

- Systemic Teaching about Christian Life -

# History Told by the Unique Father of all Sons and Daughters

**Series:**  
Suggestions for  
Reading and  
Studying the Bible

2<sup>nd</sup> Edition – May/2017 – English Translation – May/2017  
Copyright of the Author - Terms of use described in the published material.

## General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

*Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.*

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

*Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.*

*Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.*

*Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.*

*2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.*

*3 Commit your works to the LORD, And your thoughts will be established.*

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

## Considerations about Copies and Distribution of this Material:

This particular material, whether printed or in digital media, is allowed to be freely copied for personal use. It is made available to be shared with those who hunger and thirst to know more about the Heavenly Father, the Creator of Heaven and Earth, the Lord Jesus Christ, the Holy Spirit, the Christian Bible, and the Christian life, or even to be shared with those who just want to be more informed about these aspects.

*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."  
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

The free availability of this material has been just the adoption of a similar practical example of how the King of Kings, Lord of Lords, distributes life of the source of living water to those who thirst for it.

If a person, to whom such materials were beneficial, wants to share them with other people, one can do so, preferably indicating the “website” of this Systemic Teaching about Christian Life, where this subject, and others, can be obtained freely. ([www.zoominchristianlife.org](http://www.zoominchristianlife.org)).

Nevertheless, if a person wants to share this material with anyone who has restrictions or difficulties with direct access to the “website” in reference, one may share a copy directly to him or to her, printed or digitally, just respecting the complete reproduction of the material, including the quotes about the criteria of use and copies.

We emphasize, however, that **this material is not allowed** to be copied and distributed, under any circumstances, when any commercial activity is involved. This subject is not authorized to be sold, exchanged for offers of money, goods or services, included in “sites” to attract the public to the “clicks” on “links” with the purpose of advertisements and trade, and similar situations. **This material is also not allowed** to be included in events, courses or retreats with paid subscriptions or for any personal promotion of “speakers,” instructors, institutions, or similar.

The permission for free use aims to make the materials widely available to people in general and for everyone who wants to access them for reading, learning, and growing in what is beneficial or who also wants to share them freely to those that have restrictions or difficulties with direct access to them.

*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,  
4 who desires all men to be saved and to come to the knowledge of the truth.*

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

**Contents**

Contents ..... 4

C1. Introduction to the Importance of an Appropriate Relationship of the  
Generations with the Scriptures Information ..... 5

C2. The Information Source and its Messengers ..... 10

C3. History Told by the Unique Heavenly Father ..... 13

C4. Learning to Relate to the Narrations, Facts, and Principles of the Stories ..... 17

Bibliography ..... 25

## **C1. Introduction to the Importance of an Appropriate Relationship of the Generations with the Scriptures Information**

One of the characteristics of the contemporary society, or also called “modern” society, is the high value that many people give to information, knowledge, facts records, and many other data that are dumped daily on Earth through an increasing number of channels that make them available.

On the other hand, that is, in spite of the growing appeal of present-day societies for information, it seems to us that the number of people among the multitudes who intend to make a more judicious assessment of this enormous body of knowledge has not increased, proportionally, to the number of individuals who propagate the need for access to all “newly sprouted” information in the world.

Questions related to the real origins of some particular information, like what caused it to appear, how true is it, what is the actual importance of it, or what are the purposes of each set of information, are aspects that do not always accompany the speed with which many contents are thrown to the crowds.

Nevertheless, is the strong call for new information and the questions of fragile inquiries by the crowds actually linked only to modern societies? Did not the earlier generations also encounter similar aspects, but with a different rhythm depending on the technologies of their particular period in human history?

It is interesting to note in history that virtually all generations have a habit of describing themselves as “modern” or contemporary societies. What is also admirable, however, is that they will only be modern and contemporary to themselves, for already in the next generation, they will be considered ancient, and the “new modern and contemporary generations” will pass to carry this title.

So, returning to the desire of “modern” societies for new information, with an apparent contrast to “ancient” societies, one can see in history that the same behavior, in reality, was already present in the ancient Greece. Paul, an apostle of the Lord Jesus Christ, was faced with a situation that could perfectly fit today's standards, where many people of antiquity also believed that they could not live without the “latest news,” according to the narrative below:

*Acts 17: 16 **Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.***

*17 **Therefore he reasoned in the synagogue with the Jews and with the Gentile worshippers, and in the marketplace daily with those who happened to be there.***

*18 **Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.***

*19 **And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak?"***

*20 **"For you are bringing some strange things to our ears. Therefore we want to know what these things mean."***

***21 For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.***

----

Just as many people in contemporary times devote a huge portion of their lives to the latest news of the world, the lives of the Athenians of ancient Greece also revolved around listening to this kind of information. And not only this, even the foreigners who went to reside in Athens adopted the local custom. We see, then, that this habit is not something so unusual and that only is present in “modern society.”

