

18_01_1
Sunday, January 7, 2018
The Feast of Theophany and Baptism of the Lord

...having been baptized,
Jesus went up immediately from the water.

And behold,
the heavens were opened to Him,
and He saw the Spirit of God descending
as a dove, and coming upon Him,
and a voice out of the heavens saying:

This is My Son, the Beloved,
in Whom I have found delight...
{Matthew 3:16–17; Mark 1:9–11; Luke 3:21–22}

...If one does not receive birth out of water and Spirit,
he is not able to enter into the kingdom of God...
{John 3:5}

January 6, the Christians celebrate

– Theophany: the Day of revelation of God – manifestation of the Holy Trinity, when God the Father, God the Son – the Word–God, Lord Jesus Christ, the eternal Λογος, and the Holy Spirit participated in event, with which the mission of Lord Jesus Christ unfolded on the earth {Luke 12:49; John 1:29–36; 3:16–21, 35–36; 6:28–58, 63; 10:1–18, 27–30; 14; 15; 16:7–16; 17}. First time in the history of human civilization initiated by God when He gave His Law to Moses, the Holy Trinity was revealed in one event¹

– baptism of Lord Jesus Christ {Matthew 3:13–17; Mark 1:1–11; Luke 3:21–22}; John the Baptist² baptized Him in river Jordan {John 1:5–8, 19–36}.

For many of us, the day, in which the Theophany and Baptism of the Lord are commemorated, becomes the day of spiritual renewal, when the memory opens our sins³ and wrongdoing before God and before His creations. Repentance⁴ washes away our sins, iniquities, ignorance, and unfaithfulness, so, God will help us to complete our earthly journey in purity and faith, according to His will {1 Peter 3:21; 1 John 3:2–24; 2 Corinthians 7:1}.

For the one who is baptized to become a Christian, the day of baptism is a day when he is born into the everlasting life. The meaning of birth into the eternal life, when a human being becomes a child of God born of God the Spirit {John 1:12–13, 16–17}, is explained in story of Nicodemus.

Nicodemus the Pharisee (the leader and teacher of Israel) approached to the Lord by night; he spoke of his conviction that Jesus Christ came as the teacher from God, because the miracles and deeds He did cannot be done without God. And God answered man who seeks God; He also explained Nicodemus the meaning of birth into eternal life {John 3:1–21}.

God tells to Nicodemus (and through him, to all who want to know) that if the one does not receive birth from above, he is not able to see **[[ου δυναται ιδειν – not empowered to perceive/comprehend {John 3:3}]]** the kingdom of God.

Nicodemus does not understand how the one can be born again: he sees flesh and thinks in the terms of flesh, as the flesh does. So, Nicodemus asks God: how it is possible to be born again, if man being old cannot enter into his mother's womb a second time and to be born?

God answers: if one does not receive birth out of water⁵ and Spirit, he is not able to enter into **[[ου δυναται εισελθειν – not empowered enter into {John 3:5}]]** the kingdom of God; that receiving birth of the flesh is flesh; that receiving birth from the Spirit is spirit.

Again, Nicodemus does not understand; he asks God: how can these things come about?

God answers Nicodemus and asks him: you are the teacher of Israel, and you do know not **[[γινωσκετε – John 3:10; from γινωσκω – cognize/learn/do know]]** these things⁶?

Then, Lord God Jesus Christ begins to teach the teacher of the people who, while living in the world created by God, did not cognize things of the world created by God. If Nicodemus is told the knowledge of the world and he does not believe, how he will believe in the heavenly things? Then, God explains the purpose of His coming as the Son of man: He brings the testimony, the knowledge of the heavenly things; He – the only–begotten Son of God – is given by God for the sake of salvation of the world, so anyone believing in Him may not perish but have life everlasting. The one believing in Him is not judged; the one who does not believe in the name of the only–begotten Son of God has already been judged. The judgment is the very fact of rejection of God Who is the Light of the world:

– the one, who commits evil, loves the darkness; he does not come to the Light, because his works would be exposed

– the one doing the truth comes to the Light, because his works have been worked in God, and he is not judged {John 3:1–21}.

