

Origin of Death

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This article follows on from my previous articles. I suggest you read them in sequence.

[The age of our world](#)

[The DAYS of Genesis creation account](#)

[Reconciling the Genesis creation account with science](#)

[The Garden of Eden](#)

[Adam and Eve](#)

[What did Adam and Eve lose](#)

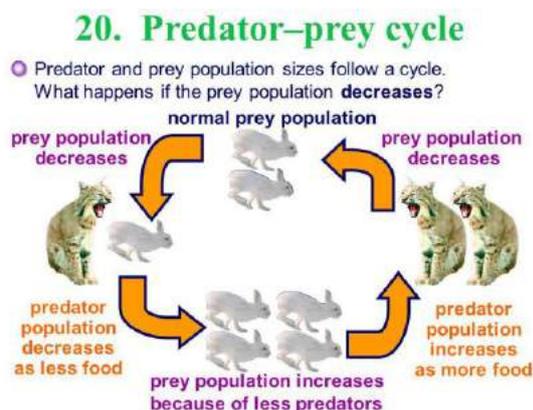
When did physical death enter the world?



Fossils of Trilobites from rocks 500 million years old (Cambrian period).

Scientists do not need convincing that physical death has been a fundamental feature of life on earth right from the dawn of life. We see clear evidence of this in the fossil record. We know about the earliest life forms from their fossilised remains. Fossils tell us that these creatures died. They died long before the Bible date for the great flood of Noah's time!

If you have been exposed to the theory that all fossils came from a world-wide flood, please do read my article, [Evidence against a world-wide flood](#) This outlines the scientific evidence refuting a world-wide flood, while at the same time accepting evidence for a great flood in the area where the Garden of Eden was located. The article also gives the Bible evidence, if correctly interpreted, that speaks against the flood being world-wide.



Also, the study of ecology reveals that nature maintains its overall balance, within a limited variability, through the **intricate interrelations between predators and prey**. Nature is full of examples of food chains, starting from plants and leading to plant eaters, eaters of plant eaters and so on up to higher forms of life. This complex web of interactions leads to what we call the 'balance of nature'.

2.

Every single living organism is part of one or more intricate food chain that contribute towards the **overall balance in nature** and to a world that is habitable for humanity.

Some people struggle to accept that predators are an integral part of how nature works. The fossil record shows that this has always been how life on earth has maintained its balance and overall harmony.

This reality understandably presents a problem for those who have understood the scriptures to say that physical death only entered the world when Adam and Eve sinned.

The realities of life on earth may also lead us to ask why God created it this way? We probably cannot come to a final answer to this question but we should consider what is meant by stating that God is Almighty. My understanding is that this means he has total control over all possible outcomes. However, possible outcomes may be limited and can be determined by initial conditions and by final desired outcomes. Only God knows all of these possible limitations and how they interact with his goals for humanity.

God ordered this world in a way that includes physical mortality. We read, *For the creation was subjected to frustration, not by its own choice, but **by the will of the one who subjected it**, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God* (Romans 8:20-21 NIV translation). Who was the one who subjected creation to decay? It can be none other than the Creator himself.

Maybe our world is for now the only possible option for the final goals of the Creator. Our present questions will be answered when we experience what is promised in the **Creator's next creative stage**, summarised in the book of Revelation. We read, *And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. **He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away**". He who was seated on the throne said, "I am making everything new!"* (Revelation 21: 3-5 NIV translation).

Note that this scripture talks of our present world as 'the old **ORDER**'. It has been ordered to be this way by its Creator. However, the present reality will ultimately lead to the **NEW ORDER**, as described in this passage in the book of Revelation.

Were Adam and Eve created immortal?

Some Christians have suggested that Adam and Eve could have been created immortal, even if the rest of nature was locked into mortality. However, such a view cannot be supported from the Genesis accounts, nor from the writings of the apostle Paul.

