

10. Everlasting blessings

or: Open accounts in heaven

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep.” “And the Spirit of God moved upon the face of the waters.” Joh 1:1-3; Gen 1:1-2

1. God, the Word “said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.” “In him [the Word] was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” “And the evening and the morning were the first day.” Gen 1:4-5a; Joh 1:4-5; Gen 1:5b

2. God, the Word “said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.” Gen 1:6-8

3. God, the Word “said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.” Gen 1:9-13

4. “God, the Word “said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” Gen 1:14-19

5. God, the Word “said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.” Gen 1:20-23

6. God, the Word “said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.” Gen 1:24-26

Jehovah God, the Word “formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.” “And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.” Jehovah God, the Word said: “It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the LORD God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air and to every beast of the field; but for Adam there was not found a help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” Gen 2:7,15,18-24

“So God created man in His own image, in the image of God created He him; male and female created He them.” God, God the Word “blessed them, and [...] said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.” Gen 1:27-30

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Gen 1:31

7. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Gen 2:1-3

Elohim (the Godhead – the Father, the Son and the Holy Spirit) by His three Persons has been manifesting His love towards this Earth for more than six thousand years, having been deploying the Plan of Salvation for almost the same number of years of sin. This plan has almost come to its fulfillment, moment marking the starting point of a new Heaven and a New Earth, where righteousness will reign, and the initial love will be governing the existential context of all created beings and things.

God is Love (1 John 4:8); love “compelled” Him to create. Even if from eternity He would have had someone to whom His could manifest His love (as there are three living Persons in the heavenly trio), He chose instead to create, as an act of His divinity, for and out of Love. Starting from His Throne, He had spread the mantle of His love farther and farther by His Word (“for He spoke and it was done; He commanded and it stood fast” – Ps. 33:9).

“Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it? [...] here is the way where light dwelleth? and as for darkness, where is the place thereof, That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war? [...] Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, When they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat. Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? [...] Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? [...] Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?”

Job 38:4-13,19-23, 39-41; 39:1-2,19-20,26-27

The moment of the man’s fall marks the “freezing” by God of all the things created up to that moment in the state in which they were, by stopping the creative act. Consequently, the moment of sin eradication will trigger the “de-freezing” of the creative act, marking thus a new beginning.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”

The beginning of all things created is the Word. By Jesus, the Word, everything was made and also by Him all things have been preserved, since from the beginning the Word has been with God and has been God. Today, at the moment of a new beginning (manifested by being born again) the taking of God’s Word into our hearts offers us the privilege to witness a different kind of fulfillment of the words: “all things were made by Him; and without Him was not any thing made that was made” (John 1:3), both in ourselves and in the new creation that He will make.

“In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep.”

These words refer to the fact that, before God began His act of creation on Earth, it had already existed for a period unknown to us, under the form described by the words “without form and void”; that earth without form and void, covered by waters and wrapped in darkness contained even then all the physical elements necessary for life, though there was no life on it. By the expression “the Spirit of God moved upon the face of the waters” we understand a supervising work of the Holy Spirit who was preparing the Earth for the creation that was to take place within seven days, some time in the future, at a moment planned by God.

I. God, the Word said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.” “In him [the Word] was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” “And the evening and the morning were the first day”.

In the primordial darkness, at the fullness of time, on starting with the first day of the week God started the modeling of the earth that was at that moment deprived of the presence of life. God **said** and **instantaneously** it was light. The work of the Holy Spirit, who had watched in the darkness over the waters and the earth beneath them, had come to an end. The work was now done by the Word, the Light. By the action of separating the light from the darkness we understand that it was the hand of God that induced a rotation movement to the Earth and the same hand maintains it today as well.

II. God, the Word said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

On looking down to Earth and seeing nothing but waters, God moved to the next point in His plan; He separated the waters into two: terrestrial waters and “sky waters” and between them He placed a space called sky. By this separation of the waters from waters and the appearance through creation of the atmosphere (sky), He prepared the next two steps of His act of creation.

III. God, the Word said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

By proportioning waters on the earth and placing the remainder of waters above the atmosphere like a protective “coat” against the cosmic cold (on the second day) and by His giving of light (starting on the first day), all the conditions for the appearance of organic matter on Earth had been met. Thus, God got to the third point in His plan of modeling the Earth in seven days, a point containing the following subdivisions: on the one hand, the appearance of the land by grouping the waters together and on the other hand, the covering of the resulted land with vegetation, grass, seeds, fruit trees and each of these give fruits by their own breed or seed.

IV. God, the Word said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

God needed some substitutes for the His light so that they should offer the Earth the light necessary for sustaining life. Thus, He made two great lights: the greater light to have domination over the day (the sun) and the lesser one to govern the night (the moon). God said: “Let it be done!” and instantaneously light was made.

V. God, the Word said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

Everything had been prepared for the appearance of life, both in waters and on land. The next step in the act of creation was expected to be taken: the sea was waiting for its fish and the air and earth were waiting for their birds. Until that moment a complete silence had reigned over waters, earth and in the air, and from that moment on the creatures would start singing and glorifying the Creator. Thus, the whole nature found its usefulness, on offering in its turn from what it had got.

VI. And God, the Word said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing

that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Jehovah God, the Word formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.

