

## INTRODUCTION TO THE TWO SONS OF GOD

The Bible is a wonderful Book. It was wonderfully written and it has been wonderfully preserved by God through the ages despite overt attempts to destroy it and the subtle attempts of certain scholars to corrupt it. The Bible declares, *All Scripture is given by inspiration of God* (II Timothy 3:16). The words translated *inspiration of God* literally means *God breathed*. This means *holy men of God spake as they were moved by the Holy Ghost* (II Peter 1:21), or they were borne along in a manner that can be compared to the wind moving different sorts of sailing vessels. As each vessel exhibits its own characteristics in response to the wind, each writer of the Scriptures exhibited his own personality, personal experiences and writing style in response to the Holy Spirit: producing a verbally inspired Bible in which each word, in its respective original document, was a word chosen of God. This evidence supplies for me and for all of similar persuasion -- the Bible is the very Word of God.

The Bible was produced by some forty human writers of various vocations. They were statesmen, shepherds, herdsmen, fishermen, kings, tax collectors, a sail maker and a physician,

## Introduction to the Two Sons of God

and they wrote their individual books of the Bible from many different countries of the Mediterranean world. There was a span of some fifteen to sixteen hundred years from the writing of the first book to the writing of the last book of the Bible. The number of writers, the diversity of vocations, the vast physical separation of the writers, and the span of time between the writing of the first book and the writing of the last book of the Bible deems collaboration by the writers impossible. Despite these conditions, which would make the writing of any other book without congruity, the Bible has a unity of thought and purpose from beginning to end that would seem to demand a single author: and indeed there is but one Author of the Scriptures, the Holy Spirit of God. This is what the Bible claims, it is what we believe, and it is what the Bible proves to be so. Further considering the superstitions that were rampant in the ages in which the Bible was written, none of these superstitions and irrational beliefs have found their way into the pages of holy writ, except as they are revealed to be false beliefs held by idolatrous peoples.

The theme of the Bible is the redemption of man. Redemption has been in the mind of God from all eternity. The record of its revelation to man begins in Genesis, where we have the fall of Adam and Eve. It continues with subsequent revelations throughout the remainder of the Old and New Testaments. This theme is reflected in many prophetic statements and promises related to the people of God and the Person and work of the Redeemer, the Lord Jesus Christ. Finally redemption finds its completion in the book of the Revelation with the *creation of a new heaven and a new earth, wherein dwelleth righteousness.*

Even though the redemption of man is the primary purpose of the Bible, the Bible also supplies us with information about creation, history, geography, science, human relationships,

## Introduction to the Two Sons of God

biographies, human nature and the nature of God, etc. This information is supplied because of its relationship to the theme of redemption, and none of these other subjects is necessarily treated in full. This can be seen in the account of creation. All of the details of creation are not supplied, but only that information which is relevant to the Bible's central theme.

A thorough examination of the Bible reveals that the Old Testament Scriptures contain many New Testament truths veiled in shadows and types. The apostle Paul declared this to be so in his letter to the Corinthian church, when he prophetically spoke of the giving of the New Testament Scriptures: *For now we see through a glass, darkly [enigmatically]; but then face to face: now I know in [out of] part; but then shall I know even as also I am known* (I Corinthians 13:12).

One of the purposes for the writing of the New Testament Scriptures, besides the presentation of the Christ and the church age, was to unveil the Old Testament Scriptures and to make them plain to a redeemed people. The unique content and structure of the Scriptures declares unquestionably that they are inspired of God. All of the doctrinal truths revealed plainly in the New Testament Scriptures have their origin in the Old Testament Scriptures, where they are veiled in their mystery form of shadows and types. No human genius could conceive such a book as our Bible, or prophesy with the one hundred percent accuracy which is the Bible's record with respect to the first advent of Christ: let alone forty men writing independently of one another over a period of a millennium and a half.

Now with respect to our book, *The Two Sons of God*, it was written to unveil some of the New Testament doctrinal truths which are veiled in the biographical sketches found in the Old

## Introduction to the Two Sons of God

Testament Scriptures, particularly the truth of the new birth and the relationship of the flesh to the Spirit of God. This is to clearly show the inspiration of the Spirit of God in the writing of the Scriptures. The Old Testament was written, as we have already stated, as an unfolding drama of the redemption of man. The doctrinal truths are eternal and constant, yet there is a progressive revelation of the theme of redemption in the lives of the individuals we meet as we progress through the Scriptures, with each subsequent character revealing more about redemption.

We will attempt to show that the historical personalities found in the Scriptures reveal certain events from their lives which were used of the Spirit of God to reveal spiritual realities in their relationships with one another and with God. For example, the natural and the spiritual man are conveyed to us in the lives of men like Cain and Abel, Ishmael and Isaac, and Esau and Jacob. In these relationships, the unredeemed are portrayed by the firstborn, which speaks of the natural birth: i.e., those who were born into this world naturally, but have never accepted the gospel of the grace of God that they might be a part of the family of God. On the other hand the redeemed are portrayed by the second-born, which speaks of the new birth: i.e., those born from above by faith in Jesus Christ.

*The Two Sons of God* is a study of Adam's race which is natural, and Christ's redeemed race which is reckoned spiritual. Adam was God's son by right of creation, and Jesus Christ is the only begotten Son of God: hence the title, *The Two Sons of God*. In terms of their respective ministries on this earth, Adam was first and Jesus was second (I Corinthians 15:47). These two men, Adam and Christ, are federal heads over two races of men which are represented by the firstborn and the second-born in some of the biographical sketches in the Bible.

## Introduction to the Two Sons of God

The term *federal headship* may not be understood by all. Simply stated: *federal headship* means that one stands for all. The term is familiar to most of us as it relates to the federal government. The President and the Congress of the United States can and do make decisions which affect our lives as citizens of the United States. As heads of government, they represent us. We are legally responsible for their governmental actions and decisions. Similarly redemption is based upon federal headship. The Bible says:

Therefore as by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life. (Romans 5:18)

The unfolding plan of redemption deals with the relationship between these two races. In Adam all die. In Christ all who believe in Him are quickened and given eternal life (I Corinthians 15:22). Thus the study of the redemption of man is the study of these two federal heads.

In *The Two Sons of God* we shall begin with *Lessons from the Fall of Adam and Eve* and we shall progress to *The Flesh and the Spirit in the Church Age*. This will give us a view of the fall of man and the rise of the gospel as God presented it to man. It will also give us a view of the rise of all that is false in the spiritual world. From Adam we shall proceed through the Old Testament Scriptures until we finally arrive in the church age where we shall view the gospel and the rise of *another gospel*. Throughout this book we shall be confronted with the Spirit of the Truth and the spirit of the error in our view of the redemption of man. *The Two Sons of God* will carry us all the way from Eden to Eden; from the paradise of God to the paradise of God; from sin and failure to grace, faith, and life. The enigmatical portrayal of the grace of God throughout the Old Testament Scriptures establishes the inspiration of the Scriptures and brings all that we

## Introduction to the Two Sons of God

know under the authority of *Thus saith the Lord*.

Come with us, then, on this allegory of faith through *The Two Sons of God*. If you are a believer, it will strengthen you. If you are not a believer in Jesus Christ, this book could establish the basis for the gospel in your mind, so that you could have a basis to believe what God has promised. The primary difference between believers and unbelievers is that the believer has merely accepted God's provision of salvation by grace through faith and has been accepted of God; whereas the unbeliever has not entered into the provisions and blessings of God's grace and is unaccepted of God. Even so God's grace is available to those who will believe in God's gracious provision in His Son Jesus Christ.

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