The Genesis account makes it clear that Adam and Eve were made of 'dust', and from our scientific age knowledge we know all the minerals that make up this 'dust'. We can analyse them from cremation ashes. When Adam and Eve were expelled from the unique Garden of

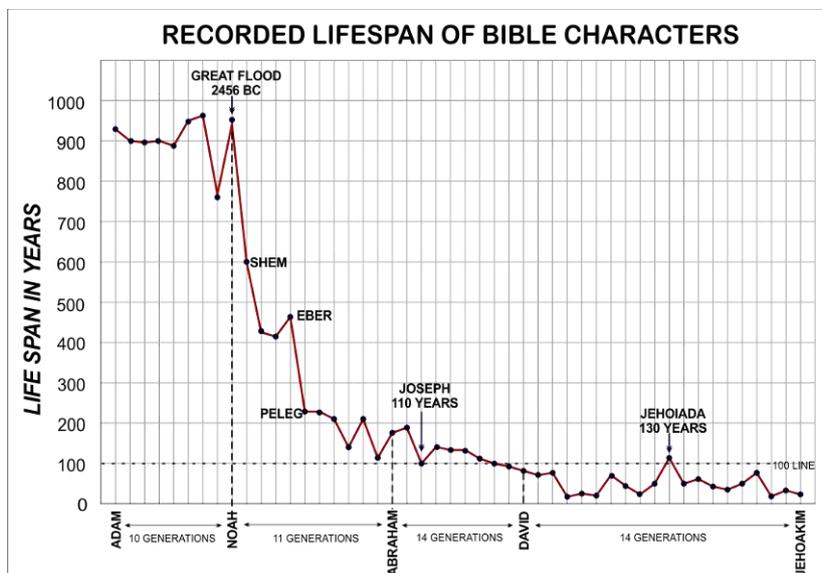
Eden and exposed to the harsh realities existing in the rest of Creation, they were told, *By the sweat of your brow you will eat your food until you **return to the ground**, since from it you were taken; for **dust you are** and to dust you will return* (Genesis 3:19 NIV).

When they ate of the forbidden fruit they died spiritually, not physically. Physical death did not come into the world through sin. We read, *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day (yom) that thou eatest thereof thou shalt surely die* (Genesis 2: 17 King James translation). Some modern translations confuse the issue by not mentioning the word 'day' but just use the word 'when'. However, the original text uses 'yom' (Hebrew for day). Here the context implies that a single earth day is being spoken of.

The important conclusion from this passage is that Adam and Eve DIED on the very day that they ate the fruit. However, they did not die physically on that day. **Clearly physical death is not spoken of here but spiritual death.** Other places in the Bible speak of 'spiritual death' as separation from a close relationship with God.

What about the long initial life spans?

Some people have suggested that the very long lifespans of early people in the Genesis account are evidence of a recently lost immortality. According to this suggestion the shorter lifespans of later generations are due to the progressive effects of human sin.



However, if we look at the first 9 recorded lifespans they are all, except one, over 900 years long, if we exclude Enoch who was 'taken' by God when 365 years old. These first people cover a total period of 1656 years, up to when Noah entered the Ark.

This 1656 years is calculated from the age when each mentioned man had his first son.

For instance we read, *When Adam had lived 130 years, he had a son...Seth* (Genesis 5:3). Then we are told, *When Seth had lived 105 years, he became the father of Enosh* (Genesis 5:6). For each of the next generations we read the father's age when the son was born. By adding up $130 + 105 + + + + +$, this gives a total up to Noah. We are told that Noah was 600 years old when the flood came (Genesis 7:11 NIV). **During this long period there was no decline in lifespans.**

It was only after the flood of Noah's time that lifespans started to decline rapidly. The graph clearly shows that the flood event and associated climatic changes on earth, led to a progressive and rapid decline in lifespans. However, for a further 18 generations all the recorded lifespans were still over 100 years.

