Jesus Christ gives comprehension of the nature of the world created by God, empowers the mind to comprehend the commandments of God and to embody the words of God into own daily life, and enables the ability to accept the peace given by God {*John 14:27*}. These gifts of God – comprehension of the nature of God's creations, observance of the law/commandments of God, and peace of God – prepare the human mind for the next works, for the next stage of evolution, for the next step on the road into the eternity, so the words of God conveyed by Isaiah the prophet {*Isaiah 42:16; 43:1–8*} are to be fulfilled.

≈≈

Mercy

…Blessed be God and Father of our Lord Jesus Christ,
the Father of mercies and God of all comfort,
the One comforting us on all our trouble…
{2 Corinthians 1:3–4}

So, which works the Word–God has done during His presence at the earth and of which He tells that, because of His works themselves {δια τα εργα αυτα πιστευετε Μοι – *John 14:11*}, His followers should believe Him {*John 14:11*}?

Lord God Jesus Christ, as it was foreknown by the prophets and written in the Books of The Old Testament, restored the broken in heart, gave freedom to the captives of sin (and their consequences, e.g. debilitating diseases of mind and body) and new sight to the blind, healed the sick, resurrected the dead, purified the unclean ones (lepers and demoniacs), fed the hungry by multiplying bread and fish, collected the lost ones, forgave those who were not able to forgive themselves and who could be healed only if God's mercy annihilates their evil, and preached the Kingdom to the poor {*Matthew; Mark; Luke; John*}.

Answering the question sent by John the Baptist, the Lord refers to His works, through which John should recognize God {*Luke 7:19–23*}, as to giving the sight to the blind, restoring the incapacitated (lame and paralyzed) ones, cleansing the lepers, giving the ability to hear to the deaf ones, rising of the dead, and giving the gospel to the poor ones – the poor***Σ23*** in spirit {in: *Matthew 5:3* – Blessed are the poor in spirit, because of them is the Kingdom of the Heavens}.

All works mentioned by God eliminate the evil in man, such as human misery, suffering, ignorance, and insufficiency***Σ24*** of any kind, and initiate development–evolution by giving the Gospels – knowledge that leads into the everlasting life, by transforming a human being into a human child of God destined for the eternity in the presence of God.

Yet, there is something else. All works mentioned by God are the consequence of God's **mercy**.

The message conveyed by all Gospels is straightforward: before healing the leper and the blind {in: *Mark 1:40–42; 10:46–52*}, teaching and feeding the multitudes {in: *Matthew 9:35–36; 15:30–39; Mark 6:34; 8:1–9*}, resurrection of the son of widow of Nain {*Luke 7:11–15*} and Lazarus {*John 11:32–44*}, God takes pity on them, and mercy of God results in elimination of human insufficiency:

– God the Creator resurrects live and restores health (normal functioning) of mind and body, therefore, enables a human being to live according to the human nature and to accomplish the purposes for which he was born into this world

– God the Creator creates the structured matter to sustain earthly existence of men accommodated within the world of the structured matter {multiplied bread and fish to feed hungry crowds – *Matthew 14:14–21; 15:32–38; 16:9–10; John 6:5–14*}

– the poor ones – those who have nothing valuable in this world and have no attachment to the material things, through which the evil might enslave them – receive the knowledge of God that leads them into the eternal life in the Kingdom of God {*John 17:3–26*}.

How then, a human being would ever be able to accomplish the works of God?

Yet, Lord God Jesus Christ says {*John 14:12*} that the one believing in Him will do the work that He does. The disciples and the Apostles received from God the power to do the works as He did, including the authority to heal the sick ones {in: *Matthew 10:1; Mark 3:13–15; Luke 9:1–2; 10:1–9; Acts 3:6–8; 5:12–16; 9:10–18; 28:7–9*}.

Furthermore, St. Mark the Apostle writes {*Mark 16:15–18*} about the signs ***[[***including the ability to heal by laying hands on the sick ones***]]*** that will accompany the believing ones {although for the sick ones it was enough only to touch the garments of the Lord and to be healed – in: *Mark 6:56; Luke 6:17–19; 8:43–44;* and although when the Lord God says His Word, His will is done – e.g., in: *Matthew 8:5–13; Luke 7:2–10*; *John 5:5–9;* – in some cases, the Lord touched the sick ones by His hand and they were healed – e.g., in: *Mark 1:30–31; Luke 14:1–3*}.

Therefore, the believing ones who are in the Word–God and in whom the Word–God is {*John 15:4–10*} might be empowered to accomplish the works of mercy, which the others perceive as the miracles.

