

*Ordinary Life*



# CURRENT THEME

*Living Between*

*The No-Longer  
and*

*The Not-Yet*

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peace, love and joy

patience

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“Patience” is NOT a  
personality trait!

“Patience” is a spiritual  
skill.



The biggest “no longer” and  
“not yet” space in which we live  
is the death of a “theistic”  
understanding of “God.”

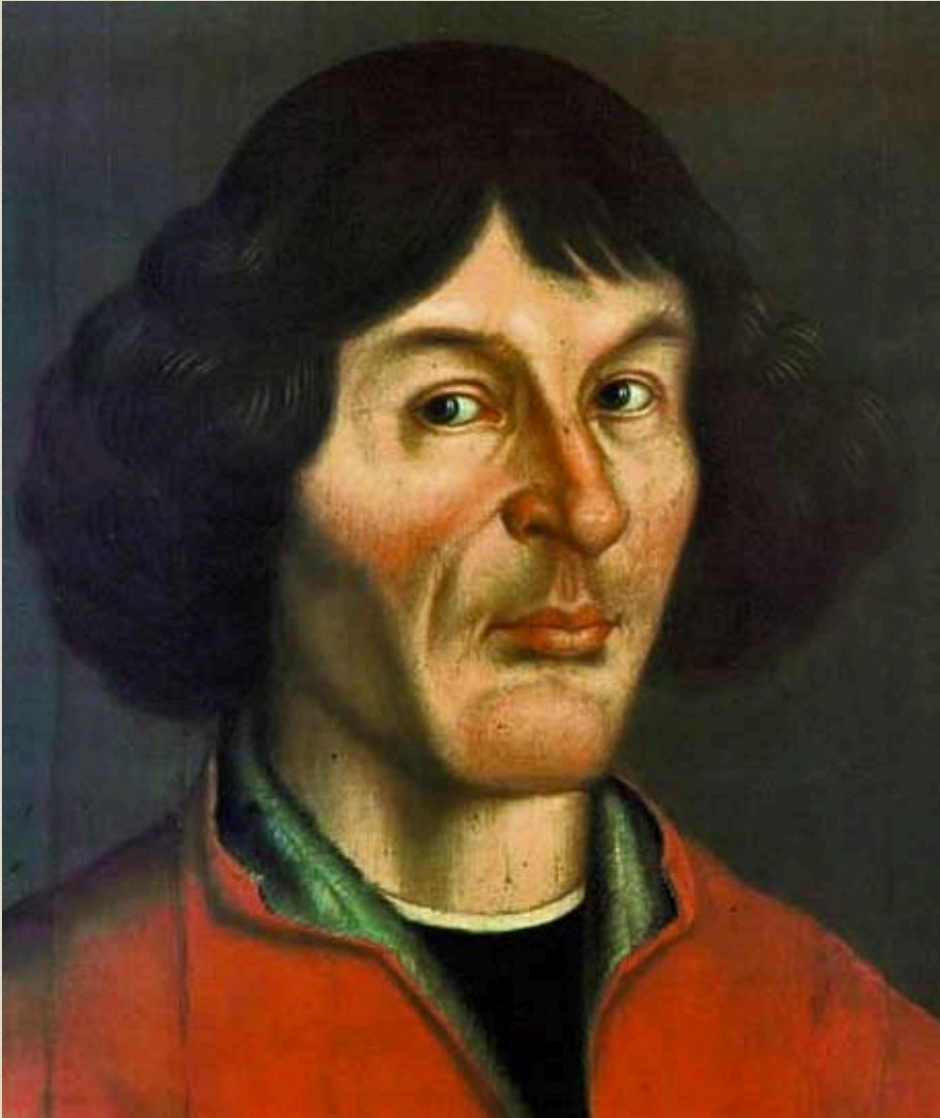
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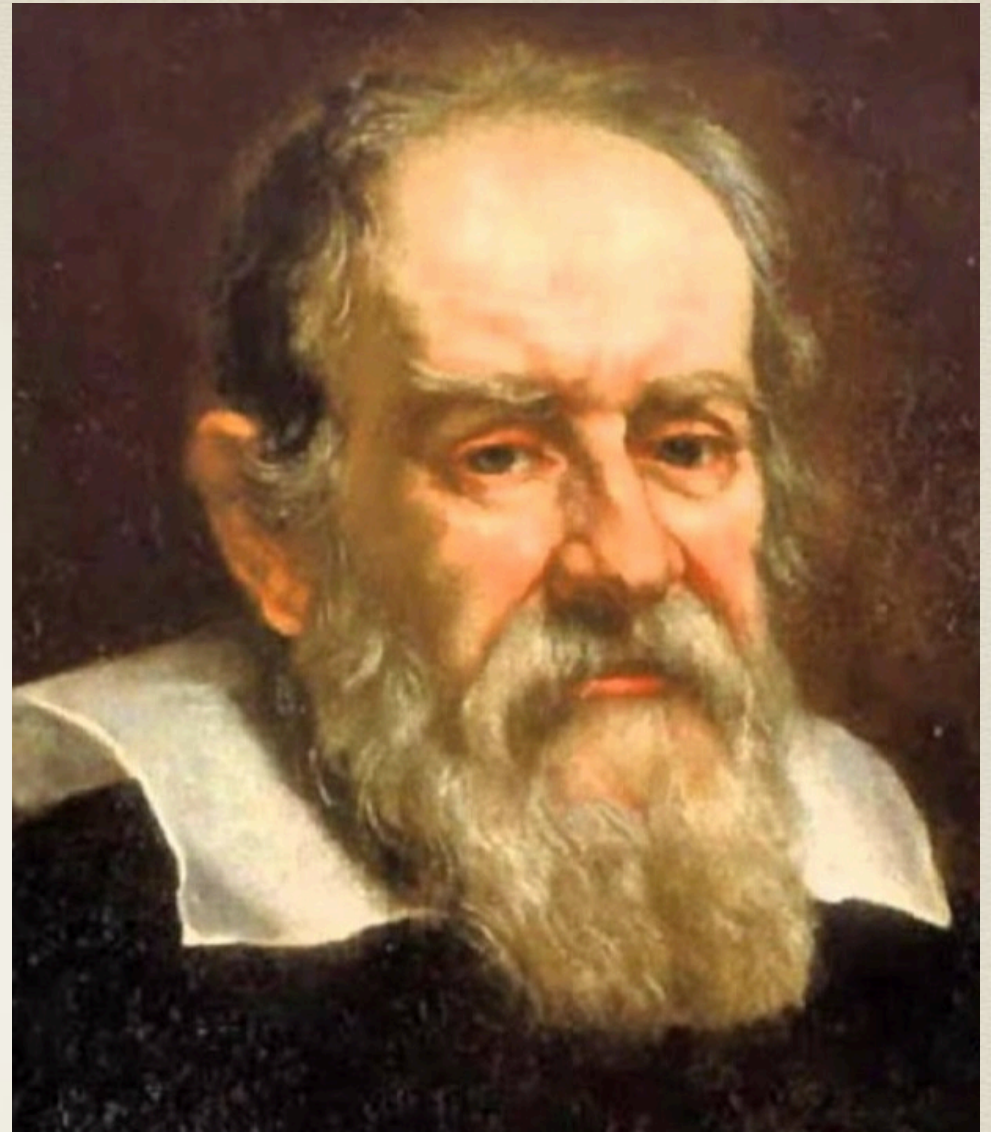