Life span records for Bible characters			
Name	Age at death	Bible reference	
Adam	930	Genesis	5:5
Seth	912		5:8
Enosh	905		5:11
Kenan	910		5:14
Mahalel	895		5:17
Jared	962		5:20
Enoch	365 +		5:23
Methuselah	969		5:27
Lamech	777		5:31
Noah	950		9:29
Shem	600	11:10-11	
Arpachshad	438	11:12-13	
Shelah	433	11:14-15	
Eber	464	11:16-17	
Peleg	239	11:18-19	
Reu	239	11:20-21	
Serug	230	11:22-23	
Nahor	148	11:34-25	
Terah	205	11:32	
Sarah	127	23:1	
Abraham	175	25:7-8	
Isaac	180	35:28	
Joseph	110	50:22	
Levi	137	Exodus	7:16
Kohath	133		7:18
Amrah	137		7:20
Moses	120	Deuteronomy	34:7
Joshua	110	Joshua	24:29
		Judges	2:8
Eli	98	1 Samuel	4:15
David	70	2 Samuel	5:4

In other words, If the decline was only related to sinfulness we would expect to see a declining trend within the first 1656 years between Adam and Noah. Instead of a declining trend we see consistently long lifespans until the flood.

According to scientific evidence, the last Ice Age began to thaw out between 13,000 and 10,000 BC. A characteristic of Ice Ages is that very little rain falls, due to most of the earth's water vapour becoming trapped in ice. Ice Ages were characterised by vast arid regions and many places experienced little or no rain (Mithen. 2004).

The change from Ice Age to milder climates was a relatively slow process but included some abrupt changes (Alley 2000 & 2003) and some details still remain unknown to science (Schmidt et al 2011). From the Genesis account we read that *The Lord God had not sent rain on the earth...but streams*

came up from the earth and watered the whole surface of the ground (Genesis 2: 5-6 NIV). It was only at the time of Noah's flood that rain was seen by Noah. This is suggested from the observation that he then saw a rainbow for the first time . We read that God said to Noah, *"I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth"* (Genesis 9: 13 NIV).

Although the flood was not world-wide the events recorded in the Bible suggest major climatic changes and these are in harmony with possible scenarios that science indicates could occur as the Ice Age gave way to climates similar to those we experience today.

The changes in lifespans after the flood strongly suggest that these were primarily caused by major changes in the world's climate. A warmer world would also cause many potential human diseases to multiply dramatically. During the cold and dry Ice Ages most potential human pathogens would be inactive.

Another probable contributing cause for the rapidly declining lifespans was the development of cities and increased spreading of diseases through close human contacts.

In summary, Adam and Eve were created mortal. When they sinned they died 'spiritually'.

What does the Bible say about death?

The apostle Paul made it clear that, *If there is a natural body, there is also a spiritual body. So it is written: The first man Adam became a living being, the last Adam (Jesus) a life-giving Spirit. The spiritual did not come first, but the natural, and after that the spiritual. **The first man was of the dust of the earth**, the second man from heaven. As was the earthly man, so are those who are of the earth, and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven. **I declare to you brothers that flesh and blood cannot inherit the Kingdom of God, nor does the perishable inherit the imperishable** (1 Corinthians 15:44 NIV).*

Paul is reminding us that creatures made from the minerals of our earth are mortal and are destined to die and return to 'dust'. Adam and Eve were mortal creatures who had to eat to survive and **the reality lost when they sinned was the spiritual reality called 'Eternal Life'**. Throughout the Bible 'Eternal Life' is described as a spiritual reality that comes from 'knowing God'. For instance we read, *Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent* (John 17:3 NIV).

Paul had a clear understanding that humanity and the 'New Creation' humanity represented by Adam and Eve, were created mortal, but they had a close Eternal Life relationship with their Creator. When Jesus made it possible for humanity to be restored to the condition enjoyed by Adam and Eve before they sinned, he did not restore us to immortality of our physical bodies because humanity and Adam and Eve never were physically immortal!

