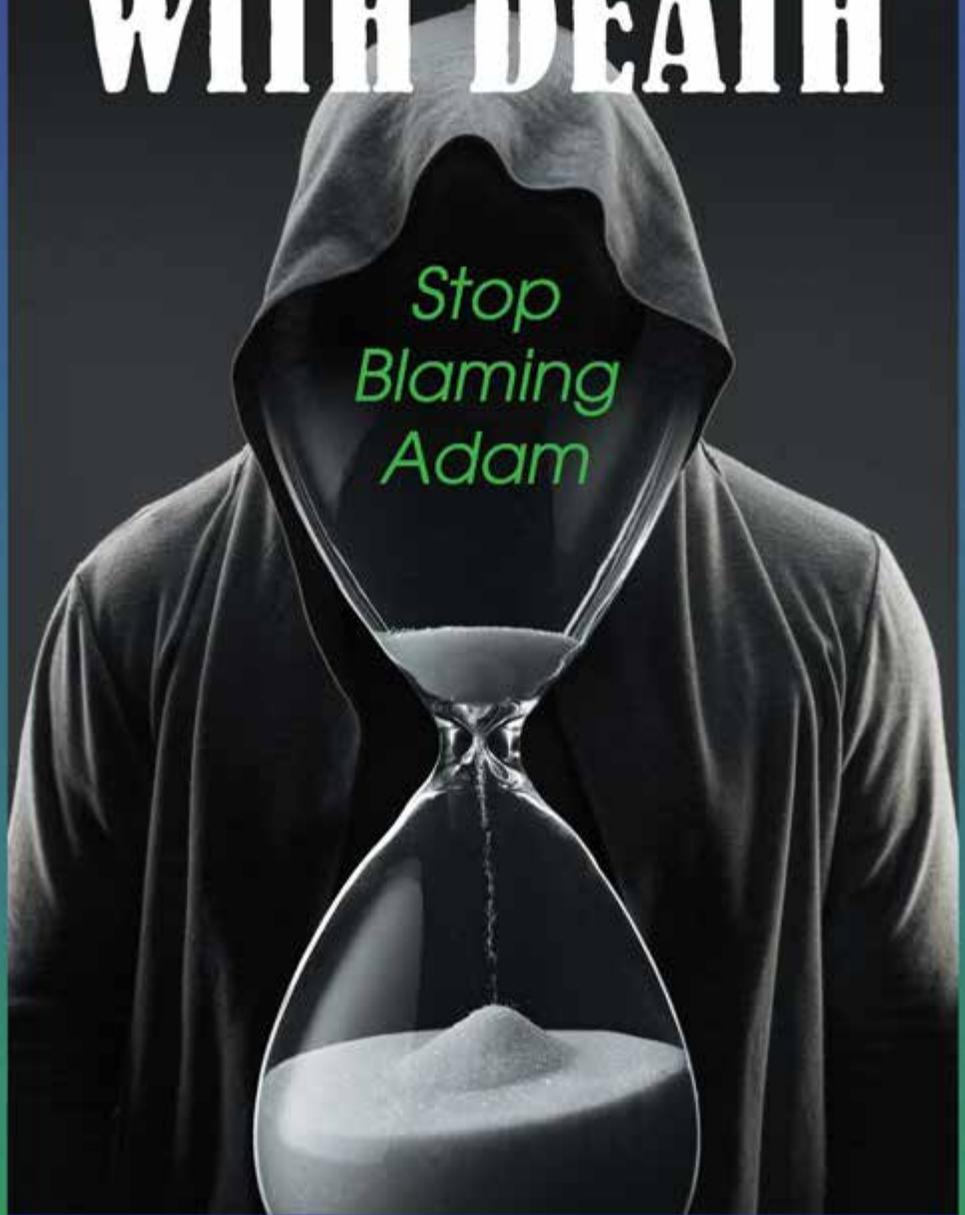


# APPOINTMENT WITH DEATH

*Stop  
Blaming  
Adam*

A person wearing a dark hoodie is shown from the chest up. The hood is pulled up, framing their face. Overlaid on their face is a large, clear hourglass. The top bulb of the hourglass is positioned over the upper part of the face, and the bottom bulb is over the lower part. A thin stream of white sand is falling from the top bulb into the bottom bulb. The background is dark, and the overall mood is somber and contemplative.

