

A Divine Romance

**Romance – A tale in prose or verse of extraordinary adventures; mysterious and wonderful.*

The Bible contains a wonderful and mysterious story of the adventures of God and man. The tale begins in Genesis – *Once upon a time...* and ends in Revelation with *...Time shall be no more.*

Genesis through Malachi are ancient Jewish manuscripts written by Moses and the prophets, while Matthew through Revelation are Christian manuscripts written by the Jewish apostles of Jesus, the Messiah of Israel.

The Jewish people preserved the tale of their adventures with God in the collection of writings which they called The Scriptures. They were also called The Word of God since that was the source of the writings.

When you read the Hebrew manuscripts of the Jews, you realize that the story they tell is incomplete without a Messiah and a Messianic kingdom. The adventures that they cover cease with the last of the Jewish prophets – 400 years before the first century of the Christian era. To continue the story, one must pick up the Greek manuscripts of the first century.

When you read these Greek texts which are called the New Testament, you realize that you are beginning in the middle of a story which began in the Hebrew texts of the Old Testament.

Jews today realize that the story of their romance with God is not complete in Moses and the prophets, but they do not believe that Christian literature completes the story.

Christians today seldom realize that Christian literature is Messianic and completes the “*Divine Romance*” that is found in Jewish literature. Neither testament is complete without the other. The Old needs the New to finish the story, and the New needs the Old to begin the story.

Herein is a problem.....

We realize that we must continue to the end of Christian literature to see the end of the story, but the story begins in the Hebrew literature. Where exactly in the Old Testament does the New Testament story begin? The origin of Christianity is not found in Judaism, which began with Moses; rather in mortality (death), which began with Adam. We tend to think of Christianity as a product of Judaism, since it came through and out of Judaism, but it began with the death of mankind and is the product of a Second Adam.

We speak of the New Testament as the “Old Testament unfolded”, and the Old Testament “with the New Testament enfolded”, but do we realize that the Old Testament literature begins with Adam – long before Moses and Old Testament Judaism?

Literature means learning; literary knowledge, collective writings. The collection of Jewish writings include the book of Genesis, so called because it begins the story of God and mankind; even the beginning of all things – the creation of the world. This is the beginning of the Christian story rather than the covenant with Israel that we find in the book of Exodus.

The Fall of Man

Some scientists today bring mankind to his present state from an animal state with a very long history of progress by evolution. The Bible brings man to his present state from a divine state with a sudden fall.

Scientists find physical evidence for physical evolution from a lower life form to a higher life form. Genesis begins with God as an infinite spirit of life, creating life in lower forms than Himself.

Evolution gives us an ascending history of man, while the Bible gives us a descending history for mankind – from a higher state to a lower state – from life to death – from light to darkness – from blessing to a curse.

The Hebrew literature of the Jewish prophets ends with a covenant people in decline and fall. They are not enjoying the blessings of covenant with God, but rather the curse. All their hope depends upon God remembering His promises to them.

The messianic literature of Christians picks up the story at this point to present Jesus as the Savior of the world, which had fallen in Adam, as well as the Savior of His own people, which had fallen in tribute to Rome.

This dual salvation by the King of the Jews was not understood by the first Jews, who believed that Jesus was the Christ of God; therefore they only took the Messianic message to Jews, as salvation from the fall of Israel. They would later learn from Paul, the Gentile apostle, that Jesus was the Second and Last Adam, redeeming all men from the Fall in Adam.

From Curse and Covenant to Kurse and Kovenant

The romance of Jewish redemption from their bondage in Egypt had been the subject matter of all Hebrew literature. Now the subject matter for Christian literature will be the romance of Redemption from bondage in death for all mankind, which began in Adam.

Hebrew literature was a tale of adventure with God

for a nation of people. Now Christian literature will reveal an adventure of romance with God that is far better, more wonderful and mysterious than Hebrews ever had.

In the beginning, God created the heavens above and the earth below, filling them with birds and beasts and creeping things – each a kingdom of its own, but interdependent upon one another.

The Creator was a spirit with Life within Himself – an infinite supreme Spirit of a spirit world, where there were many spirits subject to Him. The creation was physical, with physical life in various kinds and species belonging to different kingdoms.

Man was a unique creature with the ability to commune with his Creator, as well as with the creatures of the physical world. Man was conscious of both the nonphysical world of the Creator and the physical world of the creation. The likeness of man to the Creator makes him the highest form of life ever created, and belonging to a dual kingdom of a spirit world and a physical world.

Man's kingdom was higher than the animal kingdom, yet lower than the angelic kingdom of his Creator. Man was a living soul communing with God, his Creator, while also communing with His creation. Man lost this unique position that God had given him in the Garden – a romance of personal communication with God, as well as other creatures.

