

# Creation and the Theology of Reality

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## The Creation

In the beginning God [Gen. 1:1] “existed” as one “being” (entity, mode of reality, non-contingent existent) in three “persons” [Mt. 3:15-17], having absolute union of persons [John 17], without mixture and without confusion, a deep relational fellowship of passionate love, and perfect communication [John. 17:5, 24]. This Trinity of persons existed, and still exists, “in” a “spiritual plane,” a place which really “exists,” in more ways (dimensions) than we do, and includes elements of our human dimension, as well as much more which we cannot now perceive (but have, and will).

God’s being, as communicated to and perceivable by created beings combines physical light [Ex. 24:10,17; 34:29-30; Luke. 9:29-32], spiritual existence, moral perfection (holiness [Hab. 2:20]), “mental” life (mind, emotions, will), and three persons. Philosophically this could be called idealism or personalism, but those human schools of thought only captured, at best, a tiny part of who God is.

God “had” intrapersonal interactions we would call fellowship, made decisions, and communicated [John. 17:24; Eph. 1:4; I Pet. 2:20]. There was time, of a sort - sequence, before and after, but in the perfect fellowship of eternity (all the ages long existence of creation and far beyond) it was probably not in the terms of time which are now meaningful to us, that is, our sense of history or linear time or even the time of general relativity, which pertains to a very few of the materials dimension of our presently understood and experienced universe.

God “decided” (for some reason, which includes love and joy) to create a sphere of existence for the Second Person of the Trinity to “be” in, that is, to be incarnated: an altered state (“beyond,” “outside,” or “within” are not really meaningful terms here within the perfect fellowship of the Trinity) [Col. 1:15-20]. This new sphere would combine infinite and finite elements, which are structured in at least five interwoven dimensions: personal, mental, moral, spiritual, and physical, according to God’s plan [Eph. 1:9], which reflects His own ‘will to power’ (He can choose to do anything His own nature and will decide to do) from His inner nature [Rev. 4:11] of love and justice. Thus, the universe was

created “by Christ and for him.” [Col. 1:16] This is the place where the Second Person can engage in loving relationships of joy, discovery, exploration and passion, forever with angels, humans and other beings. This incarnational purpose, was God’s purpose in creation. (Ex. 29:46).

This universe, our universe, was created with at least these five dimensions of existence: physical (space, linear time, and matter), mental (perception, reflection, integration), spiritual (immediate person to person, person to world, and person to God), moral (light, righteousness, greatness, goodness), and personal (a great deal more than what we now call “personality”). There were billions of consequences of His initial creative actions, as there are for our actions also. The ‘butterfly effect’ works all through the universe. From every action we take there flows unimaginable consequences. This was the perfect place for the ongoing rich life of the Second Person (Isa. 45:18). The universe has far more capacities and capabilities than we know of now [Num. 22:28-32]. The stars have names, and they sing. The world is made for the Son and when the Son acts, in his own integrity of being and acting, the results of the action changes the future of the universe.

God then created finite beings (personal spiritual entities) to populate this universe. These other entities also partook of the five dimensions, although in different means and degrees than that which had been planned for the Second Person (who had not yet taken up existence in this universe; but visited it from time to time). At the top of the hierarchy (in terms of beauty, power, righteousness, and personality) of this group of beings were the messengers and ministers of God now called angels.

God knew (intellectual apprehension, including prehension and middle knowledge) everything that would or could happen in this universe and knew what He wanted (volitional direction) to have happen in this universe for all the years to come for finite existences (those who have a beginning but no end). The universe has both presence and telos; how could it not given its creator? He also knew how much freedom (far more than we think about or actualize) He wanted to give the various creatures and what the consequences of that freedom would be [Rom. 8:28-31] (much greater than we allow for). He who works all things after the counsel of His will [Eph. 1:11], even the freedom of His creation, was willing to accept the consequences, in fact He loved them. Determination and freedom are both real. Love and justice are both real. All created persons are relational,

incarnational, spiritual. Our frames of reference are learned from our cultures and are far too narrow.

All the beings capable of sufficient physical, mental, moral, spiritual, and personal ability, and therefore of purpose (will), fellowship and communication, functioned as semi-autonomous agents within a fellowship, community and harmony modeled on those of the creator, a trinity in unity. They were to be a total community in unity. God structured a hierarchy of existence and authority for all beings, which culminated in the love, glory, peace and fellowship of His own interactions and expression of His being. None of the beings in the universe underwent decay or death [Gen. 3:22].