Moreover, another very impressive point in this story narrated in the book of Acts is the answer given by Paul to the curious Athenians, as follows:

***Acts 17: 22 Then Paul stood in the midst of the Areopagus and said,  
23 "Men of Athens, I perceive that in all things you are very religious;  
24 "for as I was passing through and considering the objects of your  
25 worship, I even found an altar with this inscription: TO THE  
26 UNKNOWN GOD. Therefore, the One whom you worship without  
27 knowing, Him I proclaim to you:  
28 God, who made the world and everything in it, since He is Lord of  
29 heaven and earth, does not dwell in temples made with hands.  
30 Nor is He worshiped with men's hands, as though He needed  
31 anything, since He gives to all life, breath, and all things.  
32 And He has made from one blood every nation of men to dwell on  
33 all the face of the earth, and has determined their preappointed  
34 times and the boundaries of their dwellings,  
35 so that they should seek the Lord, in the hope that they might  
36 grope for Him and find Him, though He is not far from each one of  
37 us;  
38 for in Him we live and move and have our being, as also some of  
39 your own poets have said, 'For we are also His offspring.'  
40 Therefore, since we are the offspring of God, we ought not to think  
41 that the Divine Nature is like gold or silver or stone, something  
42 shaped by art and man's devising.  
43 Truly, these times of ignorance God overlooked, but now  
44 commands all men everywhere to repent,  
45 because He has appointed a day on which He will judge the world  
46 in righteousness by the Man whom He has ordained. He has given  
47 assurance of this to all by raising Him from the dead."***

----

It is very absorbing to note that Paul's response to the Athenians eager for news, as well as to the foreigners living there, brought up some information, in part, remarkably ancient.

Part of the novelty that Paul brought to the people who heard him was information already available on Earth since the beginning of the creation of humankind, showing that novelty is not always contained in the recent information or in the projection of something for the future.

**The information necessary for “contemporary society,” in many cases, is not in something recent, but it is precisely in the remote and distant past that, by many people, has been improperly discarded over the years.**

Often the information or the response that is sought so hard in the so-called “latest news” is at some previous point in history and that stopped to be passed on for the reason of oblivion, contempt, because it was intentionally omitted, or yet, for the reason that people, improperly, have considered it without credit merely because it is ancient.

When “modern societies” tend to regard any information as outdated just because it is ancient, they are at risk to think that there is no value to be considered in the past information. Moreover, with this kind of thinking, they also would be saying that their own information that they, in their turn, will pass on to the future, equally would soon be meaningless and worthless.

**Therefore, it is crucial to have a sober understanding that there is, in fact, “ancient” information that is vital and will always remain up-to-date, just as there is “modern” information that is notably futile and unreal.**

**The question of the value of information, of knowledge, is not necessarily related to the time or period that it became known or whether it is ancient or modern, but how durable, substantial, and reliable it is even after years and centuries.**

Furthermore, yet another aspect that is possible to observe in the story in reference and narrated in the book of Acts of the Apostles is the reaction of the people eager for news regarding the information they received from Paul, as follows:

*Acts 17: 32 **And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this matter."***

*33 **So Paul departed from among them.***

*34 **However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.***

----

Looking back at the above text, Paul's response to his listeners, again leads us to a new question, namely: Are the so-called “modern societies,” despite the eagerness to hear the “latest news,” actually interested or prepared to deal with the information they receive? For in the account of the experience lived by Paul, the people who heard the “same news” exposed to them had several different reactions to the announced content.

It is interesting to note that while Paul was talking about a set of ancient information on the so named, by the Greek people, as the “Unknown God,” and informed them that this God was the “God who created Heaven and the Earth,” people kept paying attention to his speech. However, when precisely those who were “eager for fresh news” heard something that was “absolutely new” for them, something unusual at all, like that God had “resurrected from the dead a man whom he appointed,” many turned away exactly from what was “actually new” on Earth.

If the mentioned individuals were indeed so eager for novelties, should not the theme of the resurrection be the hot spot that would fuel their conversation and

interest? However, on the contrary, it can be noted in the referred text, that exactly what they sought so eagerly, also was what made many of them withdraw from the presence of Paul's speech.

Therefore, another aspect that we also want to emphasize here, **for a more fruitful study of the Bible, is that this task of approaching the Scriptures may be significantly affected by the kind of disposition that the reader or student has toward history, the records of history, and principally the “ancient” Bible, but also regarding of the disposition to be confronted by aspects that, although ancient, may contradict the reader's personal knowledge or beliefs.**

If a reader or student of the Bible, although the records of it are very ancient, does not see these contents as containing renewed information, that are not outdated, and that remain relevant and, even, fundamental to its readers and for all life in the present day as to the future, but only want to relate to them as mere records of facts of antiquity, this same reader or student may be putting up great barriers that prevent him or her from seeing that also in the ancient information there may be precise instructions for help and guidance to be able to reach the novelty of life that one so longs for.

The so-called Scriptures or the contents of the Bible are not fleeting as the human being on Earth, who is so “modern” in his or hers days, but soon also becomes another “ancient person of tomorrow.”

The Scriptures have a foundation and a credibility that is not volatile over the centuries and generations, because their support is in Him who does not grow old and whose words cross or exceed times and ages, not being as the “last news” of humans that so quickly are suppressed by the following ones also denominated of “recent news.”