Nicolaus Copernicus

1473 - 1543

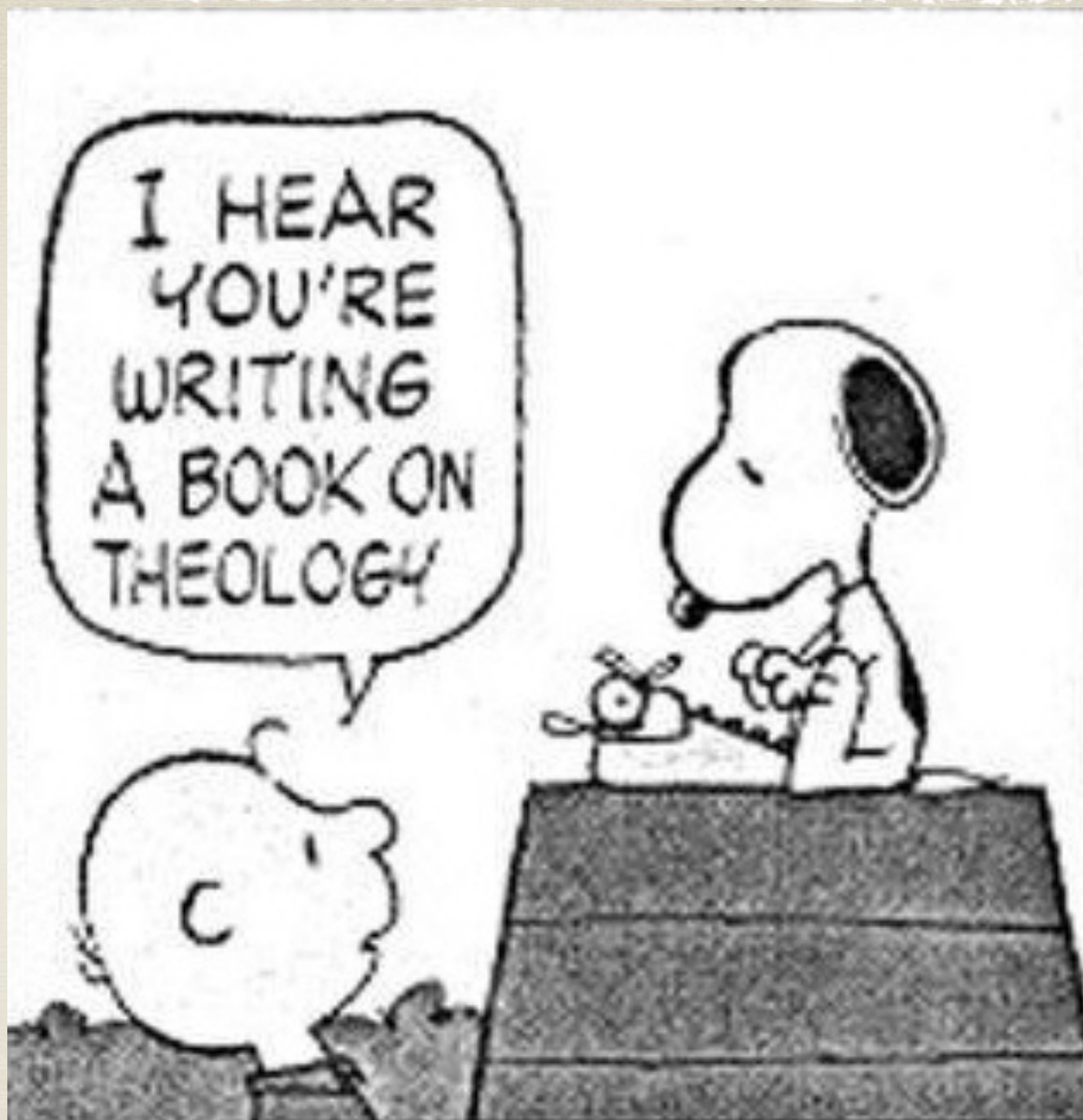
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Galilei Galileo

1564 - 1642





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“Has It Ever Occurred  
to You That You  
Might Be Wrong?”