When we look at other writings of Paul it becomes clear that he often speaks of living people as being 'dead'. He is clearly referring to the spiritual truth that **we can be spiritually 'dead' while physically 'alive'**.

Other biblical writers also contrast **life and death** in living people. For instance, John wrote, *We know that we have passed from **death to life**, because we love our brothers. Anyone who does not love remains in **death*** (1 John 3:14 NIV).

In other words, when we read passages such as Romans 5:12-14, we need to clearly distinguish between physical death and spiritual death. This passage is actually speaking of the origin of spiritual death.

We read, *Therefore, just as sin entered the world through one man, and **death** through sin, and in like manner **death** came to all men, because all sinned – for before the law was given, sin was in the world, but sin is not taken into account (by God) when there is no law. Nevertheless, **death** reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam.*

Here Paul is speaking about **spiritual death** and he is saying that sin existed before God gave Moses the detailed laws. Disobedience and breaking of God given standards, either written or in our consciences, existed from the time of Adam.

He was the first to break a God given Law and so committed the 'first sin'. The result was **spiritual death**, namely a loss of close relationship with God.

What about the doctrine of 'original sin'?

There certainly was a first sin, namely the action taken by Adam and Eve when they disobeyed the first command ever given by God to humanity. **However, many Christians are taught that this 'original sin' means that we are all born guilty of sin and even babies deserve the judgment of God!**

Some Christians believe it was the first sin of Adam and Eve that led to physical death. They then go on to argue that a **baby is born guilty of sin because it is born mortal !**



It is true from the scriptures and from personal experiences, that we all are born with a nature that makes it inevitable that we sin. However, it is helpful to define what we mean by a 'sinful nature'.

Does having a sinful nature mean that we are born guilty of sin, or does it mean that we are born with an inbuilt selfishness and this often leads to actions that are wrong?

The scriptures quoted in support of concluding that we are born guilty of sin are as follows.

The Psalmist wrote, *Surely I was sinful at birth, sinful from the time my mother conceived me* (Psalm 51:5 NIV) We certainly cannot build a doctrine of 'original sin' on this one verse in a poetic section of the Old Testament. We should especially be cautious since the wording could equally suggest that we are born with a 'sinful nature' and born into a world that is full of sinful behaviour. Being born with a sinful nature is not the same as being born guilty of sin.

Another often quoted scripture is, *Even from birth the wicked go astray; from the womb they are wayward and speak lies* (Psalm 58:3 NIV). The King James version says, *The wicked are estranged from the womb: they go astray as soon as they are born, **speaking lies***. The emphasis here is strongly on actions taken after birth and certainly a new born baby cannot 'speak lies'.

In Ephesians and in other scriptures, we read about the reality of our 'sinful nature'. For instance, *All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts* (Ephesians 2:3 NIV). Such passages speak the truth that we all have an inbuilt tendency to selfishness and all of us definitely do sin. However, we are wrong to conclude that this automatically means we are born guilty of sin.

Selfishness is not in itself 'sinful'. It is part of our God-given survival kit for a hostile world. It is a fundamental behaviour pattern in nature, ensuring that creatures survive within a competitive ecological system. However, this basic instinct can be overruled by choice, such as when individuals endanger themselves for the good of the group. Furthermore, mankind are specifically instructed by God to resist selfish tendencies and learn to 'love one another'.

The first Christians did not consider the origin of sin to be such a vital issue, requiring formulation of a 'doctrine' about it. One possible exception might be Paul in Romans chapter 5, but we will look closely at this a bit later in this article.



The doctrine of 'original sin' was only formulated in the 5th century by Augustine. This was needed in order to support the new role given to baptism. Many in the church had adopted an understanding of baptism that made it into a 'sacrament' that imparts salvation and the immediate removal of the guilt of sin and guarantees Eternal Life. This, combined with the belief that babies are born 'guilty' of sin, led to the practice of baptising infants so that they could be 'saved' from their guilt.