That said, we would like to point out that one of the objectives of the various subjects in this series, named Suggestions for Reading and Studying the Bible, aims to expose a set of considerations about some essential aspects that the Bible itself presents about how to relate to its writings.

Moreover, as another objective, and perhaps even with more priority, these same subjects are also presented as tools for help in order that the Scriptures themselves serve as an instrument to awaken, in the readers or listeners, the disposition to realize that there are instructions in the Bible that are not limited to mere literary information of the past or temporary news. And yet, also so that through the Scriptures people may be guided to a living, real, and deeper use of what is announced by God to them in the contents of the Holy Bible.

Many teachers, schools, and educational centers seek to prepare suitable environments and situations to hold the appropriate listeners' attention since they assume that a prior preparation is beneficial or even necessary for a better sharing of what they want to communicate.

Similarly, the benefit of the reading and studying the Bible often also depends greatly on how one prepares oneself for this goal, but that, otherwise, may be lost or not expressive when the readers or students are not prepared or do not prepare themselves for this task. Several aspects of the inappropriate understanding of the Scriptures also lie in the fact that many have not had the disposition worked out for this task or have not surrounded themselves with relevant information from the Bible itself about how to relate to such rich and expressive contents described therein.



For this reason, once more, we would like to inform that the goal of contributing and inspiring people to more structured readings and studies on the Christian life is one of the main reasons why the series *Suggestions for Reading and Studying the Bible* has been created and made available.

## C2. The Information Source and its Messengers

With the goal to decrease the possibilities of passing along distorted information, some news agencies work together with a network of informants and use it to cross the same contents with various correspondents. They do this to check the reliability of the information before doing the public communication of it.

However, even so, a story, a narrative, some data, may be presented to us as being true, but, instead, being very distorted. Moreover, this kind of distortion, in turn, frequently may occur due to some mediators who pass on the original information with modifications or because the very source of a content issued a distorted or false pronouncement already in its origin.

In some cases, for instance, we may be inclined to think that a text found by archaeological searches is right just because it is ancient. However, just as there are many writings with questionable or doubtful information in our days, what is found by archaeology does not have the automatic guarantee that the authors or mediators of the information have registered a true record of it, and equally, it does not even ensure that they wrote it with right intentions or in good-faith.

Therefore, the task of evaluating the content of a set of records is more supported when one has a larger number of works, done by the same author, to observe. By facing a more comprehensive set, one probably also can understand more broadly the line of thought of a particular author to discern more accurately his or her propositions. Although we may extract isolated ideas from one or another work of a particular writer, the broader the set of his or her works that is known, the more the general line of thinking of the same author also may be observed.

So, when we look at the Christian Bible, the task described in the previous paragraph is substantially enlarged and benefited, for its writings are a compendium of texts recorded for thousands of years, in different places, and by many authors, but unified in a single work to expose a broader view of its general line of purposes.

Thereby, if this vast compendium presents a coherent sequence, despite the multiple writers and epochs, the recognition of its uniform composition is highly strengthened.

There is no other literary compendium on Earth, under a same main subject, containing that amount of original complementary narratives of so many different authors and epochs as the Bible. And despite that, is it not also surprising that millions of people still devote their time reading these Scriptures texts, reading writings made thousands of years ago, by several authors, and in the most different periods, regions, and situations?

Moreover, what kind of production is more impressive: A single long book written by a single author or a compendium of texts written by several authors that compose a book and whose contents complement each other so spectacularly? And yet, if this was done without many of the authors even know each other? For in the case of the biblical writings, many authors were separated by years and centuries of history and did not know the most of their writing mates.

The task of an author of a book to make reference to several authors of history is very different from the job of grouping the writings of various authors under the umbrella of one and the same comprehensive or global work. And yet, work in which it

can be observed that the main lines followed by each of the writings, of such different epochs, point in a consistent and complementary way for the same purpose.

Looking at the Christian Bible just by aspects of the coherence of the literary contents of so many different people and periods, without yet entering into the precious value of each content, it alone shows that the Scriptures are an extraordinary and unique work, unparalleled in the history of humanity.

Repeating once more, the Bible is not a compendium of writings that a single person or a group of the same epoch has elaborated. On the contrary, the Bible records were written by individuals dissociated for centuries, places, languages, and distinct cultures, causing it to have a checkpoint of credibility that no other book or compendium in the world has.

This singularity or unique condition of the Christian Bible, regarding the extent of historical narratives and multi-generation composition, is undoubtedly a matter worthy of ample value, observation, and notoriety in comparison to any other composition of contents carried out among human beings. For would men and women, alone or by themselves, be able to chain together a succession of texts and facts in a sequential and complementary order for centuries as they are presented in the Bible?

