

Teleios Ministries (Volume 1)

Teachings
for
The Mature Members
of the
Body of the Christ

*Proclaim the Word,
convince, rebuke, encourage.
And, the things which thou hast heard from me among many witnesses,
the same, entrust thou unto faithful men,
such as shall be, competent, to teach, others also.
Take thy part in suffering hardship, as a brave soldier of Christ Yehoshua.
(2 Timothy 2:2-3, 4:2)*

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Teleios Ministries Statement of Beliefs

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

"We claim only one thing, an earnest desire to believe YAHWEH; and to receive what He has said, regardless of the Praise of man, or the Fear of man; and quite apart from all traditional beliefs or interpretations." (Tradition is like the tether which prevents an animal from getting a blade of grass beyond the length of the tether.) "There are few, if any, who have derived all their views purely and wholly from the Word of Yahweh. Circumstances, Friends, Teachers, Ministers, Covetings and Books have all contributed to influence our opinions. It would be difficult for any one to say how much is of Yahweh, and how much is of man, in the views which he holds of Divine Truth. Our one great aim therefore should be, not to try and maintain our own opinions, but to unceasingly test them by the Word of Yahweh, so that we may ever be eliminating what we may have received only from man, and ever ready to receive new light, direct from the fountain-head itself." We are sincere lovers of truth, which rendered us much fitter to judge what are really the doctrines of revelation than most of those who spend their whole lives in universities. These, as the Pharisees (Paul for example), have oftentimes amassed great learning without any penetration; their knowledge consisting mostly in an acquaintance with words or the opinions of antiquated authors. And when learning and penetration have been united, there has been too much reason to complain, that, either through the prejudices of education, or the strong bias of worldly interest, they have been generally employed in supporting what is commonly received, or that has been sanctioned by the public authorities. As the great scientist, Robert Boyle stated, "I say then in short that, in an opinion, I look upon its being new or ancient, and its being singular or commonly received, as things that are but extrinsic to its being true or false. And, as I would never reject a truth for being generally known or received, so will I not conclude an opinion to be a truth merely because great numbers have thought it to be so, nor think an opinion erroneous because it is not yet known to many or because it opposes a tenet embraced by many. For I am wont to judge of opinions as of coins: I consider much less, in any one that I am to receive, whose inscription it bears, than what metal it is made of. It is indifferent enough to me whether it was stamped many years or ages since, or came but yesterday from the mint. Nor do I regard through how many, or how few, hands it has passed for current, provided I know by the touchstone or any sure trial purposely made, whether or no it be genuine, and does or does not deserve to have been current. For if upon due proof it appears to be good, its having been long and by many received for such will not tempt me to refuse it. But if I find it counterfeit, neither the prince's image or inscription, nor its date (how ancient soever), nor the multitude of hands through which it has passed unsuspected will engage me to receive it."¹ "Lastly, no inferences from the text are to be admitted, but such as follow necessarily and plainly from the words [Hebrew (Ibri) & Greek] themselves; lest we should be constrained to receive what is not written for what is written, the shadow for the substance, the fallacies of human reasoning for the doctrines of God: for it is by the declarations of Scripture, and not by the conclusions of the schools, that our consciences are bound" (John Milton).

Our minds, to the best of our abilities, are uninfluenced by these prejudices and bias,' unshackled from the mandates of men. Bishop B. F. Westcott said, "It is as perilous to live on borrowed opinions as to live on borrowed money: the practice must end in intellectual or even in moral bankruptcy." He also stated, "The preacher, I believe, fulfills his office best when he stimulates and encourages thought, and not when he appears to make thought unnecessary. No ideas will serve us long till we have made them our own by serious effort."² John Locke, in the 1600's, stated, "Newly discovered truths are always suspect, and usually opposed, without any other reason than because they are not already common." "Truth is incontrovertible. Malice may attack it, ignorance may deride it, tradition may extinguish it, but in the end, There it is!" The truths we present are not common but fully evident in the scriptures. Let us not be as the uninstructed and unstable, who wrestle with the scriptures,—unto their own destruction but rather be as the Bereans who "...welcomed the word with all readiness of mind, daily, searching the scriptures [Hebrew (Ibri) & Greek],—whether these things could be so" (2 Pe. 3:16, Acts 17:11). Let us petition Christ to open our minds to the scriptures, enlightening the eyes of our understanding (Lk. 24:45; Eph. 1:18). As

¹ A FREE ENQUIRY Into the Vulgarly Received NOTION OF NATURE Made in an ESSAY Addressed to a FRIEND; preface.

² The victory of the Cross by Brooke Foss Westcott, D.D. pg. IX

Alfred Edersheim said, "Oh, if people were only as willing to seek truth as Yahweh is willing to reveal it, how few would remain in fatal ignorance."

We believe the Word of Yahweh (the Bible, Deu 5:5), which came from the mouth of Yahweh (Num. 12:8; Deu. 8:3) is the will of Yahweh³ (the Creator). Yahweh wills His children to become men "...of full-growth [teleios⁴]...That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error..." (Eph. 4:13-15, Heb. 5:11-6:1). Yahweh has instructed us that the adversary has deceived the whole world and also that the slanderer has planted his sons and messengers in the midst of the Church (Gen. 3:13, Rev. 12:9, Mt. 13:24-30, 36-43, Jn. 8:44; Church leaders can be the children of the evil one. 2 Cor. 11:15, Gal. 2:4) (See the Article, "False Brethren") The slanderer assaults the Word of Yahweh by having men add, delete and change our Father's words.⁵ His mission is to deceive, beguile and bewitch mankind by moving people away unto a different glad-message (Gal. 1:6-9, 3:1); leading people unto seducing ruahs (spirits), and unto teachings of demons (1Tim. 4:2); turning people away from the truth, unto stories (2 Tim. 4:3-4); turning people to Jewish fables, and commandments of men, that turn men from the truth (Titus 1:14, Mt. 15:1-9, Is. 29:9-14); leading, you, off as a spoil, through means of their philosophy, and an empty deceit,—according to the instruction of men, according to the first principles of the world (Col. 2:8). We have been commanded to hearken, not to the voice of man but rather to the Voice of our Creator, Yahweh.⁶

The Word of Yahweh, although comprised of many different ages (See the article, "Ages in the Word of Yahweh.") is one Book, one Story and one Message for one People. The one Story is the story of rebellion and allegiance, the unrighteous warring against the righteous, the dragon against YAHWEH, the first Adam against the Last Adam (Jesus), Cain against Abel, Ishmael against Isaac, Esau against Jacob, the city of Babylon the Great against the city of New Jerusalem and the wild-beast against the Lamb; "but, just as, then, he that after the manner of the flesh had been born, did persecute him who had been born after the manner of the ruah [spirit], thus, also now" (Gal. 4:29).⁷ The one Message is to thrust forth one's hand and take and eat of the tree of life and live to times age-abiding on the New Earth or else perish (Gen. 3:19 - 4:12, Jn. 3:15-16, Rm. 10:1-9, 1 Jn. 2:17, Rev. 2:7, Is. 65:17, 2 Pe. 3:13, Rev. 21:1). The one People are not those that the world calls Jews or Christians but it is those who believe, worship and obey Yahweh;⁸ the assembly or called out of Yahweh.⁹ The Word of Yahweh is not two books (the Old Covenant and the New Covenant) neither is it two religions (Judaism (Gal. 1:13-14) and Christianity). The only reason this manmade division has occurred is that the New Covenant, which we have today, was written in the Greek language while the majority of the Old Covenant was written in the Hebrew (Ibri) (Ibri) language.

We must acknowledge that we are bewitched,¹⁰ beclouded,¹¹ thoughtless, unyielding and deceived before we can improve our present state (Tit. 3:3). As King Josiah rend his garment when his eyes were opened to the Word of Yahweh and then approached Yahweh with a tender heart in humility, so also must we.¹² Errors in the translation of our Father's Word into Greek and English occur intentionally and unintentionally. "There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author; the one is, to bring him before us in such a manner as that we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation modes of speaking, thinking, acting,—peculiarities of age and race, air, gesture, voice, etc. Each of these plans has its advantages, but the latter is incomparably the better of the two, being suited—not for the ever-varying modes of thinking and acting of the men of the fifth, or the tenth, or the fifteenth, or some other century, but—for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a commentator, characters which, however useful, stand altogether apart from that of him, who, with a work before

³ The proper name of the Creator; 03068 יהוה YHWH or Yahweh (*yeh-ho-vaw*). Yahweh is used over 6,800 times in the Old Covenant and thousands of other times in individual names such as Eli-jah and Isai-ah; words such as hallelu-jah.

⁴ 5046 τέλειος teleios 1) brought to its end, finished 2) wanting nothing necessary to completeness; Mt. 5:28, 1Cor. 2:6, 14:20, Col. 1:28, Heb. 5:14

⁵ Genesis 3; Ye shall not eat of it neither shall ye touch it,—lest ye die. And the serpent said unto the woman,—Ye shall not die; Deu. 4:2; Jer. 36:1-2, 22-23
⁶ Jer. 7:21-28

⁷ Gal. 4:21-31

⁸ All the believers before Abram were not Jews or Christians. Believing and acting upon the Word of Yahweh resulted in righteousness; "Even as Abraham—believed in Yahweh, and it was reckoned unto him as righteousness" (Gal. 3:6). "A fellow—servant, am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll" (Rev. 22:9).

⁹ Edah = assembly (Num. 27:17, 31:16, Josh. 22:16, 17); ekklesia = assembly (Acts 20:8, 1 Cor. 1:2, 2 Cor. 1:1, Gal. 1:13, 1 Ti. 3:5)

¹⁰ O thoughtless Galatians! who hath bewitched you... Gal. 3:1

¹¹ Tuphoo: to raise a smoke, to wrap in a mist; 1 Ti. 3:6, 6:4, 2 Ti. 3:4

¹² 2 Chr. 24 and 2 Kg. 22

him in one language, seeks only to transfer it into another."¹³ We upbraid our Christian forefathers for their lack of courage and failure to do what they ought to have done.

Let us say at once that we believe, and must believe (1), that Yahweh means what He says; and (2), that He has a meaning for every word that He says. All His works and all His words are perfect, 1) in their choice, 2) in their tense, 3) in their order and 4) in their place: so perfect, that, if one word or expression is used, there is a reason why no other word would have done; so perfect, that, the order and placement of the words, in the sentence, are such that perfection is lost by a rearrangement of their order and placement. The Words of Yahweh are Hebrew (Ibri) (Ibri)¹⁴ words. The writers of the Word of Yahweh were all Hebrew (Ibri) prophets who thought in Hebrew (Ibri) thoughts. Our Lord was a Hebrew,¹⁵ born into a Hebrew (Ibri) family and His Father, Yahweh, the Elohim¹⁶ (God) of the Hebrews, named him Yehoshua¹⁷ (Ex. 3:18). In order to fully understand the words of Yahweh we must use Hebrew (Ibri) words and thoughts in order to convey their meanings. This practice will eliminate thousands of errors that are brought about by translating the Hebrew (Ibri) language (thought) into Greek or English thought. Michael Servetus (a believer who was burned at the stake for speaking Yahweh's truth) said, "...because of the poverty of the Greek language in divine names...so much trouble would have been avoided if the Greeks had learned Hebrew."¹⁸ For example, in English the word 'God,' has one meaning for Christians. The English word, 'God,' is used to translate three different Hebrew (Ibri) words which all have different meanings. David wrote in Psalm 18:31-32, "For who is a Eloah [~~God~~], save Yahweh? And who is a Rock, save our Elohim [~~God~~]? The El [~~GOD~~] who girded me with strength, and set forth, as blameless, my way." David knew Yahweh as Eloah, Elohim and El.

The Greek translation of Psalm 18:31-32 (the Septuagint) translated the Hebrew (Ibri) (Ibri) words, 'Eloah,' 'Elohim' and 'El,' as one Greek word, 'theos.'¹⁹ The Greek New Covenant never uses the name YAHWEH, which was used over 6,800 times in the Hebrew (Ibri) (Ibri) Old Covenant. Yahweh, in the Greek New Covenant, becomes theos (God) or kurios (Lord),²⁰ Sheol becomes Hades (Greek god),²¹ mawet (death) becomes Thanatos (Greek god),²² mishpat (justice) becomes Dike (Greek god),²³ nephesh (soul) becomes psuche, ruah (spirit) becomes pneuma and ahab (love) becomes agape. The Greek gods, Thanatos and Hades (Ps. 6:5 (Septuagint) Rev. 20:13) are part of Greek mythology while mawet and Sheol are purely Hebrew. (The fourth Greek god listed in the Greek New Covenant is Tartarus (2 Pe. 2:4).) Psuche²⁴ is Greek metaphysics while nephesh is Yahweh's truth. (See

¹³ Preface of 'Young's Literal Translation of the Holy Bible.'

¹⁴ 05680 עברי 'Ibriy ib-ree' Hebrew= "one from beyond" ('ibrī. Hebrew (Ibri) (ASV and RSV same). Used as an adjective {#Ge 39:14 } and as a noun, {#Ex 1:19 } 'ibrī is used in the OT to refer to a specific ethnic group of people. In the OT the term is used mostly by non-Israelites and then could carry the connotation of a non-native, a person who is not 'a free person on free soil'. {#Ex 2:11, etc. } BDB's suggestion that the term is derived from 'abar and means 'one from beyond,' 'from the other side,' 'from beyond the Euphrates,' 'from beyond the Jordan' seems to give support to the 'non-native' concept applied to the Israelites. But this etymological explanation is not followed by KB.) TWOT

¹⁵ Ac 26:14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the **Hebrew (Ibri) language**—Saul! Saul! why, me [Yehoshua], art thou persecuting? It is hard for thee, against goads, to be kicking! (The **Hebrew (Ibri)** 'Saoul' Σαούλ for Saul is used in Acts 9:4, 17; 13:21; 22:7, 13 and 26:14 while the Greek 'Saulos' Σαυλος is used in Acts 8:1, 3; 9:1, 8, 22; 12:25 and 13:1, 9.)

Joh 19:20 This title, therefore, read many of the Jews, because, near, was the place to the city where Yehoshua was crucified; ad it was written in **Hebrew**, in Latin, in Greek.

Acts 22:2 And, when they heard that, in the **Hebrew (Ibri) language**, he [Paul] had begun to address them, they kept the more quiet.

Joh 20:16 Yehoshua saith unto her—Mary! She, turning saith unto him, in **Hebrew**—Rabboni! which meaneth, Teacher.

¹⁶ In the beginning, Elohim (God) created the heavens and the earth" (Gen. 1:1). 0430 Myhla 'elohiym *el-o-heem*' 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive-singular meaning)

¹⁷ The proper Hebrew (Ibri) name of Yahweh's Son is 'yeh-ho-shoo'- ah' the same as Joshua (Num. 13:16, Acts 7:45, Heb. 4:8). It means, "Yahweh (*yeh-ho-vaw*) is Salvation (*yesh-oo*'- aw)." In Greek it is known as Ihsouv Iesous *ee-ay-sooce*.' Hebrew (Ibri) words for salvation are (*yasha*') be saved, be delivered, (*yeshu*') salvation, deliverance, (*yeshu*'ā) salvation.

¹⁸ Paraphrased; On the Errors of the Trinity by Michael Serveto (A Spaniard of Aragon) Written in 1531; article 20.

¹⁹ 1) a god or goddess, a general name of deities or divinities

²⁰ 2962 kurioy kurios *koo*'-ree-os 1) he to whom a person or thing belongs, about which he has power of deciding; master

²¹ **1. Greek Mythology.** a. The oldest name of the god of the dead, also called Pluto; a son of Zeus. **b. transf.** The kingdom of Hades, the lower world, the abode of departed spirits or shades. OED

²² **Greek Mythology.** Thanatos, son of Zeus, was the daemonic representation of death in Ancient Greek mythology (daemonic here is used with its classical meaning, which refers to benevolent or benign nature spirits). He did not play a major part in Greek mythology and rarely appeared in any stories, as he was mostly displaced by Hades, the god of the Underworld.

²³ **Greek Mythology.** In ancient Greek culture, **Dikē** (Δίκη, (*dee-kay*) English translation: "justice") was the goddess of justice and the spirit of moral order and fair judgement based on immemorial custom, in the sense of socially enforced norms and conventional rules (1349 dike: Acts 25:15, 28:4, 2 Thes. 1:9, Jude 1:7).

²⁴ Although no link can be found with the usage in Homer, **psuche** did in fact become the term for this newly found master-concept in the 6th century. That it did so is connected with the belief in retribution in the hereafter, which became widespread from the 7th century onwards. The **psuche** in the underworld has to guarantee the continuity of life in this world and life in the world to come. (Unabridged Theological Dictionary of the New Covenant)

the article, “The Hellenization of the Word of Yahweh,” and “Spirit and Soul”) The Greek concept of pneuma is in the terms of the physical (seen (horatos)) and not the unseen (aoratos)²⁵ while ruah²⁶ is an invisible force or power which can be seen and unseen. (See the article, “Spirit and Soul”) Agape is a poor Greek substitute for Yahweh’s ahab. (See the article, “A Time to Love.”) These Greek New Covenant shortcomings must be understood in order to rightly divide the word of truth. For example, the Greek text of Acts 2:34 states, “Said the Lord [kurios] unto my Lord [kurios], Sit thou at my right hand,” which is a quote of Psalms 110:1. The Hebrew (Ibri) (Ibri) text of Psalms 110:1 states, “The declaration of Yahweh to my Lord [adown]—Sit thou at my right hand.” In Luke 4:18, Yehoshua is reading Isaiah 61:1, which in the Hebrew (Ibri) reads, “The ruah [spirit] of My Lord [Adonay] Yahweh, is upon me,—Because Yahweh, Hath anointed me...,” but Luke 4:18 reads, “The spirit [pneuma] of the Lord [kurios], is upon me, because he hath anointed me...” In these cases the Greek text is lacking, which necessitates us using the Hebrew (Ibri) text; Hebrew (Ibri) is the foundation of the Word of Yahweh and not Greek or Aramaic.

The majority of American pastors are Hellenized.²⁷ When they say God they are really saying the Greek word, theos. They study theology, which is the study of theos and not the study of Yahweh; Yahweh is not in their vocabulary. Many pastors are disciples of the Church Fathers (Athanasius & Basil) rather than of Christ, loving the glory of men more than the glory of Yahweh (Jn. 12:43). They come to the Word of Yahweh with their views more or less fixed by the traditions and commandments (man-made creeds)²⁸ of the Church Fathers. (The Church Fathers were metaphysical²⁹ philosophers and taught chimerically vivid religious ideas, which were present in their own minds but their ideas and images had no concrete or objective reality in the Word of Yahweh.) (See the article, “Hellenism in Christianity and the Church Fathers”) To them, John 3:16 now reads; “For God (Jesus) so unconditionally loved the world that He gave his eternally-begotten Self that whoever believes in Him should not spend everlasting life in Hell but spend everlasting life in Heaven.” Gen. 1:1 now reads, “In the beginning, Jesus created the heavens and the earth;” Deu. 6:4-5 now reads, “Hear, O Israel: Jesus, is our God,—Jesus alone. Thou shalt therefore love Jesus,—with all thy heart, and with all thy soul, and with all thy might;” the first commandment (Ex. 20:2) now reads, “We, (Father, Son & Holy Spirit) are Yahweh thy Gods,—who have brought thee forth out of the land of Egypt, out of the house of servants: Thou shalt not have other gods, besides us.” These pastors believe and teach what they have received from man and they do their best to get it confirmed by the Word of Yahweh. They live a life of self delusion;³⁰ (See the article, “Difficult Verses of Scripture Used to Produce Doctrine’s That Men Want to Believe”) disbelievers, who stumble because unto the Word they do not yield (1 Pe. 2:7-8). When dealing with the issues of Yahweh, they live in a religious delusional stupor to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of Yahweh. The NIV and NLT Bibles have erased the word, 'begotten,' from their Bibles. John 3:16 has been changed from, 'only-begotten son,' to 'one and only son,' and, 'only son.' "The Word of Yahweh is being cut up, not with the pen-knives by its enemies, but with pens by those who profess to be its friends, and the few faithful witnesses whom Yahweh raises up and sends forth to testify against these evils have to suffer as Jeremiah suffered" (Jer. 36:23).³¹ As Martin Luther said, “...the promises of God make the Church, not the Church the promise of God. For the Word of God is incomparably superior to the Church, and in this Word the Church, being a creature, has nothing to decree, ordain or make, but only to be decreed, ordained and made. For who begets his own parent? Who first brings forth his own maker? This one thing indeed the Church can do — it can distinguish the Word of God from the words of men.”³²

Many pastors are not leading their congregations but rather the congregations are leading their pastors. Their churches are commercial businesses. These merchants (pastors) stock their shelves with merchandise their customers are seeking. Ask them who to vote for, and they will remain neutral, not desiring to offend their clientele. "Thus, saith Adonai, Yahweh—Alas! for the Shepherds [Pastors] of Israel who have been tending, themselves, Is it

²⁵ 517 aoratos aoratos *ah-or'-at-os* Rom 1:20; Col 1:15f; 1 Tim 1:17; Heb 11:27; 2 Cor. 4:18

²⁶ The Hebrew (Ibri) word, 'ruah,' also spelled as, 'ruwach,' (*roo'-akh*) means wind and or breath. Ruah is related to the vowel root 'ruh,' which means, 'to breathe.'²⁶ The basic idea of ruah is 'air in motion,' which denotes 'an invisible force or power that can be holy or evil,' that signifies 'activity and life;' "Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [invisible force or power] of Elohim, was brooding on the face of the waters" (Gen. 1:2).

²⁷ **I. intr.** To use the Greek language; to adopt Greek or Hellenistic habits; to become, or live as, a Greek or Hellenist. OED

²⁸ Nicene, Jerusalem, Constantinople and Apostles Creed etc.

²⁹ That branch of speculative inquiry which treats of the first principles of things, including such concepts as being OED

³⁰ Two criminals died with Yehoshua; Christ died on Good Friday; Easter is associated with our Lord's resurrection, etc.

³¹ The Names and the Order of the Books of the Old Covenant by E. W. Bullinger; pg. 32.

³² A Compend of Luther's Theology, pg. 152; "The Babylonian Captivity of the Church," Works of Martin Luther, Vol. II, pp. 273-275.

not, the flock, that the shepherds should tend" (Ez. 34:2)? The children of Israel demanded from the prophet Aaron a god which he created to please them, as also did King Jeroboam.³³ Many of Yahweh's people had a divided heart because they worshipped both Yahweh and Baal³⁴ as many do today (Baal = Government)(1 Kg. 18:21). Paul warned Timothy that, "the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside" (2 Ti. 4:3-4). This happened to King Ahab, who surrounded himself with the false prophets of Yahweh, who were telling him what he wanted to hear rather than what the Word of Yahweh said (2 Chr. 18). Thomas Sowell said, "When you want to help people, you tell them the truth. When you want to help yourself, you tell them what they want to hear."