The Gospel's text about Nicodemus the Pharisee and the teacher of his nation introduces the foundation of the Christian teachings:

**because of His love to the world, God the Father gave His only–begotten Son,
that everyone believing in Him may not perish but have everlasting life**

↓

salvation is possible
**only through faith into the only–begotten Son of God,
Lord God Jesus Christ:**

He is the Redeemer and Savior of man

↓

**Lord Jesus Christ – the Word–God – is the only Mediator
between God the Father and man**

↓

**the presence of the Word–God prepares the earth–man purified through repentance
(baptism by water)
for acceptance of the Holy Spirit and birth into the eternal life**

The one can also learn some other things from the text about Nicodemus.
For instance,

1/ in both references to the Kingdom of God, God speaks of power – the power to perceive the Kingdom of God and the power to enter into the Kingdom of God. Those who believe in God receive from Him the power to perceive and to accomplish the things, which are unseen, incomprehensible, and impossible for those who do not possess the power that comes only through the Word–God {cf.: *John 1:12–13; 3:3, 5*}

2/ the irreconcilable division and impossibility of the unity between the one who believes in Lord God Jesus Christ and the one who does not believe in Lord God Jesus Christ: the one, who does not have the Word–God, is not able to perceive the Kingdom of God and enter the presence of God; he condemns himself to ignorance, therefore, to iniquities and perplexity, which, for instance, may be similar to those described by Isaiah the prophet {*Isaiah 59:1–15*}

3/ the difference between flesh and spirit; flesh is restricted by flesh, and the flesh perceives only the things of flesh. To the contrary, the Spirit is free, and His creations are free to perceive and to comprehend things, of which the flesh is not aware of, and which the flesh does not perceive **[[**the human flesh is capable of existence only within the limited setting expressed through and measured with time–space–complexity parameters, while the Spirit of God is the source of the energy, which creates and sustains the time–space–complexity settings**]]**

4/ the faith opens the entry into the kingdom of God: man has to have faith into the Son of God, then, if the Word–God lives within him, he may be born of the water and the Spirit of God. John the Baptist baptized in water for repentance and purification from evil**Σ7**; Lord Jesus Christ, the Son of God, baptizes in the Holy Spirit {*John 1:29–34*}

5/ the meaning of judgment: judgment is the man’s very own inability to come to God; the committed evil casts man into the darkness, because (whatever mask he wears, either of an atheist or of a heathen) by the very essence of his heart–mind–soul created after image and likeness of God, he knows truth that his works are wicked, so, he does not want them to be exposed in the Light of God

6/ the difference between man of God and man of the world

7/ the futility of human classification and fallibility of human perception. In particular, those recognized as teachers and leaders can be ignorant, and indeed they often are ignorant: they might know nothing of the subjects they teach or attempt to control. It means also that, in the matters of Christian faith, no human can be trusted. Everything touched by human imagination, which is inclined to the evil {*Genesis 8:21*}, is corrupted. Only the Gospels that convey the words of God – knowledge of the Word–God {in: *John 17*} provide the mind with the life–giving truth**Σ8** by which the human mind lives and with which it grows/evolves for the eternity with God.

Nicodemus the Pharisee came to God {*John 19:39*}, because God, in His mercy, already gave him the heart–mind prepared for acceptance of the words of God and understanding of the meaning of things.

For an ordinary human being, it is not possible to explain the difference between the flesh and the Spirit to the one

– who does not have the Word–God within

– who lives by the values and meanings of this world, rejects everything that he cannot touch, see, hear, perceive through his feelings, senses, and observation

– who is not given the knowledge of God and, moreover, who does not admit existence of God

– who is nothing but flesh that exists to consume other living beings, accumulate as much material things as he can obtain by any means, including deprivation of the others, thievery, and deceit, to produce the offspring after own image and own likeness, and to return to the dust by which and for the sake of which he lived his entire life. His own judgment is upon him, and nothing, except the mercy of God, would enable him to choose life.