**The own records in the Christian Bible contain statements that one aspect of their greatness and expressiveness is in the fact that the Bible is a whole, despite many parts.**

**Although several writers have recorded its contents, one of the Bible's supporting columns, presented in the very Scriptures, is that it is a global set, a single story, and governed by a unique and central source.**

***2Timothy 3: 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,  
17 that the man of God may be complete, thoroughly equipped for every good work.***

----

**A compendium of writings, recorded over the centuries and by multiple writers, as it was in the case of the Bible, could only come to have integrity as a whole if there were a supervision and a reliable source that could pass on due information from generation to generation and to messengers who would be faithful to pass on what was given to them from the source. One supervisor and a source who could constantly be present, throughout history, with each of the writers and throughout the entire period of the record of the Scriptures.**

**So, to make the reason of the integrity of the Scriptures more evident, it is so often stated in the Bible that its source of information is the Lord God, the One Who has always been present in all ages and Who has always watched over and continues to watch over His word.**

***Psalms 90: 1 Lord, You have been our dwelling place in all generations.***

*Psalms 100: 5 **For the LORD is good; His mercy is everlasting, And His truth endures to all generations.***

*Psalms 135: 13 **Your name, O LORD, endures forever, Your fame, O LORD, throughout all generations.***

*Psalms 146: 10 **The LORD shall reign forever, Your God, O Zion, to all generations. Praise the LORD!***

---

Therefore, **after seeing**, in the first chapter, **that the way a person relates to the information reported over the centuries in the Bible may be decisive for its understanding, not disregarding them only because they are ancient, we also would like to emphasize here the fundamental condition that there is in observing that the Scriptures complement each other and form a unique and reliable set because of their also unparalleled and trustworthy source, although their writings have been recorded by several writers and in multiple periods of history.**

Finally, yet in this chapter, already indicating to the next, it is important to note, however, that although everything that God instructed to be recorded as His Scriptures contain teachings that can contribute to the general edification of the reader, this does not mean that whatever is written in the Bible was given for full and literal application in the reader's personal life. That is why a person who approaches the Scriptures, believing they are valid and part of a uniform whole, is also called by God to open the heart to be instructed by Him to do it with discernment or by an appropriated way.

**Once a person begins to acknowledge the value of the Scriptures, even though they are ancient, and as one draws nearer to them also begins to recognize with honor the Unique Lord of all these writings, one may realize that in the Bible itself can be found the instructions on how to grow in wisdom and discernment in reading and studying its contents.**

That is why this last particular aspect will be approached more broadly in the following chapters and also from the subject named Rightly Dividing the Word of Truth.

### C3. History Told by the Unique Heavenly Father

The Bible contains a wealth of principles, poems, songs, proverbs, and teachings of inestimable value, but in parallel to all this, the Bible is also a book that tells or narrates stories.

Stories, in turn, carry, in their luggage, facts and information that make up a huge portion of what we know.

Stories store, in their luggage, tools that may activate cheerful and pleasant emotions, but which, on the other hand, may also bring up memories and feelings of deep sorrow and pain.

We may listen to stories and despise them, or we may hear stories and, from them, expand the interest in the details that accompanied them. We may give superficial attention to the stories or go deeper and investigate facts and behaviors associated with them. Moreover, we may still learn or unlearn with the stories.

Stories may let positive or negative legacies about humanity and some specific groups or individuals that comprise it. They also may serve as tools to awaken cozy feelings or the opposite, like sentiments of rejection.

Stories, if allowed, may lead us to a series of conclusions that build or destroy.

People may even endeavor to forget some stories with the objective of minimizing painful memories and with the aim of seeking to soften the uncomfortable feelings associated with them. On many occasions, they do this to move ahead in their journeys without the burden of the memories of those facts.

On the other hand, it may be appropriate to ask here if the accelerated oblivion of the most varied histories of the past is always, indeed, so beneficial? Does a group with very short or just recent memory be able to live better than the people that strive more for the maintenance of historical knowledge? Is a group of people that tends to move away from historical records no longer vulnerable of repeating the same ills that have already been committed in previous generations?

Nevertheless, if we point the focus more on the group of people who are zealous for the information on history, do they not run the risk of living too much in the past, failing to experience the present as they should or relegating their preparation for the future?

Moreover, is it actually possible to advance in newness of life, and, at the same time, maintain a healthy relationship with information and facts that have occurred and have already been recorded in the past?

So, in response to the above questions, this is precisely one of the propositions that the Biblical Scriptures make about themselves. That is, the Bible was also given by God to human beings to contribute to reliable historical records so that readers can use them for their improvement at the present and the future.

**A person does not need only the past, nor only the present, and not just the future, but a present marked by the past history, and that is exposed with veracity, in order to achieve an appropriate present and a beneficial and good future.**

Therefore, returning once more to the text that was already exposed in the previous chapter, we will seek to analyze ahead some facts related to the history of the writing and composition of the contents of the Bible.

*2Timothy 3: 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,  
17 that the man of God may be complete, thoroughly equipped for every good work.*

----

One of the primordial aspects that are informed to us in the above-referred text on the history of the records of the Bible is that God inspired people to do it. However, if we go back a little further in our inquiries, we can go so far as to ask other questions such as: Who is this God who inspired men and women to write the history of human beings? What is the most distant past in this story? Where does the history of humanity begin?

In the introduction of the text which we also repeat below, we can see that Paul, one of the apostles of the Lord Jesus Christ, makes a reference to the Unknown God by the Athenians as being the One God Creator of the world and all that is in it.