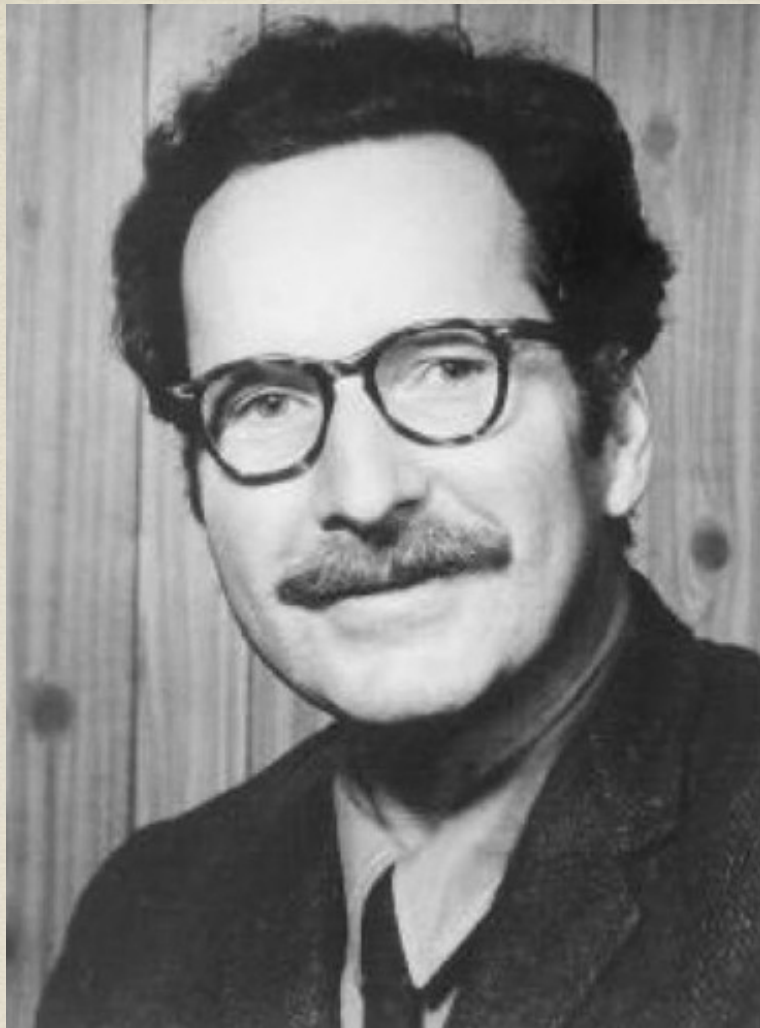
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Give to us, O Lord, a right discernment  
between that which comes first in our  
faith and that which follows after. And  
when we would make much of that  
which cannot matter much to thee,  
recall us to the heart of our Christian  
profession, Jesus our Lord.