Existence went on in this way for at least thousands of years, perhaps millions or billions of years. The central plane of this existence of beings (for some reason we don't now know) was on one wing of a spiral galaxy on a planet we call Earth. Every element of creation had ontological 'being in-itself' and 'meaning in-itself' and each had its relation to everything else, and had a meaningful present and teleological purpose in the plan of God.

One of the angels, the most beautiful and powerful of them all, was put in charge of this world [Ezek. 28:13-15; 2 Cor. 4:4], to rule it and to prepare it for the Second Person. This angel decided that "he" (gender terms do not apply; but we do not have a gender neutral term in English for personal beings) could be more than he was (a wrong kind of pride and unconscionable ambition); that he could be like God in all ways [Isa. 14:14]. Of course in reality he could not be God. But he led some of the angels, and other lesser beings, in rebellion and revolution. God removed this first angel from authority, destroyed (removed the order and beauty of) the world over which the angels had been given control, the world was formless and void, and left the fallen angels alone for a long, long time to see the consequences of their actions and to deeply reflect on the meaning and purpose of their existence. Various creatures inhabited the earth, but they now underwent decay and death; the angels were forced to observe the consequences of their rebellion, but were not permitted to die from decay, or from shame.

One day (in a term meaningful on one of the planets, around one of the suns, within the universe) God came to Earth and reconstructed a part of it in order that it might have integrity of existence, beauty, and purity, and no longer undergo decay. From the ground of this recreated place,

called Paradise, He created a human being [Gen. 2:7]. We are not told anything about the relation of this Adam to anything which had existed before this reconstruction. God did not explain to the other beings what He was doing (actions always speak louder, and tell the truth more, than words). God gave this being, whom He named Adam, authority over the beautiful land and its creatures, and over the land outside, where God had started the renewal process but using different means of renewal [Gen. 1:28]. Adam lived in perfect fellowship with God (in pre-incarnation visits of the second person) and all other things (plants, animals, higher beings) which God permitted into Paradise [Gen. 1:31]. We can only imagine the joy of daily fellowship with God, walking with Him and talking with Him, in peace and love. These visits and this place became a context within which man existed and found his daily activity and his historical being. Freedom, personally and socially, and limits on freedom are part of our existence. God deeply desires (John 17:23) that we would have this kind of fellowship with Him and the Son in the presence and power of the Spirit. He has already created this identity and fellowship for us and lets us have a taste of it now. His plan is for us to fellowship with the Son in the universe forever. We call this walk with God by all kinds of names, ranging from “quiet time” to “experience of the miraculous,” to ‘theosis’ (participation in the life and being of God).

One day, God asked Adam to give names to some of the other beings which inhabited Paradise [Gen. 2:19-20]. In giving names Adam was exercising his five aspects of created reality in the actions of discernment, decision making, will, and linguistics within the sphere of existence over which God had placed him in charge. He was living in a complex world with an integrated worldview and acting in simplicity. This anticipated the glorious fulfillment of humanity’s eventual destiny as co-regents of this entire universe with the Second Person, and began to prepare humanity for this destiny [John. 17:21, 23-24; 1 Cor. 6:2-3] which they would share with their elder brother.

This naming also showed the intimate connection between the various elements of God’s universe. Each entity, based on its constituent nature, is given a proper name which denotes it specifically and uniquely. In the process of naming, a proper understanding of all of God’s reality is intuitively grasped and acted upon. Reality presents itself to man in the five dimensions in which it and man are commonly constructed, and each one knows what to do and what is right and

appropriate, because God has put a right understanding of reality in the heart of each human.

Immediate experience and intuition is the best way to “know,” in the perfect place.

Everything existed in harmony. But Adam realized during the naming ritual that there was no other being exactly like him, with whom he could fellowship and commune. He experienced God and Paradise, angels and creatures, but he was also, in a unique way, alone. God wanted Adam to realize that was so. Although he was fulfilled physically (Paradise), morally (goodness in himself and walk with his creator), mentally (processing the world, ruling over the world, and naming), and spiritually (daily walk with God), no other being could fulfill his need for social intimacy (true human fellowship) except another human being, with whom he could have interactions/ relationships. This relational need would someday be fulfilled with life together in the Second Person. But for now, God said, “It is not good for the man to be alone.”[Gen. 2:18] This moral and ontological judgment and awareness of the fundamentally social/ fellowship nature of humanity was in anticipation of the fellowship which will someday exist between the Second Person of the Trinity and all the creatures created closest to His image: humans. Humanity was not ready for that kind of interaction; in fact we still are not (but our participation in the inner life of the trinity has begun [2 Pet. 1:4]).