Yahweh says, "For, two wicked things, have my people committed,—Me, have they forsaken, a fountain of living water, To hew out for themselves, cisterns, broken cisterns, that cannot hold water" (Jer. 2:13). These cisterns are manifested in their man-made vocabulary: easter, trinity, preincarnate, incarnate, excarnate, reincarnate, post-incarnate, unconditional love, eternally begotten, god-man, god the son, mother of god, god the holy spirit, hypostatic union, immaculate conception, resurrection of the body, transubstantiation, three persons in one god, etc. These creations, not existing in the Word of Yahweh, have "a mouth but they speak not, eyes, have they, but they see not; ears, have they, but they hear not; Like unto them, shall be they who make them, Every one who trusteth in them" (Ps. 115:4-8).

This corruption of the Word, by Church leaders and its members, and the hardening of their hearts has been foretold in the scriptures; "They shall, surely hear, and yet will not understand..." (Is. 6:9-10, Mt. 13:14-15, Acts 28:26-27)). Isaiah and Yehoshua also said, "This people, with the lips, do, honor, me, while, their heart, far off, holdeth from me; But, in vain, do they pay devotions unto me, teaching, for teachings, the commandments of men" (Is. 29:9-14, Mk. 7:6). Isaiah called Yahweh's people, "...a rebellious people, Sons, apt at deceiving,—Sons, unwilling to hear the law of Yahweh: Who have said to, the seers, Ye must not, see! To the prophets, Ye must not prophesy to us reproofs! Speak to us smooth things, Prophecy delusions: Depart ye from the way, Turn aside from the path,—Desist, from setting before us, the, Holy One of Israel (Is. 30:9-11, Jer. 7:23-28)."³⁵ Today, seminaries teach, as did the Israelites, that there are no longer prophets but Yahweh keeps sending prophets to turn the hearts of the people; "and he sent among them prophets, to bring them back unto Yahweh,—and they testified against them, but they would not give ear!"³⁶

King Hezekiah, like Christ, reconciled the people back to Yahweh. He told the Levities, "...hallow yourselves, and hallow the house of Yahweh, Elohim of our fathers, and take forth the impure thing out of the holy place. For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our Elohim, and have forsaken him,—and have turned round their faces from the house of Yahweh, and have offered their backs...So the priests entered into the inner part of the habitation of Yahweh, to make purification, and they brought out every unclean thing which they found in the temple of Yahweh, into the court of the house of Yahweh,—where the Levites received it, to carry it forth to the Kidron ravine outside" (2 Chr. 29:5-6, 16; Ez. 9 & 10). Christ also said, "...Take these things hence! Be not making, the house of my Father, a house of merchandise" (Jn. 2:13-17). Our fathers have also acted unfaithfully by turning their backs on the Word of Yahweh. We must also enter the inner parts of the doctrines of the Church and Bible translations, to purify and bring out every unclean thing that is not found in the Word of Yahweh. We must also reconcile people to Yahweh's commandments as did Hezekiah when he invited other tribes to come to Jerusalem and keep a Passover to Yahweh, which had not been done for a long time, "...but they were laughing them to scorn, and mocking them" (2 Chr. 30:10). As Hezekiah was laughed to scorn and mocked by keeping the Passover, a commandment of Yahweh, so also will they laugh us to scorn when we instruct people to prophesy and speak in tongues, also a commandment of Yahweh, which, like the Passover in Hezekiah's time, has not been done for generations (1 Cor. 14:1-39). Concerning speaking in tongues and

³³ Ex. 32:1; 1 Kg. 12:28-33

³⁴ *ba'al* means owner, possessor, husband, lord; If one supplicates for their deliverance, safety, food, rain, work, health etc. from a source other than Yahweh, such as a government, this could be construed as Baal worship. Communistic and Socialistic countries are prime examples of governments replacing Yahweh by becoming the people's provider and protector; "...the rock in whom they have trusted" (Deu. 32:37). Physicians can also become a Baal (2 Ch. 16:12).

³⁵ And, the messenger who went to call Micaiah, spake unto him, saying, Lo! the words of the prophets, with one mouth, are good for the king,—be thy word then, I pray thee, like one of theirs, so wilt thou speak good. 2 Chro. 18:12; 2 Chro. 24:17-21

³⁶ 2 Ch. 24:19, 36:15-16, 2 Kg. 17:13, Lk. 1:16-17, Mt. 23:34, Acts 11:28, 21:10, 1 Cor. 14:29, Eph. 4:11, Rev. 11:10; Dallas Theological Seminary <http://www.dts.edu/about/doctrinalstatement/> Article XVI—THE CHRISTIAN'S SERVICE

prophesying, it could be said, “alas for you, Scribes and Pharisees, hypocrites; because ye are locking up the kingdom of the heavens before men,—for, ye, are not entering, neither, them who are entering, suffer ye to enter” (Mt. 23:14).

Neither the religious leaders nor the twelve apostles understood what the prophets had written concerning the Messiah as was illustrated in Luke 18:31-34.³⁷ The prophets foretold the coming of the Messiah but the nation of Israel, as a whole, was ignorant of the scriptures because of their instructors and their obstinate hearts.³⁸ The same ignorance of scripture or obstinacy of heart exists today in the Church as it did in Israel.

The duty of Teleios Ministries is to act as the Massorites,³⁹ who were the guardians of Yahweh’s Word; to act as Christ, who did not seek to please men but Yahweh (Mk. 12:14, Gal. 1:10). We restore the Word of Yahweh, which has been divided into two books and two religions, returning it to its pristine beginning; to do away with Theos (God) and return to Yahweh; to reconcile the Greek thought (Hades) back to the Hebrew (Ibri) thought (Sheol) when necessary and to remove man-made doctrines. The majority of all Bible translations are not faithful to the text but rather the translators translate the text to fit with established Church beliefs. (See the article, “Divine Inspiration! Does it really matter to the Present Day Church”) The Rotherham Emphasized Bible is an exception and is the World’s Best English translation of the Hebrew (Ibri) and Greek text that we have seen to date. This translation’s shortcoming is in capitalizing the common noun, 'spirit' [ruah (pneuma)]. To the best of our ability, we proclaim the Words of Yahweh and not the words and doctrines of men. Let it be spoken of us as it was of King Josiah after he had found the Word of Yahweh; “And, like him, was no king, before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might...” (2 Kgs. 23:25).

WE BELIEVE

1. That the Word of Yahweh, as given to the prophets,⁴⁰ came from the mouth⁴¹ of Yahweh (“mouth to mouth, do I [Yahweh] speak with him [Moses]” (Nu. 12:8, Deu. 18:17-18)), and is perfect in it’s original writing. (See the article, “Divine Inspiration! Does it really matter to the Present Day Church.”) We have been warned that, “Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you” (Deu. 4:2). The penalties of tampering with Yahweh’s words are: “If anyone is announcing unto you a glad-message aside from that which ye accepted, accused, let him be” (Gal. 1:9)! “And, if anyone shall take away from the words of this prophetic scroll, Yahweh, will take away his part,—from the tree of life, and out of the holy city,—*from* the things written in this scroll” (Rev. 22:19). (The most accurate English translations of the Word of Yahweh, in order of accuracy, are: Rotherham's Emphasized Bible, Young's Literal Translation of the Holy Bible, ASV of 1901, the New World Translation of the Holy Scriptures, the NASB and the ESV.)

2. That “there is one Elohim the Father, of⁴² whom are all things” (1 Cor. 8:6), whose name is Yahweh, Father of all, whom every fatherhood in *the* heavens and upon the earth is named, who is ahav (love), who is ruah (spirit), who is light, whom no man hath seen—nor can see, is the Creator of the heavens and the earth.⁴³ (In the Hebrew (Ibri) language, Yahweh, Yah and Shaddai are proper nouns while Elohim, El and Eloah are common nouns.)⁴⁴ Yahweh, who is the Elohim, the Father and the Head of Christ, has put, all things, in subjection under Christ’s feet.

³⁷ Acts 13:27

³⁸ Lk. 24:27; for he was teaching them as one having, authority, and not as their Scribes. Mt. 7:29; Ez. 34:1-10

³⁹ “The Text itself had been fixed before the *Massorites* were put in charge of it. This had been the work of the *Sopherim* (from *saphar*, to count, or number). The *Sopherim* were the authorized revisers of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The *Massorah* is called ‘A Fence to the Scriptures,’ because it locked all words and letters in their places.” E W Bullinger Companion Bible, Appendix 30.

⁴⁰ Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, (Heb. 1:1). How do we receive the Word? “So Jeremiah called, Baruch, son of Neriah,—and Baruch wrote, from the mouth of Jeremiah, all the words of Yahweh which he had spoken unto him, upon a scroll” (Jer. 36:2).

⁴¹ Mouth (06310 הפּ peh); approximately fifty times the OT speaks of Yahweh’s mouth. His voice has not been muted: 2Ch 6:4 and he said, Blessed be Yahweh, Elohim of Israel, who spake with his mouth, unto David my father,—and, with his hand, hath fulfilled, saying: .Is. 55:11, Deu. 8:3, Ps. 138:4, Pr. 2:6, Ex. 17:1, Lev. 24:12, Nu. 3:16, 12:8, Jos. 9:14, I Sa. 12:14, I Kg. 13:21, 2 Kg. 24:3, I Ch. 12:23, Is. 1:20, Mic. 4:4, Jer. 9:12.

⁴² 1537 ek ek out of, from, by, away from

⁴³ Eph. 3:15; 1 Jn. 4:8 (love); Jn. 4:24 (spirit); I Jn. 1:5 (light); 1 Ti. 6:16, 1 Jn. 1:5, Ps. 104:2, Rev. 22:5; (Creator) Is. 40:28, 42:5, 44:24, 45:5-7, 11-12, 18, 66:1-2

⁴⁴ Yahweh יהוה noun proper no gender no number no state; God (Elohim) אֱלֹהִים noun common masculine plural absolute

But, whensoever it shall be said—all things are in subjection to Christ!—it is evident that it means,—Except Yahweh (Jn. 20:17, 1Cor. 11:3, Deu. 6:4, 1 Cor. 15:27). Yahweh is the one Elohim of Ephesians 4:6, who is the Father of all, who is over all, and through all, and in all; “See, now, that, I, I am He that is, And there are no elohims with me” (Deu. 32:39, Is. 44:6); “Hear, O Israel: Yahweh, is our Elohim,—Yahweh is one” (Deu. 4:35, 6:4, 1Sam. 7:3,4). We bow down to Yahweh (Ps. 29:2, Zech. 14:17). To Yahweh alone belongs “the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might...unto the ages of ages” (Rev. 7:12). Mount Zion, the mountain of Yahweh, will be His future habitation (Joel 3:17, 21; Is. 2:3; Mic. 4:2). (*Yahweh is not a Man, a Servant, a Prophet, a Brother, a Son, a High Priest, an Apostle, a Mediator, a Lamb neither is he the Seed of David.*)

3. That there is “one Lord Yehoshua Christ, through⁴⁵ whom are all things, and, we, through him” (1 Cor. 8:6). Yehoshua, the Bud (tsemach) of Yahweh,⁴⁶ is begotten of the Father (Jn 1:14); made [poieo] by Yahweh (Heb. 3:2, Is. 44:24); who came to be of a woman (Gal. 4:4). Holy ruah (spirit) came upon the virgin Miriam (Mary) and the power of the Most High (Yahweh) overshadowed her and she conceived and bore a son named Yehoshua (Luke 1:30-35). He advancing in wisdom,⁴⁷ “...even though he was a son, yet learned, from what things he suffered, obedience, ...becoming superior to the messengers, by as much as, going beyond them, he hath inherited a more distinguished name and, being made perfect, became, to all them that obey him, Author of salvation age-abiding” (Heb. 5:8-9; 1:4). He lived a sinless life, suffered and died as a payment for all men's sin, was raised, after three days,⁴⁸ from among the dead and exalted to the position of ‘Lord’ by Yahweh His Father (Acts 2:36). Every knee will bow to Yehoshua as Lord (Phil. 2:9-11). He, being in the form (Phil. 2:6) of Elohim, the image (Col. 1:15) of the invisible Elohim, an only begotten elohim (Jn 1:18, Jn. 10:34, Heb. 1:8), who being an eradiated brightness of His glory, and an exact representation of His very being (Heb. 1:3), emptied himself of his will and became a servant doing his Father's will (Phil. 2, John 4:34, Is. 52:13); he could do nothing of himself (Jn. 5:19, Acts 12:22); Yahweh's Servant (Is. 52:13, 53:11, Zec. 3:8; Mt. 12:18). The Anointed Yehoshua, is son of Adam (man), son of Elohim and is our Mediator and Intercessor to our Father (1Tim. 2:5, Rm. 8:34, Heb. 7:25). The man, Christ Yehoshua, is our Head, seated at Yahweh's right hand in the heavenlies;⁴⁹ “and ye are Christ's and Christ is Yahweh's” (1 Cor. 3:23). Christ, the judge (Jn. 5:22) is reigning until death is destroyed then he will be put in subjection unto Yahweh (1Cor. 15:23-28). Yehoshua is the Lamb, the lion of Judah, the root of David who by his overcoming is able and worthy to open the scroll;⁵⁰ “Worthy, is the Lamb that hath been slain, to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing” (Rev. 5:12). The prophet Yehoshua, when he was upon the earth, was the mouth, hands and feet of Yahweh (Acts 3:22-23, 2 Cor. 5:19, Jn. 12:49-50, Acts 2:22). Christ is living through the power of Yahweh (2 Cor. 13:4, Mic. 5:4, Jn. 6:57). Christ has a God! His God is our God and His Father is our Father, which makes us his brothers and sisters, co-heirs with him (Jn. 20:17, Rm. 8:17).⁵¹ Christ fulfilled the original purpose of Creation. He fulfilled for fallen man (those who seek righteousness) the destiny, which was originally provided for mankind in Genesis chapter one. Christ is our Passover Lamb (1 Cor. 5:7). Figuratively speaking, we that believe on him have placed his blood upon the upper beam, and upon the two door-posts of our abode in order that the Second Death will pass-over us (Ex. 12 & 13; Rev. 20:6). This man of heaven, Christ Yehoshua, is the one Lord of Ephesians 4:5 (1Cor. 8:6, 15:49). (See the article, ‘Who is this Man?’) He will reign on Mount Zion (Ps. 2:6, 110:2).

4. (Mount Zion (tsee-yone'), which is also called Jerusalem (yer-oo-shaw-lah') shall be Christ's future habitation (his 1,000 year reign upon the earth (Ps. 2, 110; Rev. 20)) and it shall also be Yahweh's future habitation; “For Yahweh hath chosen Zion,—He hath desired it as a dwelling for himself” (Ps. 132:13); “So shall ye know that, I, Yahweh, am your Elohim, making my habitation in Zion my holy mountain,—So shall, Jerusalem, be, holy, and, foreigners, shall pass through her no more” (Joel 3:17); “Thus, saith Yahweh, I have returned unto Zion, and will

⁴⁵ 1223 dia dia *dee-ah'* through

⁴⁶ In that day, Shall, the Bud of Yahweh, become beautiful and glorious...(Is. 4:2); Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud, And he shall reign as, king, and prosper...(Jer. 23:5-6), Jer. 33:15, ...For behold me! bringing in my servant, the Bud (Zech. 3:8); ...Lo! a man! Bud, is his name, and, out of his own place, shall he bud forth...(Zech. 6:12)

⁴⁷ Lu 2:52 And, Yehoshua, went on advancing in wisdom, and in stature, and in favour with Yahweh and men.

⁴⁸ Mt. 27:63, Mk. 8:31, 9:31, 10:34; Jonah 1:17, Mt. 12:40; also ponder Lk. 2:46

⁴⁹ 1Tim. 2:5, Acts 2:22, 13:38-39, 17:31, Rom. 5:15, 1Cor. 15:21, 49, Zech. 6:12, Jn. 1:30

⁵⁰ Rev. 5

⁵¹ Mt. 12:50, 27:46; Rm. 8:29, 1Cor. 15:24, 2 Cor. 1:3, 11:31; Eph. 1:3, 17; Col. 1:3; Heb. 1:9, 2:11; Rev. 1:6; 3:2, 12 (3 x's)

make my habitation in the midst of Jerusalem,—and Jerusalem, shall be called, The city of fidelity, and the mountain of Yahweh of hosts, The mountain of holiness" (Zech 8:3.)

5. That there are three main characters in the Word of Yahweh who are connected by ruah (spirit) (1 Jn. 3:24, 4:13, See the article, 'Spirit & Soul'); Yahweh, Yehoshua and the followers of Yahweh, also known as the believers; "In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you" (Jn. 14:20, 1Cor. 3:23, Jn. 13:20, Mk. 13:32, Rev. 3:21); "that they may be one, even as, we, are, one. I, in them and, thou, in me; That they may have been perfected into, one" (Jn. 17:21-23, 6:57, 13:20; Lk. 10:16); the husbandman, the vine and the branches (Jn. 15:1-5); the head of believers is Christ and the head of Christ is Yahweh (1 Cor. 11:3, Eph. 5:23). In the epistles we see there is one Yahweh the Father, of whom are all things, and, we, for Him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him (1 Cor. 8:6); in the seven Pauline Epistles we receive greetings from two entities to the believers; "from God [our] Father and Lord Jesus Christ" (Rm. 1:7, 1Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Phil. 1:2, Col. 1:2, 1Thes. 1:1, 2 Thes. 1:2); in the book of Revelations we see two thrones;⁵² the throne of Yahweh and of the Lamb from which they will rule the believers (Rev. 22:1, 3). There are three main entities in the word of Yahweh; our Creator whose name is Yahweh, who is our Father, who is over all, and through all, and in all; the man Yehoshua, the only begotten Son of Yahweh, the Christ, who is our Brother, Savior and Lord and only through him can we have our introduction unto the Father (1 Cor. 5:8) and ourselves, those who are servants and sons of Yahweh (Rev. 22:3). There is One Elohim Yahweh, One Lord Yehoshua (1 Cor. 8:6) and One body of the Christ. These three entities are presently infused together with One ruah, the ruah of Yahweh (Eph. 4:4-6, Nm. 11:25, 1 Sam. 16:13, Is. 61:1, 1 Cor. 2:10-16).

6. That, Yahweh has many titles such as, Shepherd, Almighty, Most High, Rock, El, Eloah, Elohim, Ancient of days and Holy Ruah (Heb.10:15,16, Jer. 31:33). Yahweh is called the Ruah or the Holy Ruah, while his gift is also called "ruah" or "holy ruah" or "ruah of Yahweh." (Ruah (spirit) means 'air in motion, an invisible force or power.'⁵³ See the article, "Spirit and Soul.") This gift is what a person is anointed with (Acts 2:38); the "ruah [spirit] of truth" that Yehoshua promised (John 16:13). (In the Greek language, the gender of pneuma (spirit) is neuter (it) and not masculine (he). In the Hebrew (Ibri) language, ruah (spirit) is a common and not a proper noun and its gender is feminine.)⁵⁴ The gift, holy ruah, (the ruah of Yahweh (Acts 10:38, Is. 61:1)) is the one ruah spoken of in Ephesians 4:4.

7. That mankind, the first adam (Eve and Adam Gen. 5:2), was made in the image of Elohim (ruah Jn. 4:24, Gal. 5:22-23, 1Cor. 12:7-10) and was given the authority to rule the earth (Gen. 1, Ps. 115:16). (Mankind is positioned a little lower than Elohim (Ps. 8:4-9).) Mankind was expelled from the Garden and was made in the image of adam (man = flesh) (Gen. 5:3). Yehoshua, the last Adam, who was also the image of Elohim (Col. 1:15, 2 Cor. 4:4), has prepared the way for others to become children of Elohim and to reflect the Glory of Yahweh (2 Cor. 3). (We are the image (ruah, love, light, power) of Yahweh when we produce the fruit of the ruah and the manifestation of the ruah.) When we are anointed (immersed) in or with the ruah of Yahweh, we become children of Elohim and receive the same authority and power that Yehoshua, our Master, our Brother, demonstrated on earth after he was anointed with the ruah (spirit) of Yahweh (Is. 61:1). As children of Yahweh, we are heirs of our Father and joint-heir with our Brother, Yehoshua the Christ (Rm. 8:17, 29). As children and heirs of Yahweh, His will is that we prosper spiritually, physically and financially (Gen. 25:8, Deu. 34:7, Mt. 6:33, 1Tim. 6:17, Eph. 3:20).

8. That we are to ahab (love) Yahweh our Elohim,—with all thy heart, and with all thy soul, and with all thy might and we are to ahab our neighbor as our self (Deu. 6:5, Lev. 19:18); "Ye lovers [ahab] of Yahweh! be haters of wrong..." (Ps. 97:10). The Hebrew (Ibri) word, 'ahab' is not synonymous with our English word, 'love' or with the Greek word, 'agape.' (See the article, "A Time to Love") We ahab Yahweh and Yehoshua by doing Yahweh's commandments (Jn. 14: 15, 21, 23-24, 31).

9. That the children of Elohim have been given power (ruah) and authority over all the power of the enemy (Luke 10:19, Eph. 6:16). We have been enabled (anointed with ruah) to do greater works than Yehoshua did, when he was upon the earth (John 14:12, Mk. 11:23, Acts 1:8). This unseen power comes by walking in faith and operating the

⁵² In second Chronicles there is only one throne, the throne of Yahweh and all the host of the heavens, standing, on his right hand and his left (2 Chron. 18:18).

⁵³ Power and ruah (spirit) used together: Lk. 1:17, 35; 4:14; Acts 1:8; 10:38; Rm. 1:4; 15:13; 1 Cor. 2:4; 5:4; Eph. 3:16; 1 Th. 1:5; 2 Ti. 1:7

⁵⁴ (pneuma) πνεῦμα noun neuter singular (Jn. 16:13); (ruah) רוּחַ noun common singular construct (Gen. 1:2)

nine manifestation (demonstrations) and fruit (fruits) of ruah, which are recorded in 1Corinthians 12:7-11 and Galatians 5:22. The nine manifestations and fruits of the ruah can be demonstrated by all who have received ruah. As the Body of the Christ, we have been given the power to operate as Christ's mouth, hands and feet upon the earth (Acts 9:10-17). This power is manifested when a child of Yahweh does not doubt in his heart but acts on (believes) Yahweh's Word; the result being the surpassing greatness of His power unto us who believe (Eph. 1:19, Mk. 11:23-24). We, the Body of the Christ, are the oracle (debir (01687)), the inner sanctuary, the holy of holies where Yahweh dwells and speaks in us through ruah (1 Kg. 6:19, Eph. 2:21-22; 1Cor. 3:16-17, 6:19; 1 Jn. 3:24, 4:13).

10. That the adversary (*satanas*), the deceiver (*planao*), the slanderer (*diabolos*) is the, "elohim of this age," (2 Cor. 4:4) who has been cursed (bound) (Gen. 3:14). The man of the soul is under his authority while the man of the ruah is not (1Cor. 2:14,15, Acts 26:15-18, Col. 1:13). When mankind made their free-will decision to disobey Yahweh and to obey the serpent, they diminished their dominion over the earth and empowered the adversary by transferring some of their power and authority to him (Matt. 4:8,9). The adversary has no authority or power over the weather or the universe; his sole authority and power is derived from men (See the article, "The Authority of the Slanderer, the Adversary, the Deceiver"). The adversary's mouth, hands and feet are men who give him their power and authority as is done when a person is deceived, wicked or demonized (Ex. 35:1-5, Ezra 4; Acts 8:1, 19:13-16, Rev. 17:13, 20:7-10). Christ will destroy the adversary, death and sheol (Rev. 20).