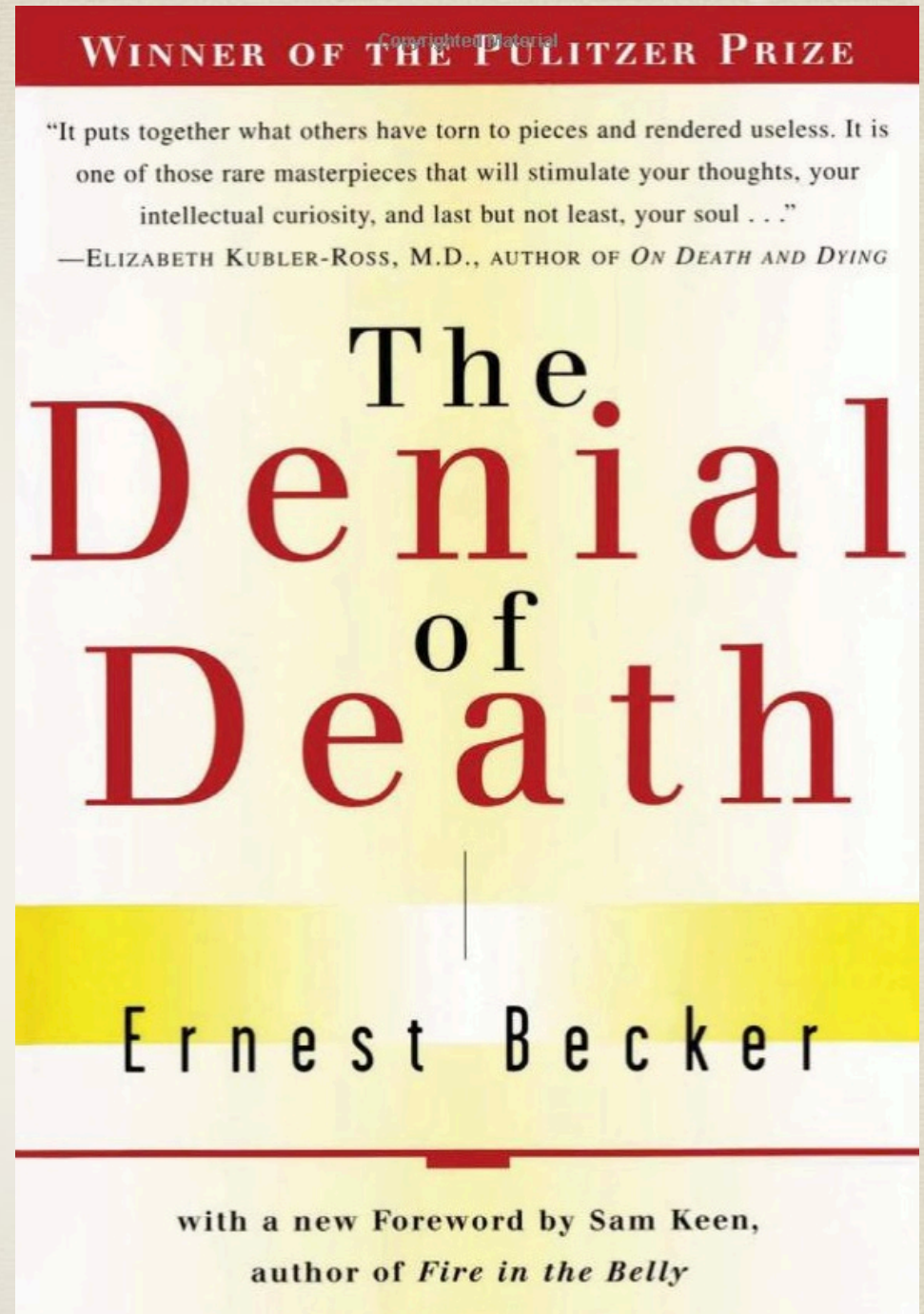
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Ernest Becker  
1924 - 1974

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# Various Immortality “Stories”

Living forever

Resurrection

Soul lives on

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# Various Immortality “Stories”