The danger comes when the flesh, which does not have true knowledge of God, assumes that it lives by the Spirit of God, has the spiritual life, and therefore, is capable of doing the works of God. The history proves existence of the distinctive feature of such a flesh: belief in a possibility to influence the life of the human reasoning through coercion and physical force applied to a human body **[[**for instance, when a human being is tortured for the sake of forceful conversion or with expectation to make him devoted believer and absolutely obedient slave**]]**. In particular, the pyres, on which the Inquisition burned those who did not comply with the papal faith **Σ9**, illustrate the consequences of ignorance combined with the assumption of infallibility of the leader – the pope **[[**that, until the recent Past, had the title of prefect of the Inquisition**]]**.

So, what, in reality, the Christians can do for the others – those who reject God, who persecute and mock the people of God, and who ridicule the Christian faith? The only one way exists, and this way is given by Lord God Jesus Christ:

mercy,
not judgment, because only God is the Supreme Judge of all
↓
benevolence
↓
help as much as the Christians are able to provide
↓
becoming the model in creation of the good,
and therefore, providing an opportunity to re–think their own way and manner of life
and to come to repentance

Until the very last breath there always is hope that the Light Who lives within every God–loving soul–heart–mind would overwhelm the darkness of disbelief and death, and God the Spirit, the Divine Fire, will ignite the sparkle of life within the dissipating dust, so one more immortal child of God would come into being.

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**Notes:**

**Σ1** The teachings concerning the Holy Trinity is given in the Holy Scriptures: initial or introductory knowledge – by the Books of the Old Testament, and completed knowledge sufficient for preparation for the eternity – by the Books of the New Testament.

The initial knowledge of **the Triune God** is the core of the Abraham's religion {*Genesis 18:1–19*}, and therefore, should be recognized by any religion that venerates Abraham as the father of nations and traces to him the roots of its theological doctrine. This knowledge of God the Creator is completed by Lord Jesus Christ, the Son of God, the Word–God. Rejection of Lord Jesus Christ and knowledge of Him and the Father, Who sent Him, was the act of rejection of the one Only True God, the ultimate apostasy, for which the ancient Vineyard of the Lord has been annihilated. The Christians know that those who do not believe in Lord Jesus Christ have no God the Creator, therefore, the original sin and its consequences – the “wrath” of God, death – remain upon them, and their destiny is eternal separation from God {*John 1; 2; 3:1–36; 5:17–47; 6:27–70; 8:12–59; 9:39–41; 10; 11; 12:10–50; 13; 14; 15; 16; 17; 19:13–16; Matthew 21; 23; 24; 25; Luke 23:22–31; 2 Peter 1:2–11; 1 John*}.

Then, in the time of the New Testament, Lord Jesus Christ, the Word–God, revealed and explained the Almighty God the Creator, **the only One True God** {*John 17:3; Deuteronomy 6:4–5; Mark 12:29*}, as the **Triune God**, the inseparable indivisible **Unity** of

- **the Word–God** begotten by the Father and working the works of the Father
- **the Holy Spirit**, by Whom the word lives, Who dwells with and within the children of God empowering them to accomplish the will of God and to live by God and in God
- **God the Father**, from Whom the Word–God and the Holy Spirit come

**THE ONLY ONE TRUE ALMIGHTY GOD THE CREATOR**  
**Ο ΘΕΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΟΙΗΤΗΣ**



The Holy Trinity – the inseparable Unity of God the Father, God the Son, and God the Holy Spirit, the only One True God, is worshiped by the Christians in Spirit and Truth – in Lord Jesus Christ and the Holy Spirit {*Mark 12:29; John 1:1–18; 4:23–24; 14; 15; 16; 17; 1 John 1; 4; 5:1–7*}.