11. That neither Yahweh nor the adversary is in control of the affairs of mankind. Mankind, as well as ruah beings, have been given freedom of will to choose life or death (Deut. 30:19, Micah 2:1-3). The cause and effects of good and evil that we see in the world today are the result of either: a) Yahweh and His family (Christ, messengers, believers etc.) executing hesed,⁵⁵ righteousness and justice;⁵⁶ b) mankind doing good and evil;⁵⁷ c) spiritual wickedness (adversary, messengers, demons, principalities, men, Eph. 6:12) doing wickedness through men (Jn. 8:38-48, Acts 13:6-10, Rev. 13:2); d) sin, the result being the corruption (bad weather, disease, death, etc.) of the creation (Gen. 3:14-19, Rom. 8:19-22, Deu. 11:14-17). (For more information, read the article, 'God is not in Control!')

12.) That today is, "the ministry of the ruah (spirit)," "the administration of the sacred secret" (2 Cor. 3:8, Eph. 3:2-3). Salvation or life age-abiding is for those who have declared Yehoshua as their Lord and believed with their heart that Yahweh awoke (egeiro) him from among the dead (2 Cor. 3:8, Eph 3:3, Rm. 10:9). Salvation, for the Assembly of Yahweh (Church of God), is not earned but is a free-gift (Eph. 2:8,9, Tit. 3:5, Acts 2:38, Rm. 6:23). We believe that when one adheres to Romans 10:9: he is saved (sozo) (the opposite of sozo is apollumi (to perish, be destroyed)),⁵⁸ he is anointed with ruah (power). This immersion in ruah is the "one immersion" of Ephesians 4:5.

13. That there is a scriptural distinction between the Body of the Christ and the Bridegroom and the Bride (Israel). The Assembly of Yahweh⁵⁹ (the one body of Eph. 4:4) to which believers today belong, began in Acts 10 (See the article, "The Christian Church did not begin on the Day of Pentecost") and will end with a 'Parousia of the Lord' for his Body (1Th. 4, 1Cor. 15:23). (The 'Parousia of the Lord' for his Body is not to be confused with the Parousia of the Lord recorded in Matthew 24, which is the Day of Yahweh (Joel 2:31).) The 'Sacred Secret of the Christ,' the great sacred secret of the 'One Body,' which is a pinnacle of Christianity (See the article, "The Great Sacred Secret by E. W. Bullinger"), is revealed in Ephesians 3 & 5 and Colossians 1 & 2. We are to speak and make known the Sacred Secret of 'the Christ' (Eph. 6:19, Col. 4:3, 1Tim. 3:9). This sacred secret is not revealed in the Old Covenant, the Gospels, Hebrews or the Book of Revelation, and was first made fully known to the Apostle Paul (Rom.16: 25-26, Eph. 3:3). The seven Pauline Epistles (Romans - Thessalonians) form the nucleus of Scripture written to the Body of the Christ.

⁵⁵ 02617 חסד heced heh' - sed: Yahweh's covenantal relationship towards his followers. Hesed is Conduct in accord with a Mutual Relationship Of Rights and Duties or Conduct Corresponding To a Mutually Obligatory Relationship. (Read the article, Hesed in Vol. 4)

⁵⁶ Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing hesed, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

⁵⁷ Mt. 7:11, 17; 12:25

⁵⁸ sozo & apollumi use in the same scriptures: Matt 8:25; 16:25; 18:11; Mark 8:35; Luke 6:9; 9:24, 56; 19:10; 1 Cor 1:18; 2 Cor 2:15; 2 Thess 2:10; Jas 4:12; Jude 1:5

⁵⁹ יהוהי qahal (assembly of) YAHWEH (Nu. 16:3, 20:4; Deu. 23:1,2,3,8; Jud. 21:5; 1Ch. 28:8; Mic. 2:5) qahal was translated ekklesia (church) in the Septuagint.

14. That Yahweh is an Elohim of Justice, who will Judge mankind (Ps. 7:8). Justice is the penalization of the law breaker and the restoration and recompense for the oppressed. (Yahweh is one, who Executeth Righteousness, Yea Vindication for all the Oppressed" (Ps. 103:6).) Yahweh will avenge the innocent (Na. 1:2-3, 1 Thes. 4:6, 2 Thes. 1:5-9). All of mankind, including Christians, will be judged by Christ. Those who are not written in the Book of Life, will receive their just punishment for their lawlessness and then be cast into the Lake of Fire, never to live again (Second Death). The ones who are written in the Book of Life will receive, on the New Earth, the rewards for their works of righteousness but they also will receive a just punishment for their unrepentant wickedness against mankind, by paying restitution ((shalam, Ex. 22), Ez. 33:14-16) to those who they have harmed but did not restore in their lifetime (2 Cor. 5:10, Col. 3:23-25). (For more information, read, 'Yahweh's Justice,' in *Teleios Vol. 4.*)

15. That the Christian's Hope is not DEATH but the Parousia of Christ, when they will see the Lord. That when people die, they sleep,⁶⁰ they are in the "state of death," Sheol, where there is no remembrance (Ps. 6:5, 16:10, 89:48, 115:17, Ecc. 9:10, Gen. 37:35, Is. 38:18,19) (See the article, "The Rich Man and Lazarus by E. W. Bullinger"). They stay asleep (dead) until they are awakened⁶¹ by the Lord Yehoshua at the appointed time (1Thess. 4:13-18, 1Cor. 15:35, Rev. 20:6,14-15, (William Tyndale & Martin Luther believed the same thing)⁶² (See the Articles, "The Assassination of the Resurrection of the Dead" and "The Awakening"). When the dead are awakened they will receive either, life age-abiding and eventually live on the New⁶³ Earth⁶⁴ (Paradise (the meek shall inherit the earth)) or they will perish, which is the Second Death (Ps. 37, Jn. 3:16, Is. 35, Rev. 20:14).⁶⁵ (See the article, 'Paradise') The first awakening of the dead occurs when Christ returns in the air for his Body, the Assembly (1Thess 4:16, 1Cor. 15:53). Christ and his Assembly will return to the earth to battle the beast and his armies during the Tribulation, the Day of Yahweh (Rev. 19:11-21, Joel 2:31); the adversary is then bound for one thousand years. The second awakening of the dead occurs in Revelation 20:4 after the tribulation; these are the just of Israel, the Bride of the Bridegroom. A New Heaven and Earth will be established and the Body of Christ, the Bride of Christ and mortal men will live with our Lord, who is King for one thousand years, on the New Earth (1Thess. 4:17, Rev. 19:14). (Yahweh has given Christ the Earth, as his possession (Ps. 2:7-9).) After one thousand years has occurred, the accuser is then loosened out of his prison to be defeated and thrown into the Lake of Fire, the age-abiding fire, which hath been prepared for the adversary and his messengers, along with death and Sheol (Mt. 25:41, Rev. 20). (The dragon, the beast and the false prophet are the only ones thrown into the Lake of Fire, alive (Rev. 19:20, 20:10.)) The third awakening of the dead occurs after the thousand-year reign of Christ (Rev. 20:5,11). These are 'the unjust' and possibly, 'the just' who lived and died during Christ's thousand year reign on the New Earth. Christ then delivers his Kingdom (Reign) unto his Elohim and Father, so that Yahweh may be, all things in all (1Cor. 15:20-28). Yahweh becomes King and the holy city, New Jerusalem, will then come down out of heaven and Yahweh Elohim of Host⁶⁶ and the Lamb will sit upon their thrones (Is. 60, Micah 4:6-7, Zech. 14:6-21, 1 Cor. 15:25-28, Rev. 19:6, Rev. 21-22). Yahweh will dwell with men on the New Earth (Paradise), as He originally did in the Garden of Eden (Rev. 21:3). We shall see His face, and, His name, YAHWEH, shall be upon our foreheads (Rev. 22:4). We shall render divine service unto our Father and reign unto the age of ages with our Father and our Brother, Yahweh and Yehoshua (Rev. 21, 22).

⁶⁰ But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—lest ye be sorrowing, even as the rest also, who are without hope; For, if we believe that, Yehoshua, died, and rose again, so, also will, Yahweh, bring forth with him, them who have fallen asleep through Yehoshua; For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep (1 Thes. 4:13-15).

⁶¹ 1453 egeirw egeiro *eg-i'-ro* to awake

⁶² William Tyndale, [An Answer to Sir Thomas More's Dialogue \(Parker's 1850 reprint\)](#), bk. 4, ch. 4, pp. 118, 180-181. *A Compend of Luther's Theology*, edited by Hugh Thomson Ker, Jr., p. 242.

⁶³ 2537 καινός kainos kahee-nos' "Of the two most common words for "new" since the classical period, namely 'neos' and 'kainos,' the former signifies "what was not there before," "what has only just arisen or appeared," the latter "what is new and distinctive" as compared with other things. Neos is new in time or origin, i.e., young, with a suggestion of immaturity or of lack of respect for the old. Kainos is what is new in nature, different from the usual, impressive, better and the old, superior in value of attraction." (Theological Dictionary of the New Covenant edited by Kittel; Vol. 3, page 447.)

⁶⁴ Is. 2:1-5, 11:1-11, 35:1-10, 51:3, ch. 60; 65:17-25; Ez. 47; Zech. 14:8; Lk. 23:43; 2 Cor. 12:4; Rev. 21-22

⁶⁵ The lie of the serpent, spoken to mankind in Genesis 3:4, is that, 'Ye shall not surely die.' This lie, also taught by the majority of the Churches, is that all men are immortal beings having immortal souls or spirits, in other words, gods. The truth concerning mankind is that they will die and return to the dust from whence they were taken (Gen. 3:19). Mankind can chose to live to times age-abiding, as recorded in Genesis 3:22, if they" ...thrust forth their hands, and take even of the tree of life, and eat, and live to times age-abiding." Those that refuse to take and eat of the tree of life have chosen mortality, death; they shall perish, not being raise incorruptible (1 Cor. 15:52), which is called in the book of Revelations, the 'second death' (Rev. 2:11; 20:6, 14; 21:8).

⁶⁶ Yahweh Elohim of Host = Lord God Almighty: see Septuagint; Ho. 12:5, Amos 3:13, 4:13, 5:14,15,16, 9:5,15, Na. 3:5, Zech. 10:3

I AM YAHWEH THAT IS MY NAME!

(Isaiah 42:8)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

YAHWEH is our Heavenly Father's personal name. Any Bible or English dictionary will confirm this statement. Our Father did not name Himself 'God' as He is so commonly referred to today. Then we must ask ourselves, "Why did people change His name from Yahweh to God or Lord instead of embracing His true name, Yahweh?" Mankind can address any worshipped deity, in any religion, as Lord or God, and be safe and correct. (George Harrison, of the Beatles, wrote a song called, "My sweet Lord." It was for a pagan god.) ("One Nation under God," is not necessarily referring to Yahweh, as we all know.) By using these names, 'Lord or God,' we will blend right into any religious society. "As indeed there are gods many and lords many" (I Cor. 8:5). The Creator of all things, whose heavens are His Throne and the earth His footstool, has called Himself, Yahweh, but the religious communities are not comfortable with His Name. Some will say, "Yahweh sounds to Jewish." Imagine that! Yahweh, Elohim of the Hebrews, has a Hebrew (Ibri) name! Let us seek to please Yahweh and not man. Let us be the servants of our Father and not the servants of men. Let us imitate David's heart and say, "Praise ye Yah, Praise, O my soul, Yahweh. I will praise Yahweh while I live" (Ps. 146:1,2)!

Divine Hebrew (Ibri) Names and Titles of our Creator (‘God’ is not one of them)

The Bible translators caused a mess when they translated instead of transliterated⁶⁷ our Creator's Divine Hebrew (Ibri) Names and Titles⁶⁸. Our Creator has communicated Himself to us by way of Hebrew (Ibri) thought, written in Hebrew (Ibri) words. Psalms 12:6 states, "The words of Yahweh, are words, that are **pure**, silver refined in a crucible of earth, purified seven times!" These pure words are not English words but Hebrew (Ibri) words. When translating a Hebrew (Ibri) word into an English word our culture must have an equivalent. If we do not have an English equivalent, then we must transliterate the Hebrew (Ibri) word and explain to the readers the meaning of the Hebrew (Ibri) word. This was done with the Hebrew (Ibri) word, 'sabbath.' No other culture had an equivalent Hebrew (Ibri) custom, so the word was transliterated into Greek as, 'sabbaton' and into English as, 'sabbath' and the readers were given the definition of the Hebrew (Ibri) word.

⁶⁷ To write or spell words in the characters of another alphabet that represent the same sound or sounds.

⁶⁸ See Companion Bible by E.W. Bullinger, appendix. 4

By transliterating, ‘sabbath,’ the pure word of Yahweh, was communicated in its fullness. Likewise the Hebrew (Ibri) Names and Titles of our Creator had no English or Greek equivalent but instead of transliterating the Hebrew (Ibri) words the Bible translators translated three of the Hebrew (Ibri) divine titles into one Greek and English word. The Greek word is ‘Theos’ and the English word is ‘God.’ E. W. Bullinger wrote, “In our judgment, all the Divine Names and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been transferred (with explanations) instead of being translated. No one word in any language can ever explain all that is contained and implied in the Hebrew (Ibri) original.⁶⁹” (We will attempt to transliterate Yahweh’s titles in this paper.) Listed below is only a partial definition of the Divine Hebrew (Ibri) Names and Titles of our wonderful Creator, Yahweh.

Divine Hebrew (Ibri) Names and Titles of our Creator

Elohim	Yahweh as Creator, Worker, Spirit (Gen. 1). (First usage Gen. 1:1) (Elohim was also used for beings other than Yahweh.)
El	Yahweh in all his strength and power. (First usage Gen. 14:18) (El was also used for beings other than Yahweh.)
Eloah	Yahweh our maker (Job 4:17, 35:10, Deu. 32:15), One to be worshipped. (First usage Deu. 32:15)
Yahweh	Name of the Creator. Covenant relationship with mankind. I will become what I will become. (Ex. 3:14). (First usage Gen. 2:4, Yahweh Elohim, Gen. 4:1, Yahweh.)
Yah	Yahweh as having become our salvation. (First usage Ex. 15:2)
Adonay	Yahweh in relation to the earth. (First usage Gen. 15:2)
Shaddai	Yahweh as Almighty, the All Bountiful. (First usage Gen. 17:1)
Elyon	Yahweh as Most High, possessor of heaven and earth. (First usage Gen. 14:18)
Holy Spirit	Yahweh, in the New Covenant, as the author of scripture. (Heb.10:15,16, Jer.31:33)

Psalms eighteen is an illustration of the usage of the Divine Name, Yahweh and the Divine Titles, Elohim, El and Eloah associated with Yahweh. Each title has a divine meaning, which communicates Yahweh’s position and attributes.

“For, thou, didst light up my lamp, Yahweh my God [**Elohim**], enlightened my darkness; For, by thee, I ran through a troop, and, by my God [**Elohim**], I leapt over a wall. As for God [**El**], blameless is his way, The speech of Yahweh hath been proved, A shield, he is to all who seek refuge in him. For who is a God [**Eloah**], save Yahweh? And who is a Rock, save our God [**Elohim**]? The God [**El**] who girded me with strength, and set forth, as blameless, my way: Planting my feet like hinds’ *feet*, yea, on my high places, he caused me to stand: Teaching my hands to war,—so that a bow of bronze was bent by mine arms”(Ps. 18:28-34).

The Septuagint, the Greek translation of the Hebrew (Ibri) Old Covenant, translated Elohim, El and Eloah, in Psalms eighteen, into the one Greek word, ‘Theos.’ As you can see, our English translations also made the same mistake and translated all three Hebrew

⁶⁹ The Book of Job, pg. xi, by E.W. Bullinger

(Ibri) divine titles into the same English word ‘God’⁷⁰.’ There can be similarities between the English word ‘God’ and Elohim, El and Eloah but they are not synonyms. Christian’s are not aware of these different meanings, which leads to huge doctrinal errors in the Christian Faith.

Most Christians are Gentiles (none Hebrews) and predominately read the New Covenant, which was written in Greek⁷¹. Even by reading the Old Covenant our Creator’s Divine Names and Titles are hidden in the English translations. The Hebrew’s know these names because they are taught Hebrew (Ibri) as children and are instructed in the Torah. We, as Gentiles, only know the English language. The prophets who wrote the Word of Yahweh were Hebrew (Ibri) and not Greek. These words or thoughts from Yahweh, given to the prophet’s, were Hebrew (Ibri) thoughts. Yehoshua (Jesus) was a Hebrew, born of Hebrew (Ibri) parents and was the only begotten son of Elohim, the Elohim of the Hebrews (Ex. 3:18). Yehoshua was not a Greek even though the New Covenant we have today was written in Greek. The Greek language, our New Covenant, is not a pure conduit whereby the Hebrew (Ibri) thought can be transferred.

The Name

In the Word of Yahweh, a name expresses the very character and nature of the person. Lets look at the very nature of our Father, Yahweh. “And Elohim spoke unto Moses, and said unto him, “**I AM YAHWEH**, and I appear unto Abraham, unto Isaac, and unto Jacob, as El Shaddai; as to My name Yahweh, I have not been known to them; and also I have established My covenant with them, to give to them the land of the Canaan, the land of their sojournings, wherein they have sojourned; and also I have heard the groaning of the sons of Israel, whom the Egyptians are causing to serve, and I remember My covenant. Therefore say to the sons of Israel, **I AM YAHWEH**, and I have **brought you** out from under the burdens of the Egyptians, and have **delivered you** from their service, and have **redeemed you** by a stretched-out arm, and by great judgments, and I have **taken you** to Me for a people, and I have **been to you** for Elohim, and ye have known that I am Yahweh your Elohim, who is **bringing you** out from under the burdens of the Egyptians; and I have **brought you** in unto the land which I have lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and have **given it to you**—a possession; **I AM YAHWEH**” (Ex. 6:2-8). In other words, **I AM YAHWEH**, and I have brought you, delivered you, redeemed you, taken you, bringing to you, brought you and have given it to you. He has taken us for a people.

⁷⁰ The English dictionary defines ‘god’ as “any of various beings conceived of as supernatural, immortal, and having special powers over the lives and affairs of people and the course of nature.” ‘God’ is defined as “in monotheism, the self-existent and eternal creator, sustainer, and ruler of life and the universe.”

⁷¹ The manuscripts we have today are written in Greek but possible the originals text was written in Aramaic or Hebrew.

The name of our Creator, Yahweh, had been known to Adam and Eve but was not known to Moses. How and when was the name ‘Yahweh’ lost? Well, we know that Eve and Adam knew our Elohim as Yahweh (Gen. 4). Abraham, Isaac and Jacob also knew the name of Yahweh (Gen. 12:1,2; 25:21,22; 28:13,16). The story of “The Lost Name,” begins with Joseph. (Joseph should be pronounced as ‘Yahseph,’ which means, “Yahweh added.” He was the only son of Jacob that had the name of Yahweh incorporated into his name (Gen. 30:24).) Joseph was named after Yahweh but Joseph never spoke the name of Yahweh in the book of Genesis.

Joseph was taken captive, into the pagan land of Egypt, at the age of seventeen. He was a Hebrew (Ibri) raised in a pagan land. At the age of thirty he became ruler and was renamed ‘Zaphenath-paneah’ by Pharaoh. Pharaoh, who was a pagan, gave Joseph a pagan wife who was the daughter of the pagan priest of On (Gen. 41:45,46). Joseph reigns through seven years of plenty before he gets reacquainted with his Hebrew (Ibri) family. He has now been separated from other Yahwists for over twenty years. Yahweh’s people had been separated from other pagan nations since Abram, but now they move into the pagan country of Egypt and live there, among pagans, for over four hundred years. The Hebrew’s in Egypt lose the name of Yahweh as the Christians in the United States have also done. Moses did not know the name of His Elohim even though he was a Hebrew. “And Moses said unto Elohim—Lo! as surely as, I, go in unto the sons of Israel, and say unto them, The Elohim of your fathers, hath sent me unto you, So surely will they say unto me—What is his name? What shall I say unto them” (Exodus 3:13)? Pharaoh also did not know the name of the Elohim of the Hebrews even though there were millions of Hebrews living in Egypt. “Then said Pharaoh, Who is Yahweh that I should hearken to his voice, to let Israel go? I know not Yahweh, and certainly. Israel, will I not let go (Ex. 5:2)! The title, “Yahweh, Elohim of the Hebrews.” was now our Father’s introduction to Pharaoh and to mankind. This phrase was used six times in Exodus (Ex. 3:18, 5:3, 7:16, 9:1, 9:13, 10:3). Yahweh reintroduced his name to the seed of Abraham. “And Elohim said yet further unto Moses—Thus shall thou say unto the sons of Israel, Yahweh, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac and Elohim of Jacob, hath sent me unto you. This, is my name to times age-abiding, And, this, my memorial to generation after generation” (Ex. 3:14). Pharaoh also learned the name of Yahweh when he spoke to Moses after a plague. “I have sinned this time, Yahweh is the Righteous, and I and my people are the Wicked” (Ex.9:27). Yahweh’s name was again revealed to mankind. In Egypt, Elohim had replaced the name ‘Yahweh’ as also it has done in our day and time.

Demonic pollution of Yahweh’s words occurs when Yahweh’s people live among the pagans. When the believer lives among the unbeliever there occurs a commingling of demonic doctrine with the doctrine of Yahweh. One example in our society is the holiday, Christmas. December 25th was a pagan holiday and not the birthday of our Savior. The Hebrew’s made the same mistake when they left Egypt. Aaron made a molten calf (Egyptian god) and said, “A festival to Yahweh (Hebrew (Ibri) God), to-morrow” (Ex. 32:4-5)! As Rotherham states, “Thus bringing in the false worship under cover of the

true.” Yahweh warns us of the consequences of the above behavior. “Take heed to thyself, Lest thou solemnize a covenant with the inhabitant of the land, whereupon, thou, art about to enter,—Lest he become a snare in thy midst...For thou shall not bow thyself down to another El,—For as for Yahweh, Jealous, is his name, A jealous El, he is: Lest thou solemnize a covenant with the inhabitant of the land,—And then as surely as they go unchastely after their elohims and sacrifice to their elohims, So surely will he invite thee, And thou wilt eat of his sacrifice; And thou wilt take of his daughters for thy sons,—And his daughters will go unchastely after their elohims, And will cause thy sons to go unchastely after their elohims” (Ex. 34:12-16).

The above verse is prophetic concerning the fall of King Solomon (I Kg. 11:1,2). Yoking with unbelievers has been and is the repeated mistake of Yahweh’s people. “Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of God with idols? For, we, are *the* shrine of a God, that lives:—even as God hath said—will dwell in them, and walk, and will be their God, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—says *the* Lord,—and, one impure, do not touch; and, I, will give you welcome, And will become your Father, and, ye, shall become my sons and daughters, says *the* Lord Almighty” (II Cor. 6:14-18).

Yahweh as our Elohim is in a covenant relationship with his people. He is our Father, all-powerful and His immediate and continuing presence will always be. “He is the Next-of-Kin, as redeemer, whose right, it is to stand in for a helpless relative, taking every need upon himself as if it were his own and out of his own resources paying whatever price will cover the situation” (Ruth 2:20, 3:9,12,13). The name of Yahweh would be sounded forth, throughout the earth. Yahweh told Pharaoh, “For now, might I have put forth my hand, and smitten thee and thy people with pestilence,—and thou shouldst have secretly disappeared from the earth; but, in very deed for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth” (Ex. 9:15, 16).