*Acts 17: 23 "For as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you:  
24 God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands."*

----

Thus, starting from the fact that the human being is a created being, humankind at most, perhaps, could presuppose reviewing back to tell its own history from the moment of the consciousness of its existence, for when the human being, in his limited natural knowledge, seeks to explain its origins, one is always faced with inexplicable gaps since humankind was not at the historical point before it was created.

For instance, in the book of Genesis, the first book of the Bible, we find the following initial narrative:

*Genesis 1: 1 In the beginning God created the heavens and the earth.  
2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.*

----

In the Scriptures, no human being is reported as a participant in the "beginning," for in the Bible, there is described a "beginning" that precedes the human being itself.

Also in the early narratives of the so-called "New Testament" of the Bible, we find a genealogy of antecedents that preceded the coming of Jesus Christ in the flesh on the

Earth and in which it is also recorded that the human being did not begin in itself, as follows:

- Luke 3: 23 Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli,*  
*24 the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,*  
*25 the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,*  
*26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,*  
*27 the son of Joannas, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,*  
*28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,*  
*29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,*  
*30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,*  
*31 the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David,*  
*32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,*  
*33 the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,*  
*34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,*  
*35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,*  
*36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,*  
*37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,*  
*38 the son of Enos, the son of Seth, the son of Adam, the son of God.*
- 

In the above text, it can be noted that the origin of the genealogy of Jesus goes beyond Adam, whose narrative, in its final, points him being “a son of God.” That is, the origin of humanity presented in the Bible refers to the beginning of it as proceeding from God, Who, as spoken and written by Paul, created the world and everything in it.

Thus, by joining the texts quoted so far above, we see that the God Who in the beginning created Heaven and Earth is the God Who created the world and everything in it. He is the God Who gave existence to Adam, the first human being created by the pre-existing God, and Who is also the God that inspired the whole set named Scriptures with the purpose of the salvation, edification, and maturity of the human being created by Him.

**The Bible's own records state that the contents exhibited in it have an inspiration that precedes the point of the origin of the human being, for there are narratives of facts in them that people could never know by themselves, but only if the One Who created the humankind told them to His creation.**

Adam even was a human being who did not have an earthly father, as well as the Bible also states that Eve was a woman who did not have an earthly father. Eve was not generated through Adam, but was created personally and directly by God Himself from a part that He took from the Adam that was created first.

Thereby, **the Unique Father with full authority to tell the history of the generations of all people is the One Who is THE FATHER OF ALL THE SONS AND DAUGHTERS since before the first of them existed**, as it is taught to us also in the following text:

*Ephesians 4: 5 ... one Lord, one faith, one baptism;*  
*6 **one God and Father of all, who is above all, and through all, and in you all.***

----

Equally, because of the supreme condition of God over all, even before the existence of the first human being, that the Bible is also presented by the Lord as an unparalleled and unique narrative, namely: **The narrative of the history of creation and His Creator, inspired and told according to the eternal truth and the will of the Unique Eternal Father of all sons and daughters.**

A person may choose to believe in the biblical information that there is only one Eternal Heavenly Father, but a person may also choose not to believe in God. One can deny the existence of a God and Father who created sons and daughters. The Bible itself explains this choice or this option and its consequences. However, what cannot be denied, since it is written in the Bible, is that in the Bible itself the inspiration of its writings is attributed to the One Creator God and Father of all.

Therefore, whether a person agrees or does not agree with the belief that God is the Creator of Heaven and Earth and all that is in them, it is important to point out that the Bible presents itself as: **The Narrative of Facts and Concepts Inspired by God the Creator of Heaven and Earth, the Unique God, and Father of all!**

**As God, as Creator, and as Father, God Himself chose to let the records of the Bible to serve as support or help for the human beings, so that they, also through these records, may be enlightened to find the path of truth, the will of God, and the eternal life.**



## C4. Learning to Relate to the Narrations, Facts, and Principles of the Stories

Following the concept, recorded in the Bible, that the God Who inspired the Scriptures about the human history with many stories is also the God Who created the human being, it is interesting to observe how already exists in the people, since childhood, a strong attraction and happiness regarding hearing and telling stories. It is interesting to see how children like to listen to the same stories over and over again, and it is also interesting to note how, even in old age, people like to tell, from time to time, the stories of their youth and their lives.

Nevertheless, **the activity of listening and storytelling, because of the substantial effects that it may have in the scenario of people's lives, should not simply be done from a position of passivity.**

For the people, it is of high relevance for them to be aware that the narrated stories contain, in their set, a range of principles, values, behaviors, and teachings that may be good, but that also may be, in several situations, really bad or evil.

Whether through speeches, writings, or videos, the narratives of the stories may tell true facts or false and distorted facts, one of the reasons why there is a repeated call in the Scriptures for people to be attentive of what is presented to them, as exemplified below:

*Colossians 2: 4* **Now this I say lest anyone should deceive you with persuasive words.**

*Mark 13: 5* **And Jesus, answering them, began to say: Take heed that no one deceives you.**

----

**A person's relationship, in general, with the stories, should also be accompanied by the ability to ascertain and check the facts presented to him or her.**

*1 Corinthians 14: 20* **Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.**

----

Moreover, **another very significant aspect of the relationship with the narratives of facts is to learn how to get an appropriate interpretation or evaluation of the propositions of actions that accompany these narratives and which are suggested to those to whom they are exposed.**

When we tell or hear stories, this does not mean that automatically all the narrated facts should be seen as a goal to be mirrored, put into practice in the lives of the listeners, or to be applied in the same way as they were narrated.