Jackie Shaffer, Sr.

# *Appointment with Death*

**Stop Blaming Adam**

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*Jackie Shaffer, Sr.*

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Prior to Satan and sin, Adam had an appointment. I've got an appointment, and you've got an appointment with death—we all have an appointment with death (Hebrews 9:27). “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Romans 5:12). Adam's choice to join Satan in sin is the path that led to this impending engagement.



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# *Preface*

Due to Adam's choice to take the fruit of the tree of the knowledge of good and evil as opposed to the tree of life (Genesis 2:9, 2:16–17, 3:9–12) he was tainted by death. As a result, everything dies. Nonetheless, Adam was merely an accessory after the fact; Satan brought sin to the universe and he, Adam, simply opened the gateway to this earth. Sin, the breaking of God's law, is the assailant that ultimately kills.

Aided by Adam, the crime of sin entered the sanctuary of life, stripping it, and brought death to all. Because of Adam's sin, we're all going to die. We are felons with him. Sin carries the penalty of death and each of us is deserving of death.

Branded accessories after the fact, we must, in order to avoid the penalty of death, disassociate ourselves from Adam, or, if you will, sin. If we fail to do so, it will be no longer due to Adam that we will die—it will be because of our own choices that we will die.

Could death have been averted? What would have been the outcome had Adam eaten first from the tree of life as opposed to the tree of the knowledge of good and evil? Furthermore, which tree was to Adam's advantage to eat from first? Though Adam was advised of God as to what tree to eat from, did God know what tree Adam would eat from first?

Amid the pages of this book you'll learn why Adam ate first from the forbidden tree. Like clay in the hands of the potter, you will get a sense of why God made us the way He did: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

(Romans 9:20). You will embark upon a journey to truth that will boggle your mind, and stagger your imagination. Probing the mystery to these questions and answers that have puzzled us for so long, this book is going to take you on a tour through the corridors of truth, showing you things that you never imagined or even dreamed. Surely this lesson will satisfy the ever-wondering soul. Here we are granted a window into the supernatural that lets us now view a portion of the blueprint from the Master Builder.

## CHAPTER ONE

# *Appointment with Death*

“And as it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27). Because it is appointed unto man once to die, we were made mortal for the primary purpose of death. However, we are subsequently to undergo a metamorphosis followed by a new birth—the advent of being born again. Therefore, our primary purpose is not death but life and we were simply made mortal for the purpose of death. We were not appointed based on our choice—death was inevitable because our choice only acted out that which was preordained.

This is revealed in scripture and later fulfilled in Christ, yet nonetheless many of us have yet to learn just what Adam’s role was in this problem of sin and death. Alluding to the first man, we are part of Adam (one man representing many members) and were created to experience a second birth. As Jesus says, “Marvel not that I said unto thee, Ye must be born again” (John 3:7).

Adam, as the forerunner of mankind was made mortal; in choosing to eat the forbidden fruit he retained his mortality. Therefore, his life remained temporary because he did not choose the tree of life. He had access to both: “And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” (Genesis 2:9). These two trees had everything to do with Adam’s physical and spiritual outcomes.

By eating from the forbidden tree as opposed to the tree of life, he subjected himself to his own mortality.

Falling short of God's expectation for mankind, the first man, Adam, said "no" to the tree of life (Genesis 2:9, 16–17, 3:11–12), thus confining us to a momentary life of sin. Figuratively speaking, this left us in the state of a fruitless caterpillar, void of the characteristics to transcend its original state. However, the larva is appointed to change into the form of a butterfly, and subsequently we were and are to ascend to the form of spirit: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1 Corinthians 15:44). Without the second birth, without taking on the spiritual body, there is only death.

Now, having fallen short, man needed the second birth which required a second Adam. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:21–22). This speaks of Christ, who through His death, reinstated God's original plan for our lives, where we are not just to undergo a spiritual awaking by the spirit, but literally a new birth (John 3:6–7).

To fulfill His Father's will regarding the first Adam, Jesus emerged on the world's scene. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:9–10).

We, in the sin of Adam, are poised for the second birth. Adam is of the earth and therefore the temporary. However, when we receive the spirit of the second Man, we in the holiness of Christ, recipients of the second birth, which is heavenly and eternal (1 Corinthians 15:45–49), and at that point we will have reached our potential.