Forty years after the Exodus, in a town called Jericho, Rahab said, “I have known that **Yahweh** hath given to you the land, and that your terror hath fallen upon us, and that all the inhabitants of the land have melted at your presence. For we have heard how **Yahweh** dried up the waters of the Red Sea at your presence in your going out of Egypt, and that which ye have done to the two kings of the Amorite who are beyond the Jordan;...And we hear, and melt doth our heart, and there hath not stood any more spirit in any man, from your presence, for **Yahweh your Elohim, He is Elohim** in the heavens above, and on the earth beneath” (Joshua 2:8-11). Moses said, “For **the name of Yahweh I proclaim**, ascribe ye greatness to our Elohim” (Deu. 32:3). In Malachi 1:11, Yahweh said, “For, from the rising of the sun to its going in, **Great is My name among nations, and in every place perfume is brought nigh to My name, and a pure present, for great is My name**

among nations, said Yahweh of Hosts.” Why has the name, ‘Yahweh,’ been erased from His Book? I believe, “A enemy has done this” (Mt. 13:29).

The Incommunicable Name

By Joseph Bryant Rotherham (edited)

It is willingly admitted that the suppression of The Name has not been absolute; at least so far as Hebrew (Ibri) and English are concerned. The Name, in its four essential letters (hwhy or YHWH in English), was reverently transcribed by the Hebrew (Ibri) copyist, and therefore was necessarily placed before the eye of the Hebrew (Ibri) reader. The latter, however, was instructed not to pronounce it, but to utter instead a less sacred name – *Adonay*[Lord] or *Elohim* [God]. (*The words, Adonay and Elohim, come from pagan religions as also does the word Baal, as we will see later.*) In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting *Kurios*; as the Vulgate, in like manner, employed *Dominus*; both *Kurios* and *Dominus* having at the same time their own proper service to render as correctly answering to the Hebrew (Ibri) *Adonay*, confessedly meaning “Lord.” The English versions do nearly the same thing, in rendering The Name as Lord, and occasionally God; these terms also having their rightful office to fill as fitly representing the Hebrew (Ibri) titles *Adonay* and *Elohim* and *El*. So that the Tetragrammaton (a technical term frequently employed by scholars for the four letters, YHWH, of The Name) is nearly hidden in our public English versions.

The immediate consequence of the suppression is the confusion into which many things through this abnormal state of things. “Baal” is “lord” and so is “Adon” (*Adonay*) – that is unfortunate; but why add to the embarrassment by rendering YHWH (and YH, the shorter form) also as “Lord”? Worst of all is the confusion when The Name and *Adonay* occur together, as they do many times in the Book of Ezekiel (Ez. 5:7). Inasmuch as to say, “Lord Lord” for “*Adonay* YHWH,” was too grotesque and misleading (positively false to the ear), the new device had to be resorted to of rendering this combination by “Lord God” – “God” in this case, and not “Lord” at all, standing for The Name. [In the NIV Bible “*Adonay* YHWH” is translated, “Sovereign Lord.”] Even YH (the shorter form) and YHWH (the full form) of the Tetragrammaton, coming together, caused a dilemma; though in these instance, the acuteness of the trouble compelled the adoption of a partial remedy, and “the Lord Jehovah” is the result (Ex. 17:16, Is. 12:2, 26:2). “Confusion,” then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involve a matter.

Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the

question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth “lords many,” and the master of the humblest slave is his “lord”? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss. The name should be restored. So grave a mistake cannot be corrected too soon. Then in what form?

Why not in the form of “Jehovah”? The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus. Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew (Ibri) word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. 20:7 and Lev. 24:16. The form “Yahweh” is here adopted as practically the best.

The meaning of “Yahweh” certainly appears to be explained in Exodus 3:14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything, which he has to represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

An individual opinion respectfully submitted. The conclusion formed may be thus expressed: The Name itself signifies, “He who becomes”; and the formula by which that significance is sustained and which is rendered in the Authorized Version “I am that I am,” expresses the sense, “I will become whatsoever I please”; or, as more exactly indicating the idiom involved, “I will become whatsoever I may become.” We amplify the “may,” and more freely suggest the natural latitude, which the idiom claims, by saying: “Whatsoever I will, may, or can become.”

The reason for this conclusion: That it gives the simplest most obvious, most direct force to the derivation of The Name itself, as generally admitted. Yahweh is almost always regarded as the third person, singular, masculine, imperfect tense, from the root hawah, an old form of the root hayah. The one meaning of hawah is “become.”

Yahwist or Elohist?

A ‘Yahwist’ is “the unidentified writer or writers of certain Old Covenant passages in which Yahweh instead of Elohim is used as the name for God.”⁷² A ‘Elohist’ is “the

⁷² Webster’s New World Dictionary of the American Language.

unidentified writer or writers of certain Old Covenant passages in which Elohim [or Theos in New Covenant] instead of Yahweh is used as the name for God.”⁷³ Yahweh is the name of our Elohim as seen in Exodus 6:2 & 3 “And Elohim spoke unto Moses,—and said unto him, I, am Yahweh. I appeared, therefore, unto Abraham unto Isaac, and unto Jacob, as El Shaddai,—although, by my name Yahweh was I not made known to them.” If Yahweh is the name of our Father then let us look at the Hebrew (Ibri) words translated God, which are El, Elohim and Eloah.

0410 la ‘el *ale*

shortened from 0352, Greek 2241 hli and 1664 elioud; TWOT-93a; n m

- 1) god, god-like one, mighty one 1a) mighty men, men of rank, mighty heroes
- 1b) angels 1c) god, false god, (demons, imaginations) 1d) God, the one true God, Jehovah 2) mighty things in nature 3) strength, power

0430 Myhla ‘elohiym *el-o-heem*’

plural of 0433; TWOT-93c; n m p

- 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods
- 2) (plural intensive-singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God

0433 hwla ‘elowahh *el-o’-ah* rarely (shortened) hla ‘eloahh *el-o’-ah*

probably prolonged (emphat.) from 0410; TWOT-93b; n m

- 1) God 2) false god

“In the Ras Shamra tablets, ‘El’ is the name of the Canaanite ‘high god’ whose son was Baal.”⁷³ When we say the word, ‘God,’ we are actually saying the word ‘el, elohim or eloah.’ The Hebrews did not live in a vacuum but lived among pagans as we do today. The pagans culture, vocabulary, or customs can and have been absorbed into our lives as it also was with Yahweh’s people. Our Christian society today is an ‘Elohism Society,’ as was the Northern Kingdom, which was called Israel. This means the Christian community calls the Creator ‘God’ instead of ‘Yahweh.’ The Southern Kingdom, called Judah, which is where Jerusalem is located, was a ‘Yahwist Society.’ A good example of a Yahwist and a Elohism would be displayed in Psalm 14 and 53 which are almost identical. Psalms 14 was written by David, in Judah, while Psalms 53 was probably written in Israel. See Appendix D. Another example would be comparing Psalm 41 with Psalm 42. Psalm 41, which was written by David, uses Yahweh six times and uses Elohim once while Psalm 42, which was not written by David, in contrast, uses Yahweh once and Elohim thirteen times. Lets look at the pagan societies, which impacted Israel, the Northern Kingdom, and Judah the Southern Kingdom.

⁷³ The New Bible Dictionary, Douglas, pg 478

The Pantheon

“A pantheon of deities was worshiped at Ugarit. (Ugarit was an important city in Syria whose excavation has provided tablets giving the closest primary evidence available for reconstructing the Canaanite religion Israel faced.) On the one hand, each deity had a clear duty assignment, while on the other hand considerable fluidity flowed in deity perception. The role(s) of any given deity might be assumed by another.

El was acknowledged as the titular head of the pantheon. As king of the gods, he was both the creator god and a fertility god. He had earlier been more strongly associated with fertility than was true in the fourteenth century, although he was still depicted in the form of a bull. *El* lived at some distance from Ugarit upon a mountain (Mt. Saphon) located to the north. In practice it was *Baal*, however, who dominated the worship of the people.

El was joined by *Athirat*, apparently his wife, who is represented in the Old Covenant as *Asherah*, with both feminine (*Asheroth*) and masculine (*Asherim*) plurals. *Athirat* was acknowledged as the mother of the deities, having given birth to some seventy gods and goddesses. Thus, she was predominately a fertility goddess and designated, “creatress of the gods.”

Baal was the chief god in the popular worship of the people. *Baal* means “master” or “lord” and could refer to any one of the numerous *Baalim* (*Baals*) who had authority in various locations. The Ugaritic *Baal*, however, referred to the ultimate *Baal*...

As *Baal* gradually supplanted *El*, many of the prerogatives earlier associated with *El* were naturally transferred to *Baal*. The biblical text derives from the period when this symbolic struggle between the deities had in essence been accomplished. Thus in the Bible *Baal* is often depicted with *Asherah* (i.e., *Athirat*) rather than *Anath* (i.e., *Anat*), as in Judges 3:7 (NIV).

Old Covenant Relationships. The Israelites settling into Canaan were not impervious to their surroundings. In the Ancient Near East people assumed that as a people migrated from one area to another they would take over the gods and religion of the new area in which they settled. At the least, they would incorporate the new religion into their own old religious structure. After all, these gods and goddesses had demonstrated their capability in meeting the inhabitants’ needs. For the Israelites the most natural thing would have been to embrace *Baalism*, although perhaps not to the exclusion of *Yahwism*. Multiple worship was the norm rather than the exception in antiquity.

Strong argument can be made that a type of Yahwism—Baalism synthesis gradually established itself, **particularly in the Northern Kingdom**. During the period of Joshua and the Judges, a cultural struggle was waged which had to do more with the conflict between wilderness (Israelite) and agrarian (Canaanite) cultural motifs than between Yahweh and Baal. As earlier indicated, in the Book of Judges only one Judge, Deborah, is depicted as fighting directly against the Canaanites. Another judge could be called Jerabaal (Judg. 6:32), having a father with an altar to Baal (Judg. 6:25). Without leadership Israel worshipped Baal-berith (“Baal of the covenant”) mixing Baalism with the covenant of Yahweh (Judg. 8:33).

The early monarchical period demonstrates the same type of syncretistic behavior. Saul assuredly did not struggle to eliminate Baalism, and he even named a son Eshbaal (“man of Baal,” 1 Chron. 8:33). Jonathan had a son, Merib-baal (1 Chron. 8:34). In like manner David named a son Beeliada (“Baal knows,” 1 Chron. 14:7). Solomon was even more of a syncretist. Solomon’s crowning glory, the Temple, was designed and built by Canaanite architects. In such an atmosphere, lines of demarcation were loosely drawn. Solomon’s politically-motivated marriages brought many other gods and their worship into Jerusalem (2 Kings 11:1-8).

Following Solomon’s death and the disruption of the United Monarchy, the identity crisis continued in both north and south, but not as much in the south as in **the north**. Judah was the base for worship of Yahweh and the site of the Jerusalem Temple. In addition, Judah was geographically isolated from the northern Canaanite area where Baalism was more regularly practiced.

In Israel, however, (the Northern Kingdom) the initial king, Jeroboam I (922-901 B.C.), erected rival shrines to the Jerusalem Temple at Dan and Bethel. These shrines, in the shape of bulls, are viewed by most scholars as being associated in some fashion with Baalism (recall that both El and Baal could be represented in the form of a bull). Regardless, the adherence to Jeroboam’s shrines was for the biblical writers the mark of apostasy for Israel’s kings.

During the Omrid Dynasty, Ahab (869-850 B.C.) married Jezebel, a princess from Tyre, as a sign of the diplomatic relationship between Israel and Tyre. Jezebel brought the clearest infusion of Baalism into Israel. Amidst the building of a Baal temple in the capital city of Samaria and the persecution of Yahweh’s prophets, the prophet Elijah emerged on the scene. In a classical story of cultural confrontation, Elijah encouraged a contest atop Mount Carmel (1 Kings 18-19). On the one hand, the contest was an attempt to determine which deity could give the life-giving rain. On the other hand, it had a much greater significance. It clarified that a person must worship *either* Yahweh *or* Baal. It was not possible to worship both, for Yahweh demanded exclusive allegiance.

The struggle Elijah initiated with this either-Yahweh-or-Baal imperative, King Jehu (842-815) carried forward politically. Religiously, in the Northern Kingdom, Hosea gave voice to the anti-Baalistic message.

In the South, two kings led the anti-Baalistic struggle. Hezekiah (715-687 B.C.) is remembered as a reforming king (2 Chron. 29-31), Josiah (640-609 B.C.) was the reformer *par excellence*. Josiah initiated the Deuteronomic Reformation in 621, a primary focus of which was anti-Baalism.

Judah also had its vocal prophetic spokesmen against Baalism. Isaiah about 740-700 addressed the issue. Jeremiah from 615 B.C. onwards issued the strongest denunciation of Baalism. Our first clear literary evidence for monotheism derives from Isaiah 41:4; 44:6; 45:6, but the impetus for the emergence of a pure monotheistic posture developed its roots in the anti-Baalistic thrust of the ninth-century prophet, Elijah.

The Baalistic Canaanites influenced Israel in many ways: Temple construction, sacrificial rituals, the high places, a rejection of any sexual motif as a worship instrument (Deut. 23:17-18), and a lessening of the purely mythical with a concomitant emphasis upon the historical happening (as with Yahweh's splitting of the sea (*Yam Suph*) rather than a struggle with a mythological Yam—Ex. 14-15).

It is too easy for the biblical interpreter to focus on the numerous ways that Israel found the Canaanite religion to be offensive. In some cases, such as the use of sex in worship, the level of antipathy witnessed in the Old Covenant may not always have characterized Israel's actual practice, as prophetic denunciations like Hosea's show. The marked hostility (Deut. 20:16-18), which clamored for the wholesale destruction of the Canaanites came from inspired religious leaders who did not represent the majority of Israel's population. A priest could call a prophet to leave the king's place of worship (Amos 7:12-13). The prophet could command people not to go to traditional worship places (Amos 5:5).

In summary, the Israelites did not settle into a cultural vacuum upon entering Canaan. They encountered a people with a proud history and a thriving religion. Historically speaking, that encounter could potentially have led to the elimination of Yahwism. It did not. Rather, a long historical process led to the eventual elimination of baalism and other elements of Canaanite religion. Israel's battle with Canaanite religion gave new dimensions and depth to Israel's faith. The biblical record affirms that Yahweh, the Lord of history, has used the reality of historical encounter as a means to bring biblical religion

to its mature development as revealed in the full canon of Scripture. See Amorites; Anath; Asherah; Baal; El; Elijah; Israel; Phoenicia; Ugarit.”⁷⁴

“The worship of ‘*Adonis*’ was practiced by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the seventh century before Christ. The true name of the deity was Tammuz: the appellation of Adonis is merely the Semitic word Adon, which means ‘**lord**,’ a title of honor by which his worshippers addressed him. In the Hebrew (Ibri) text of the Old Covenant the same name Adonai, originally perhaps Adoni, ‘**my lord**,’ is often applied to Jehovah. But the Greeks through a misunderstanding converted the title of honor, ‘my lord,’ into a proper name. While Tammuz or his equivalent Adonis enjoyed a wide and lasting popularity among peoples of the Semitic stock, there are grounds for thinking that his worship originated with a race of other blood and other speech, the Sumerians, who in the dawn of history inhabited the flat alluvial plain at the head of the Persian Gulf and created the civilization which was afterward called Babylonian.”⁷⁵ The word, ‘Adoni,’ was also used in other pagan names. *Adoni-bezek*, Lord of Bezek, a Canaanitish King (Judges 1:4-7). ‘*Adoni-zedek*’ was a pagan king of Jerusalem and was slain by Joshua (Joshua 10:1). David did name one of his sons, ‘Adoni-jah’ (Adoni-yah) which means, “Yahweh is my lord.”

The Babylonian culture also affected Yahweh’s prophets. The prophets Daniel, Ezra and Nehemiah were all raised in Babylon. In their books, the word ‘God’ (el, elohim, eloah) is used more than the word, ‘Yahweh.’ (See Appendix B.) Daniel was taken captive by Nebuchadnezzar, king of Babylon, and taken to Babylon as a youth. And thus he spent the majority of his life in a pagan country. In the Book of Daniel, Daniel uses Elohim and Eloah fifty six times while only using Yahweh eight times. Daniel uses elohim, as a pagan god, sixteen times. The captivity lasted seventy years, which means Ezra and Nehemiah spent a great deal of their lives in Babylon.

‘*Theos*,’ is the Greek word translated into English, ‘*God*’ in the New Covenant, was used as a surname for Antiochus II and Antiochus VI. They ruled from around 250 – 146 B.C. Theos is where we get the word Theology. Theology does not mean the study of Yahweh but the study of theos, which means, “a god or goddess, a general name of deities or divinities.” In Greek, the word daimon, translated demon, in the New Covenant, means, “god or goddess.” As you can see from above, the world has many ‘lords and gods.’

What do we do with this new information? What would please our Father, Yahweh? Do I keep calling Him, ‘God,’ now that I know that God is translated from the word, ‘*El*?’ Or do I call Him, ‘Lord,’ when I know the word comes from ‘*Adoni*?’ Yahweh is a sacred name but *El*, *Elohim*, *Eloah*, *Adoni*, *Baal* or *Theos* are not sacred names. The most

⁷⁴ Holman Bible Dictionary. Canaan, History and Religion of the Patheon

⁷⁵ The Golden Bough by Frazer, Adonis Vol. 5, pg. 6.

accurate usage would be to say, “My God (*EL, Theos*) is Yahweh, who is my Father. I am a son of Yahweh. I read the Word of Yahweh. I have the spirit of Yahweh.” To the uninformed, I would still use the word, ‘God,’ because they do not know Yahweh and they do not understand Him as ‘Father.’ As Josiah changed, when he discovered the Book of Yahweh, so must we also change as new light from His Word is revealed to us. “And it came to pass, when the king [Josiah] heard the words of the book of the law, that he rent his clothes... Go ye—enquire of Yahweh, for me and for the people, and for all Judah, concerning the words of this book which hath been found,—for, great, is the wrath of Yahweh, in that it hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us... And, like him, was no king, before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither, after him, arose one, like him” (II Kings 22:11-23:25).

What’s in a Name?

Yah-weh & Yah-shua

Father & Son

“A study of the word, ‘name,’ in the Old Covenant reveals how much a name means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs. It may derive from the circumstances of his birth, or reflect his character, and when a person puts his, ‘name,’ upon a thing or another person the latter comes under his influence and protection.”⁷⁶ What is the proper name of our Creator and what is the proper name of His only begotten son? God! Wrong! Jesus! Wrong! We must first acknowledge that we have been raised in a pagan society, which has influenced our education on the things of Yahweh. We must be ready to unlearn what our teachers have told us, if it is not in the Word of Yahweh. You might even say, “Why does he say the ‘Word of Yahweh’ instead of the ‘Word of God’? The phrase, ‘Word of Yahweh,’ was used 231 times in the Old Covenant and first occurred with Abram. “After these things, came the word of Yahweh unto Abram” (Genesis 15:1). The ‘Word of Elohim’ (God) is only used five times in the Old Covenant and thirty-five times in the New Covenant. We must humble ourselves as children and be willing to change if we are to receive the magnificent things of Yahweh. “Arise—shine, For your light, has come,—And, the glory of Yahweh, on you, has beamed” (Is. 60:1).

Yahweh has revealed Himself through words, which were written in Hebrew, in the Old Covenant, and possibly Aramaic or Hebrew (Ibri) instead of Greek, in the New Covenant (Acts 21:40). How can I say this? We do not have the original text and we know that all of the writers of the Bible were Hebrews. The Greek language loses the meanings of Hebrew

⁷⁶ The New Bible Dictionary. Douglas, pg. 478

(Ibri) thought. For example the Greek word ‘hades,’ is used to represent the Hebrew (Ibri) word, ‘sheol’ (Acts 2:31, Ps. 16:10). Hades, which is the underworld, ruled by the god Hades is not the same as Sheol. Another illustration of this truth is revealed in the Septuagint, which is a Greek translation of the Old Covenant. Yahweh is never used in the Septuagint or the New Covenant but was translated ‘Theos’ instead. Our Father’s name did not change from ‘Yahweh’ to ‘Theos.’ (2316 yeov theos *theh’-os a god or goddess, a general name of deities or divinities.*) ‘Theos’ (God) is used 1,300 times in the Greek New Covenant but Yahweh is never used. Yahweh has not changed (Malachi 3:6). Yahweh is the author of His Word while the Hebrew (Ibri) prophets recorded His Word’s. The writers of the Word of Yahweh thought Hebrew (Ibri) thoughts, because they were Hebrews. The Words of Yahweh should be studied along with the, ‘Word of Yahweh.’ “And, the words which you gave me, have I given them” (John 17:8).

“Having considered the study of the Word as a whole, we now come to the study of the Words of which it is made up. Whether ‘sayings’ or ‘words,’ a revelation, in writing is impossible apart from words; hence the importance of studying, not merely the Word as a whole, but the actual words in which it is given to us. When, of course, we speak of the ‘words’ it must be borne in mind that we mean Hebrew (Ibri) and Greek words; for in these, the original languages, have the words been given to us. We cannot hold the spirit of God responsible for the way in which individual men have chosen to translate the original words in their respective languages.”⁷⁷

In our society, names are for identification purposes only and carry no meaning. All of our lives we have called the Creator, God, as if it is His name. Why? Because our parents, pastors and pagans have called Him ‘God.’ What does the word ‘God’ mean in the dictionary? “Any of various beings conceived of as supernatural, immortal, and having special powers over the lives and affairs of people and the course of nature; deity.”⁷⁸ People, all over the world, pray to many different elohims as they also did in the Word of Yahweh. Our El, Elohim and Eloah is Yahweh. “For great is Yahweh, and worthy to be mightily praised, to be revered is he above all elohims” (Ps. 96:4).

Our Father used his name, Yahweh, 6,830 times in the Old Covenant. When we speak to our Elohim we should call Him **Yahweh** or **Father**, as Yehoshua did, and not Lord or God. Yehoshua’s first recorded words were, “Why was it that ye were seeking me? Perceived ye not, that, in the courts of my **Father**, I must needs be”(Luke 2:49)? His last recorded words, before he died were, “**Father!** into thy hands, I commend my spirit” (Luke 23:46). Before he ascended he said, “To abide around the promise of the **Father** which ye have heard of me” (Acts 1:4). Yahweh has revealed His name to us in order that

⁷⁷ How to Enjoy the Bible, E.W. Bullinger, Pg. 181

⁷⁸ Webster’s New World Dictionary of the American Language.

we may address Him as such. There are many elohims that people worship, but there is only one ‘Yahweh’ who is our Father . What about His son’s name?

First, Yahweh named John the Baptist, “Yah-chanan,” which is the Hebrew (Ibri) name for John (Luke 1:13). Yah-chanan means, “Yahweh is a gracious giver.” Zachariah and Elizabeth received a “gracious gift from Yahweh,” their son, Yah-chanan. Beautiful! Zachariah (Zechar-yah) also means, “remembered of Yahweh.” Yahweh remembered Zachariah’s prayer for a child. Yahweh puts His name into other people’s names by using the word Yah, which is a short form of His Name. When Yah is left out of a name, we can no longer see our Father’s connection with the individual. Yahweh has been translated Lord or God and Yahchanan has been translated John in English Bibles such as the NIV and King James Version.