For instance, when a father tells the facts of his childhood and how he needed to collect water from the well with a bucket, even on days when the weather was adverse, he is not telling his sons and daughters, who have city or running water in their house, to start digging a well and to get water with a bucket every day.

Perhaps, what the exemplified father is trying to show is how the children's lives have changed in the regard of water and the convenience that they have today. On the other hand, perhaps the father only wishes to comment on a curiosity of his life in the days when he was a child. Lastly, he might be wanting to extract an essential teaching that remains for the new generation, which is the importance of water for life, even if the way of access to it has changed.

In a similar way, it also happens with some biblical accounts. There are texts in the Bible that were included in it for the knowledge of generations, but which, at the same time, also need to be seen from the historical perspective and according to the situation in which their facts have been recorded.

Therefore, another point to be emphasized here is that on most occasions when someone begins to tell a story, it is not yet possible to establish the conclusion of the rest of the story just from the first or few uttered words, unless the Listener already knows the larger account of it previously. In the unfolding of various stories, drastic changes may be manifested along the way.

As an example, in the first verses of the Bible, we find an instruction given by God to Adam and Eve, as follows:

*Genesis 1: 27 **So God created man in His own image; in the image of God He created him; male and female He created them.***  
*28 **Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."***

----

In this last text in reference, it is possible to observe that God blessed the man and the woman giving them a set of tasks. The Lord told both to (1) be fruitful, (2) multiply, (3) fill the Earth, and (4) subdue the Earth. Moreover, He also added to them a call of dominion over a set of animals.

Nevertheless, since Adam was the first man and Eve the first woman, and that together they received this task, would it be reasonable, only from these initial Scriptures, to understand that this assignment also should apply automatically and in the same way to all people who descend from them? Alternatively, could it be possible that some future circumstances would affect the application of these first instructions, given by the Lord, to the extent that God Himself would instruct new guidelines from another particular point of the life of humanity?

When people just do an isolated reading of some excerpts from the Bible, without a broader view of the whole set, they may incur in a perilous thought in which they think that all the instructions of the Scriptures are timeless. That is, the precarious thinking that encompasses the idea that all the instructions that God gave in the past should also always be followed by all future generations, regardless of the time that the Lord instructed a specific person or a particular group of individuals.

**When someone looks at the Bible as a broader and sequential story, one can observe that in it several instructions are, in fact, timeless and that remain continually valid for all generations. However, as one approaches the Scriptures, it is also fundamental to note that there are instructions in them which were defined only for some specific times or periods.**

And the non-distinction of the second condition outlined in the preceding paragraph may lead the readers to seek to apply “things that are biblical,” in the historical sense, but which, in fact, no longer express God's will for their contemporary situation.

**Therefore, in the reading and studying the Bible, it is highly significant that a person knows how to identify and distinguish narratives and informative facts of the history, and for particular periods, from what are principles and concepts that God gave to be applied in the present life of the reader and by all generations.**

The fact that the Bible describes the story of Adam and Eve in many details is of indescribable importance, for through it, one can know how humankind began and Who is its Creator. However, the scenario of the beginning, in which God created Adam and Eve, experienced several drastic changes throughout history.

So, God's instruction given to Adam and Eve to be fruitful, to multiply, to fill the Earth, and to subdue the Earth is “biblical,” but would it equally apply to all people of all periods or times?

Of course that the referred instruction of God to Adam and Eve is “biblical,” for it is so recorded in the Bible. It is a fact, and also its registration in the Scriptures is presented as inspired by God. However, did this instruction continue to be given by the Lord in the same way to all human beings at all times that succeeded Adam and Eve?

As we continue to read the sequence of the story of Adam and Eve, we are faced with the practice of their sin and, as a consequence of it, we see a drastic change in their habitat and living conditions in which they now got in. The conditions of life, in which they were in when they received the first instructions of God, were now heavily modified.

After this, the history of humanity advances and continues to be narrated in the next chapters of Genesis, which tell us the facts of how the vast majority of men and women have moved dramatically away from God. Therefore, in the next steps of history, God intervened to bring the flood to those people who did not listen to His instruction to repent of their sins.

And so, after the flood, only Noah and his family remained alive from the whole human race, the fact in which it also can be observed that, almost like a new beginning, God gave Noah and his family instructions similar to those given by Him to Adam and Eve. If, however, these instructions are observed more carefully, it may be noted that they are similar to the former, but are not equal.

*Genesis 9: 1* **So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth."**

----

God instructed Noah and his family to be fruitful, multiply and fill the Earth, but the instruction to “subdue the Earth,” given previously to Adam and Eve, was suppressed.

After sin, the man and woman that God had created were no longer in full conditions to fulfill the whole mission for which God had blessed Adam and Eve at the beginning or before their practice of sin.