See the concept of the Holy Trinity in **CHRISTIANITY** (Part 1. The Foundation) – Supplement 1 to **Selections\_&\_Reprints**

Σ2 Concerning John the Baptist, see **The Greatness of Man** – **reprint** in the end of these **Notes**

Σ3 Sin is a violation of the law of God {*1 John 3:4*}: the lawlessness, the failure to achieve the purposes, an inability to create the good that is to fulfill the Law/will of God; thus, sin is an inability to accomplish the mission of man.

See **Notes 27** and **58** to **Selections\_&\_Reprints**

Σ4 See **Repentance** – **reprint** in **Note 133** to **Selections\_&\_Reprints**

Σ5 The act of baptism of the Son of God in water [*river Jordan {Matthew 3}*] before beginning of His mission explains the special place, which water has within the world of man.

Before creation of the world, the Spirit of God moved over “water”; the heavens and the earth were held by “the water” through the Word of God; the ground came out of “the water,” and then, from the earth the fountain rose to water the whole face of the earth; the first rain came upon the earth only after creation of man. The Flood – stream of “the water” out of the abyss and through the opened flood–gates of the heaven – has destroyed the old world and purified the earth from the perverted flesh and evil of men; it prepared new dwelling for the people spared by God – the family of Noah the righteous who, by the mercy of God, received a second chance and new world to inhabit {*Genesis 1:1–10; 2:5–6; 6:5–14; 7:4, 11–12, 17–24; 9:1; 2 Peter 3:5–6*}.

Then, according to the will of God, John the Baptist came to baptize the people destined to accept the Word–God and to be baptized in the Holy Spirit. Again, the earth–man had to be purified and strengthened by water, thus, prepared for the work of the Creator. This time, the Creator – the Word–God – came as the Son of God and the Son of man; He laid down His Soul and shed His Blood for the salvation of man. Since, man who in faith partakes the Flesh and Blood of the Son of God – the Bread and the Chalice of the Salvation given by God Himself – {*Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20*} becomes the dwelling of the Holy Spirit of God, a new creation–child of God, the firstfruit brought forth by the Word of truth. This new creation enters immortality, because the Word–God lives in him and he is the dwelling of the Living God {*Matthew 3:1–17; John 1:6–36; 4:13–14; 6:51–57; 10:17–18; 19:33–34; James 1:18; 1 Peter 1:3–5, 15–25; 1 John 3:1–2; 5:6–8, 11–12*}.

The referred above texts of the Holy Scriptures provide the mind with some hints concerning the main pattern of creative works of God within the world of man. For instance, it could be said {cf.: *John 1:1–3, 12–13; 3:3, 5–6; 4:13–14; 6:51–58, 68; 10:17–18, 30; 19:33–34; James 1:18; 2 Peter 3:5–6; 1 John 5:6–8*} that

this something that first time is referred in Genesis as “water”  
{*Genesis 1:2*}  
is the source of the matter,  
from which the world of man (earth) and man (earth) within it  
are created according to the will of God the Father  
↓  
this world is structured–held–sustained by the Word–God  
↓  
the life of man is in the Word–God  
Who laid His soul and shed His Blood for the salvation of man,  
so, man would become a new creation,  
the firstfruit brought forth by the Word of truth  
↓  
this new creation lives by the Spirit of God,  
therefore, he is immortal

God speaks of Himself as of the True Vine and of His creations as of the branches, which without Him are able of nothing {*John 15:1–6*}, yet who, if abide in Him, are able to do the works of God {*John 14:11–12*}:

the world of man is created for accomplishment of the will of God  
and for manifestation of the power of God  
through the human thoughts, words, and deeds,  
which are made according to the Word—God  
↓  
all deeds accomplished without God have one end:  
collapse and ruin

During the Last Supper, when Lord Jesus Christ washed the feet of His disciples, He told them that the one having been bathed needs to wash only the feet, and His disciples are wholly clean. Then, the disciples of Lord God Jesus Christ are told that they are already purified by His words. As the conclusion of their direct contact with Lord God Jesus Christ, they receive the promise to be baptized by the Holy Spirit, when the Divine Fire is cast upon the earth according to the will of God {*Luke 12:49; John 13:2–10; 15:3; Acts 1:1–9; 2:1–4*}.