English translation Lord or God – John No name connection.

Literal translation Yah-weh – Yah-chanan Name connection made.

“He who becomes” – “Yahweh is a gracious giver”

Did Yahweh name His son Jesus? No! He named him, “Yah-shua” which means, “Yahweh is salvation”(Mt. 1:21). (*This name can also be pronounced Y@howshuwa‘ yeh-ho-shoo’-ah.*) There’s Yahweh’s name again. Yahweh places Yah, in His son’s name.

English translation Lord or God – Jesus No name connection.

Literal translation Yah-weh – Yah-shua, Name connection made.

“He who becomes”—“Yahweh is salvation”

Yahweh is glorified by the names He has given others. Every time I see the name “Jesus” I do not see His Father, Yahweh. The Greek name, “Jesus,” does not reflect Yahweh. Actually Joshua, Moses servant, is also named Jesus in the Greek New Covenant (Acts 7:45, Heb. 4:8). (2424 Ihsouv Iesous *ee-ay-sooce’* of Hebrew (Ibri) origin 03091 ewvy; TDNT-3:284,360; n pr m AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975) We do not call Joshua, Jesus, just because he was called that in the Greek New Covenant. Joshua’s name in Hebrew (Ibri) is Yah-shua, (Yahweh is salvation) the same as our Savior. The name “Yehoshua” reflects Yahweh every time. “Moreover she shall bring forth a son, and thou shall call his name Yah-shua (Yahweh is Salvation),—for, he, will save his people from their sins” (Mt. 1:21). What’s in a name? Yahweh means, “He who becomes [your deliverer, healer, salvation etc.]” and Yehoshua means, “Yahweh is salvation.”

Our Elohim, Yahweh, exalts His name!! Yahweh is used 6,830 times, Yah is used 73 times and Yah-shua (Jesus) is used 931 times. A partial list of hundreds of names associated with Yahweh, are listed in Appendix C. Yahweh, in Yah form, is probably used close to 10,000 times in the Bible, but how many times is it used in our major Bible Translations? **O!** Could this be the work of our enemy, Satan? “For, such as these, are false apostles,

deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! For, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works” (II Cor. 11:13-15). Through Greek and English translations of the Word of Yahweh we have lost the Creator’s name and the significance it plays through out His wonderful Word. We have also lost our Savior’s name and it’s significance, which is ‘Yehoshua.’ Lets us be like the prophet Jeremiah (Yerem-yah means, ‘May Yahweh Lift Up’) and say, “Your [Yahweh’s] **words**, were found, and I did eat them, Then became **your words** unto me the joy and gladness of my heart,—For **your Name** has been called upon me, O Yahweh, Elohim of hosts” (Jeremiah 15:16)!

Who is ‘the Lord,’ anyway?

The Hebrew (Ibri) and Greek words translated “the Lord,” in the Bible can be very confusing. Are we talking about Yahweh or Yehoshua? Bible translations have made “Lord” a proper name instead of a position. Most of the Bible translators have followed the traditions of men, instead of the text, which has caused the confusion. “I certainly have a persuasion that had our Bible been more faithful to the original, half the errors which now perplex and divide the Christian Church would never have existed; and the other half would have been less injurious.”⁷⁹ For example, in Acts 2:34 the translators wrote, “The Lord said to my Lord: sit at my right hand.” Well, is there one Lord or two Lords and who are we talking about, Our Father or Yehoshua? There is only one Lord as stated in Ephesians 4:5. Let us begin by looking at the words translated “the Lord,” in the Hebrew (Ibri) and Greek texts.

Hebrew (Ibri) words translated “the Lord,” in the Old Covenant.

- 1.) Yahweh (3068⁸⁰). Used 6830⁸¹ times. The name of God. “And God spoke unto Moses,—and said unto him, I, am Yahweh: I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as GOD Almighty,—although, by my name Yahweh was I not made known to them” (Ex. 6:3).
- 2.) Yah (3050). Used 50 times. The name of God. “Praise ye Yah, for it is good, to make melody to our GOD,—For it is delightful, seemly is praise” (Ps 147:1).
- 3.) Adonay (136). Used 430 times. “Adonay is an emphatic form of adown ((master) 113); the Lord (used as a proper name of God only).”⁸² “And Abram said Adonay Yahweh, what canst thou give me, when, I, am going on childless” (Gen. 15:2).
- 4.) Adown (113). Used 201 times. Lord, master or owner; divine or human. “So then Sarah laughed within herself, saying: After I am past age, hath there come to me

⁷⁹ Reminiscences by Joseph Bryant Rotherham

⁸⁰ Strong’s Numbering system

⁸¹ Rotherham’s Emphasized Bible. Seriousd.com/bible.htm

⁸² The New Strong’s complete Dictionary of Bible Words. James Strong, II.d

pleasure, my lord [human], also being old” (Gen. 18:12). “Lo! The ark of the covenant of the Lord [divine] of all the earth, is about to pass before you into the Jordan” (Jos. 3:11).

Greek word translated “the Lord,” in the New Covenant.

1.) Kurios (2962). Used 717 times. Supreme in authority. God, Lord, master, Sir; divine or human.

Adonay (Lord), indicates Yahweh as the Ruler to whom everything is subject and to whom man is related as servant. It is used as a title of Yahweh. “And Moses said unto Yahweh— Pardon, O Adonay! Not a man of words, am I” (Ex. 4:10).

The Hebrew (Ibri) word, which has caused most of our problem, which was translated incorrectly “Lord,” is “Yahweh.” Yahweh is a proper name while adonay, adown and kurios are titles, which communicate position. Yahweh has been translated incorrectly, “the Lord,” and God over 6,000 times in the Old Covenant by most translations except Rotherham’s Emphasized Bible and a few others. The Jewish people, because of tradition, when reading the Hebrew (Ibri) text would not speak the name “Yahweh.” They would say the word “Adonay” (the Lord) in its place or “Elohim” (God). The text read Yahweh but they spoke “the Lord (Adonay)” or “God (Elohim)” instead. An excellent article on Yahweh, “The Incommunicable Name,” is written in “Rotherham’s Emphasized Bible.”⁸³ This tradition caused problems when the Hebrew (Ibri) texts were translated into the Greek language, approximately 250 B.C. This text was called the Alexandrian Text also known as “The Septuagint.”

The Greek translators of the Septuagint translated all the above Hebrew (Ibri) words (Yahweh, Yah, Adonay and adown) into the one Greek word, Kurios. By doing this they changed the four different meanings of the above words into the one meaning mentioned above. Confusion and error are now present in The Greek text of the Old Covenant, which the Greek Jews are now reading, 250 years before Yehoshua is born. A corruption has taken place into the written Word of Yahweh just as the same corruption is still present in our Bible Translations.

This error in translation, in the Hebrew (Ibri) text, is then carried into the New Covenant. We end up with “The Lord [kurios] said to my Lord [kurios]: sit at my right hand.” This verse in Acts 2:34 is quoted from Psalms 110:1, which reads, in the Hebrew (Ibri) Text, “The declaration of Yahweh to my Lord [adown, not Adonay], sit thou at my right hand.” Now the verse makes sense when seen in the Hebrew (Ibri) text but not in the Greek text.

⁸³ This Bible can be purchased at Christianbook.com or Barnes and Noble or you can receive it free online at seriousd.com/bible.htm

The Greek word kurios is similar or equal to adown in Hebrew. Adown means lord, master, owner. Abraham was called lord [adown]. “Then did Sarah wife of my lord [adown], bear a son to my lord [adown], after she had become old,—so he gave to him all that he had” (Gen. 24:36). Kurios also means lord, master, owner. “A, disciple, is not above, the teacher, nor, a servant, above, his lord [kurios]” (Mt. 10:24). Kurios is not equal to Yahweh, Yah or Adonay.

In Luke 4:18-19, Yehoshua read from the scroll of Isaiah, “The spirit of **the Lord** is upon me. Because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of **the Lord**.” This verse was quoted from Isaiah 61:1-2. In Isaiah, the first usage of “the Lord,” is the Hebrew (Ibri) word Adonay Yahweh, meaning the Master or Lord Yahweh who is our Elohim and the second usage of “the Lord,” is the Hebrew (Ibri) word Yahweh. (“*The spirit of my Adonay Yahweh is upon me...to preach the acceptable year of Yahweh.*”) In the New Covenant, the Greek manuscripts have both words as kurios. A partial list of Old Covenant scriptures quoted in the New Covenant where “the Lord,” should have been translated Yahweh, Adonay or adown is listed in Appendix A.

Originally, Yahweh gave to Adam and Eve lordship over the earth. “And Elohim said—Let us make mankind in our image after our likeness—and let them have dominion over the fish of the sea, and over the bird of the heavens and over the tame-beast—and over all the land, and over every creeping thing, that creeps on the land” (Gen. 1:26). The word Adonay and adown were not used until after the fall of mankind. Adam and Eve were the First Adam. The Last Adam, Yehoshua, was given dominion over all of Yahweh’s creation, earth and heaven (I Cor. 15:45).

Our Elohim, whose name is Yahweh, was the Lord (Adonay) and was Lord (adown, master) in the Old Covenant. Our Father gave His Lordship (adown), which covers all His creation, to His Son until the last enemy is destroyed which is death. “Assuredly, then, let all the house of Israel know: that, both Lord and Christ, hath God made him, even the same Yehoshua whom, you, crucified” (Acts 2:36)! Then Yehoshua will deliver his Lordship, which was given to him by Yahweh, back to Yahweh. “For he [Yehoshua] must needs reign, until he shall put all his enemies under his feet: As a last enemy, death, is to be destroyed; For—He [Yahweh] put, all things, in subjection under his [Yehoshua] feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except Him [Yahweh] who did put into subjection, unto him [Yehoshua], the all things— But whensoever have been put into subjection, unto him, the all things, then, the Son himself, also shall be put in subjection unto Him [Yahweh] who put in subjection, unto him [Yehoshua], the all things,—that, God, may be, all things in all” (I Cor. 15:26-27). In the Church Epistles, Our Father does not refer to Himself as Lord God. There is

one Elohim and Father of all whose name is, “Yahweh,” and one Lord of all, whose name is, “Yehoshua” (Eph. 4:5,6).

Christians commonly use the phrase, “Lord God,” in songs and prayers because the King James Bible and other translations have translated Yahweh into Lord and into God. The actual phrase should be Yahweh Elohim, which is used 81 times through out the Old Covenant. “These are the geneses of the heavens and the earth when they were created,—in the day when Yahweh Elohim made earth and heavens” (Genesis 2:4). Adonay Yahweh, which is used 161 times, has also be translated incorrectly Lord God. “And Abram said My Adonay Yahweh, what canst thou give me, when, I, am going on childless” (Genesis 15:2). Adonay Elohim or Lord God is used only once in the Old Covenant, which is in Daniel 9:3. “So I set my face unto the Lord God, to seek *him* by prayer, and supplication,—with fasting, and sackcloth and ashes.” It should also stand to reason that the usages of Lord God in the New Covenant should mean Adonay Yahweh or Yahweh Elohim (Lk 1:32, Acts 3:22, Rev. 4:8, 11:17,15:3, 16:7, 18:8, 21:22 and 22:5). Lord God is not used in the Church Epistles because Yehoshua, the Anointed One, is the one and only Lord now.

Verses now made clear.

- 1.) John the Baptist was making straight the way of Yahweh not Yehoshua. “A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth in the waste plain a highway for our God” (Is. 40:3, Luke 3:4).
- 2.) The Day of the Lord or the Lord’s Day is the Day of Yahweh and not the day of Yehoshua. “The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh” (Joel 2:31, Acts 2:20).
- 3.) The spirit of the Lord is actually the spirit of Yahweh. The acceptable year of the Lord is the year of Yahweh. “The spirit of Adonay Yahweh, is upon me,—Because Yahweh hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted, To proclaim To captives, liberty, To them who are bound, the opening of the prison; To proclaim The year of acceptance of Yahweh” (Is. 61:1,2; Luke 4:18,19).
- 4.) David was quoted in Acts 2:34 as saying, “Said the Lord unto my Lord, sit thou at my right hand” This verse is quoted from Ps. 110:1 which reads, “The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool.”

The problem now arises as what are we to do? We do not have the original text that the Word of Yahweh was written in. Our present texts have ‘kurios’ in the place of Yahweh and Adonay, which is incorrect when the New Covenant quotes the Hebrew (Ibri) text. I believe if we inform the believer of the facts, as presented above, we can change our vocabulary to reflect and distinguish between Yahweh, Adonay and adown instead of using the word Lord indiscriminately to represent all three. This would be well pleasing to

our Father who has magnified His Word above all His name. “I will bow down towards your holy temple, and thank your Name, for your loving kindness and for thy faithfulness, for you have magnified, above all your Name, your Word” (Ps. 138:2)! Who “the Lord,” is in the Old Covenant (Yahweh), in the New Covenant (Yehoshua), in the 1000 year reign of Christ (Yehoshua) and in Revelation chapter 21 (Yahweh) is now apparent. Now when I use the word Lord in a prayer, I am speaking of Yehoshua and not Our Father. Every knee will bow at the name of Yehoshua our Lord. When addressing Yahweh, I can say my Father or Yahweh. Now I can speak as the Psalmist and say, “But, as for me, the drawing near of Elohim, is my blessedness,—I have made, Adonay Yahweh, my refuge,—That I may recount all your works” (Psalms 73:28). I do not address Our Father as Lord any longer because that title is reserved for Yehoshua, our Savior. No more confusion.

Conclusion

Yahweh is the only name that has only one owner. The names, ‘god and lord,’ have had many owners in the past, present and will have new owners in the future. Our Father’s desire for His children is that we become full-grown in Christ. We are not to be infants blown about with every wind of doctrine (Eph. 3:11-15). As full-grown sons of Yahweh we must rightly divide the Word of Truth, which includes removing errors in translations when they are found (II Tim. 2:15). What a privilege it is to live in an age where this information is available! Generations have longed to read His Word as we can read it today. In our pursuit of the truth we have discovered, the Truth, regarding the Name of our Father. Full-grown Christians should have their organs of perception well trained to His Word and not in the traditions of men. “Concerning whom, great, is our discourse, and of difficult interpretation, to express, seeing that, slothful, have ye become in the hearing; For, even when ye ought to be teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of God, and have become such as have, need, of milk, not, of strong food; For, every one partaking of milk, is unskilled in discourse of righteousness, for he is, a babe; but to such as are full-grown [teleios], pertains, the strong food, to them who, by reason of habit, have their organs of perception well trained for discriminating both good and evil” (Heb. 5: 11-14). Moses as well as David were full-grown servants of Yahweh.

Then, sang Moses,
and the sons of Israel, this song unto YAHWEH,
and they spake, saying,
I will sing to YAHWEH,
for he is exalted, exalted,
The horse and his rider, hath he cast into the sea.
My might and melody, is YAH,
And he became mine, by salvation,
This, is my El, and I will glorify him,
The Elohim of my father and I will set him on high.
YAHWEH is a warlike one,
YAHWEH, is his name.
(Exodus 15:1-3)

A Melody of David.
Give to YAHWEH, ye sons of the mighty,
Give to YAHWEH, *both* glory and strength:
Give to YAHWEH, the glory of his Name,
Bow down to YAHWEH, in the adornment of holiness.
The voice of YAHWEH, is upon the waters,
The El of glory, hath thundered,
YAHWEH, is upon mighty waters;
The voice of YAHWEH, is with power,
The voice of YAHWEH, is with majesty...
And YAHWEH hath taken his seat, as king, unto times age-abiding.
YAHWEH, will give, strength to his people,
YAHWEH, will bless his people with prosperity.
(Psalm 29)

Appendix A

A list of;
*Old Covenant Scriptures containing the word, “Yahweh,” which
when quoted in the New Covenant were incorrectly translated,
“Kurios.”*

Scriptures

Old Covenant Reference

Matt. 4:7	“Thou shall not tempt Yahweh thy Elohim”	Deut. 6:16
Matt. 4:10	“Thou shall worship Yahweh thy Elohim”	Deut. 6:13
Matt. 5:33	“But shall perform unto Yahweh your oath”	Num. 30:2
Matt. 22:37	“Thou shall love Yahweh thy Elohim”	Deut. 6:5
Matt. 22:44 (1 st)	“Yahweh said unto my Lord”	Ps. 110:1
Matt. 23:39	“Blessed is he that cometh in the name of Yahweh”	Ps. 118:26
Mk. 12:29	“Hear, O Israel, Yahweh our Elohim is one Yahweh”	Deut. 6:4
Mk. 12:30	“Thou shall love Yahweh thy Elohim”	Deut. 6:5
Mk. 12:36	“Yahweh said to my Lord”	Ps. 110.1
Luke 2:23	“As it is written in the law of Yahweh, every male That opens the womb shall be called holy to Yahweh.”	Ex. 13:2
Luke 3:4	“Prepare ye the way of Yahweh”	Is. 40:3
Luke 4:8	“Thou shall worship Yahweh thy Elohim:	Deut. 6:13
Luke 4:19	“To preach the acceptable year of Yahweh”	Is. 61:2
Luke 10:27	“Thou shall love Yahweh thy Elohim”	Deut. 6:5
Luke 13:35	“Blessed is he that cometh in the name of Yahweh”	Ps 118:26
Luke 20:42	“Yahweh said to my Lord”	Ps. 110:1
Acts 2:20	“Notable day of Yahweh come”	Joel 2:31
Acts 2:21	“Whosoever shall call on the name of Yahweh”	Joel 2:32
Acts 2:25	“I foresaw Yahweh always before my face”	Ps. 16:8
Acts 2:34	“Yahweh said unto my Lord, sit thou on my right”	Ps. 110:1
Acts 3:22	“A prophet shall Yahweh your Elohim raise up”	Deut. 18:15
Acts 4:26	“The rulers were gathered together against Yahweh”	Ps. 2:2
Acts 7:37	“A prophet shall Yahweh your Elohim raise up”	Deut. 18:15
Acts 7:49	“What house will ye build me? Said Yahweh”	Is. 66:1
Rom. 4:8	“Blessed is the man to whom Yahweh will not impute	Ps. 32:2
Rom. 9:29	“Except Yahweh of Sabbath had left us seed”	Is. 1:9
Rom. 10:13	“Whosoever shall call upon the name of Yahweh”	Joel 2:32
Rom. 10:16	“Yahweh, who hath believed our report”	Is. 53:1
Rom. 11:3	“Yahweh, they have killed thy prophets”	I Kings 19:10
Rom. 11:34	“For who hath known the mind of Yahweh”	Is. 40:13
Rom. 12:19	“Vengeance is mine; I will repay said Yahweh”	Deut. 32:35

Rom. 14:11	“As I live, said Yahweh, every knee shall bow to me	Is. 45:23
Rom. 15:11	“Praise Yahweh, all ye nations; and laud Him”	Ps. 117:1
I Cor. 1:31	“He that glories, let him glory in Yahweh”	Jer. 9:24
I Cor. 2:16	“For who hath known the mind of Yahweh”	Is. 40:13
I Cor. 3:20	“Yahweh knows the thoughts of the wise”	Ps. 94:11
I Cor. 10:26,28	“For the earth is Yahweh’s, and the fullness thereof”	Ps. 24:1
I Cor. 14:21	“With men of other tongues... said Yahweh”	Is. 28:11
II Cor. 6:17	“Come out from among them...said Yahweh”	Is. 52:11
II Cor. 10:17	“He that glories, let him glory in Yahweh”	Jer. 9:24
Heb. 7:21	“Yahweh swore and will not repent, thou art a priest”	Ps. 110:4
Heb. 8:8	“Behold, the days come, said Yahweh”	Jer. 31:31
Heb. 8:9	“I regarded them not, said Yahweh”	Jer. 31:32
Heb. 8:10	“After those days, said Yahweh”	Jer. 31:33
Heb. 8:11	“Know Yahweh, for all shall know me”	Jer. 31:34
Heb. 10:30	“Yahweh shall judge his people”	Deut. 32:36
Heb. 12:5	“My son, despise not thou the chastening of Yahweh”	Prov. 3:11
Heb. 12:6	“For whom Yahweh loves”	Prov. 3:12
Heb. 13:6	“Yahweh is my helper, I will not fear”	Ps. 118:6
I Peter 1:25	“But the word of Yahweh endures forever”	Is. 40:8
I Peter 3:12	“For the eyes of Yahweh are over the righteous”	Ps. 34:15
I Peter 3:12	“the face of Yahweh, is against such as do wickedness”	Ps. 34:16
Rev. 15:3	“Great and marvelous are thy works, Yahweh”	Ex 15:1-18

Adonay

Luke 4:18	“The spirit of Adonay Yahweh, is upon me,	Is. 61:1
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Adown

I Peter 3:6	“So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord.”	Gen.18:12
Mk. 12:36	“Yahweh said to my Lord”	Ps. 110.1

Theos

Matt. 4:4	that not on bread alone ... from the bidding of Yahweh	Deu. 8:3
John 6:45	And, all thy children, shall be the instructed of Yahweh,	Is. 54:13
Heb. 2:13	Lo! I and the children whom Yahweh hath given me.	Is. 8:18
Heb. 9:20	the blood of the covenant which Yahweh has solemnized	Ex. 24:8

Appendix B

The Number of Usages of Yahweh & God in the Old & New Covenant

<i>Book</i>	<i>Yahweh</i>	<i>God (el, elohim, eloah)</i>		
		<u>God</u>	<u>god</u>	<u>Total</u>
Exodus-Deuteronomy	1657 (Yahweh revealed in Ex. 3:15)	560	13	573
Joshua	224	67	3	70
Judges	175	44	11	55
Ruth	18	3	0	3
I & II Samuel	475	146	7	153
I & II Kings	535	163	16	179
I & II Chronicles	556	292	14	306
Esther	0	0	0	0
Psalms 1-41 Book 1	279 (David's psalms)	66	0	66
90-106 Book 4	105 (Anonymous)	28	1	29
107-150 Book 5	236 (Anonymous)	40	1	41
Proverbs	88	6	0	6
Songs of Solomon	0	0	0	0
Isaiah	450	102	3	105
Jeremiah	726	114	3	117
Lamentations	32	0	0	0
Ezekiel	433	40	2	42
Hosea	46	25	3	28
Joel	33	11	0	11
Amos	81	12	0	12
Obadiah	7	0	0	7
Jonah	26	16	1	17
Micah	40	11	1	12
Nahum	13	1	0	1
Habakkuk	13	2	1	3
Zephaniah	34	4	0	4
Haggai	35	3	0	3
Zechariah	133	11	0	11
Malachi	46	9	0	9
(El, Elohim and Eloah used more than Yahweh)				
Genesis	165 (Yahweh made known in Exodus)	228	0	228
Ezra	37 (Babylon influence)	97	0	97
Nehemiah	17 (Babylon influence)	74	0	74
Daniel	8 (Babylon influence)	56	16	72
Job	32 (unknown author)	110	1	111
Psalms 42-72 Book 2	31 * see note	211	0	211
Psalms 73-89 Book 3	44 * see note	75	1	76
Ecclesiastes	0 (unknown author)	40	0	40
Total	6,830	2,668	98	2,766

God was used, as a proper name, approximately 1408 times in the Old Covenant. (2,766 minus 98 (god) minus 1260 (other usages) equals 1,640.) (Other usages were God is not used as a proper name; my God 134, the God 106, O God 100, Yahweh, God 81, a God 48, thy God 351, our God 187, own God 8, Living God 13, your God 175, his God 57.) Yahweh was used 6,830 times.