But for that time and for all the time before our entrance into perfect fellowship with God, and as a precursor to it, a symbol of what is to come for all eternity, He specially created another person, a woman, to give both of them an immediate and intimate taste of the fellowship to come. This woman was not created like Adam from “the ground,” some kind of preexisting material. She was made from Adam. And then the Father brought the bride in to be united, in all humanly meaningful ways, with the man [Gen. 2:22].

Adam recognized her immediately. He said, “This!” (WOW! in his own language) “Now!” (after all those animals; this one is different!). “She (recognition of certain distinctiveness) shall be called woman, because she is part of man (recognition of certain similarities).” Adam knew that spiritually, personally, materially, socially, morally, this one was like him and they were destined for each other, and indeed were already, by created nature in the purpose of God, part of each other.

Intuitive recognition of the nature of reality and the true meaning of that reality was working

fine. The text says, "He made them male and female." This one, female, shares in the total life of the other, male. Together they experience fellowship, harmony, oneness, and communication with each other and with God. In Paradise, at this time, all is well (later characterized by the Hebrew word 'Shalom' meaning 'fulness,' or 'peace'). Humans share aspects of God's nature uniquely from any other being; they participate in His nature in special ways. But even though they knew in part, they did not recognize the whole; that is, who they were and who they were to become. That was OK with God. If we act well in the present, the future will unfold naturally.

Life, language, history, authority, eating, laughing, praying, worship, and sexuality (and many other activities and relationships like these) characterized the existence of humanity. The foundation for all human aspirations and expressions, personal and cultural was laid in Paradise. Life was whole, and it was glorious. They were living as they were created to live: in fellowship with God and all reality. Every place, every day, every action, told of the presence and love of their Father and anticipated a fantastic future.

Humanity was created to share in the divine nature (theosis II Peter 1:4) more fully than any other created being and was being prepared individually and corporately for sharing life with the Second Person of the Trinity [John. 14:3-4] for all the rest of eternity (singularly directed endless existence; but eternal time, in itself, is such a small part of what we are to become). The multiplicity of existence (the dimensions and universes) were designed by God to be experienced in a special pattern and to contain within that pattern the integrity which would help humans understand all that is, in one sense of truth, and find their own future and fulfillment in communion with each other, with the Second Person, and with God Himself. Thus, in relationship with God and each other, in the richness of reality, in the proper use of relation, reflection, freedom and responsibility, humanity was to experience and understand all that God has done and was to rule over it with Him (I Peter 1:4-5).

They had something to do, something with eternal consequences. They were to multiply and fill the earth with offspring. They were to rule over the re-created planet (Gen. 1:28). They were placed in authority only under God and were answerable to Him. They already were making decision and taking actions which influenced reality and human history and culture forever. They were made in

the image of their creator and they had an eternal destiny. Life was good. “And God saw all that he had made and behold, it was good.”

The angels who had maintained integrity marveled at this tiny but awesome beginning, and wondered [1 Pet. 1:12] how soon God would take the next steps of maturing the humans and extending their awareness and participation in ruling all that God had made, together with the humans’ elder brother, the Second Person. Awesome wonder is the normal state of those who see a little part of what God has done.

But the fallen angels looked at the situation of humanity very differently. They had lost fellowship with God, lost personal meaning, lost any meaningful future, lost moral and spiritual integrity, lost a purpose in life or eternity. Eternal despair, not death, was now their future. Despair gave rise to jealousy. Emptiness of purpose gave rise to a desire to destroy everything. They saw humanity as a competitor, as a weaker attempt to fulfill God’s plan for them. They missed God’s plan for themselves, and missed that humanity would become one with the Second Person; just as they missed most of a correct knowledge of who God is and what He is doing. They knew God, had known Him for millennia, but they choose to disbelieve his word. They and the universe had been around a long time without the Second Person coming to take possession. Perhaps they thought that life would continue on as it “always has.” God seemed to have side-tracked with these new weak humans. What pride on the angelic part! What folly! What tragedy!