I personally cannot accept that an infant is born guilty. Furthermore, salvation in the New Testament is clearly linked to faith and the grace and forgiveness of God. I therefore go further and believe that a person can be 'saved' from the consequences of sin, through the saving merit of Jesus Christ, even if he or she has never been baptised, or has never received any of the other 'sacraments' of the 'church'.

My understanding of the Bible is that an infant is born with a 'sinful nature' but is not guilty of sin until he or she understands the meaning of right and wrong. From that point onwards, God keeps the 'book of records' for each and every life. Our responses to the light given to us will be judged. Once we have received the knowledge of the love of God shown towards us at Calvary, then our response to this revelation is crucially important.

When that revelation is received, faith should lead to repentance from our self-centred lifestyles and a desire to know this God, who *so loved the world that He gave His only begotten son.* (John 3:16).



A baby is not guilty of sin until it deliberately breaks a God-given commandment or deliberately breaks its God-given conscience. This most definitely does not occur at birth. Furthermore, in the light of the scriptures that speak of God's justice and how Jesus will judge on Judgment Day, a small child is not held to be legally responsible for wrongdoing until it reaches an age of adult rationality. In Jewish society this was considered to be at about 12 years of

age. God judges what we do in the light of what we knew we should have done.

Yes, all of mankind are born into a sin-filled world, but are not born guilty of sin. The newly born baby is not yet sinful, but he has the potential to sin and in time he definitely will sin. God takes into account the small child's ignorance and immaturity. Even when it starts to sin, he does not hold it fully responsible until reaching an age of adult understanding. We follow this same principle in our human courts of law.

In my book 'Big Bang Christianity' (freely downloadable from my webpage) I have chapters on, 'A God of justice' and 'A God of love', I cover biblical teachings on these characteristics of God. **These point out truths that argue powerfully against any doctrine or interpretation of Original Sin that suggest a baby is born with an automatic sentence of damnation, unless 'processed' through some 'sacrament' of the church.**

Jesus Christ and Original Sin

If all mankind since Adam are born guilty of sin, this creates an enormous problem with the sinlessness of Jesus Christ. We read about Jesus, *who has been tempted in every way, just as we are – yet was without sin* (Hebrews 4:15 NIV). The whole Gospel message centres on the sinlessness of Christ, enabling him to be a guiltless substitute for mankind. He was enabled to achieve this, *For he bore the sin of many, and made intercession for the transgressors* (Isaiah 53:12 NIV). We are also told in scripture that Jesus was fully man. Thus, if Jesus was born with 'original sin', he could not have been sinless. **This fact alone should be enough to argue away the whole concept of babies having original sin.**

Maybe this realisation only came to some theologians sometime around AD1854. This led to the papal pronouncement that Mary shared in no taint of original sin. (the pronouncement of the Immaculate Conception of the Virgin Mary). This new doctrine probably became necessary, in order to try and explain why 'original sin' was not passed on to Jesus.

The scriptures make it clear that Jesus did no sin, even though he could have done so. We read that he was tempted in every way as we are. His temptation by Satan in the wilderness shows us his own struggle. As we read in Hebrews, *During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from 'death', and he was heard because of his reverent submission* (Hebrews 5:7 NIV).

We may ask what 'death' Jesus was saved from? He certainly was not saved from death on the cross. However, he was saved from the 'spiritual death' that would have resulted had he given in to the temptations to sin. That is the same 'spiritual death' that Adam and Eve experienced when they rebelled against a clear command from God.

Clearly Jesus did not sin through disobedience, nor was he guilty of sin at birth. Scripture tells us that he was fully man, through his mother Mary and fully God through conception by the Holy Spirit. We can understand that he inherited no sin from his Father's side. However, **if all of humanity are born 'guilty of sin' as is taught us in the theology often associated**

with **'original sin'**, then Jesus would have been born guilty of sin through his mother. Since we are told in scripture that Jesus was not guilty of any sin, this speaks powerfully against the doctrine of 'Original Sin' as it is sometimes formulated.