In ascertaining the Scriptures more broadly, it is possible to note that as the narrative in the Bible on the history went further, various aspects and instructions contained in its initial parts also did experience changes.

**There are, in fact, aspects of biblical narratives and principles that never change.** For instance, the narrative that God is the Creator of Heaven and Earth, and that the human being is not “god.” These are immutable facts, and as such, they also never can be modified.

On the other hand, **there are aspects in the Scriptures that need a deeper investigation regarding their application in the past or due time, because some of them are not always applicable at present or in future times yet to be manifested.**

Therefore, to constitute, for example, a teaching in which every person should perform the same task of Adam and Eve also in our day, just in the way that God spoke to them, would be a grave error of contempt of the whole sequence of narratives of the Bible itself and which were later recorded in the Scriptures during so many centuries.

The fact that God spoke those instructions to Adam and Eve and gave different instructions later to Noah and his family, does not mean that God changed His mind. The very choices of human beings led them to the consequences of their decisions, where, even then, God continued to instruct them appropriately, but now also encompassing the instructions for the new specific conditions of life that people came to meet.

One of the synonyms for biblical texts, which the Bible itself and Christians also often use, is to call them “the word of God.” And in the light of the Bible, to do so is correct, since they express the “word of God” in all their narratives.

Nevertheless, again, this does not mean that everything that God said or inspired to be written as part of the Bible should be seen as applicable to all people at all times.

As has been seen previously, in the case of Adam and Eve, the Bible reports that God Himself gave, in fact, those first instructions to them, but it equally reports the changes of significant circumstances that occurred later in the course of history. Therefore, it is an immutable fact that God gave those first instructions to Adam and Eve, but it is also an unalterable fact that God, later, spoke different and specific instructions to Noah and his family.

Both the instructions to Adam and Eve and the instructions to Noah and his family are narrated in the Scriptures as “words spoken by God or words of God.” However, even so, they need to be discerned in the light of what the Bible presents about the “history as a whole.” And this, for an appropriate inquiry of these writings according to what the Scriptures themselves teach later or in their global set.

Moreover, even the account of Adam's sin and the deception to which Eve was exposed by the devil are “the words of God.” That is, God recorded in His reports the truthfulness or accuracy of how the events occurred, even when they expose people's mistakes, failures, or sins.

However, was it not God that created man and woman? And did not God see that his creation was, in fact, truly good? Being so, how then was Eve deceived and Adam committed sin? Would not this characterize a failure, a failure of God in the process of creation?

In response to the questions above, it is clearly noticeable in the Bible narratives that God did not omit to report the events that followed the creation, even the facts about the evil deeds of His creation. On the contrary, the Bible also declares that God cannot lie, as exemplified below:

*Numbers 23: 19 "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?"*

*Titus 1: 1 Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,  
2 in hope of eternal life which God, who cannot lie, promised before time began, ...*

----

When the Bible presents its writings as the “word of God,” it is declaring that no story therein is described in a distorted way, because the God who inspired the writing of His Word is the God who cannot lie. He is not like human beings who hide, mask, and distort their stories and their facts.

So, when in the Bible it is exposed that a person spoke a particular sentence, what is meant is that God confirms that what was said is what the person said indeed. It is a fact confirmed by God, or it is God's true testimony of that fact.

However, **an isolated fact does not define the end of a story, because although Adam and Eve sinned, God, in Christ Jesus, provided an opportunity for the redemption of all humankind from their sins. A redemption that is given to all who believe in it and also receive it as an offer from God to them.**

The Bible, in itself, does not give the room for a partial acceptance of the fact that its records come from God. The Bible declares itself as “the Word of God” about the facts it narrates, even though some records of it are about sad events or abominable aspects of human life. If, however, one holds the Bible not as inspired by God, one holds it to be a liar, just as one also regards the God of the Bible as a liar.

*1John 5: 9 **If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.***

*10 **He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.***

----

Each person may choose to believe or not believe in the contents that the Bible presents, but what the Bible discards about itself is its partial acceptance. If someone says to believe only in parts of the Bible, one “does not believe in the Bible,” one just believes in particular texts contained in the Bible. The kind of positioning that is something quite different from believing that the entire compendium comes from God and that all the records of the Bible are a unified and harmonious set.

On the other hand, the positioning of believing in the writings in the Bible, as inspired by God, does not mean that a person who reads them will immediately understand all the texts and mysteries contained therein, but that one believes that God allowed many of His words to be recorded and grouped together for the purpose that humans can read them for their benefit.

**The Christian Bible is a gift from God in the form of a compendium consolidated over thousands of years. It is a “set” of written texts assigned as inspired for centuries by God Himself and then composed and unified in a single or unique work. However, even so, a person still needs the appropriate instructions from the Lord to be taught to relate wisely, soberly, and adequately with the broad range of records of the Scriptures.**

*2Peter 1: 19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;  
20 knowing this first, that no prophecy of Scripture is of any private interpretation,  
21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.*

*Psalms 119: 26 I have declared my ways, and You answered me; Teach me Your statutes.*

*Psalms 119: 12 Blessed are You, O LORD! Teach me Your statutes!*

*Psalms 119: 33 HE. Teach me, O LORD, the way of Your statutes, And I shall keep it to the end.*

----

Finally, in this chapter that initiates an approach about the importance of learning to relate to the most diverse aspects narrated in the Scriptures, we yet understand that it is also of high relevance to point out that when it is declared that “the Bible is the Word of God,” it is obvious for us that this statement is restricted only to the original or primary texts of the Scriptures, not including the comments associated with them later by so many writers and editors.