These works reveal

1/ the evidence of the presence of Ο Παρακλητος, το Πνευμα το Αγιον – the One Who comforts, the Holy Spirit Who is sent by the Father in the Name of Lord Jesus Christ, the Word–God {*John 14:26*}

2/ the manifestation of the Omnipotent Power of the Almighty God the Father of mercies and God of all comfort through a human being who believes in Lord Jesus Christ, and who because of Him, the Word–God, became the dwelling of God, the living temple of the Living God {*John 1:1–18; 14; 15; 16; 17*}.

However, not all the believers have similar abilities. As it could be inferred from the writings of the Apostles, the gifts of the Holy Spirit, which determine and initiate the abilities to do the works of God, are different as the needs and purposes and conditions of life (settings of the material world) of human beings are different {e.g., in: *1 Peter 4:8–11; 2 Peter 1:2–11; 1 Corinthians 12:4–31*}.

Yet, in all those who carry the gifts of the Holy Spirit lives the same all–fulfilling and all–completing love – the love that is the cohesive power ***Σ25*** of all perfection {*Colossians 3:14*}.

This love is the greatest blessing {even more than faith and hope are – *1 Corinthians 13:1–13*}, because love to the others is the presence of God the Creator {*John 14:23; 15:9–12; 16:27; 17; 1 John 4:7–17*}, therefore, it is completion of faith {Lord Jesus Christ, the Son of God and the Savior, is της πιστεως Αρχηγον και Τελειωτην – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith – *Hebrews 12:2*} and fulfillment of expectations.

The most compelling and clear evidence of the presence of this love within a human being is mercy, which sustains the ability to help the others by providing for their spiritual and physical needs – by giving knowledge, comfort in grief, encouragement in hardship, hope in despair, food and other material things, which are needed for their survival. Even if other signs of which St. Mark the Apostle writes {*Mark 16:15–18*} are not seen, love to the others, which is revealed in mercy and through assistance to the others in satisfying their needs {as it is, for instance, in: *James 2:12–26; 1 John 3:16–18*}, makes a human being righteous before God {e.g., in: *Proverbs 14:31; Isaiah 58:2–14; Mathew 25:31–46*}.

Furthermore, God says {*Matthew 25:31–46*} that in the Judgment Day, the Lord Jesus Christ, the Son of God, the Word–God, will come in His glory to judge all the nations. He will divide those before Him on two parts and put them in different sides – on the right hand and on the left hand.

On His right hand, there will be "the blessed ones of His Father," who will be given the kingdom prepared for them from the foundation of the world, because when the Lord was hungry, they fed Him, He was thirsty and they gave Him drink, He was a stranger and they invited Him in, He was naked and they gave Him clothing, He was sick and they visited Him, and when He was imprisoned, they came to Him.

Yet, the righteous ones will ask God: when they observed Him in such conditions and did all the good to Him? Then, the Lord will answer: as soon as you did these things to the one of these, the least of His brothers, you did it to Him.

On His left hand, will be those to whom He refers as to the "cursed ones" – those who did nothing for the sick, suffering, poor, and imprisoned ones: they did nothing for God, and they will be cast out, into the everlasting damnation along with the arch–evil and its servants.

This story does not mention other criteria of judgment: it implies the universal one – **mercy**.

Hence, the difference between two categories of those who stand before God for the Last Judgment {*Matthew 25:31–46*} is defined by the deeds committed for elimination of the needs and insufficiency of the others: mercy makes the difference between eternal life in the kingdom of God and eternal separation from God.

So, why God, with His blessing and everlasting life in His kingdom, rewards mercy revealed through the assistance in needs to the others?

In general, mercy can be defined as empathy – understanding – compassion:

the ability to discern misery, grief, and any need of the others
↓
understanding of their suffering
↓
the ability to take their misery
as something incompatible with own vision of justice
↓
the ability to have pity on them
↓
willingness to do and doing for them whatever the one is empowered to do
with his reserves and in the conditions
(hunger, thirst, poverty, imprisonment, etc.)
of those who are in need

In **Gospel According to Matthew**, the Lord says: Blessed are the merciful, because they shall receive mercy {*Matthew 5:7*}.

Gospel According to Luke conveys the commandment of Lord Jesus Christ to be merciful as God the Father is merciful {*Luke 6:36*}.

God is the Father of mercies {*2 Corinthians 1:3*}.

Thus, if a human being has mercy to the others, he is the very Own of God {*Malachi 3:17*}, because mercy confirms presence of God within his soul–heart–mind: presence of God empowers a human being to feel and to alleviate needs and suffering of other creations of God.

Therefore, the one can infer that the main foundation, on which a human being might be empowered to do the works of God and to establish his future as the eternal life in the kingdom of God, is mercy to the others revealed through and confirmed with the good deeds resulting in alleviation of misery, suffering, and needs of the others.

How the one could comprehend the significance of mercy?

Why mercy is the universal criterion of the last Judgment {*Matthew 25:31–46*}?