What was the 'curse' pronounced on Adam and Eve?

The doctrine of Original Sin causing physical death, is further undermined once we come to accept the scientific evidence for death right from the first life. Physical death is not the result of the original sin of Adam and Eve. In addition, a careful analysis of what scripture says gives us no basis to link physical death with the events that took place in the Garden of Eden.

The **'curse'** spoken about after Adam and Eve sinned was the curse resulting from expulsion from the unique Garden of Eden that contained no 'thorns' and exposure to the harsh realities already existing in the rest of creation. These harsh realities were the ones that God had instructed humanity to 'subdue'. We read, *be fruitful and increase in numbers; fill the earth and **subdue it*** (Genesis 1:28 NIV). The Hebrew for subdue is **'kabash'** meaning to 'keep under', 'bring into bondage', 'make subservient', 'dominate', 'tread down'. It is often used in the context of war. In other words, nature contains potentially harmful things that mankind must subdue.

This instruction to mankind was given by God on the sixth creative 'day' and then we have the words, *God saw all that he had made, and it was very good*. In other words, whatever mankind were tasked with **subduing**, was included in a creation that God pronounced to be **very good**. Clearly we are not at liberty to say that all the potentially harmful things around us in nature were the result of the sin of Adam and Eve.

However, **once Adam and Eve had been expelled from the Garden of Eden** they no longer had that close and guiding relationship with their Creator. This was certainly part of the 'curse'. In addition they faced the 'curse' of facing realities brought across their paths by Satan. Jesus said Satan was the Father of lies and deception and a murderer. He delights in bringing problems across our paths and is constantly scheming to bring about wars and disasters, designed to hinder our God given mission to subdue the earth.

We are still operating under that instruction to 'subdue the earth'. Mankind have done much towards reaching this goal, through agriculture, science, education, technology and medicine. However, at the same time Satan is constantly trying to undermine progress and one of his favoured tools is to create dissention leading to strife and wars. These inevitable set the 'subduing of the earth' agenda backwards and much progress is so often lost!



During Christian revivals, when nations have turned to God in repentance and faith, this has been accompanied by **times of great progress with 'subduing the earth'**.

The Wesley revival greatly impacted the British nation. Preachers went to where the people were.

The Christian revival, resulting from the preaching of John Wesley and others preachers between AD 1700 and AD 1800, resulted in dramatic advances in 'subduing the earth'. **British society was transformed** from a state many considered hopeless and the nation became a leader in many vital areas. It led to the abolition of slavery, many other social reforms and it led to Britain becoming the dominant world power, introducing the rule of law, medical technology, education and democracy to many parts of the world and to a great missionary movement that took the Gospel message to many nations.

Understanding the Bible passage in Romans chapter 5: 12-19

The one Bible passage that may, at first sight, give support to the doctrine of 'original sin' and its relationship to physical death is Romans 5:12-20.

It is very important to carefully study this chapter in the Bible book of Romans because, if it does not link 'original sin' and physical death **then we are left with a doctrine that is based on very flimsy scriptural foundations.** It is not surprising that it was only formulated into a church doctrine four centuries after the death of Jesus Christ.

I suggest an alternative understanding of Romans 5:12-19.

This is based on the NIV translation of the Bible, shown below in italic script.

My explanatory comments are written in bold script within brackets.