Above all things made within the act of creation of that week (still not ended), the man was brought to existence as the apogee of creation, being made according to God's image. Thus, God made him the master, a representative of His governing on Earth. By the words "the Lord God [...] put him [the man] into the garden of Eden to dress it and to keep it", it can be understood that God not only offered the man the appropriate background for a harmonious development, but He also warned him about the existence of evil ("to keep it").

Jehovah God, the Word said: It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The words above present the fact that the entire creation concentrates on the family institution (made of both male and female). We are being presented the manner in which Adam and Eve were created: he, formed out of the dust of the ground, modeled according to God's image; she, made out of him, a bone of his bones, flesh of his flesh, according to the same divine image. God could have formed Eve out of the dust of the ground, but in His fatherly preoccupation, He made the two of them one, by taking her (Eve) out of him (Adam) so that he should love her and take care of her as for his own body and she, in her turn, should not feel completely fulfilled without him. A he and a she united by bone and flesh, made one; the union between a he and a she through His creation, to which His blessing has been added.

By the repetition "And God blessed them, and God said unto them, Be fruitful, and multiply [...]" (the sixth day) we understand that God is undoubtedly the One who

blessed the creatures made on that day. The fact that both categories of beings created by Him on the sixth day were given the same blessing by God shows that both the animal world and the man will benefit from it in a purposefully created environment.

“And God saw every thing that he had made, and, behold, it was very good.
[...] Thus the heavens and the earth were finished, and all the host of them.”
Gen 1:31; 2:1

VII. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

At the end of the six days of creation, God sanctified and set aside for Himself and for the man a day of rest, namely the seventh day of the week. God rested on the Sabbath, but it was not a passive rest on admiring His creation. God, unlike the days previous to this one, in which He had dedicated Himself to the act of creation, would now be at the man's disposal, offering him the privilege to make of Him the cause of his joy. God commanded the man that especially on this day he should look at Him, as the Sabbath will be for him the day of worship, a day especially dedicated to God above everything else, be it affectionate, family or existential relations and their afferent needs.

After the tragic history of sin on Earth has ended, God will recreate Heaven and Earth. If on the first day of creation time started to be counted in years up to seven thousand, this time occasioned by recreation, eternity will start again for the Earth. If the first Home was made in the middle of joy “when the morning stars sang together and all the sons of God shouted for joy” (Job 38:7), the second one will be created to the delight of His sons and daughters redeemed from the Earth.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people.”

Isa 65:17-19

If on this Earth there were brought to existence by the Word both “grass, the herb yielding seed and the fruit tree” and the laws of their development and multiplication, how much more it is true that all these will be on the Earth made new; if the Word said: “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven”, if the Father blessed them by His Word saying: “Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”; if by the same Word He said: “Let the earth bring forth the living creature after his kind, cattle, and creeping thing and beast of the earth after his kind”, and blessed them: “Be fruitful, and multiply and replenish the earth!”, how much more it is true that all these will be brought to existence on the Earth made new, a peaceful Earth, recreated out of love for Himself and for the man.

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.” as “I and my Father are one.” “This is a great mystery: but I speak concerning Christ and the church.” Gen 2:24; Joh 10:30; Eph 5:31-32

This mystery is as great as the mystery of godliness. Christ, the eternal and righteous One gave Himself to death for the mortal and sinful man. Do you think it was that easy for Him to empty Himself by assuming the form of a man, to take on the likeness of man, to be submissive more than any other man, obedient to death? And what a death it was! No man died of His death. Neither Satan will die of His death. The One who had been with God from eternity, on the cross got separated from the source of His joy, love, peace and delight. Three grieving Persons, two of Them in the dark cloud and One alone on the cross. And all these for you and me! The Son, the Father and the Holy Spirit gave it all at the cross, there was nothing more to give. In Christ, that vase full of the pleasant-smelling elixir of life, was eternity and for you and for me, for us all... it was poured out. It was an immense waste. The man will be anointed by that pouring out with an experience that no one in the Universe will ever have. Christ became Jesus – the Son of man – so that we should receive a new name; by the anointing realized through His sacrifice we have the privilege of receiving a new name, that of sons and daughters of God. He came down so that we might be lifted up. He gave Himself to death so that we might have life and have it abundantly. He lay in the deepest grave, there was no deeper, so that we should be exalted through Him to the highest position. We shall be like Him: He by Himself, and we by the Holy Spirit.

God, “My Father and Your Father” (John 20:17) will not take His gift back. When He gave Christ to mankind, he gave Him for ever. By the words: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:24), God foreshadowed typologically the sacrifice He Himself, as a Father, was willing to make.

The Father Himself prepares the wedding of the Lamb. The Holy Spirit in person has been preparing the Church (the wedding guests), for the wedding we are expected to attend is ready. “He that hath the bride is the bridegroom” (John 3:29) are the prophetic words of John, words that we have regarded as symbolical until now. The Father Himself, the One who knows it all and with whom all things are possible, joyfully exclaims on referring to His Son’s wedding: “Blessed are they which are called unto the marriage supper of the Lamb” (Revelation 19:9).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying [...] Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

Rev 19:6-8

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.”

Isa 65:17-18

“And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. [...] And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of

them [...] for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands [...] for they are the seed of the blessed of the LORD, and their offspring with them.” “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.” “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”

Isa 65:19,21-23; 11:6-9; 65:25

“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. [...] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” Rev 14:1,4-5

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” Isa 11:9; 65:24