* (Probably written in the Northern Kingdom)

New Covenant

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1313 Theos (Greek Translation)

Appendix C

**Following is only a partial list of the many ways
THE NAME OF YAHWEH
Has been revealed to us in His Wonderful Word**

<i>English Bible Translation</i>	<i>Literal Translation</i>	<i>Strong's Number</i>	<i>Meaning of the name</i>
Abijah	Abiyah	29	My Father is Yahweh
Adaiah	Adayah	5718	Yahweh has Adorned
Adonijah	Adoniyah	138	Yahweh is my Ruler
Ahaziah	Ahazyah	274	Yahweh has Seized
Ahiah, Ahijah	Ahiyah	281	My Redeemer is Yahweh
Amariah	Amaryah	568	Yahweh has Commanded
Amos	Amosyah	6007	Corroborated by Yahweh
Amazyah	Amatzyah	558	Yahweh will Establish
Anaiah	Anayah	6043	Yahweh Heeds
Ananiah	Ananyah	6055	Yahweh has covered
Anthothijah	Anothothiyah	6070	My Witness is Yahweh
Asahiah	Asahyah	6222	Yahweh will Bring to Pass
Athaiah	Athayah	6265	Yahweh will Hasten
Athaliah	Athalyah	6271	Yahweh will Draw Together
Azaliah	Azalyah	683	Yahweh will Select
Azaniah	Azanyah	245	Yahweh Hears
Azariah	Azaryah	5838	Yahweh has Helped
Azaziah	Azazyah	5812	Yahweh will Prevail
Baaseiah	Baaseyah	1202	In the Gathering of Yahweh
Bakbukiah	Bakbukyah	1229	The Wasting of Yahweh
Bedeijah	Bedeyah	912	Servant of Yahweh
Benaiah	Benayah	1141	Yahweh will Surely Build
Berachiah	Berechyah	1296	Kneel to Yahweh
Beriah	Bereyah	1256	Yahweh is the Creator
Besodeiah	Besodeyah	1152	In the Foundation of Yahweh
Bithiah	Bithyah	1332	Daughter of Yahweh
Bizjothjah	Bizyothyah	964	Contempt of Yahweh
Bukkiah	Bukkiyah	1232	Yahweh will Waste
Chenaniah	Chenanyah	3663	Yahweh has Planted
Coniah	Conyah	3659	Yahweh will Establish
Cononiah	Conanyah	3562	Yahweh has Ordained
Deliah	Delayah	1806	Yahweh will Draw Out
Dodaiah	Dodayah	1735	Love of Yahweh
Elijah	Yliyah	452	My El is Yahweh
Habaiah	Habayah	2252	Yahweh will Hide
Habziniah	Habathstsanyah	2262	Collection of Yahweh
Hachaliah	Hakalyah	2446	Darkness of Yahweh

Hallelujah	Halleluyah	239	Praise Yahweh
Harhaiah	Harhayah	2736	Yahweh Grows Hot in Anger
Hasadiah	Hasadyah	2619	Yahweh will Reprove
Hashabniah	Hashabneyah	2813	Yahweh will make a Reckoning
Hashabiah	Hashabyah	2811	Yahweh will Find Out
Hazaiah	Hazayah	2382	Yahweh will Provide
Hilkiah	Hilkiyah	2518	Yahweh is My Portion
Hezekiah	Hizkiyah	2396	Yahweh will Prevail
Hodaiah	Hodeyah	1939	Yahweh is Glorious
Hodaviah	Hodayah	1938	Yahweh is Majestic
Hodevah	Hodeyah	1937	Worshiper of Yahweh
Hodiah, Hodijah	Hodiyah	1940	Worshiper of Yahweh
Gedaliah	Gedalyah	1436	Yahweh is Magnificent
Gemariah	Gemaryah	1587	Yahweh will bring to Completion
Irijah	Iriyah	3376	Reverent of Yahweh
Isaiah	Isayah	3470	Salvation of Yahweh
Ishiah, Issiah	Ishiyah	3449	Yahweh will exalt
Ishmaiah	Ishmayah	3460	Yahweh will hear
Ismachiah	Ismachyah	3253	Yahweh will Sustain
Jaazaniah	Yaazanyah	2970	Yahweh will Hearken
Jaaziah	Yaaziyah	3269	Yahweh will be Fierce
Jacob	Yaaqob	3290	He who Grabs the Heel
Jahaziah	Yachziyah	3167	Yahweh will Behold
Jehoadah	Yahadah	3085	Advanced by Yahweh
Jehoahaz, Joahaz	Yahahaz	3059	Seized by Yahweh
Jehoaddan	Yahaddan	3086	Delightful to Yahweh
Jehucal	Yahcal	3081	Yahweh is Able
Jehoaddan	Yahaddan	3086	Delightful to Yahweh
Jehoram	Yahram	3088	Yahweh is Exalted
Jehoshabeath	Yahshabbath	3090	Sabbath of Yahweh
Jehoshaphat	Yahshaphat	3092	Judgment of Yahweh
Jehosheba	Yahsheba	3089	Completion of Yahweh
Jehovah	Yahweh	3068	YAHWEH
Jehozadak	Yahtsadak	3087	Yahweh is Righteousness
Jeremiah	Yeremyah	3414	May Yahweh Lift Up
Jesus	Yehoshua	3091	Yahweh is Salvation
Jesus	Yeshua	3442	He will Save
Joab	Yahab	3097	Yahweh is Our Father
Joah	Yahach	3098	Yahweh is our Kindred
Joash	Yahash	3060	Fire of Yahweh
Joatham	Yahsham	3147	Yahweh is Perfect
Jochebed	Yahchebed	3115	Yahweh is Glorious
Joel	Yahyl	3100	Yahweh is El
Joezer	Yahezer	3134	Yahweh is Our Aid
Joha	Yahcha	3109	Yahweh will Make Alive
John	Yahchanan	2491	Yahweh is Merciful
Jonathan	Yahnathan	3129	Yahweh Has Given
Jose	Yahseph	2499	He will be sustained of Yahweh
Joseph	Yahseph	3084	May Yahweh Add
Joshua	Yehoshua	3091	Yahweh is Salvation

Josiah	Yoshiyah	2977	Foundation of Yahweh
Judah	Yahdah	3063	I will Praise Yahweh
Kelaiah	Kelayah	7041	Yahweh will Despise
Kolaiah	Kolayah	6964	Voice of Yahweh
Kushaiah	Kushayah	6984	Entrapped of Yahweh
Maadiah	Maadyah	4573	Yahweh will Continue
Maaseiah	Maaseyah	4941	The Working of Yahweh
Maaziah	Maatzyah	4590	Yahweh will cause to Save by Flight
Malchiah, Malchijah	Malchiyah	4441	Appointed by Yahweh
Mattaniah	Mattanyah	4983	Gift of Yahweh
Mattathias, Matthas	Matthyah	4993	Gift of Yahweh
Matthew	Matthyah	3156	Gift of Yahweh
Melatiah	Melatyah	4424	Cemented of Yahweh
Melchiah	Melchiyah	4441	Appointed by Yahweh
Meraiah	Merayah	4811	Rebellion against Yahweh
Meshelemiah	Meshelemyah	4920	Whom Yahweh Repays
Micah, Michaiah	Micahyah	4320	Who is Like Yahweh
Mikneiah	Mikneyah	4743	Brought of Yahweh
Moadiah	Moadyah	4153	Appointed Feast of Yahweh
Moriah	Moriyah	4179	Seen of Yahweh
Moses	Mosheh	4872	Draw out
Neariah	Nearyah	5294	Active for Yahweh
Nehemiah	Nehemyah	5166	Yahweh has Consoled
Nedabiah	Nedabyah	5072	Offer Freely of Yahweh
Neraih	Neray	5374	Light of Yahweh
Nethaniah	Nethanyah	5418	Shown of Yahweh
Noadiah	Noadyah	5129	Set Time for Yahweh
Obadiah	Obadyah	5662	Worshiper of Yahweh
Pedaiah	Pedayah	6305	Yahweh has Redeemed
Pekahiah	Pekahyah	6494	Yahweh has Observed
Pelaiah	Pelayah	6411	Separated out by Yahweh
Pelaliah	Pelalyah	6421	Judgment of Yahweh
Pelatiah	Pelatyah	6410	Yahweh will cause to Escape
Pethahiah	Pethachyah	6611	Yahweh has Drawn Out
Raamiah	Raamyah	7485	Yahweh has Shaken
Ramiah	Ramyah	7422	Yahweh has Exalted
Reaiah	Reayah	7211	Yahweh has Marked
Rechabiah	Rechabyah	7245	Yahweh will Enlarge
Reelaiah	Reelayah	7480	Yahweh will cause to Reel
Remaliah	Remalyah	7425	Protected by Yahweh
Rephaiah	Rephayah	7509	Yahweh is the Physician
Uriah	Uriyah	223	Yahweh is My Light (Flame)
Yahweh Nissi	Ex. 17:15	3071	Yahweh is My Banner
Yahweh Shalom	Judges 6:24	3073	Yahweh is Peace
Yahweh Shammah	Ez. 48:35	3074	Yahweh is There
Yahweh Tsidqenu	Jer. 23:6	3072	Yahweh is Righteousness
Yahweh Yireh	Gen. 22:14	3070	Yahweh Sees It
Zachariah, Zechariah	Zecharyah	2148	Yahweh Remembers
Zephaniah	Zephanyah	6846	Protected by Yahweh

Appendix D

Psalm 14

(Yahwist)

To the Chief Musician. David's.>> The impious hath said in his heart—There is no Elohim! They have acted corruptly, they have done an abominable deed, there is none that doeth good.

Yahweh, out of the heavens, looked down over the sons of men,—to see whether there was one that showed wisdom, enquiring after Elohim:—

The whole, have turned aside, Together have they become tainted,—There is none that doeth good, not so much as, one!

Are all the workers of iniquity, without knowledge? devouring my people *as* they devour food! Upon Yahweh, have they not called.

There have they been in great dread, because, Elohim, is in the circle of the righteous man.

The purpose of the poor, ye would put to shame, because, Yahweh, is his refuge.

Oh that, out of Zion, were granted the salvation of Israel! When Yahweh bringeth back he captives of his people, Jacob, shall exult, Israel, be glad.

Psalm 53

(Elohism)

<<To the Chief Musician. On Mahalath. A Psalm of Instruction, of David.>> The impious hath said in his heart, There is no Elohim! They have acted corruptly, They have wrought abominable perversity, There is none that doeth good:—

Elohim, out of the heavens, looked down upon the sons of men,—To see whether there was one that showed wisdom, Enquiring after Elohim.

They all, have turned back, together have they become tainted,—There is none that doeth good, Not so much as, one!

Are the workers of iniquity, without knowledge? Devouring my people, *as* they devour food? Upon Elohim, have they not called.

There have they been in great dread where no dread was, Because, Elohim, hath scattered the bones of thy besieger,—

Thou hast put *him* to shame, Because, Elohim, had, rejected, them.

Oh that, out of Zion, were granted the salvations of Israel! When Elohim bringeth back the captives of his people, Jacob, shall exult, Israel, shall be glad.

Divine Hebrew (Ibri) Name and Titles of our Creator and our Lord (‘God’ and ‘Jesus’ is not one of them)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

The Bible translators caused a mess when they translated instead of transliterated⁸⁴ our Creator’s and our Lord’s Divine Hebrew (Ibri) Names and Titles⁸⁵. Our Creator has communicated Himself to us by way of Hebrew (Ibri) thought, written in Hebrew (Ibri) words. Psalms 12:6 states, “The words of Yahweh, are words, that are **pure**, silver refined in a crucible of earth, purified seven times!” These pure words are not English words but Hebrew (Ibri) words. When translating a Hebrew (Ibri) word into an English word our culture must have an equivalent. If we do not have an English equivalent, then we must transliterate the Hebrew (Ibri) word and explain to the readers the meaning of the Hebrew (Ibri) word. This was done with the Hebrew (Ibri) word, ‘sabbath.’ No other culture had an equivalent Hebrew (Ibri) custom, so the word was transliterated into Greek as, ‘sabbaton’ and into English as, ‘sabbath’ and the readers were given the definition of the Hebrew (Ibri) word. By transliterating, ‘sabbath,’ the pure word of Yahweh, was communicated in its fullness. Likewise the Hebrew (Ibri) Name and Titles of our Creator had no English or Greek equivalent but instead of transliterating the Hebrew (Ibri) words the Bible translators translated three of the Hebrew (Ibri) divine titles into one Greek and English word. The Greek word is, ‘Theos,’ and the English word is, ‘God.’ E. W. Bullinger wrote, “In our judgment, the Divine Name and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been transferred (with explanations) instead of being translated. No one word in any language can ever explain all that is contained and implied in the Hebrew (Ibri) original.⁸⁶” Listed below is only a partial definition of the Divine Hebrew (Ibri) Name and Titles of our wonderful Creator, Yahweh.

Divine Hebrew (Ibri) Name and Titles of our Creator

Elohim	Yahweh as Creator, Worker, Spirit (Gen. 1). (First usage Gen. 1:1) (Elohim was also used for beings other than Yahweh.)
El	Yahweh in all his strength and power. (First usage Gen. 14:18) (El was also used for beings other than Yahweh.)
Eloah	Yahweh our maker (Job 4:17, 35:10, Deu. 32:15), One to be worshipped.

⁸⁴ To write or spell words in the characters of another alphabet that represent the same sound or sounds.

⁸⁵ See Companion Bible by E.W. Bullinger, appendix. 4

⁸⁶ The Book of Job, pg. xi, by E.W. Bullinger

(First usage Deu. 32:15)

Yahweh	Covenant relationship with mankind. I will become what I will become (Ex. 3:14). (First usage Gen. 2:4, Yahweh Elohim, Gen. 4:1, Yahweh.)
Yah	Yahweh as having become our salvation. (First usage Ex. 15:2)
Adonay	Yahweh in relation to the earth. (First usage Gen. 15:2)
Shaddai	Yahweh as Almighty, the All Bountiful. (First usage Gen. 17:1)
Elyon	Yahweh as Most High, possessor of heaven and earth. (First usage Gen. 14:18)
Holy Spirit	Yahweh, in the New Covenant, as the author of scripture. (Heb.10:15,16, Jer.31:33)

Psalms eighteen is an illustration of the usage of the Divine Name, Yahweh and the Divine Titles, Elohim, El and Eloah associated with Yahweh. Each title has a divine meaning, which communicates Yahweh's position and attributes.

“For, thou, didst light up my lamp, Yahweh my God [**Elohim**], enlightened my darkness; For, by thee, I ran through a troop, and, by my God [**Elohim**], I leapt over a wall. As for God [**El**], blameless is his way, The speech of Yahweh hath been proved, A shield, he is to all who seek refuge in him. For who is a God [**Eloah**], save Yahweh? And who is a Rock, save our God [**Elohim**]? The God [**El**] who girded me with strength, and set forth, as blameless, my way: Planting my feet like hinds' *feet*, yea, on my high places, he caused me to stand: Teaching my hands to war,—so that a bow of bronze was bent by mine arms”(Ps. 18:28-34).

The Septuagint, the Greek translation of the Hebrew (Ibri) Old Covenant, translated Elohim, El and Eloah, in Psalms eighteen, into the one Greek word, ‘Theos.’ As you can see, our English translations also made the same mistake and translated all three Hebrew (Ibri) divine titles into the same English word, ‘God’⁸⁷. There can be similarities between the English word, ‘God,’ and Elohim, El and Eloah but they are not synonyms. Christian's are not aware of these different meanings, which leads to huge doctrinal errors in the Christian Faith.

Most Christians are Gentiles (none Hebrews) and predominately read the New Covenant, which was written in Greek⁸⁸. Even by reading the Old Covenant our Creator's Divine Name and Titles are hidden in the English translations. The Hebrew's know these titles because they are taught Hebrew (Ibri) as children and are instructed in the Torah. We, as Gentiles, only know the English language. The prophets who wrote the Word of Yahweh were Hebrew (Ibri) and not Greek. These words or thoughts from Yahweh, given to the prophet's, were Hebrew (Ibri) thoughts. Yehoshua (Jesus) was a Hebrew, born of Hebrew (Ibri) parents and was the only begotten son of Elohim, the Elohim of the Hebrews (Ex. 3:18). Yehoshua was not a Greek even though the New Covenant, we have today, is

⁸⁷ The English dictionary defines ‘god’ as “any of various beings conceived of as supernatural, immortal, and having special powers over the lives and affairs of people and the course of nature.” ‘God’ is defined as “in monotheism, the self-existent and eternal creator, sustainer, and ruler of life and the universe.”

⁸⁸ The manuscripts we have today are written in Greek but possible the originals text was written on Hebrew.

written in Greek. The Greek language, our New Covenant, is not a pure conduit whereby the Hebrew (Ibri) thought can be transferred. Our New Covenant has inherent errors, as we will demonstrate by comparing New Covenant scriptures written in Greek as quoted from the Old Covenant,⁸⁹ which were written in Hebrew. Our Lord read from the scroll of Isaiah chapter 61 verse 1 in Luke 4:18.

Isaiah states: (Hebrew)

The spirit of My Lord Yahweh, is upon me,—Because Yahweh Hath anointed me (Is. 61:1)

The quotation is written in the book of Luke: (Greek)

The Spirit of the Lord, is upon me, because he hath anointed me (Lk. 4:18)

David writes in the Psalm: (Hebrew)

For thou wilt not abandon my soul to sheol (Ps. 16:10)

The quotation is written in the book of Acts: (Greek)

that neither was he abandoned unto hades. (Acts 2:31)

(Hades is the underworld controlled by the Greek god, Hades. Sheol is not hades.)

Yahweh was used 6,830 times in the Hebrew (Ibri) Old Covenant but never used once in the Greek New Covenant. Theos is used 1,313 times in the New Covenant while the thought of Elohim, El and Eloah are lost. Christians who read the New Covenant only know our Creator as, ‘God,’ and not Yahweh because of the English translation. Christians believe that the English word, “God,” is holy and is the name of the Creator spoken by Moses and the prophets. This is the far from the truth, because English, at that time, did not exist. Moses and the prophets spoke of the Creator as Yahweh our Elohim, El and Eloah. Elohim and El also has many meaning in contrast to the English word, ‘God.’ People can be called elohims as well as messengers (spiritual beings).

Great conflict has occurred between Christians over the misunderstanding of the English word, ‘God.’ For example, most Christians will state, “Jesus is God.” Now does this statement mean that Yehoshua (Jesus), the only begotten son of Elohim, is Yahweh, our Father? Is Yehoshua, Yahweh or is he an elohim? Let us look at the Gospel of John in examining this statement further. (We will use the Hebrew (Ibri) word, ‘elohim,’ in place of the Greek word, ‘theos.’) In John 10, Yehoshua talks to the Hebrew (Ibri) about elohims. “I and the Father, are, one. The Jews again lifted up stones, that they might stone him. Yehoshua answered them—Many works, have I showed you, noble ones, from my Father: For which of those works are ye stoning me? The Jews answered him—Concerning a noble work, are we not stoning thee; but concerning profane speech—and because, thou, being, *a* man [adam or flesh species], art making thyself, *a* god [elohim or spirit species]. Yehoshua answered them—Is it not written in your law: I, said, You are, gods [elohims or spirit species]? If, those, he called gods [elohims or spirit species], unto whom, the word of God [Elohim], came—and the Scripture cannot be broken— Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speaks

⁸⁹ For many comparisons see the paper, ‘A God named Yahweh’ by Chuck Cunningham

profanely, because I said, Son of God [Elohim], I am?” Yehoshua was quoting from Psalms 82:1-8, where the word *elohim* is used to refer to humans. Also we are informed, in the Gospel of John, that Yehoshua was a born god [*elohim*]. “No one, hath seen [known], *Elohim*, at any time: An Only Begotten [born] god [*elohim* or spirit species], The One existing within the bosom of the Father, He, hath interpreted *him*” (Jn. 1:18). In the English language we cannot have a born god but in the Hebrew (Ibri) language we can have a born *elohim*.

In Psalms forty-five, which is quoted in Hebrews 1:8, the Messiah is called an *elohim* that has an *Elohim*. “But, as to the Son,—Thy throne, O god [*elohim*], is unto times age-abiding, and—A sceptre of equity, is the sceptre of his kingdom, Thou hast loved righteousness, and hated lawlessness,—For this cause, hath God [*Elohim*], thy God [*Elohim*], anointed thee with the oil of exultation, beyond thy partners” (Heb. 1:8,9, Ps. 45:6,7). In our English thought a god cannot have a God. The above verses are an illustration that the word, ‘*Elohim*,’ is not synonymous with *Yahweh*. Other verses using *elohim* when not pertaining to *Yahweh* are Exodus 21:5,6; 22:7,8; 7:1 and II Corinthians 4:4. We cannot force the meaning of the Hebrew (Ibri) word, ‘*elohim*,’ to mean the English word, ‘*God*.’

As we have seen that *Elohim* is not synonymous with *Yahweh* neither is *Elohim* synonymous with *El* or *Eloah*. We are made in the likeness of *Elohim* but not in the likeness of *Yahweh*, *El* or *Eloah* (Gen. 1:27, 5:1, 9:6). The phrase, ‘man of *elohim*,’ is used seventy-six times but the phrase, ‘man of *Yahweh*, *El* or *Eloah*,’ is never used. Son of *elohim* was used five times in the Old Covenant but son of *Yahweh*, *El* or *Eloah* was never used.

The phrase, ‘One *Elohim*,’ is not used in the Hebrew (Ibri) Old Covenant⁹⁰. Then what must we do with the verses listed below, which are in the Greek New Covenant?

1 Corinthians 8:6 Yet, to us, there is one Elohim the Father, of whom are all things, and, we, for him

Ephesians 4:6 One Elohim and Father of all—who is over all, and through all, and in all.

1 Timothy 2:5 For there is, one, Elohim, one, mediator also, between Elohim and men...

James 2:19 Thou believest that Yahweh is, one: thou doest, well—Even the demons believe...

These verses, written in Greek, must be understood in the context of the rest of the scriptures where *Elohim*, *El* and *Eloah* are used. We do have one Father whose name is *Yahweh* the Creator, who is our *Elohim*, *El* and *Eloah* (Ps. 20:7; 31:5; 18:31). We must also remember that men and messengers can also be referred to as *elohim* and *el* (Ps. 82:1-8; 29:1).

If we use the Hebrew (Ibri) Divine Name and Titles and their meanings, instead of the Greek, *Theos*, or the English, *God*,⁹¹ we will avoid pagan errors, which bring about

⁹⁰ The phrase ‘one *El*’ and ‘one *Yahweh*’ are used (Mal. 2:10, Deu. 6:4).

confusion. Yahweh's words, which are Hebrew, are pure words. In Psalms forty-five, Yehoshua is called an elohim but he is not called Yahweh. We must remove errors in Christianity, which came about by translating from the Hebrew (Ibri) to the Greek or English language. Let us return to the pure words of Yahweh and speak sheol (Hebrew) instead of hades (Greek) or hell (English). Let us use the name and titles Yahweh our Father gave Himself.