**Perfection:** In rejecting the tree of life, for the purpose of perfection the first Adam failed, thus leaving us in need of being born again. To live we as mortals must put on immortality (1 Corinthians 15:53). Because of this, many fault the first Adam instead of themselves for the fate (sin and death) that has befallen them, and rightly so for "death passed upon all men, for that all

have sinned” (Romans 5:12). Nonetheless, can we rule out our own responsibility and continue to blame Adam for the doom that precedes us? Blameworthy, yes, but can Adam be held as a license for our personal actions and sins?

Much guilt has been heaped on Adam over the centuries in an effort to excuse our sin. After reading this message, you will no longer have Adam to blame for your destiny, for “ye shall know the truth, and the truth shall make you free” (John 8:32).

**Designated:** Due to Adam, as we travel on life’s highway, death awaits us. It is appointed unto every man once to die. Adam’s sin is the avenue by which we reach this impending appointment with death (Romans 5:12) and judgment that follows (Hebrews 9:27).

“No man has power over the spirit to hold on to his life in the day of death...and death will not let go of them that are given to it” (Ecclesiastes 8:8). Innocent, guilty, good morals, no morals, adults, infants, every nationality, rich or poor—there is no discrimination when it comes to death. We were given to death in that we are born mortal. However, with the aid of this message, I hope you will find a measure of consolation and strength for our forthcoming engagement. Also, I hope to aid understanding of why we must embark upon this unwelcome journey.

**Mortal:** Created mortal, genetically man is a biological organism formulated from dust made flesh (Genesis 2:7, 6:3). He is a candidate for the spirit, yet is resigned to the physical. Humans, as temporary objects, are subject to death and decay. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). Since we are made flesh our appointment with death is sealed, given that the body is what dies. “And as it is appointed unto men once to die, but after this the judgement: So Christ was once offered to bear the sins of many” (Hebrews 9:27–28).

**Scheme:** As God’s crowning jewel of creation, man was meant to live and eat of the tree of life. However, amid the blight of sin the scheme of things is that we were born to live and then to die. This death thereafter is followed by a resurrection to judgment—a judgment to determine eternal life or eternal death (Revelation

20:11–15). To explain, life is the reinstatement of an eternal existence in a spiritual dimension, while death is the annihilation of life and our mortal spirit in the realm of hell. “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matthews 10:28).

Our human body is the fusion of life and death. These elements in opposition to each other denote a choice each must make: “I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live” (Deuteronomy 30:19). The granting of choice to humanity denotes an essential obligation of the Creator to illustrate the spirit of fairness. Subsequently, this allows us, in who life and death weigh in the balance, to choose between these two courses.

In this way, the playing field is leveled; it excludes partiality. All have an equal foundation on which to base their decision, thus giving us a fair assessment of ourselves in regard to life and death. The reality of eternal life is that we must first experience death. For this purpose we might taste both for “it is appointed unto men once to die” (Hebrews 9:27).

**Distinguish:** We can use this as a metaphor to help us understand the choice we all have to make. God set before man in the person of Adam the tree of life and the tree of the knowledge of good and evil (Genesis 2:9). He had a choice between the two. The tree of life represents God (Proverbs 3:13–18, 8:14, 8:19), spirit (John 4:24), the law (Exodus 20: 1–17), and life (John 1:4), while the tree of the knowledge of good and evil denotes man/flesh/a double mind (Genesis 6:3), the natural (1 Corinthians 15:41–47), and death (Genesis 2:7, Ezekiel 18:20). As the Bible says in the book of James, “For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways” (1:7–8). Galatians 5:19–21 further describes the evil fruits of a tree that are characteristic of man.

In all respect of choice, God gave Adam both trees but advised him to eat only of the tree of life (Genesis 2:16–17). Nonetheless, in recognition of man’s choice involving the tree of life and the tree of

the knowledge of good and evil, it was God's will for man that none should perish (2 Peter 3:9). However, God knew that man would eat of the tree of the knowledge of good and evil from the start, because He is all knowing. "O lord, thou hast searched me, and known me" (Psalm 139:1).