God gave man the breath of Life and a garden habitat, where both would abide in mutual pleasure of one another. Man lost this breath of Life, along with the garden that God had planted for him.

The Bible story begins with mankind in this lost and fallen estate. Separated from God, he is spiritually dead, and separated from the garden, he will physically die. This is why the Bible speaks of man as *lost*. He has lost what God gave him in creation and fallen from the position he once had. He was in Life, but now is in Death. He was in blessing and good, but now is in curse and evil. He had enjoyed romantic love in communion with God, but now he lives in fear.

Mankind inherited a fallen life from Adam, and then a fallen habitat after the Flood. Such is the cursed state of mankind when God promised Abraham that He would restore the fallen world through His Son, the Messiah. Every family of man needed the blessing promised to Abraham. Also, 600 years later, a covenant was cut with a nation which lost the blessings of their covenant and was living under its curse when the Messiah came.

We must keep the *Fall of Man*, the *Fall of Nature*, and the *Fall of Israel* separate in order to understand any restoration which may occur. We speak of these things as a fall, but the Bible speaks of something lost. When you restore a fallen man, you give him back

what he lost when he fell.

A curse fell upon every family (Gen. 12:3) from the sin (not sins) of Adam, while a curse fell upon one family from the sin (not sins) of Israel. We may spell “sin”, “curse”, and “covenant” in such a way as to identify and compare them.

The *syn of Adam* resulted in a *kurse* for mankind, while the sin of Israel resulted in a curse for the nation. All men inherit the *kurse*; only Jews inherit the curse. All mankind lost the presence of God in the *kurse*, while only Jews lost His presence in the curse.

The *kurse* began in Genesis long before the covenant began in Exodus with the kingdom of Moses.

Adam lost a kingdom with God long before Israel lost a kingdom with God. Adam fell and brought descendants down with him long before Israel fell and brought the chosen people down to tribute and occupation. These were the lost sheep which Jesus spoke of.

The *kurse* of the world was already upon the chosen people before they entered into covenant blessings with God. Even if the people obeyed and enjoyed their romantic covenant walk with God, the *kurse* of Adam would take it away in death. This is why Jesus spoke of the priority of first bringing in everlasting life. What good is gaining anything that you cannot keep? What good is a covenant with God if a *kurse* will end your life?

For God and man to have everlasting communion, man must have everlasting Life like God. A covenant between mortal man and mortal woman cannot survive the *kurse* of mortality. Neither can the covenant between eternal God and mortal Israel. Something must be done about the *kurse* before there can be immortality.

The romance with God enjoyed by Adam was not restored by the access provided through the covenant cut by Moses (Old Testament); rather through the access provided by the everlasting covenant (New Testament). Restoration is seeking and finding the lost and restoring to them that which they lost.

Kingdom

The Christian is heir to the New Testament cut by the blood of the Messianic Son of Abraham to remove the *kurse* of syn. A kingdom where God abides is the result of both the Old and the New Covenant, but the kingdom of the Old was in a land given by God, while the kingdom of the New is in a life given by God. This is why Jesus could say that Israel was in the kingdom, but His kingdom is in the heart. Israel abode in the land, but Christians abide in God. God dwelt in a temple made by man; now God dwells in a temple made by God. God had written to Israel on

stone, papyrus, and parchment; now God writes on the heart. This new state of regeneration means that those in Christ's kingdom have a relationship with God which Israel or Adam never had; therefore, restoration does not exist in the new creature. He is not given back that which he lost – rather, something he never had.

Jesus spoke of His communion with God as one of a Father/Son relationship – with Him being the Son and God being the Father. The Christian would be a son and God would be his Father. The Old Covenant had been likened to the marriage relationship of husband and wife, which the *kurse* would terminate. The New Covenant is a Father/Son relationship where the Father is God – giving Life to His children instead of Death. This is a spiritual, eternal family – the household of faith. Adam and Eve were created by God, not born of God like Jesus, and Christians. Israel was chosen and called of God, but not to the intimate, personal romance of oneness with God which is the inheritance of the saints in Christ.

Since God is love, then love must be the reigning, ruling factor in any kingdom of God. God made loving Him the essential commandment of the Old Covenant, but they loved the things which God gave them more than they loved God. Love has its source in God, for God is love. Our love is a responding or answering love like that of covenant love and offspring love. Israel did not respond to God's love in their covenant, much like a spouse may not answer with love in a covenant relationship of marriage. Christians have a covenant also with God, but being born of God, they may respond as a child to the love of the Father. Herein is love, not that we loved God, but that He first loved us, and we must answer with love to such love.

A kingdom of God cannot prosper without trust and love, because that is God's plan and purpose for His communion (walk) with man. This is why an eternal kingdom requires eternal love, which, of course, only God possesses. But now, in Christ, this love is shared with everyone in the Kingdom when the Holy Ghost brings the Kingdom into the heart.