The key might be found in the Holy Scriptures; for instance:

Mercy belongs to God, for He is good and His mercy endures forever
{*Psalm 61(62):12; 117(118):1–2; 135(136)*}
↓
the one who defrauds/accuses falsely the poor, provokes his Creator;
the one who honor Him, have mercy on poor
{*Proverbs 14:31*}
↓
Isaiah the prophet provides the explanation of the fasting that honors God and might be pleased to Him:
break thy bread for the hungry, lead the unsheltered poor to thy house,
clothe the naked one, loose the burden of iniquity,
set the afflicted free – then, thy righteousness shall go before thee
and the glory of God shall compass thee
{in: *Isaiah 58:1–12*}
↓
and ultimately, Lord God Jesus Christ says:
be merciful even as your Father is merciful
{*Luke 6:36*}

The one can infer that mercy is the constant attribute of God the Creator: His mercies are on all His works {*Psalm 144(145):9*}.

Therefore, all those who have mercy on the others are His very Own ones.

Conditionally, with the terms of the daily life, mercy might be envisioned as the hereditary feature, as a gene, which confirms fatherhood, because a child receives it from his father: presence of mercy defines the difference between

– the eternal life of a child and very Own possession of God in kingdom of God –
in the house of those who are the members of God's Own household,
and
– the eternal damnation that is the destiny of those who are not of God.

Then, the ultimate commandment of Lord God Jesus Christ ***love one another as I loved you*** {*John 13:34–35; 15:10–12*} leads human comprehension of mercy as the work of God to its perfect completion:

mercy is manifestation of the All–forgiving Omnipotent and Perfect Love of God
↓
those who have mercy on the others are the carriers of this Love
↓
even within the world of the evil, in which hunger, thirst, suffering,
and insufficiency of all kinds are the daily life of the many,
the one, who carries the Love of God within, overcomes the evil

How then, the one who has no mercy, yet who desires to become the merciful one, could comprehend the meaning of mercy and become the merciful one?

The matter (mortal body) is just a temporary arrangement: the spirit of man – the breath of God that makes man a living soul – is the immortal essence. The life of the human spirit reveals/manifests itself through the inclinations of the heart. So, logically, the first task should be analysis of own inclinations – preferences, desires, intentions, and purposes. God says {*Matthew 15:19–20*}: out of the heart come forth evil thoughts, murders, adultery, fornications, thefts, lies, blasphemies – all things that defile a human being. Furthermore, the one who has the heart defiled by the evil has no place for the Word of God and no peace within {cf. in: *John 8:37–47; 1 John 3:8–24*}. Thus, if the one desires to become the merciful and to obtain the mercy, the evil and uncleanness should be identified and rejected.

Nevertheless, whatever the past is, the expectation to be resurrected for the life of the spirit does not die. In His mercy, and through His Word, God creates His children from the dust of the earth by igniting His Light within their heart–mind and by bestowing upon them the gifts of the Holy Spirit.

So, the next step toward obtaining mercy and becoming the merciful one is to think: to attempt to imagine how the one would feel and suffer if he has to experience some needs. If such thought awakes the desire to help – the one is born into the world, in which the human dust might be transformed into the child of God: the one is ready to begin the works of charity and to pray God for mercy, for the blessing to serve Him, for wisdom to observe His words and to do His works, and for giving the guidance of the Holy Spirit {in: *Matthew; Mark, esp. 10:46–52; Luke; John, esp. 12:26; 14; 15; 16; 17; 1 Peter; 1 John*}.

≈≈

Creation

…My Father works until now, and I work…
{John 5:17}
… the one believing in Me, the work that I do,
also that one will do…
{John 14:12}

Among the works, which were mentioned by God when He answered the question sent by John the Baptist, and through which John should recognize God {*Luke 7:19–23*} are the works of four kinds:

1/ elimination of the evil in man ***[[***insufficiency of a body – hunger, suffering, disease, mental disorders/insanity, esp., as possession by the unclean spirits, {for instance, in: *Mark 5:1–15, 18–20*}***]]***

2/ resurrection of the dead {*Mark 5:22–24, 35–43; Luke 7:11–16;* and especially, in: *John 11:1–45; 12:9–11*}

3/ creation of the eyes to the man who was born blind, which re–iterates the act of creation {*Genesis 1; 2:7*}, and through which the chosen ones should recognize God the Creator in Lord Jesus Christ {*John 9:1–39; 10:30; 14:6–12*}

4/ giving the gospel to the poor ones {the poor in spirit are those who have no attachment to the material values and treasures of the world, no glory of men, no possessions to be proud of and to be elevated over all the others – in: *Matthew 5:3 – Blessed are the poor in spirit, because of them is the Kingdom of the Heavens*}.