Living forever

Resurrection

Soul lives on

Leaving a legacy

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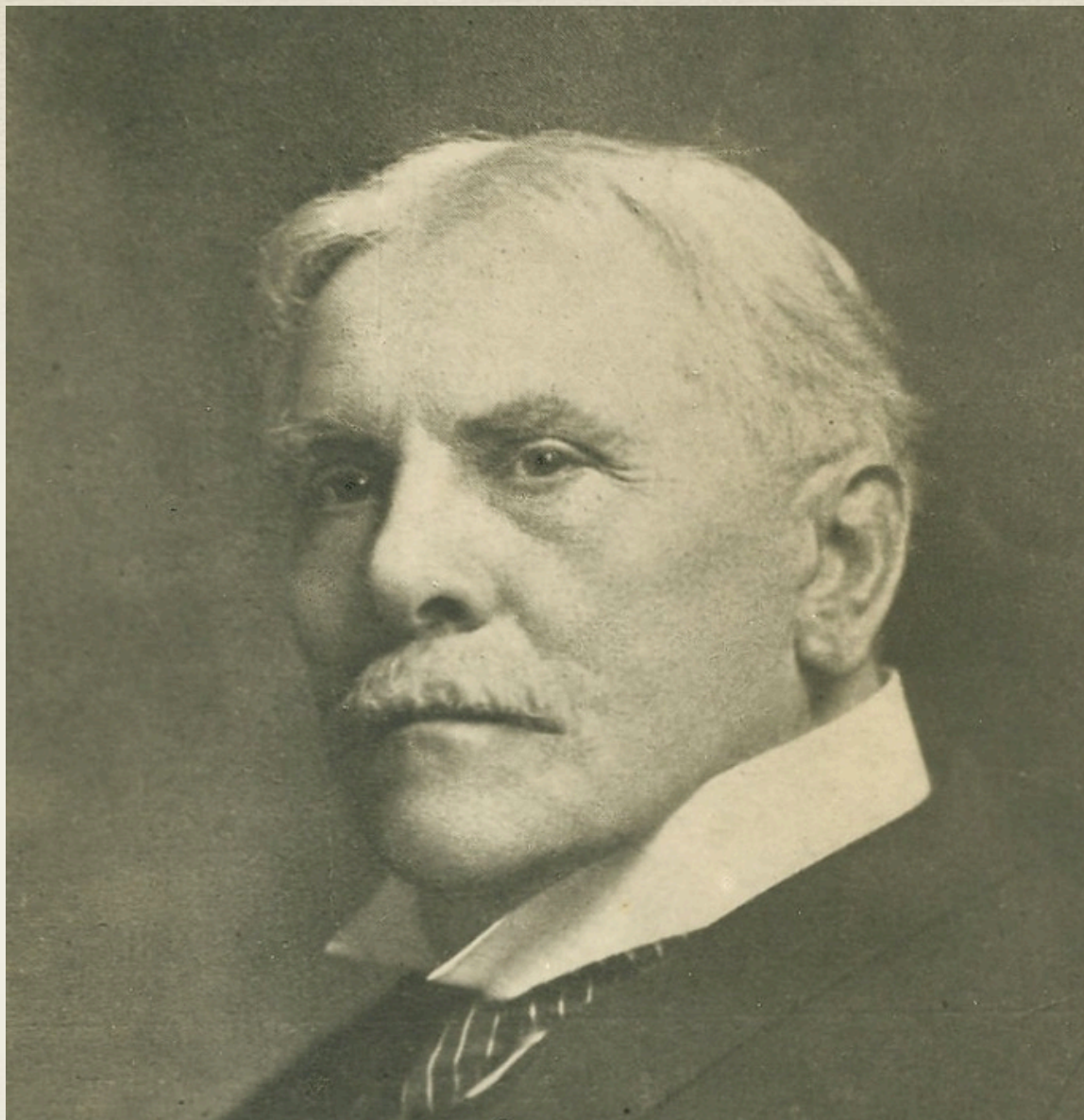




The theistic  
understanding  
of God is a  
human  
creation.

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Cyrus Scofield  
1843 - 1921

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SCOFIELD  
REFERENCE  
BIBLE



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*The witness of John Baptist.*  
(Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-18.)

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

A.D. 26.

a vs. 6-8, 15; Mal. 3. 1.

b Law (of Moses). John 7. 19. (Ex. 19. 1; Gal. 3. 1-29.)

c Grace (in salvation). (Rom. 3. 24.)

d Lit. led him forth, i.e. into full revelation. John 14. 9.

e Lk. 3. 15.

f Deut. 18. 15.

g Mt. 3. 3.

h Jehovah. Isa. 40. 3.

i Isa. 40. 3.

j Bethany.

k Sacrifice (of Christ). John 6. 33-35. (Gen. 4. 4; Heb. 10. 18.)

l Sin. Rom. 3. 23, note.

m Holy Spirit. vs. 32, 33; John 3. 5, 6, 8, 34. (Mt. 1. 18; Acts 2. 4.)