## The Fall

The chief of these fallen angels, Lucifer (light bearer was his name/title/function before the angelic fall [Isa. 14:12]), who had been first on old earth, decided to disrupt and defeat God’s plan and purpose. He had no real agenda except to destroy. Instead of focusing on his failures and repenting, he accepted his reduced state and his fall from joy and fellowship. He thought he could take over humanity and regain his place as lord of this world; well, what was left of it. He went to the woman and put his plan into action: deceive, deny, delude, destroy. He is known to us mostly by the name, Adversary, or Satan (I Peter 5:8).

Eve should have known better, and given her freedom and responsibility should have chosen

differently. Adam should have known better, and given his freedom and responsibility should have chosen differently. How could they possibly have thought that what they imagined and hoped for could happen apart from God and would be better than what God had already given them? But they used their freedom to make tragic choices, which have affected all humanity ever since.

The turn from God, which we call the “fall,” was brief and terrible. Satan used the words of God but twisted and changed the meaning. Truth matters. Interpretations matter. Satan lied. Lying is such a perversion of truth, holiness, integrity, and relationship. It leads to people not knowing reality, and therefore not being able to act intuitively with unified integrity. This form of individual manipulation, and a corresponding form of social manipulation, has been part of our context every since. We can choose which path to follow. The simple, open, connected life which God had created was being used and twisted. A deceived existence is so full of lies, illusions, false assumptions, wrong expectations, re-constructing truth in our image. Given our human thousands of years of corruption, it is little wonder that most people today have no idea what the purpose of life is.

Eve accepted the lie (Gen. 3:6). I am not sure we can ever make sense of why she did. Sin often does not make sense, and the decision to will to sin does not make sense. But in the reality of that time and place, using her God-given talents, she did sin. The text says, “her eyes were opened.” She came to see some of the nature, results and implications of her actions.

Then she went to Adam and gave the fruit to him. She must have told him what she had done. He saw the evidence in front of him. But he too decided not to honor God and the things of God. He valued his relationship with the woman, which was good, over his relationship with God - which was the wrong choice of priorities. He took and ate. He knew what he was doing. He knew it was sin. He could not possibly have anticipated all the consequences which would come because of his actions. He made a choice in reality. He exercised his God-given abilities in a way which God had specifically prohibited.

By listening to Satan and submitting to him and his lies, they brought themselves, and the world they were in charge of, under Satan’s rule (Luke 4:6). This was a choice, and it had unimaginable consequences. Satan gained something. He would now be the prince of the world; but

it would never be what he had experienced before. As long as he would not submit to God and do things God's way, he could never find fulfillment. He is doomed to an eternity apart from God. Now he would plague and harass humanity (cf. Job).

Adam and Eve became aware "they were naked" not only physically but also morally and spiritually. They knew that reality had changed. They knew their relationships to God and to each other had changed. They knew their place in the world had changed. Physically, morally, mentally, spiritually, and socially they had already begun to experience what it would mean to live in God's world, without God. They were scared, for the very first time. They covered themselves.

Then God came walking into the garden (Gen. 3:8). He came as usual to fellowship with them. He had not changed. His desire for humanity did not change. He still desires us as his covenanted family. Our choices do not mean He gives up. Wrong choices change our experience of reality. They do not change the purposes of God almighty.

Now Adam and Eve had another choice to make. How would they, fallen, deal with the presence of God? Adam and Eve hid themselves. What a behaviorally explicit statement of shame and brokenness. We still fight or flee when we feel shame. We hide from the only one who can help us. We can imagine the new slimy feelings Adam and Eve had of themselves, because we have felt them also, which led to trying to hide from God. Observe the depth of despair in trying to hide from God, their friend, creator, Lord. What a futile, silly thing to do. But they did not take God by surprise.

God asks them three questions (Gen. 3:9-11). He already knew the answer to all three questions. He already knew what had happened. He knew the feelings and brokenness of Adam and Eve. He chose to confront them and dialogue with them through questions. We could learn to confront evil with this technique. These questions still confront each one of us. What is the intent in confronting evil with questions? What was God's purpose?

"Where are you?" God knew where they were in all five dimensions. He knows exactly where we are within the five dimensions. "Have you eaten from the tree?" He knew far better than they did what they had done. "What have you done?" Of course He knew. He wanted to know if they would acknowledge their departure from his command and reality and make the inevitable conclusion and

seek the only reasonable escape possible – confession and repentance.