¶6 The Old Testament’s prophets foretold that God would pour out His Spirit into man {e.g., *Proverbs 1:23; Isaiah 44:3; Ezekiel 36:27*}. The teachers of Israel had to know the Law and the writings of the prophets by the heart, because they are the revelations of God given to prepare the chosen people for the meeting with the Messiah. So, Nicodemus the Pharisee should understand the words of Lord Jesus Christ, recognize God in Him, and comprehend fulfillment of the prophecies.

Concerning Hebrew Prophets, see **Note 91 to Selections\_&\_Reprints**

¶7 Some of the Pharisees – the elders, teachers, and rulers of Israel rejected the will of God; they did not repent and did not come to be baptized; they were already servants of the evil. God refers to them as to “Serpents! Offspring of vipers!” {*Matthew 3:7–12; 6:24; 23:1–35; Luke 7:29–30; 16:13–17; John 8:37–45*}.

¶8 The Apostles of God were given the commandment to proclaim the Gospels; likewise, the current generation of the Christians should take any possibility to speak of the Gospels of the Lord God Jesus Christ, so, those who are destined to come to the Light would find the Way. The words of God, which are conveyed by the Holy Scriptures, must be proclaimed all over the world and fill the earth.

To the contrary, the fruits of imagination of the philosophizing theologians and heresiarchs, who perverted the Christian teachings with heathen philosophy, should be rejected: they carry lethal poison of heresy, which deprives the human mind of reason similarly to the venom of viper, which deprives body of life.

See:

- **Imagination and The Authority to Survive** – reprints in Notes 38 and 22 to *Selections\_&\_Reprints*
- *Philo of Alexandria*
- *Works of Augustine of Hippo*
- **Doctrine of Thomas Aquinas**, and **Political Theology** [folders @ original website *Sunday’s Thoughts* – <http://alicealexandrasofia.net>]
- **Heresy and Priest** – reprints in Note 4 to *Selections\_&\_Reprints*

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The Feast of Theophany and Baptism of the Lord will be included in **ARCHIVE\_2018** (updated monthly)  
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**Reprint**  
**“The Greatness of Man**

...Among those born of a woman,  
no prophet is greater than John the Baptist.  
But the least in the Kingdom of God is greater than he is....  
{*Luke 7:28*}

There is not much information concerning John the Baptist, besides the words of God and mentioning in the Gospels. From the moment of conception, he is set apart from other people: he is different – he is the messenger of God, the voice crying in the wilderness, the one destined to prepare the ways of the Messiah. Also, God refers to him as to Ilias, the great prophets of the Old Testament who served God when the chosen people lapsed into idol-worship of the Phoenicians. John the Baptist stands on the border between two periods of human existence:

1/ the time of learning, the Old Testament times,  
when the laws and the prophets were given  
and  
2/ the time of actions, when the final revelations are given –  
knowledge of God the Father,  
the Kingdom of God,  
and the Way to God the Father;  
since, own choice of man and his own actions (observance or disregard of the words of God)  
define his destiny:  
would he enter the eternal life in the Kingdom of God,  
or would he be separated from God

John the Baptist came to prepare the people for the meeting with the Messiah, unless God comes and smites the earth (sinful creatures of flesh) completely. His entire life is focused on fulfillment of the mission, for which he was born. With his coming, the Gospel of Jesus Christ the Son of God began, and with his death, the times of the prophets ¶1 ended {*Matthew 11:7–14; Mark 1:1–15; Luke 1:1–80; 3:2– 22; John 14:1–6, 23; 17:3–7; Isaiah 40:3; Malachi 3:1–3; 4:1–3; 3 Kings 18:17–40; 19:1–18; 4 Kings 2:1–11; Revelation 21:1–8*}.