1. In prayer, we can address Yahweh as "Father."
2. When beholding the glory of the universe, we can proclaim, "Yahweh our Elohim."
3. When strength is needed, we can call on "Yahweh our El."
4. In worship, we can bow to our maker and pray, "Yahweh our Eloah."
5. When we rejoice over our salvation, we can say, "Praise Yah."
6. When prosperity is needed, we can call out to "El Shaddai."
7. In times of reverence, we can speak, "Yahweh Elyon."

*That men may know that,
thou,
Whose Name alone is **Yahweh**,
art Elyon [Most High]over all the earth.
Psalms 83:18*

The History of the Name, 'Yehoshua,' being changed to, 'Jesus'

Almost 300 years before Messiah's birth, the Jewish translators of the Septuagint were commissioned to translate the Hebrew (Ibri) Bible into Greek for Ptolemy's library at Alexandria and had extreme difficulty transliterating Hebrew (Ibri) proper names into Greek. Unlike Hebrew (Ibri) to English transliteration, which is easier because English offers most of the same sounds of Hebrew; Hebrew (Ibri) to Greek transliteration is not as easy. And many of our proper Biblical names in English come from Greek transliterations of Hebrew (Ibri) words (i.e. Moses, Phineas, Caiphas). For example, Young's Analytical Concordance confirms for us that the original name of the Messiah is indeed "Yehoshua" (ewvwhy), and this Hebrew (Ibri) name, when rendered in Greek, is "Iesous" (Ihsouv). The prophet Joshua is called Jesus in the New Covenant (Acts 7:45, Heb. 4:8, Num. 13:16⁹²).

How we get from Yehoshua to Iesous (pronounced *Ee-ay-sooce*) is a challenge to understand if one is armed with nothing more than a concordance and does not understand the difficulty of transliteration. It is important to note that this same name is used for the title of the Book of *Joshua* in the Septuagint, which serves as definitive proof that Iesous is

⁹¹ The word God can refer to any pagan deity. (Muslim's, Hindu's etc.)

⁹² These *are* the names of the men whom Moses hath sent to spy the land; and Moses calleth Hoshea son of Nun, Jehoshua. 03091 ewvwhy Y@howshuwa' *yeh-ho-shoo'-ah* or evwhy Y@howshu'a *yeh-ho-shoo'-ah* from 03068 and 03467. 03068 hwhy Y@hovah *yeh-ho-vaw'* the proper name of the one true God. 03467 evy yasha' *yaw-shah' 1*) to save, be saved, be delivered

not of pagan origin, but rather *is indeed* a Greek transliteration of Yehoshua *developed by the Jewish translators!* For, Iesous is also the Greek transliteration of Yehoshua (ewvwhy) as demonstrated by the Septuagint. In Old English, “Iesous” was rendered “Iesus” (pronounced *Yesus*), which is remarkably close to Yehoshua. However, it was spelled with a beginning letter “J,” which at the time had a “Y” sound. Later, when the “J” began to have a harder sound, the name became “Jesus.” In our writings we will spell Yehoshua, ‘Yehoshua.’ The reason being is that ‘Yah’ represents Yahweh and ‘shua’ represents salvation. ‘Yahweh is salvation’ is the meaning of the name Yehoshua, which can be better seen in the spelling, ‘Yah-shua.’

Yehoshua	Iesous	Jesu	Jesus
(Hebrew)	(Greek)	(Latin)	(English)

“Show us the Father!”

(The appearing of Yahweh)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

Phillip longed to see the Father when he asked Yehoshua to “show us the Father” (Jn. 14:8). This has also been the outcry of Yahweh’s sheep. The question arises, “Has any human seen Yahweh?” The answer to this question is “Yes” and “No”. First, we will deal with the “No” response.

“Thus, says Yahweh, The, heavens, are my throne, and The earth, is my footstool: Where then is the house which you can build me? Or where is my place of rest” (Is. 66:1)? We, as humans, are but dust and our life is but a vapor (Psalms 103:14, James 4:14). Who are we, to see Yahweh in His fullness? “And he [Moses] said,—Show me, I pray thee, thy glory. And he said,—I, will cause all my goodness to pass before thee. And will proclaim myself by the name Yahweh, before thee, And will show favor, unto whom I may show favor, And will have compassion on whom I may have compassion. But be said—**Thou canst not see my face, For no son of earth can see me, and live**” (Ex 33:18-20). Yahweh is spirit and fills the heavens and the earth (Jn 4:24, Jer. 23:24). Therefore we cannot experience in full His fullness because we are earthly while He is spirit. Yahweh must manifest Himself in earthly forms unless you have received the gift of holy spirit whereby He can manifest Himself by way of spirit (I Cor. 2:14,15). This is why He is referred to as the “Invisible Yahweh.” But if He is invisible, why are there accounts of Yahweh appearing to mankind?

Although we are dust, Yahweh has made us a little lower than Himself. “When I view thy heavens, the work, of thy fingers, moon and stars, which thou hast established, What was weak man, that thou should make mention of him? or the son of the earthborn, that thou should set him in charge? That thou should make him little less than Elohim, with glory and honor, should crown him? Should give him dominion over the works of thy hands,—All things, should have put under his feet” (Ps. 8:3-6). Yahweh has manifested Himself, to mankind, through the ages. In the Garden of Eden He was manifested as one walking in the cool of the day. He appeared as a human being to Abraham among the Oaks of Mamre. He has appeared as fire and a cloud to Israel in the wilderness. He also appeared through the powerful works of His only begotten Son, which were being performed in love. Phillip asked Yehoshua to, “show him the Father,” when Yehoshua answered him and said, “He that hath seen [horao] me, hath seen [horao] the Father. How art, thou, saying, Show us the Father” (Jn. 14:19)?

Yehoshua showed us the Father, not by his physical appearance, but by his walk in love and power, which is a manifestation of Light, which is Yahweh (I Jn. 1:5). Yahweh’s glory

was reflected in Moses face. “And it came to pass, when Moses came down out of Mount Sinai, with the two tables of testimony in the hand of Moses, when he came down out of the mount, that, Moses, knew not that the skin of his face shone, through his having spoken with him. And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone, and they stood in awe of drawing nigh unto him” (Ex. 34:29,30). Yahweh’s glory was reflected in Yehoshua. “And, after six days, Yehoshua took with him Peter and James and John, and brought them up into a high mountain, apart, alone,—and he was transformed before them; and his garments became brilliant, exceeding white, such as, no fuller on the earth, is able, so, to whiten” (Mk. 9:2,3). Reflecting the glory of Yahweh is still available today. “And, we all, with unveiled face, receiving and reflecting, the glory of Yahweh, into the same image, are being transformed, from glory into glory” (II Cor. 3:18). How are we transformed? “Manifesting yourselves that ye are a letter of Christ, ministered by us,—inscribed—not with ink, but with the spirit of a Living Elohim, not in tablets of stone, but in tablets *which are* hearts of flesh” (II Cor. 3:3). The glory reflected may not be as bright as what appeared on Moses and Yehoshua but we can so let our light shine among men (Phip. 2:15). By letting our light shine, our Father is manifested. By prophesying, we reveal the Father. “But, if, all, be prophesying [words from Yahweh]... the secrets of his [one being prophesied to] heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, in you” (I Cor. 15:24,25). Manifest the spirit!

Let us examine the various forms that Yahweh has appeared or presented Himself to mankind.

Yahweh appearing, possibly, in human form

Appear 07200 har ra’ah raw-aw’

1b) (Niphal)

1b1) to appear, present oneself 1b2) to be seen 1b3) to be visible

Gen. 3:8 Then heard they [Adam and Eve] the sound of Yahweh Elohim, walking to and fro in the garden at the breeze of the day,—so he hid himself—the man with his wife, from the face of Yahweh Elohim, amid the trees of the garden

Gen. 12:7 And Yahweh appeared [7200 Niphal] unto Abram, and said: To thy seed, will I give this land,—And he built there an altar, unto Yahweh who appeared unto him.

Gen. 17:1 ¶ And it came to pass that, when Abram was ninety and nine years old, Yahweh appeared [7200 Niphal] unto Abram, and said unto him, I, am El Almighty,—Walk, thou before me and become thou blameless:

Yahweh appearing, in human form

Gen. 18 1 ¶ And **Yahweh** appeared [7200 Nipal] unto him among the oaks of Mamre,—as, he, was sitting at the opening of the tent in the heat of the day. And he lifted up his eyes and looked, and lo! three men, standing over against him,—so he looked and ran to meet them from the opening of the tent, and bowed himself to the earth; and said,—**O My Adonay!** if, I pray thee, I have found favor in your eyes, do not I pray thee pass on from thy servant. Let there be fetched, I pray thee a little water, and bathe you your feet,—and rest yourselves under the tree. And let me fetch a morsel of bread, and stay you your heart, Afterwards, you may pass on, For on this account, have you passed by, over against your servant. And they said, Thus, shall thou do as thou hast spoken. So Abraham hastened towards the tent unto Sarah,—and said, Hasten thou three measures of fine meal, knead it, and make hearth-cakes. And unto the herd, ran Abraham,—and took a calf tender and good and gave unto the young man, and he hastened to make it ready. And he took butter and milk and the calf that he had made ready, and set before them,—while, he, was standing near them under the tree, they did eat. ¶ And they said unto him, As to Sarah thy wife... And he said Lo! *She is* in the tent. And he said, I will, surely return, unto thee at the quickening season,—and lo! A son for Sarah thy wife. Now Sarah was hearkening at the opening of the tent, it, being behind him. But Abraham and Sarah were old, far gone in days,—it had ceased to be with Sarah after the manner of women. So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord, also being old? And **Yahweh** said unto Abraham,—Wherefore now did Sarah laugh saying. Can it really and truly be that I should bear, seeing that have become old? Is anything, too wonderful for Yahweh? At the appointed time, I will return unto thee, at the quickening season and Sarah, shall have a son. And Sarah denied, saying, I laughed not, For she was afraid. And he said—Nay! But thou didst laugh! ¶ And the men rose up from hence, and looked out over the face of Sodom,—Abraham also going with them to set them on their way. Now, **Yahweh**, had said,—Am I going to hide from Abraham what I do, when, Abraham, shall surely become, a great and mighty nation,—and all the nations of the earth, shall be blessed in him? For I have become his intimate friend, To the end that he may command his sons and his house after him, so shall they keep the way of Yahweh, by doing righteousness and justice. To the end that Yahweh may bring in for Abraham, what he hath spoken concerning him. So **Yahweh** said, The outcry of Sodom and Gomorrah, because it hath become great,—And their sin, because it hath become exceeding grievous, Let me go down, pray, and let me behold, whether according to their outcry which hath come in unto me, they have done altogether, And if not. I must know! And the men turned from thence, and went their way, towards Sodom,—but, **Yahweh** was yet standing before Abraham. ¶ So then Abraham drew near and said, Wilt thou really sweep away, the righteous with the lawless? Peradventure there are fifty righteous, in the midst of the city, Wilt thou really sweep away, and not spare the place, for the sake of the fifty righteous, which are therein? Far be it from thee! To do after this manner. To put to death the righteous with the lawless! Then should righteous and lawless be alike, Far be it from thee!

Shall, the Judge of all the earth not do justice? And Yahweh said, If I find in Sodom fifty righteous in the midst of the city, then will I spare all the place for their sake. And Abraham responded and said,—Behold I pray thee I have ventured to speak unto **My Adonay**, though I am dust and ashes: Peradventure there may lack, of the fifty righteous, five, Wilt thou destroy for five all the city? And he said, I will not destroy, if I find there forty and five. And he added, yet once more, to speak unto him, and said, Peradventure there may be found there—forty. And he said—I will not do it, for the sake of the forty. And he said Let it not, I pray thee, be vexing to **My Adonay**, but let me speak, Peradventure there may be found there—thirty And he said, I will not to it, if I find there—thirty. And he said Behold, I pray thee, I have ventured to speak unto **My Adonay**, Peradventure there may be found there—twenty. And he said I will not destroy it, for the sake of the twenty. And he said, Let it not, I pray thee, be vexing to **My Adonay**, but let me speak only this once, Peradventure there may be found there—ten. And he said, I will not destroy *it*, for the sake of the ten! And **Yahweh** went his way, when he had made an end. of speaking unto Abraham,—Abraham, also returned to his place.

Yahweh appearing in some form

Gen. 26:2 And Yahweh appeared [7200 Niphal] unto him [Isaac], and said, do not go down towards Egypt,—Make thy habitation in the land, which I may name unto thee.

Ex. 3:16 ¶ Go—and thou [Moses] shall gather together the eiders of Israel and shall say unto them-Yahweh. Elohim of your fathers, hath appeared [7200 Niphal] unto me, the Elohim of Abraham Isaac, and Jacob saying,—I am, concerned, for you, and for what is done to you in Egypt;

Ex. 6:3 I appeared [7200 Niphal], therefore, unto Abraham unto Isaac, and unto Jacob, as El Shaddai,—although, by my name Yahweh was I not made known to them;

I Sam. 3:21 Thus did Yahweh again appear [7200 Niphal] in Shiloh,—for Yahweh had revealed himself unto Samuel in Shiloh, in the word of Yahweh.

II Chron. 3:1 ¶ Then began Solomon, to build the house of Yahweh, in Jerusalem, in Mount Moriah, where he had appeared [7200 Niphal] unto David his father,—in the place which David had prepared, in the threshing-floor of Ornan the Jebusite.

Jer. 31:3 From afar, Yahweh hath appeared [7200 Niphal] unto me [Jeremiah] Yea with an age-abiding love, have I loved thee, For this cause, have I prolonged to thee loving kindness.

Num. 12:8 Mouth to mouth, do I speak with him [Moses] And plainly—not in dark sayings, And the form of Yahweh, doth he discern,—Wherefore then, were you not afraid to speak against my servant—against Moses?

Yahweh appearing in a dream or a vision

Gen. 28:12 And he dreamed, and lo! a stairway, planted earthwards, with, its top, reaching towards the heavens,—and lo! messengers of Elohim, ascending and descending thereon; and lo! Yahweh, standing by him,—and he said, I, am Yahweh, Elohim of Abraham thy father and Elohim of Isaac,—The land whereon, thou, art lying, to thee, will I give it and to thy seed; Gen. 32:30 So Jacob called the name of the place Peniel; For I saw Elohim face to face; and my soul was delivered. Gen. 35:1,7,9; 48:3

Ex. 24:9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the Elohim of Israel,—and under his feet, like a pavement of sapphire, and like the very heavens for brightness; and against the nobles of the sons of Israel, put he not forth his hand,—so then they had vision of Elohim, and did eat and drink,

I Kings 3:5 ¶ In Gibeon, Yahweh appeared [7200 Niphal] unto Solomon, in a dream by night,—and Elohim said, Ask, what I shall give thee.

I Kings 9:2 Then appeared [7200 Niphal] Yahweh unto Solomon, a second time,—as he appeared unto him, in Gibeon.

II Kings 22:19 Then he said, Therefore, hear thou the word of Yahweh,—I saw Yahweh, sitting upon his throne, and all the host of the heavens, standing by him, on his right hand, and on his left.

Is. 6:1-5 ¶ In the year that King Uzziah died, I saw My Adonay, sitting upon a throne high and lifted up, and, his skirts, did fill the temple, Seraphim, were standing above him; six wings severally, had each one,—With twain, he covered his face And with twain, he covered his feet And with twain, he did fly. And they continued crying out one to another, and said, Holy—holy—holy, is Yahweh of hosts,—the fullness of the whole earth, is his glory. And the foundations of the porch, were moved at the voice of him that cried,—and the house, was filled with smoke.

Dan. 7:9 ¶ I continued looking, until that, thrones, were placed, and, the Ancient of days, took his seat,—whose, garment, like snow, was white, and, the hair of his head, like pure wool, his throne, was flames of fire, his wheels, a burning fire. A stream of fire, was flowing on and issuing forth from before him, a thousand thousand, waited upon him and, ten thousand times ten thousand, before him, stood up,—Judgment, took its seat, and, books, were opened. I continued looking, then because of the sound of the great words

which the horn was speaking, I continued looking, until that the wild beast, was slain, and his body destroyed, and given to the burning of the fire. As concerning the rest of the beasts, their dominion, was taken away,—but, a lengthening of life, was given to them, until time and season. I continued looking in the visions of the night, when lo! with the clouds of the heavens, one like a son of man, was coming,—and, unto the Ancient of days, he approached, and, before him, they brought him near; and, unto him, were given dominion and dignity and kingship, that all peoples, races and tongues, unto him, should do service,—his dominion, was an age-abiding dominion, which should not pass away, and, his kingdom, that which should not be destroyed.

Yahweh manifesting Himself in a cloud and by fire

Exodus 13:21 Now, Yahweh, was going before them—by day, in a pillar of cloud to lead them the way, and by night, in a pillar of fire to give them light,—that they might journey day and night:

Exodus 34:5 And Yahweh descended in the cloud, and took his station with him there,—and proclaimed himself by the name Yahweh.

1 Kings 8:10,11 And so it was, when the priests came forth out of the holy place, that, a cloud, filled the house of Yahweh; so that the priests could not stand to minister, because of the cloud,—for, the glory of Yahweh, filled, the house of Yahweh.

Luke 9:34, 35 Now, while he [Peter] was saying these things, there came a cloud, and it began to overshadow them,—and they were overcome with fear as they entered into the cloud. And a voice, came out of the cloud, saying—This, is my Son, the Chosen One: Unto him, be hearkening.

Acts 2:3 And there appeared unto them—parting asunder—tongues like as of fire, and it sat upon each one of them;

Seeing Yahweh's Glory

Ex 33:18-20 And he said,—Show me, I pray thee, thy glory. And he said,—I, will cause all my goodness to pass before thee. And will proclaim myself by the name Yahweh, before thee, And will show favor, unto whom I may show favor, And will have compassion on whom I may have compassion. But he said—Thou canst not see my face, For no son of earth can see me, and live.

Acts 7:55 But he, being already full of Holy Spirit, looking steadfastly into heaven, saw the glory of Yahweh, and Jesus standing on the right hand of Yahweh;

Invisible Yahweh

Deu. 4:15-18 You must take diligent heed, therefore unto your own souls, for you saw no manner of form, on the day Yahweh spoke unto you in Horeb out of the midst of the fire; lest you should break faith, and make you an image, a form of any likeness,—a model of male or female; a model of any beast that is in the earth,—a mode of any winged bird, that flies in the heavens; a model of any thing that creeps on the ground,—a model of any fish that is in the waters beneath the earth; or lest you should lift up your eyes towards the heavens and see the sun and the moon, and the stars—all the host of the heavens, and should be seduced, and should bow thyself down to them and he led to serve them,—the which Yahweh thy Elohim hath assigned unto all the peoples under all the heavens;

Rom. 1:20 For the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both His eternal power and Godhead—to their being inexcusable;

Ex. 33:20-23 But he said—Thou canst not see my face, For no son of earth can see me, and live. And Yahweh, said, Lo! a place near me,—So then you shall station thyself upon the rock: And it shall be while my glory passes by, I will put thee in the cleft of the rock,—and will cover thee with my hand while I pass by: Then will I take away my hand, and you shall see behind me, But, my face, must not be seen.

Col. 1:15 Who is the image of the invisible Yahweh, first-born of all creation,

I Tim. 1:17 And to the King of the ages, the incorruptible, invisible, only wise Yahweh, is honor and glory—to the ages of the ages! Amen.

Heb. 11:27 By faith he [Moses] left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One—he endured;

No one has seen [horao] Yahweh

(Seen (horao) can also mean to know)

3708 oraw horao hor-ah'-o properly, to stare at [cf 3700];

AV-see 51, take heed 5, behold 1, perceive 1, not tr 1; 59

1) to see with the eyes 2) to see with the mind, to perceive, know

3) to see, i.e. become acquainted with by experience, to experience

4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to

5) I was seen, showed myself, appeared

For Synonyms see entry [5822](#)

John I:18 Yahweh no one hath ever seen [3708]; the only begotten Son, who is on the bosom of the Father—he did declare.

John 6:46 Not that any one hath seen [3708], the Father, save he who is from Yahweh,—this one, hath seen [3708] the Father.

John 8:38 ¶ I [Jesus]—that which I have seen [3708] with my Father do speak, and you [Pharisees], therefore, that which you have seen [3708] with your father [the devil]—you do.

No one has seen [theaomai] Yahweh

2300 theaomai *theh-ah'-om-ahee* a prolonged form of a primary verb;

AV-see 20, behold 2, look 1, look upon 1; 24

1) to behold, look upon, view attentively, contemplate (often used of public shows)

1a) of important persons that are looked on with admiration

2) to view, take a view of 2a) in the sense of visiting, meeting with a person

3) to learn by looking, to see with the eyes, to perceive

I John 4:12 Yahweh no one hath ever seen [2300]; if we may love one another, Yahweh in us doth remain, and His love is having been perfected in us;

Verses of interest

James 2:23 And the scripture was fulfilled which said—And Abraham believed Yahweh, And it was reckoned to him as righteousness, and, **Yahweh's friend**, was he called:

Ages, Periods or Epochs of Mankind in the Word of Yahweh

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

Yahweh's, instructions for mankind, which are recorded in His Word, can change during different periods of time or ages. These ages have been built around central figures. In order to understand our Father's magnificent Word, we must discern the age in which the instruction was written and to whom the instruction was given. Not doing so will result in doctrinal error and misapplication of our Father's Word. For example, Adam and Eve's commandment was to not eat of the tree of knowledge of good and evil. Does this commandment apply to us today? No, because this commandment was given in the Age of Adam and Eve and was addressed to Eve and Adam and not to us. Another example of Yahweh's will, changing over time, would be the two wives of Jacob. Can I have two wives according to our Father's Word, in this age? Was Jacob having two wives a sin, during his age? I believe there are twelve ages, in the Word of Yahweh; ten of those ages involve mankind. Discerning different commandments, for different ages, is absolutely necessary if we are to handle our Father's Word, skillfully.