God was giving them a chance to accept responsibility and repent and confess and seek Him and see if there was some way to make things right. They could cast themselves on God, their best friend, creator and Lord and seek His forgiveness, grace and mercy. The outer form, called confession, which reflects the inner act of repentance, is acceptable to God (cf. the king of Ninivah in Jonah 3). This open call of God to dialogue was all about their relationship and His love.

Eve responded, “the serpent made me do it.” Which was not true. Adam said, “the woman” (how does Eve feel now; how is the relationship with Adam?). And he foolishly adds, “whom you gave me.” What do we hear? Accusations, blame, passing the responsibility, shaming each other before God, twisting the truth, denying reality, living in sin, but not repenting. They refused to admit their own wrong choices and actions and refused to repent. They denied their own God-given nature and destiny in making decisions and in creating new futures. How foolish; how pathetic a scene; how deep a fall from the glorious reality which they had only begun to experience. One tragic day of destiny in the scope of eternity!

Did God’s plan fail? Was God no longer God. Could He not make his plan work? Is He uncaring, incompetent, a failure?

Of course not. He is the Lord, God, the Creator of all, the greatest power by far in all the universe.

### The Promise

God took his time dealing with them. He wanted them to remember what came next. He wanted the lessons to be planted deep in their memories. They taught and passed on these lessons for thousands of years through their descendents (Gen. 4:25, 26; 5:4). The story of creation, fall, and the promise of redemption became the central story of humanity. All human religions seek escape or redemption. Every father will teach it to his children and it will be passed down, even after the flood and the dispersion. The basic story based on the original reality is still in the ancient religions of world.

First, God spoke to the Satan, who somehow possessed the serpent. Satan would finally be crushed someday (Gen. 3:15). An offspring, a seed of the man and woman whom he had deceived

and defeated, would defeat him. He has had that future to look forward to for thousands of years.

Then, God spoke to the woman. She would find that in rejecting God her total being would be related to and dependent on the man. The man would never be able to live up to the place of God in her life. She would never have fulfillment apart from God. Her hunger for oneness and drive for completion can never be fulfilled in a merely human relationship, especially with another fallen human.

Finally, God spoke to the man. He would live in a dying land, fighting to survive, struggling to raise a family, and then face death. Life gives us a chance to hope and dream, and then delivers sin, corruption, and death. There is no hope for humanity apart from God. There never has been reality of redemption in the philosophies and religions built by humans. Solomon calls all of life vanity. There is no respect in our philosophies and sociologies for who humanity was created to be or what their capabilities were. There is only a drive to create and rule, with no power or plan to do it correctly. Our best counsel is to be well adjusted to the fallen world. How tragic.

He did give them a word of promise to hold on to in the times to come. It would be their only good news that day. They would need it or they would utterly despair. As far as they knew they would now live forever, without God. He told them that the seed of the woman would defeat Satan. This gave them hope that God would win and Satan would lose. Just as they, humanity, had lost Paradise and a reality with God, they, humanity, would be on the side of God when redemption came. They accepted God's word of promise and looked forward to that day. This acceptance deep in the integrity of their being is called faith. They had the first glimmer of hope and a call for faith that God will work this out and also be their savior.

However for now, lest these humans and their descendents continue in the corrupted, fallen state of being and thus continue their failure, and lest they live in a state of continual denial forever, God did something. He forced Adam and Eve to leave the garden (Gen. 3:22-23). He forced them to face the prospect of imminent personal death. Their future is now changed. Fulfilling their personality, fulfilling their calling, none of it would ever happen. He forced them to confront their own failures of relationship, both to Him and to each other, very much like He had left the fallen angels to meditate on their corrupted reality. Every day is a lesson. Every day is an opportunity. Everything in

the universe testifies to God and His purpose and to our inability to be all we were created to be. They will never fulfill their five-fold potential, short of redemption by the Messiah and renewal by God's Spirit.

He then imposed the penalty of death, separation from the person of God and the future God had planned for them (Romans 5). Death never means "cessation" in God's economy; it means separation. When we die we are separated from this world, from these relationships. We are not allowed to cease to exist. We will be confronted with life, with death, with reality. Like those who have lived before us, we will wait and watch for perhaps thousands of years till the promise is fulfilled.

He made them work to achieve even a minimal existence. The contrast for Adam and Eve was greater than for any of us since. We have not begun where Adam did, in the garden. He saw and felt and anticipated the future with deep regret for hundreds of years. And then he died physically, as he had already been separated spiritually, morally, relationally, and mentally. Adam saw, as many of us see in small ways, the outcome of sin and the utter loss of value and worth which follows sin. We use words like guilt, shame, curse, failure, loss, injustice, alienation, despair, even hell.