That what is known of the deeds of John the Baptist does not describe his greatness in the terms of earthly human life. He was ascetic, and until his time, he lived in the wilderness. One day, he came to Jordan and began to baptize in the water those who repented and sought purification of sins. Through baptizing with water (as the sign of repentance and therefore, purification), he prepared those who repented for forgiveness of sins and for baptism by the Fire – the Holy Spirit of God, so a human being would receive the authority to become the child of God born by the Spirit of God. He recognized God in Jesus Christ, and his two disciples became the first disciples of the Lord. He determined the true essence of the learned leaders of the Israel – the Pharisees and the Sadducees who discarded the Law of God, perverted the truth, and became the “offspring of vipers” and the children of the arch–evil **2**. Then, because he spoke the truth, Herod the king imprisoned him. Ultimately, by the order of Herod, he was beheaded for the sake of vanity and pride of sinful woman {*Matthew 3:1–17; 11:7–18; 14:1–13; Mark 1:1–15; Luke 1:76–80; 3:2–22; 7:16–30; 9:7–9; John 1:1–40; 3:1–7; 8:37–47; Acts 1:4–5; 13:24–25; 1 John 3:7–10*}.

In the time of Moses, the way into the Promised Land led through Jordan and God the Consuming Fire came before His people to annihilate the sinful and corrupted nations. The waters of Jordan washed feet of those who carried the Law and who went to claim the Land promised by God. In the time of John the Baptist, the way to the Kingdom of God also started in the waters of Jordan, which have to wash away the dirt of men, so they would remember that they repented and prepared to be cleansed from the evil. Otherwise, the presence of God would destroy them: the presence of God annihilates the evil, and if the human heart–mind becomes the void of evil, it shares the destiny of the evil. The baptism of John was given with revelation of the Future: God would baptize His people with the Fire. Those who repented and who were purified from their sins would accept the baptism by the Holy Spirit: with the Living Water and with the Fire, man, who is saved/re–created by the Word–God, enters the Kingdom of God, and obtains the life everlasting. In the time of the Last Supper, Lord God Jesus Christ washed feet of His disciples purified by His word to complete their preparation for His departure from the earth and for coming of the Holy Spirit {*Deuteronomy 9:1–3; 31:13; Joshua 3:14–15; Malachi 3:1–3; 4:1–3; Luke 3:16–17; John 1:6–8, 19–36; 3:5, 16–17; 4:10–14; 7:37–39; 13:3–10; 15:3; 1 John 5:6–8*}.

Therefore, the story of John the Baptist reveals that before coming to God, we have to wash out the earthly dust and dirt – sins, iniquities, misunderstanding, and ignorance, with which our earthly road is contaminated. Then, the Living Water that purifies and prepares for God will come: it is the words of Lord God Jesus Christ.

The story of John the Baptist is remarkable because of many reasons; and one of them is that it reveals how God evaluates His creations. John the Baptist has nothing of this world: he possesses neither riches nor any of the earthly powers. Yet, he is the greatest among those born of a woman – the greatest among of all the living and the dead, those who lived in the Past, those who live today, and those who will pass through the earthly life in the Future.

The meaning of greatness within the world of man might be inferred from the history as well as from the current daily life: the greatness of man is measured by the ability to manipulate (arrange, maintain, obtain, and destroy) the material objects and by the access to the power of coercion and other means of persuasion, which, for instance, force men–subjects–slaves to act according the purposes of their leader–ruler–owner.

For example, people ascribe greatness to the conquerors, kings, emperors, popes, builders and destroyers of the empires, creators of arts, and the others.

In general, the more human blood the conquerors shed the sooner the conquered ascribe them the title of *the great*; the more wealth man accumulates the greater he becomes in the eyes of those who remain poor, and so on.