Giving the gospel {the knowledge that leads into the everlasting life – *John 17:1–8*} initiates human development–evolution which might be completed with transformation of a human being into a human child of God destined for the eternity in the presence of God.

Any human being might reveal his mercy and confirm his faith with the works of charity and assistance to the others.

Some are enabled to heal the others as it is written in **Gospel According to Mark** {*Mark 16:15–18*} and in **Acts** describing the deeds of the Apostles of Lord Jesus Christ. The Apostles healed the sick and resurrected the dead to ignite the faith in those who were appointed to the eternal life – that is in those who were the God's Own from the foundation of the world, yet who had to be found and collected {*Matthew 25:34; John 6:44–45; 17:6–9; Acts (esp.13:46–48); 1 Peter 2:9–10, 25*}.

After the Apostles completed their mission, there is no evidence that resurrection of the dead ***Σ26*** is left to discretion of men. Indeed, resurrection of the departed ones is the actualization of the Glory of God and the Power of God {as it is in: *John 11:1–4, 40–44; Acts 9:36–42; 20:9–12;* and in the Old Testament, in: *3 Kings 17:8–24; 4 Kings 4:8–37*}.

After the acts of resurrection were manifested according to the will of God, the following generations have to live by faith, which is the substance of all expectations and the evidence of the unseen {*Hebrew*s *11:1*}, and knowledge of the past. A human being is not also empowered to complete/modify a malformed or debilitated human body (creation of the eye of the man born blind) and multiply other material structures (e.g., bread) by his will and by his hands: man is not empowered to perform the act of creation directly from the invisible universal energy, by the invisible universal power, and according to the universal code that defines particular material structures perceived, for instance, as bread or human eye.

How then a human being might be empowered to do the creative works of God? How a human being would ever be able to accomplish the creative works of God?

Yet, Lord God Jesus Christ says {*John 14:12*} that the one believing in Him will do the work that He does and even more, because He departs to His Father.

Furthermore, St. Paul the Apostle writes of himself and of those who along with him convey the knowledge of God to the others as of Θεου γαρ εσμεν συνεργοι – the co–workers (or fellow–workers) of God {in: *1 Corinthians 3:9*}. It means that the Apostle elevates the act of transferring of knowledge, which initiates evolution of a human being and facilitates finding of the eternal way that leads him to God, at the rank of work with God.

So, the believers in Lord Jesus Christ, the Son of God and the Word–God are the co–workers of God when they transfer the knowledge of the Gospels to other human beings.

Moreover, God the Father of mercies, in His abundant Good, and by His omnipotent Love, if He wills, empowers His Own children to accomplish the work for which the first man has been created: even within the collapsing world controlled by death, the mind might be enabled

to comprehend the manifestation of the Omnipotent Love of God
(through faith in Lord Jesus Christ, the Word–God)
↓
to comprehend the nature of the evolving world
(through observance of the commandments of God, mercy, and love,
which prepare the human mind for acceptance of the greatest gift of God –
the gift of the Holy Spirit)
↓
to receive the peace of God and therefore, t
o initiate the evolution of other human beings
(by transferring the knowledge of God to the others).

And I think how immeasurable and limitless and infinite are mercy and love of God, if

a blind sinful slave of sin
whose future is the eternal damnation
↓
might be transformed into the human child of God
and the living temple of the Living God
↓
and imitate mercy and love of God
↓
and become the co–worker of God, the field of God, and the edifice of God
↓
and even now,
before the earthly stage of development is completed,
might be elevated from the dissipating world of dust
to pre–cognition of the eternal world of light and power and limitless possibilities
{in: *Matthew 25:31–33, 41–46; Luke 6:36; John 1:1–13; 3:3–21; 8:31–47***;** *13:34–35; 14; 15:9–12; 17***}**
*1 Peter 1; 2; 1 John 3:1–3; 1 Corinthians 3:9***;** *6:19; Ephesians 1; 2; Revelation 20:10–15; 21; 22***}**

After obtaining faith, mercy, and love, the human mind reaches the perfection – zenith of its evolution within the world set for cognition of the good and the evil –through the gift of creation. The evolving mind might perceive the creations of God as the evolving systems, because those who are to become the children of God and His συνεργοι have to evolve. Each one carries out his evolution within his domain/world/cosmos/universe: his daily life accomplished through

advancement in knowledge of the words of God,
which open the path to the eternal Wisdom
↓
embodying the knowledge of God
into own thoughts, words, and deeds
↓
the works of charity, mercy, and love.

Such evolution is the triumph over the world of evil, the victory in the battle for the eternal life {*1 John 5:1–5; Revelation 21:5–7*}, which can be obtained only by the one who loves God and proves his love with

faith in Lord Jesus Christ, the Son of God
↓
accomplishment of the words of Lord Jesus Christ
↓
mercy and love to the others.

≈≈