Their hope is that this fallen life is not the end of the story. God has promised and God will fulfill. It does not depend on us in the long term. All that we see and hear, and hope and fear, in our perceptual present is not the whole story.

Civilizations and cultures, politicians and philosophers, state or school, will never understand or describe reality correctly. They cannot. They choose not to admit God into their conceptual systems. They try desperately to ignore His reality, except that they so deeply want and admit truth on the inside. We know all this is true, because the senses and abilities God gave us still work to a limited extent. We sense, understand, and intuit the truth. We know that our lives and our relationships could be better. We hope, in spite of our present reality.

Eve hoped. When she had her first born son, the text (Gen. 4:1) says, "I have begotten a man child, the lord." Her hope was that the immediate seed was to be the promised one, the anointed one, the savior. She wanted, as we want, salvation right now! No waiting, no delays, no more fallenness.

What a broken heart this particular misinterpretation must have caused this mother. Not only was Cain not the messiah come to free them and restore a relationship with God, he was a murderer of his brother. For Cain there were incorrect maternal expectations, a burden too big to carry, continuing failure in relationships, treacherous behavior – and we all still experience these things.

Adam hoped. He had two sons, Cain and Able. He had, as all fathers have, great hopes for his sons. He taught them about God, he taught them about a better place. He taught them that this world was a dangerous place. He taught them to work and play. Then the eldest killed the second, and fled in fear for his life. All the future and hope his father had envisioned were broken. Now Adam had even more pain, anguish, fear, shame, loss of hope.

Was this too hard on Adam and Eve? Was God “unfair” to do this to them? God did not want pain and evil for us humans, then or now. He is not willing that any should perish (2 Pet.3:9). He rejoices when we triumph over evil, even in ourselves. He is never unfair. We are so surrounded by sin we don’t understand how evil it is.

Adam and Eve had put themselves under Satan’s authority by listening to him and obeying him. Temptation does not entail the reality of sin and its consequences, there is a way of escape (1 Cor. 10:13; James 1:12-13). But the choice to disobey is the choice to live another way than God’s way. Wrong choices are sin. They do have negative consequences. We reap some of them all our lives, and most of us live to see the fruit in our children’s lives too, just like Adam and Eve saw in Cain and Able. It is a wonder that all parents are not permanently depressed. No one ever has to teach their children to sin or rebel, to lie or steal or kill. Because they were persons, created in the image of God, their choices carry eternal consequences. Their choice to sin rightly brings judgment.

Adam and Eve did not give up! Even after the first sons were gone, they had children and raised new generations to know about God and trust in him and his promise. Seth did. Other children did also and there came to be two lineages of humans: followers of God, and the rebellious ones.

Satan is under some rules too. He can tempt us sons of Adam and daughters of Eve (Job 1). He can cause some physical, mental, moral, social, and spiritual harm. He cannot take our physical lives without God’s permission. He cannot take control of our minds and souls without our

permission. Even then he can be cast out by us, or those who love us, calling on God to save us. Satan is a created being who wants to deceive, deny, delude, destroy. He has known God intimately for many, many years. He has been cast down and knows the power of God. Somehow he still chooses to believe that it will not turn out as God has said. He still chooses to disbelieve. So do some of us, even though we know better in our hearts and minds. We call this battle between Satan (and his fallen angels) and humanity (and the good angels) "spiritual warfare." God sees it as a tragic passage in history. He knows who is going to win in the long run. He is. And we will win with him (Rev. 21:3-4).

### The Choice

We, by virtue of creation in the image of God and the lineage of Adam and Eve, have entered into this ages long struggle (Rom. 5). We have no choice whether to participate, only on which side to fight. Most humans have drifted for many years, not understanding who they are or what their destiny is. We have built cultures and religions which simply do not know God or honor the things of God. We have to fight in the power of the Spirit to overcome the world, the flesh, and the devil.

Our destiny is clear and has been promised by God. It is to have fellowship with Christ and to rule with Christ over all of His creation; the vast universe (1 Cor. 6:2-3). We have been destined for this from eternity past. As fellow heirs with Christ we are part of the reason why God created the universe. God promises to bless us with the riches of His grace in the ages to come (Eph. 2:5-7). The Bible resounds with the call, "choose this day who you will serve."