The old Moses Kingdom was a national kingdom of God where individuals must abide with the nation in the land. But this new Jesus Kingdom is personal with God, where individuals must abide with God in the Kingdom, which is in the heart – where God abides. The old and new kingdoms differ in many ways other than eternity. One is temporal, where a nation may choose to abide, and one is eternal, where a person may choose to abide. One is national, with life in the land, and one is personal, with God, in divine Life. One has many laws for a people; the other has one law for a person.

When a land is destroyed, all the sheep perish. To restore the land will not benefit the sheep which have

perished. Adam had plagued the sheep with death long before God gave them a pasture of plenty. Death is separation, and spiritual death is separation from God. Land provides life for the flesh, but only God can give Life to the spirit. To be separated from the source of life is death. Man is a living soul – a compound of dust and deity. The source of flesh life is the creation, while the source of spirit life is the Creator. Man cannot live by bread alone. He must also have food for his soul.

Adam was a created soul, which is very different from a procreated soul, where life is given to offspring by the parents. The divine relationship of Creator to His creation is different from the paternal relationship of father to his children. The fatherhood of God began at Bethlehem with His only begotten Son, who inherited paternal characteristics from His Father's side of the family.

God had called Israel His son, but this is parabolic, just as being the sheep of His pasture. God called Israel His wife because of the Mosaic covenant; then He chose a virgin daughter of David from the wife nation to be the mother of His first begotten Son. What had been plural and national is now singular and personal.

Kingdom life in the Old Covenant was tribal, with God in the land. When God forsook them, the nation was desolate, and one person could not bring God back. Ichabod meant that God had departed and no longer dwelt in the temple with the people. Kingdom life in the New Covenant would be individual and personal, with God dwelling in the hearts of His children. Does this personal habitat for God reverse the national Ichabod for Israel? Will God return to dwell with the nation as in the days of old?

A Reign of Grace

Wherever God reigns, it must be by grace. This was His objective in Moses' Kingdom and likewise, will be His objective in the Jesus Kingdom. Since God is love, His reign is love. There is no fear at all in love – only faith and hope. All service to God must be a service of love, meaning voluntary (without fear or favor), such as that of a bondservant, which comes from within the heart.

In the Old Testament, access to God was national; now, in the New Testament, access is personal – providing every Christian with a personal romantic relationship with God. The New Testament is not the restoration of the Old – rather, the restoration of lost and fallen mankind. It is not the restoration of a nation with benefits to nationals, but restoration of the world, with benefits to mortals.

Death reigned by the sin of one (Adam). Much more shall life reign by the righteousness of one (Second Adam). Sin reigned unto death, even where there was no sin; now righteousness reigns unto life, even where there is no righteousness.

Where death reigns, it rules with fear. Where life (grace) reigns, it rules with love. Such is the pleasure of God who will not reign with rigor, rather with romance.

Conclusion

The adventure (romance) of Adam and Eve with their Creator in the garden was different from the adventure of Israel with their God in the land, and both are different from the adventure of Christians with their Father in Life. We see the difference in a creator/creature relationship from a covenant relationship of husband/ wife, and how both are different from a father/son relationship. The adventure between the Creator and the first family ended with a legacy of death. The adventure between the God of Abraham and the nation ended with a legacy of desolation. The adventure between a Father and Son ended at the cross with a legacy of Life for those in death and a legacy of reconciliation for those in desolation (abomination).

A new kingdom came with Jesus, the Messiah (Christ) – a kingdom where grace reigns in life with love – a paternal kingdom with a Father who is patriarch of His family – a kingdom without borders (garden and land) that covers all the families of the earth like the waters cover the sea – a kingdom where the lost are found and the fallen are raised to new adventures – a kingdom where desolate citizens of fallen kingdoms may find a new citizenship under a flag of freedom – a kingdom where all know the King and know that He loves them because He died for them – a kingdom of romance and adventure without precedent and without end.

For God, the Creator, so loved the lost and fallen that He spared not His only Son to know (taste, experience) their death and desolation, then begat Him again to be His first begotten Son in a family where death does not exist. This is a love story that began with Adam and Eve, and continued in their dying children and consummated in the Only Begotten, to be without end in the begotten again. It is a love story that death cannot end between God and man, because once begotten again, man can live as long as God and walk with God forever.

The everlasting covenant is cut with the blood of a Lamb whose love bound Him to the altar in sacrifice to the wage of Adam's sin. The result of such a covenant is the gift of God Himself, and God is love. Now that I am begotten again, I am eternal with God, and have an eternal romance with God, where He walks with me and talks with me, and tells me that I am His own (progeny) (child).

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