John the Baptist has nothing of the usual attributes of human greatness:

**he did not murder  
he did not deceive  
he did not plunder  
he did not steal  
he did not destroy  
he did not create  
he did not build  
he did not collect  
he did not make charitable contributions  
he has nothing of earthly riches  
he did not use any of the powers,  
by which a man subdues and enslaves other creations of God**

Only God defines him as the greatest one among those born of a woman.

So, what is the greatness of man before God, what differentiates the great man from all the others?

John the Baptist is different from the others who associate greatness with the properties of the material world, yet, God refers to him as to the greatest among all born of a woman. Therefore, greatness of God’s creation is not in the power and abilities to manipulate with the matter. God is the Spirit; He seeks those who would worship Him in spirit and truth {*John 4:23–24*}.

Hence, the meaning of John the Baptist’s greatness is in his spirit, in his heart–mind, in his steadfastness and faithfulness of the messenger

**who came for the sake of accomplishment of the will of God**  
↓  
**who is focused only on the will of God**  
↓  
**who lives only for accomplishment of the will of God**

The story of John the Baptist makes clear that the greatness of man is in the power of his spirit–heart–mind that secures fulfillment of the will of God, in humility before God, and in desire to accomplish the will of God.

Then, the words of God give one more revelation: although John the Baptist is the greatest among those born of a woman, the least in the Kingdom of God is greater than he is {*Matthew 11:11; Luke 7:28*}. These words introduce another system of values, which is not of this world; it destroys all human assumptions and annihilates the values, with which ordinary men assess all that compose the meaning of their existence. Yet, this system is the only reality by which a human being should live, because this is the reality of God the Creator.

So, who are those in the Kingdom of God, how they differ from men, if even the least one of them is greater than the greatest one among those born of woman?

As Lord God Jesus Christ explained to Nicodemus, the Pharisee and one of the leaders of Israel, only the one, who receives the birth from above, is able to see the Kingdom of God. This birth is not connected with the birth from a woman: by the Holy Spirit of God mortal man becomes the child of God born into life everlasting {*John 1:12–13; 3:1–6, 16–18*}. This birth is of water of repentance and purification by Truth accomplished through Lord Jesus Christ – the Word–God and coming of the Holy Spirit of God Who illuminates, sanctifies, and transforms mortal creature of dust into the immortal child of the Light – the child of God.

Therefore, as it is possible to infer from the Gospels, the difference between a child of God and a mortal man–creature of flesh is the presence of the Holy Spirit of God within a human being who has been re–created by the Word–God: by the Holy Spirit of God the immortal child of God lives, sees the Kingdom of God, and enters the life everlasting.

And I think, how miserable life is, if the mind lives only by the values of this world, which before God is nothing but flowing dust, dissipating particles of the matter, the senseless drawing on the sand washed away by the ocean of the eternity...

Thousands of years ago, the prophet cried to God: what is man that Thou take him in consideration {*Psalms 143(144):3*}?

The story of John the Baptist holds the answer: the true greatness of man is in accomplishment of the will of God and the issuing authority to become the child of God – the being who loves God and loves the others, who lives by the Word–God and for God, and who is loved by God {*John 1:10–13; 3:15–18; 13:34–35; 14:23; 17:6–26; 1 John 3:1–3; 4:7–21*}.

Until man becomes the child of God, the dwelling of the Holy Spirit, the being living by love to God in God and for God, he is nothing, and he is worthy of nothing, as the lifeless dust is...

Original Post in Folder Archive\_2011, Page 4\_August\_2011

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**Notes:**

**Σr1** Concerning Hebrew Prophets, see **Note 91** to **Selections\_&\_Reprints**

**Σr2** See **The Authority to Survive – reprint** in **Note 38**, and **The Great Chasm – reprint** in **Note 71** to **Selections\_&\_Reprints**

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**End of Reprint**

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