True to our human form, Adam's fleshly desire was for the fruit of the tree of the knowledge of good and evil. This stands in opposition to God and the tree of life. The natural flesh was in opposition to the spirit and it was only normal that Adam would yield to the natural.

Though he was commanded to eat from the tree of life, Adam was flesh and subject to the material realm. Adam's appetite craved the tangible, mentally and physically. He did not grasp how a piece of fruit could be so intertwined with the spirit. He had to learn: "It is written in the prophets, And they shall be all taught of God" (John 6:45). Through this act he learned that "For as the body without the spirit is dead" (James 2:26).

**Purposely:** Created mortal Adam was made subject to vanity in hope: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" (Romans 8:20). Self-centered (an attribute of vanity) and territorial, Adam, as a child of the natural, did not and was not going to first eat from the tree of life. Yielding to vanity subjected Adam to the creative brilliance of God's love. As a result, man locked in his fate, ultimately affirming death in himself.

Anticipating this act (attesting to the blueprint of the Master Builder) God, being conscious of all things, allowed Adam to blunder. Consequently, He "Who in times past suffered all nations to walk in their own ways" (Acts 14:16). This was given that we (Adam) might come to see the error of our way (choice). "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being" (Acts 17:27-28).

Though subject to sin, we might live again, because God attentively allowed us to go the wrong way and in turn go the right

way. This tells us it wasn't to man's advantage to first partake of the tree of life. Had he first eaten of the tree of life, he would have never focused solely on himself in opposition to God. He would have never known himself as who he is without God. Had he first partaken of the tree of life, which embodied God, he would have thought himself to be equal with God as did Satan, who said "I will ascend above the heights of the clouds; I will be like the most High" (Isaiah 14:14).

His opposition to first partaking of the tree of life distinguished man from God. Except for man's first choice—eating of the tree of the knowledge of good and evil—he would have never known separation from God. He would have never known disorder, affliction, sickness, disease, pain, suffering, or sorrow. Moreover, he would have never known death, which helps us appreciate our love for life.

Without suffering followed ultimately by death, we would never look to God as our Sustainer. On our way to God, we have an appointment with death. The glory it will produce out-weighs the pain it causes. The end result is something more than you can ask for or imagine.

We don't have to fear death; death belongs to us. It is a gift (ultimate grief) planned to help us reach our ultimate potential (eternal life). "Therefore let no man glory in men. For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; And ye are Christ's; and Christ is God's" (1 Corinthians 3:21–23).

Regardless of one's relationship, occupation, or reputation, no matter how often we experience death, we never get used to it. The reason for this is we are not supposed to, given that God created us to live and the purpose of life is living. Appealing to life, God said in Deuteronomy 30:19, "Choose life and live."

**Over looked:** There was a time that God overlooked our ignorance: "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). He permitted Adam (man) to venture out according to his own understanding. Yet He desires to be acknowledged; He attests

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# DEATH

**It's all around us and  
no one can escape it.**

Sometimes it doesn't seem fair that we have to live with the results of one man's choice long ago in the Garden of Eden. In this book you will explore why Adam ate from the forbidden tree and you will embark upon a journey to an amazing truth. We tend to blame Adam for our "appointment with death," but we must remember that the choice is ultimately ours to make. In this world of pain, suffering, and death we must learn to look to God as our Sustainer and thus we can appreciate all the more the sacrifice of His Son to save us.

In addition to humanity's appointment with death, this book also shares words of wisdom gained through many years of living and having faith in God through it all. Always remember to "take off fear and put on courage" and know that "your worth does not come from another person—it comes from your Creator." He is there to lead you on this journey.

Finally, this experience is not only about what God shares with us, but what we can give back to Him. Sometimes we give money, sometimes we give things, and sometimes we give ourselves. All are important to God.

Jackie Shaffer, Sr., has called Louisiana "home" for many years. He graduated from Glen Oaks High School in Baton Rouge, and still lives there today. While no longer a traditional "student," Jackie considers himself a student of God's word and spends much time both reading and sharing the gospel.

He is a retired cook who loves to fellowship with other believers. In his conversations he loves to pique someone's curiosity about our wonderful God and Savior and give them a reason to rejoice and be glad. In the process he's likely to get a laugh or two—what better way to connect with people than to make them smile?

Jackie lives by the words of his favorite Bible text: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).



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