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

<sup>1</sup> Grace. Summary: (1) Grace is "the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done" (Tit. 3. 4, 5). It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3. 21, 22; 8. 4; Phil. 3. 9). Law is connected with Moses and works; grace with Christ and faith (John 1. 17; Rom. 10. 4-10). Law blesses the good; grace saves the bad (Ex. 19. 3; Eph. 2. 1-9). Law demands that blessings be earned; grace is a free gift (Deut. 28. 1-6; Eph. 2. 8; Rom. 4. 4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24-26; 4. 24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1. 12, 13; 3. 36; Mt. 21. 37; 22. 42; John 15. 22, 25; Heb. 1. 2; 1 John 5. 10-12). The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4. 27). The predicted end of the testing of man under grace is the apostasy of the professing church (see "Apostasy," 2 Tim. 3. 1-8, note), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in salvation (Rom. 3. 24, refs.), and in the walk and service of the saved (Rom. 6. 15, refs.). See, for the other six dispensations: Innocence, Gen. 1. 28; Conscience, Gen. 3. 23; Human Government, Gen. 8. 21; Promise, Gen. 12. 1; Law, Ex. 19. 8; Kingdom, Eph. 1. 10.

<sup>2</sup> Cf. Gen. 32. 30; Ex. 24. 10; 33. 18; Jud. 6. 22; 13. 22; Rev. 22. 4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18. 2, 22; John 14. 8, 9).



# “dispensational premillennialism”

God reveals himself and his truth to humanity in a new way.

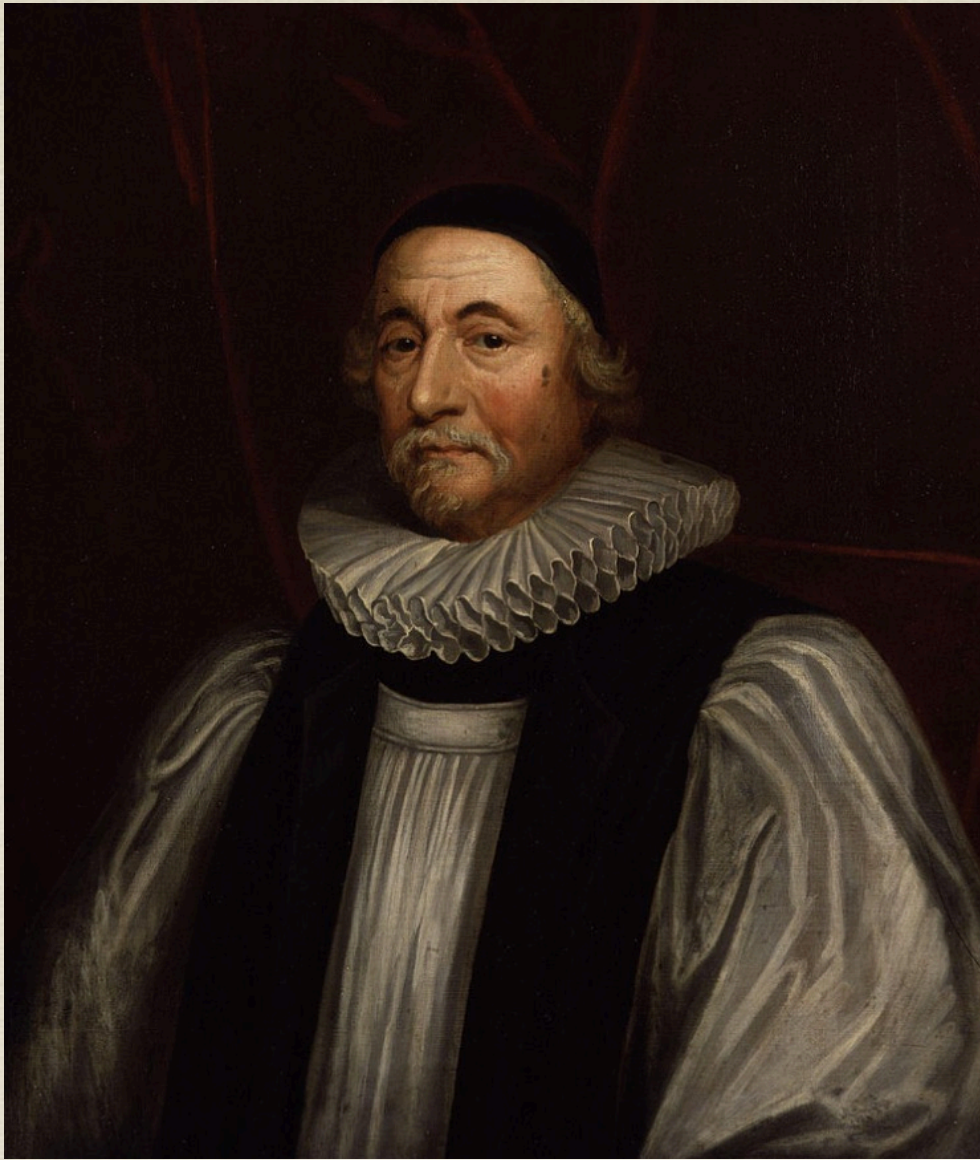
Humanity is held responsible to conform to this revelation.