Over the years and because of the growing technological conditions for editing, printing, and digitizing the Bible, people began to edit Bibles attaching numerous comments alongside their basic or primary texts. And while some of these observations contain useful truths or considerations, it is imperative to always keep in mind that

none of these comments, none at all, make up what is considered by God as His Scriptures or the Christian Bible.

For this reason, the reading of the various comments associated with the primary texts of the Bible should always be done with due attention and necessary caution by the one who gives attention to them, for they may also contain distortions or have become obsolete over the years.

The expression “believing in the Bible” or “believing that the Bible is also the Word of God” should encompass a belief in all its books, as well as it should, at the same time, be restricted on the belief that just its books and primary texts constitute it. “Believing in the Bible” is, so to say, assuming that the entire compendium is the expression of God’s inspiration, but also that in the so-called Scriptures are not included, ever, of course, the associated commentaries and the “non-consensus” books.

If one can believe that God can inspire people to write contents that divinely complement each other and whose writings are separated by such different times and places, would it be so difficult to believe that this same God could also administer facts of history for these records to be grouped together throughout the history of humankind, and for that there would be a reliable compilation of what God wants humanity to know by His written words?

For many, this last doubt is perhaps already solved, and they believe in their heart that God, Who inspired the writings of the Bible, is always alive and active in history to the point of having made the appropriate gathering of such incomparable work.

For others, however, this question may be resolved as they seek to explore more and more the narratives of this marvelous work of centuries.

Still, others, perhaps, may not even be eager for these answers, but simply would like to know more about the Christian Bible and would like to have some suggestions on how to explore it.

Thereby, we would like to emphasize again that the purpose of the various series of subjects of the Systemic Teaching about Christian Life is to offer materials that somehow may cooperate with those who, in one way or another, wish to advance in the deepening of the recorded “words of God” in the Bible and who aim to grow in the relationship with these narratives so rich and essential for life.

Specifically, this first subject aims to highlight the importance that **God Himself, the Heavenly Father and above all, has made full provision to register, through the Bible, the history and facts of the creation of human beings, so that each new generation can return to the writings that also refer to their own history according to what was narrated by the Eternal Lord.**

**And along with His narrative of human history, God also added, in the same Bible, the principles of life that accompanied people in their generations, highlighting especially those that are, from God's point of view, the principles to guide each new generation and every individual to live and walk according to the heavenly will, as well as for people to know and achieve eternal life.**

Nevertheless, as already quoted several times, the fact that one “believes that the Bible is the word of God” does not imply to say that it is not necessary to read it with wisdom and proper discernment. Needing, therefore, to know more about what the Scriptures themselves teach about how to learn them according to the will of the Lord.

In the Bible, there are records of behaviors and principles of history that were to some specific times, so that we could know the facts that preceded us. There are records of behaviors and principles that are bad and that are written as examples so that they no longer need to be repeated. And there are also practices of good faith and faithful principles, which also were recorded as examples so that they could be followed by all those who long for a life according to the will of God, the Creator of all creation.

Thus, considering the foregoing, we would like to encourage a continuity in the deepening of the knowledge of the Scriptures also by accessing the other materials of this series of Suggestions for Reading and Studying the Bible, initiated by the present theme, in which it is exposed in more details how God Himself offers to assist people in the proper understanding of the writings that He has left for them, as exemplified in the text below:

*John 14: 26 **But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.***

----

It is our desire and prayer that the inspiring God of the whole Bible may present Himself with abundant grace and in a lively and personal way to each reader, and that each person may know God, the Creator of Heaven, the Earth, and all humankind, as his or her loving and gracious Heavenly Father. Because, ultimately, it is to cooperate with this relationship, that the writings of the Bible were inspired and recorded.

*John 20: 30 **And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;**  
31 **but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.***

*John 17: 3 **“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”***



## Bibliography

Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

*Bible EC – Portuguese - João Ferreira de Almeida Edição*

*Comtemporânea (1990). Editora Vida.*

*Bible LUT - German - Translation of Martin Luther (1912) - CD Online*

*Bible.*

*Bible NKJV - New King James Version (2000) - CD Online Bible.*

*Bible RA – Portuguese - Almeida Revista e Atualizada (1999) - CD*

*OnLine Bible.*

*Bible RC –Portuguese - Almeida Revista e Corrigida (1995) - CD OnLine*

*Bible.*

*Bible RVR95 – Spanish - Reina – Valera Revisión (1995) – Cd Online*

*Bible.*

*James Strong, LL.D, S.T.D. - Strong's Hebrew and Greek Lexicon - CD*

*Online Bible.*