*Therefore, just as sin entered the world through one man, and death (**spiritual death**) through sin, and in this way death (**spiritual death**) came to all men, because all sinned – for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death (**spiritual death**) reigned from the time of Adam (**as the first man to disobey a God-given command**) to the time of Moses, even over those who did not sin by breaking a command, as did Adam (**Although they did not break the same command as Adam they nevertheless failed to obey God's commands and so all fell into the same category of sinners**), who was a pattern of the one to come (**The Second Adam Jesus was also a Son of Man**).*

*But the gift (**of Jesus Christ**) is not like the trespass. For if the many died (**spiritually**) by the trespass of the one man (**causing estrangement from God for all mankind**), how much more did God's grace and the gift (**of reconciliation**) that came by the grace of one man, Jesus Christ, overflow to the many!*

*Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation (**When Adam and eve sinned it showed that mankind were not able to obey God and so mankind all entered a time of estrangement from God. They had given Satan a legal right over humanity because they had joined him in his rebellion against God**). But the gift (**redemption through Jesus**) followed many trespasses and brought justification (**through the redemptive plan of God in the second Adam, Jesus**).*

For, if, by the trespass of the one man (Adam) death (spiritual death) reigned (over all humanity) through that one man (the first man to sin), how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

Consequently, just as the result of one trespass (the first sin) was condemnation for all men (because Adam and Eve showed that all mankind would also sin and therefore all mankind became condemned to be subjected to the rebellion of Satan and his sentence of separation from the intimate presence of God) so also the result of one act of righteousness (Jesus on the cross took our place and experienced the reality of spiritual death and physical death as he took upon himself the sins of all humanity) was justification that brings life (eternal life) for all men (mankind).

For just as through the disobedience of the one man (actually Adam and Eve) the many were made sinners (because Adam was a perfect representative of mankind and he demonstrated that all of us would have failed like he and Eve failed). So also through the obedience of the one man (Jesus Christ) the many will be made righteous (restored to an intimate relationship with God through the merit of Jesus Christ as our substitute and redeemer).

Some concluding thoughts

In the final analysis, it does not really change the Gospel message if Adam and Eve were initially mortal or immortal. **We know that we are all most definitely mortal today and the Gospel message is directed to us mortals.**

The words of Jesus ring out loud and clear, **Whoever lives and believes in me will never die** (John 11: 25 NIV). We all, like those who heard these words of Jesus spoken to them, are destined to die physically, unless Jesus returns soon. Yes, our mortal Adamic bodies are destined for corruption, but we have a treasure hidden in these 'jars of clay'.

That great treasure is this, God has chosen to make known among the gentiles the glorious riches of this mystery, which is Christ in you the hope of Glory (Colossians 1:25). In Romans 8:14 we read, *Those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba" (Daddy) Father. The Spirit himself testifies with our spirit that we are God's children. Now, if we are children, then we are heirs – heirs of God and co-heirs with Christ.*

I hope my readers can understand that an Eternal Life relationship with God is not dependant on a baptismal 'sacrament' said over us, to remove some 'original sin'. It is a gift of God to whoever he chooses to give it to. It can be experienced here and now through our personal repentance and faith in God. It can also be experienced by any whom Jesus gives it to at Judgment Day. The scriptures make it very clear that he will be the judge and his judgment will be just and fair.

What happens to babies who die? The Bible does not say, but we can rest in the revealed love and justice of our God, as revealed through the words of Jesus Christ.

And what lies ahead for every human being? Jesus contrasted physical death and spiritual life. This is why Jesus could say, *“I am the resurrection and the life. He who believes in me will live, even though he dies; and **whoever lives and believes in me will never die**”* (John 11:25 NIV). Clearly, those who were living at that time and believed in Jesus, still died physically. Jesus is clearly talking about the Eternal Life that can start here on earth for believers and that continues without interruption into eternity.

How can we trust these words of Jesus? It was his resurrection that put God’s stamp of authority on all the amazing words that he spoke. It was his resurrection and the Holy Spirit empowering of his disciples that turned a small group of frightened followers into bold preachers of the Gospel message. It was a message of forgiveness and reconciliation between God and mankind. **It was a message about the WAY, to return people to the same relationship with God that Adam and Eve had experienced in the Garden of Eden!**

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15 April 2018

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