Humanity rebels and fails the test.

God judges humanity and introduces a new period of probation under a new administration.

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He concluded  
the world was  
created in  
4004 B.C.

James Ussher  
1581 - 1656

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# THE FIRST BOOK OF MOSES CALLED GENESIS

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19:4-6; 24:37-39; Mk. 10:4-9; Lk. 11:49-51; 17:26-29, 32; John 1:5; 7:21-23; 8:44, 56).

Genesis is in five chief divisions: I. Creation (1:1-2:25). II. The Fall and Redemption (3:1-4:7). III. The Diverse Seeds, Cain and Seth, to the Flood (4:8-7:24). IV. The Flood to Babel (8:1-11:9). V. From the call of Abram to the death of Joseph (11:10-50:26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

CHAPTER 1.	B.C. 4004.	
<i>The original creation.</i>	<i>a</i> John 1:1.	and void; and darkness <i>was</i> upon the face of the deep. And 'the <sup>d</sup> Spirit of God moved upon the face of the waters.
<b>I</b> n the <sup>a</sup> beginning <sup>1b</sup> God <sup>2</sup> created the heaven and the earth.	<i>b</i> Deity (names of). Gen. 2:4, 7. (Gen. 1:1; Mal. 3:18.)	<i>The new beginning—the first day: light diffused.</i>
<i>Earth made waste and empty by judgment (Jer. 4:23-26).</i>	<i>c</i> Holy Spirit, Gen. 8:3. (Gen. 1:2; Mal. 2:15.)	3 And God said, Let there be <sup>4</sup> light: and there was light.
2 And the earth was <sup>3</sup> without form,	<i>d</i> Job 26:13. Psa. 104:30.	4 And God saw the light, that it

<sup>1</sup>(1:1) *Elohim* (sometimes *El* or *Elah*), English form "God," the first of the three primary names of Deity, is a uni-plural noun formed from *El* = strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1:26 (plurality), 27 (unity); see also Gen. 3:22. Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O. T. about 2500 times. See also Gen. 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

<sup>2</sup>(1:1) But three *creative* acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

<sup>3</sup>(1:2) Jer. 4:23-26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28:12-15 and Isa. 14:9-14, which certainly go beyond the kings of Tyre and Babylon.

<sup>4</sup>(1:3) Neither here nor in verses 14-18 is an original *creative* act implied. A different word is used. The sense is, made to *appear*; made *visible*. The sun and moon were *created* "in the beginning." The "light" of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.



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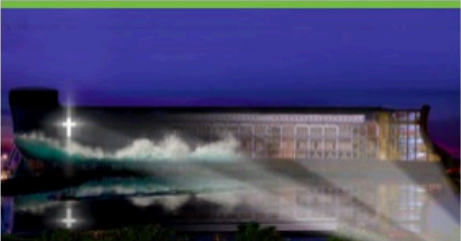
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Don't you know  
yet?

It is your light  
that lights the  
world.