	<u>Ages of Mankind</u>	<u>Spiritual Significance of Numbers</u>	
1)	Age of Adam & Eve	Unity & Commencement	
2)	Age of Cain	Difference, and generally of enmity	
3)	Age of Noah	<i>Completeness, divine perfection</i>	3
4)	Age of Abraham	Creative works	
5)	Age of Moses	Divine Grace	
6)	Age of Yehoshua	Human number, Son of Man	
7)	Age of the Christ, the Secret	<i>Spiritual Perfection, Son of Elohim</i>	<u>+7</u>
8)	Age of the Beast	Regeneration, resurrection	
9)	Age of Christ as King	Finality of judgment	
10)	Age of Yahweh as King	<i>Perfection of Divine Order</i>	10

The Age of Adam and Eve begins in, Genesis 1:3, and ends in, Genesis 3:24, when they are expelled from Paradise. This period of time was probably less than nine months because no children were born in Paradise. The characteristics of the Age of Adam and Eve were: Eve and Adam reigned in Paradise; they were vegetarians; they could communicate with Yahweh; Yahweh's habitation was in the Garden with them; there was only one law. The Age of Eve and Adam was the first age. The number one, "in all

languages is the symbol of unity. Unity being indivisible, and not made up of other numbers, is therefore independent of all others, and is the source of all others.”⁹³

The Age of Cain begins with Cain rebelling against Yahweh and murdering his holy brother, Abel. This age ends with Yahweh saying, “I must wipe off man whom I created from off the face of the ground,” which came about by the flood. Why! “...Yahweh saw that great, was the wickedness of man in the earth, and that, every purpose of the devices of his heart, was only wicked all the day” (Gen. 6:5). The duration of this age was approximately, 1650 years. The characteristics of this age were: there was no capital punishment (Cain was not put to death) and maybe no rules, they were vegetarians and Yahweh’s abode was in Heaven and not upon earth (Deu. 26:15). The Age of Cain was the second age. “The second of any number of things always bears upon it the stamp of difference, and generally of enmity. Take the second statement of the Word of Yahweh. The first is Genesis 1:1: ‘In the beginning, Elohim created the heavens and the earth.’ The second is, ‘Now, the earth, had become waste and wild, and darkness, was on the face of the roaring deep...’ Here the first speaks of perfection and of order; the *second* of ruin and desolation.”⁹⁴

The Age of Noah begins with, “And Noah built an altar to Yahweh” (Gen. 8:20). Yahweh makes a covenant with Noah, the sign of the covenant being the rainbow (Gen. 8:9-12). This age ends when Yahweh makes a covenant with Abraham (Gen. 16:16). The duration of this age was approximately, 450 years. The characteristics of this age were: capital punishment was enacted (Gen. 9:5,6); mankind were no longer vegetarians (Gen. 9:3-4); Yahweh’s habitation was still in Heaven. The Age of Noah was the third age. “Three is the first of four perfect numbers. Three denotes divine perfection; seven denotes spiritual perfection; ten denotes ordinal perfection; and twelve denotes governmental perfection. The first occurrence of the number is in Genesis 1:13. ‘The third day,’ was the day on which the earth was caused to rise up out of the water, symbolic of that resurrection life.”⁹⁵

The Age of Abraham begins with Yahweh making a covenant with Abram (Gen. 17:1). This age ends when Yahweh makes a covenant with Moses and His people (Ex. 19:3-25). The duration of this age is approximately 400 years. The characteristics of this age were: the seed of Abraham and Sarah were called out, from among the nations, to be separate for Yahweh, who later became known as Hebrews; circumcision was mandatory for all males; commandments, statutes and laws were to be kept (Gen. 26:5); Yahweh’s abode, for mankind, could have changed to mount Horeb (Ex. 3:1); future salvation would come through the covenant made with Abraham (Gen. 17). The Age of Abraham was the fourth age. “The *fourth* day saw the material creation finished (for on the fifth and sixth days it was only the furnishing and peopling of the earth with living creatures). Four is the

⁹³ Numbers in Scripture, Its Supernatural Design and Spiritual Significance, by E.W. Bullinger, pg. 50

⁹⁴ pg. 93

⁹⁵ pg. 111

number of material completeness.”⁹⁶ The new earth, the land of Canaan, the promise of Yahweh to Abraham, would, in the future, be populated with the seed of Abraham. On the fourth day, of creation, the stars were made. Yahweh also promised Abraham that, “I will make thy seed to multiply as the stars of heaven” (Gen. 26:4, 22:17, 15:5).

The Age of Moses begins with Yahweh making a covenant with Moses and His people (Ex. 19:3-25). This age ends when Yehoshua begins his ministry. The duration of this age is approximately 1500 years. The characteristics of this age were: Law of Moses (Ex. 20), Yahweh was Elohim of the Hebrew's (Ex. 3:18), special diet (Lev. 11:1); Yahweh's habitation with mankind is in the Tabernacle (Ex. 26) and later in Solomon's Sanctuary (II Chron. 6:1-7:2); salvation is by works (Psalms 37:9). The Age of Moses is the fifth age. The number five is the number of grace or favor. “The Tabernacle had *five* for it's all-pervading number; nearly every measurement was a multiple of five. The outer court was 100 cubits long and 50 cubits wide. On either side were 20 pillars, and along each end were 10 pillars, or 60 in all; that is 5 x 12, or grace in government. The pillars that held up the curtains were 5 cubits apart and 5 cubits high, and the whole of the outer curtain was divided into squares of 25 cubits (5 x 5).”⁹⁷

The Age of Yehoshua began when Yahweh anointed His Son with spirit (Mt. 3:16). This age ends when Yehoshua anoints or pours out holy spirit upon the House of Cornelius (Acts 10). The duration of this age is unknown. The characteristics of this age were: favor and truth (“the law, through Moses, was given, favor and truth, through Yehoshua the Anointed, came into existence” (Jn. 1:17)); Yahweh was still Elohim of the Hebrew's; the truth of our adversary and our authority and power over him were revealed; Yahweh as a Father was revealed; Yehoshua fulfilled the law of Moses (Mt. 5:17); the truth of the law was fully revealed (divorce Mt. 19:3-9, Deu. 24:14; sin Mt. 5:27-28; entering the kingdom of Yahweh Mt. 19:23-25, Mt. 5:20; Sabbath Mark 2:27); the law and the prophets, were until John,—from that time, the good news of the kingdom of Yahweh, is being proclaimed (Lk. 16:16, Mt. 11:12-13). The habitation of Yahweh was not in a building but in His Son, Yehoshua (Jn. 2:19); salvation was still by works (Mt. 10:22). The Age of Yehoshua was the sixth age. Mankind (adam) was made on the sixth day, therefore making the number six, the human number. Yehoshua was called the Son of Adam (Man). In the four Gospels, Jesus, by itself, was used 558 times, while Christ, by itself, was used 48 times. The Greek word, *Ihsouv*, is the word translated into English as, Jesus. *Ihsouv*, is composed of six letters. We have a marvelous interlacing and combination of the numbers six and seven, which serve to set forth his human nature, Son of Man, the number six, and the elohim nature, Son of Yahweh, the number seven, of Yehoshua the Christ.

The Age of the Christ or the Age of the Sacred Secret began in Acts chapter ten. (See the Article, “The Christian Church did not begin on the Day of Pentecost.”) This age ends

⁹⁶ pg. 123

⁹⁷ pg. 141-142

with the Parousia of the Lord for his Body, the Assembly of Yahweh (I Thes. 4:16, I Cor. 15). This is our present age, which has lasted over 2,000 years. The characteristics of this age are: the secret was revealed, which is the Christ (Col. 4:3); Christ is the Head and we are his Body (I Cor. 6:19); there are neither Hebrew (Ibri) or Gentile but Assembly of Yahweh (I Cor. 10:32); spirit comes upon all believers; believers are no longer servants but are born of Elohim, children of Yahweh; we can eat all things (I Tim. 4:4-5); salvation is by grace and not by works (Eph. 2:8); a new covenant, the ministration of the spirit and not the law came into existence (II Cor. 3:6-11). The Age of the Christ is the seventh age. Seven is the number of spiritual perfection; the day Yahweh rested from all His works. Seven is used like no other number in the Word of Yahweh. Yahweh is resting in this age because He has put all things under His Son's feet, the Christ, who is running all creation (I Cor 15:24-28). Christ is seated at the right hand of the Father. The Greek word, Cristov, is the word translated into English as, Christ. Cristov, is composed of seven letters. Christ, used by itself, is used 208 times, in the Seven Pauline Epistles, while Jesus, by itself, is used 45 times.

The Age of the Beast begins after the Parsouia of the Lord, for his Body. This age begins in Revelation 1:1. The Age of the Beast ends when satan is bound for 1000 years and the beast and the false prophet are thrown, alive, into the lake of fire (Rev. 19:20). The duration of this age is approximately 7 years. The characteristics of this age will be: there are only Hebrews and Gentiles in this age, no Christians; believing Hebrews are the Bride of the Bridegroom; this age is a continuation of the four Gospels (Mt. 24, Rev. 1:1-20); salvation is by works (Rev. 2:7). The Age of the Beast is the eighth age. Eight is the number of regeneration and resurrection. A child was to be circumcised on the eighth day, which was the sign of the covenant of Abraham (Gen 17:12). At the end of this age the earth will be destroyed and regenerated. The resurrection of the just will also occur in this age or the next age (Rev. 20:4).

The Age of Christ, as King, begins when Christ reigns on a regenerated heaven and earth and all creation is subject to him (Rev. 20:6). This age ends with the white throne judgment; when death, sheol and all who are not written in the Book of Life, are cast into the lake of fire (I Cor. 15:25-28, Rev. 20:11-15). The duration of this age is 1,000 years. The characteristics of this age will be: Righteousness, joy and peace upon the earth, because the Righteous Judge will rule (Is. 65:17-25); Christ will reign upon the Earth. The Age of Christ, the King, is the ninth age. Nine is the number of finality or judgment. "It marks the completeness, the end and issue of all things as to man; the judgment of man and all his works."⁹⁸ There are nine fruit and nine manifestation of spirit. The white throne judgment will occur at the end of this age.

The Age of Yahweh, as King, begins with the New Jerusalem descending from Heaven (Rev. 21-22). This age has no end. The characteristics of this age will be: A New Heaven

⁹⁸ pg. 235

and Earth where Yahweh is dwelling with man, on the Earth. There is no more death, sorrow or pain. The Age of Yahweh, as King, is the tenth age. Ten signifies the perfection of divine order. "Completeness of order, marking the entire round of anything, is, therefore, the ever present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete."⁹⁹ Ten represents the Ten Commandments, the tithe and the ten plagues on Egypt. When 3, the number of *divine perfection* is added to 7, the number of *spiritual perfection*, you get 10, *ordinal perfection*, the number of divine order.

The two ages that do not include mankind, occurred in Genesis 1:1 to 1:2. "In the beginning, Elohim created the heavens and the earth." This would be the first age, perfect in creation. Something occurred between verse one and verse two, which caused the second age, which resulted in darkness (II Pet. 3:6). "... The earth, had become waste and wild, and darkness, was on the face of the roaring deep..." The possible explanation that the earth became without form or void might be the results of fallen messengers, dinosaurs and other beings, which revolted against Yahweh. The creations of the first heaven and earth, in Genesis 1:1, could have revolted against Yahweh, as Adam and Eve revolted against Yahweh, in the second heaven and earth, and the result of their actions was the flood that occurred during the time of Noah. We do not know the reason for the calamity that occurred in Genesis 1:2, because the Word does not tell us. The number twelve signifies perfection in government; there were twelve tribes of Israel, twelve Apostles and twelve months in the year.

Application

Sabbath

Let us look at, Exodus 31:14, concerning the Sabbath. "Therefore shall ye keep the sabbath, for holy, it is unto you, he that profaneth it shall be surely put to death; verily whosoever doeth therein any work that souls shall be cut off from the midst of its people:" Does this commandment apply to me today? Should I be put to death if I work on the Sabbath? This law was applicable only during the Age of Moses through the Age of Yehoshua (Lk. 13:14). The first four ages could not be held accountable because there was no stated law. In our age, the Age of the Christ, an change of law has taken place, because Colossians 2:16 states, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*:" Yahweh's law of the Sabbath, changed in the different ages.

Circumcision

Let us look at, Genesis 17:10-14, concerning circumcision. "This, is my covenant which ye shall keep, betwixt me [Yahweh] and you [Abraham], and thy seed after thee,—To

⁹⁹ pg 243

circumcise to you every male... he that is eight days old...But, as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin,—that person shall be cut off from among his people,—my covenant, hath he made void.” Circumcision was not required in the first three ages. Circumcision began in the Age of Abraham and continued through the Age of Yehoshua. Yehoshua was circumcised on the eighth day (Lk. 2:21). In the Age of the Christ, do we need to circumcise our male children on the eighth day? “Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment” (Acts 15:24). “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing” (Galatians 5:2). Yahweh’s law of circumcision, changed in the different ages.

Divorce

Let us look at, Deuteronomy 24:1-4, concerning divorce. “When a man taketh a woman, and marrieth her, then shall it be, if she find not favor in his eyes, because he hath found in her some matter of shame, that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house. And, when she cometh forth out of his house, then may she go her way, and become another man’s. But if the latter husband hate her, and write her a scroll of divorcement and put it into her hand, and send her away out of his house,—or, if the latter husband die, who had taken her to him to wife, then may her first husband who sent her away not again take her to become his wife after that she hath been defiled, for that were an abomination, before Yahweh,—lest thou bring sin upon the land which Yahweh thy Elohim is giving unto thee for an inheritance.” Divorce was allowable during the, ‘Age of Moses.’ In the ‘Age of Yehoshua,’ Yehoshua brought more truth concerning this matter and made divorce unallowable, except if fornication was committed. “And there came unto him Pharisees, testing him, and saying,—Whether is it allowed a man to divorce his wife, for every cause? And, he, answering, said—Did ye never read—He who created at the beginning, Male and female, made them,— and said—For this cause, will a man leave his father and his mother, and be united to his wife,—and, the two, will become, one flesh; So that, the longer, are they, two, but, one flesh, What, therefore, Yahweh, hath yoked together, Let not, a man, put asunder. They say unto him—Why then did, Moses, command, to give a writing of repudiation and to divorce? He saith unto them—Moses, in view of your hardness of heart, permitted you to divorce your wives; From the beginning however, hath it not been done, thus. And I say unto you—Whosoever shall divorce his wife, saving for unfaithfulness, and shall marry another, committeth adultery” (Mt. 19:3-9). In the ‘Age of the Christ,’ if a member of a married couple, who were not Christians, becomes a Christian and the unbelieving partner wants to leave the marriage, it is allowable. “And, a woman who hath a husband that believeth not, and, he, is well pleased to dwell with her, let her not leave her husband...But, if, the unbelieving, departeth, let him depart: the brother or the sister hath not come into bondage, in such cases, but, in peace, hath Yahweh called us” (I Cor. 7:13-15). Yahweh’s law of divorce, changed in the different ages.

Ages, Periods or Epochs of Mankind¹⁰⁰

<u>Ten Time Periods</u>		<u>Rules Diet</u>	<u>Duration</u>	<u>Habitation of Yahweh</u>
Adam & Eve Age (Gentiles) (Paradise)	Mankind reigns Ps. 115:16 (Fruit of G & E don't eat Gen. 2:16)	Gen. 1:29 vegetarian	Gen.1:1-Gen.3:24 Less than 9 months	With mankind in Eden Gen. 3:8, Paradise
Cain Age (Gentiles)	None listed. No capital punishment. (Cain allowed to live.)	vegetarian	Gen.4:1-7:11 1650 years	Heaven, Deu. 26:15
Noah Age (Gentiles)	Gen. 9:5,6 Capital punishment.	Gen. 9:3,4 (eat all things)	Gen. 8:15-16:16 460 years	Heaven
Abraham Age (Hebrews & Gentiles)	Gen. 17:1,9-14, Keep my covenant.(sealed by circumcision.)	eat all things	Gen. 17:1-Ex. 19:25 400 years	Heaven, Beth-el Gen. 35:1, Holy Mountain Ex. 3:1, 19:3
Moses Age (Hebrews)	Ex. 20:1(Mosaic Law) Ten Commandments.	Lev. 11:1 special	Ex. 20:1-Mt. 3:15 1500 years	Sanctuary, Tent Ex. 26 Temple II Chro. 6:1-7:2
Yehoshua Age (Hebrews Mt. 15:24)	Mt. 5:17, Mt. 5:43-48 Fulfill the law.	special	Mt. 5:17-Acts 10:1 unknown?	In Yehoshua John 2:19-21 II Cor. 5:19
<small>(Revealed Father Jn 1:18, satan I Jn 3:8 & love. Change of Lordship. Grace & truth Jn. 1:17. Melchizedek priesthood. Heb. 5:6,7:12. Sinning in heart. Mt. 5:27,28. Sanctuary of Yahweh. Jn 2:19)</small>				
The Christ Age (Body of the Christ) (Assembly of Yahweh) I Cor. 10:32	Rom. 6:14, Eph. 3:2-9 Grace. The secret revealed.	I Ti. 4:4,5 (eat all things)	Acts 10:1-I Th. 4:16 2000? This present time.	In Yehoshua (In us) I Cor. 6:19(We are his body)
Beast Age (Hebrews)	Mosaic Law Synagogues. Rev. 3:9	special	Rev. 1:1-19:21 7 years ?	In Yehoshua
Christ the King Age	Christ reigns 1000 years Rev. 20:4	?	Rev. 20:1-15 1000 years (I Cor. 15:23-28)	In Yehoshua
Yahweh the King (Paradise)	YAHWEH REIGNS I Cor. 15:28, Rev. 22:3	?	Rev. 21:1-22:21 without end!!!	New Jerusalem, Paradise I Chron. 23:25, Rev.21-22

¹⁰⁰ Three distinct groups of mankind. Judeans, Nations and the Assembly of Yahweh (I Cor. 10:32)

The Gospel of John Is an Enigma!

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for spirit.)*

The majority of Christians have magnified the Gospel of John over all of Yahweh's books. Johannine literature abounds in relationship to the other Gospels. Church doctrines emanate from this book, while contradicting Yahweh's dogma recorded in His other sixty-five books. The Gospel of John is a puzzle, a riddle, an enigma. One possible explanation for this enigma is presented in the book, 'One God & One Lord,' which states, "The Gospel of John is a profoundly, literary portrait of the Messiah that emphasizes his post-resurrection glorification at the right hand of Yahweh. It goes beyond being prophetic and becomes proleptic¹⁰¹ by portraying him as already glorious."¹⁰² E W Bullinger believes that the Gospel of John, the Book of Hebrews and the Book of Revelation were written to the Hebrews who will be present after the Body of the Christ has ascended into heaven with their Lord. (See Appendix A) The Gospel of John does not complement Matthew, Mark and Luke but it does complement the Book of Revelation. In my opinion, the textual critics should have placed the Book of Acts following the Gospel of Luke and placed the Gospel of John before the Book of Revelation. Our Father makes us work for His treasures, which are written in His Word. He tells us in 2 Thessalonians 3:10 that if a man will not work neither should he eat. Let us begin our archeological dig into this Gospel and its complement, the Book of Revelation, in order that we may feed on the things of Yahweh. As Jeremiah said, "Thy words, were found, and I did eat them, Then became thy words unto me, the joy and gladness of my heart...!"

An enigma is "a short composition in prose or verse, in which something is described by intentionally obscure metaphors, in order to afford an exercise for the ingenuity of the reader or hearer in guessing what is meant; a riddle; in wider sense: An obscure or allusive speech; a parable."¹⁰³ Yahweh has provided riddles in His Word, which can be solved by those who seek the answer. For example, the riddle of the Messiah was that he was from Bethlehem; he was called out of Egypt; he was from Nazareth; he was the seed of David (Adam) but also the Son of Yahweh (Elohim); the stars would foretell his coming; he was a high priest but not from the tribe of Levi but rather from the tribe of Judah.¹⁰⁴ The individuals who solved part of this riddle were the Magi, which is why they found the Messiah while Herod did not. The Pharisees, on the other hand, did not solve the riddle of the Messiah even though it was in their power to do so.¹⁰⁵ If they desired to know if Yehoshua met the requirements of the Messiah, as presented in the

¹⁰¹ "The describing of an event as taking place before it could have done so, the treating of a future event as if it had already happened." Webster's New World Dictionary; Other verses that could be called proleptic; are John 8:56. "Abraham, your father, exulted that he should see my day; and he saw, and rejoiced." "These things, said Isaiah, because he saw his [Yehoshua] glory, and spoke concerning him" (Jn. 12:41). "John 17:5 And, now, glorify me—thou, Father! with thyself, with the glory which I had, before the world's existence, with thee."

¹⁰² "One God & One Lord," by Graeser, Lynn and Schoenheit, pg. 187

¹⁰³ OED

¹⁰⁴ 1.) Thou, therefore, Bethlehem Ephrathah, though, little, to be among the thousands of Judah, out of thee, shall Mine come forth, to be ruler in Israel,—whose comings forth, have been from of old, from the days of age—past time. (Mic. 5:2, Mt. 2:6) 2.) When Israel was, a child, then I loved him,—and, out of Egypt, called I my son. (Hos. 11:1, Mt. 2:15) 3.) and came and fixed his dwelling in a city called Nazareth,—that it might be fulfilled which was spoken through the prophets—A Nazarene, shall he be called. (Mt. 2:23) For it is, very evident, that out of Judah hath sprung our Lord,—respecting which tribe, concerning priests, nothing did Moses speak (He. 7:14).

¹⁰⁵ They said to Nicodemus, "...Surely, thou also, art not, of Galilee? Search and see! That, out of Galilee, a prophet is not to arise" (Jn. 7:52).

scriptures, they could have asked Miriam (Mary) if Bethlehem was Yehoshua's birth place; had they ever lived in Egypt or Nazareth; was Miriam (Mary) of the line of David etc. etc.?

A Study of the Gospel of John & the Synoptic Gospels

Matthew, Mark and Luke have been classified as the Synoptic Gospels. (Synoptic means, "giving an account from the same point of view"¹⁰⁶.) They are not really synoptic because Matthew presents Yehoshua as the King, Mark presents Yehoshua as the Servant and Luke presents Yehoshua as the Man¹⁰⁷.) The Gospel of John, as we will see, presents Yehoshua from a different and many times appearing, conflicting point of view from the rest of Yahweh's Word. In this Gospel, Yehoshua is presented as the Only-Begotten Son of his Father, Yahweh. The word 'Father' is used more in John than in any other book in Yahweh's Word. (Appendix B) "A comparative study of Matthew, Mark and Luke leads to the recognition that there is a considerable body of material common to all three, or, to two of the three. The substance of 606 out of the 661 verses of Mark reappears in abridged form in Matthew; some 380 of the 661 verses of Mark reappear in Luke¹⁰⁸." Why are there four Gospels? Each Gospel presents Yehoshua (Bud¹⁰⁹) in a different light¹¹⁰. Matthew presents our Lord as Yahweh's *King*; "Lo! days are coming, Declares Yahweh, when I will raise up to David A righteous **Bud**, And he shall reign as **king**" (Jer. 23:5). Mark presents our Lord as Yahweh's *Servant*; "For behold me! bringing in my **servant**, the **Bud**" (Zech. 3:8). Luke presents our Lord as Yahweh's *Man*; "Thus, speaks Yahweh of hosts, saying,—Lo! a **man! Bud**, is his name" (Zech 6:12). John presents our Lord as Yahweh's *Bud* (Son); "In that day, Shall the **Bud** of Yahweh, become beautiful and glorious" (Is. 4:2). The Gospel of John is not one of the synoptic Gospels but is referred to as the 'Fourth Gospel.' In the Gospel of John the majority of Yehoshua's statements and concepts are unique to this Gospel only.

In every chapter of John there is a difficult or enigmatic verse which cannot be taken literal in its meaning:

Presented is a partial list:

Chapter

- 1:1 Originally was, the Word, and, the Word, was, with Yahweh; and, the Word, was, Yahweh.
2:19 Take down this shrine, and, in three days, will I raise it.
3:7 Ye must needs be born from above.
4:14 whosoever shall drink of the water, which, I, will give him, in nowise shall thirst.
5:25 the dead, shall hearken unto the voice of the Son of Elohim
6:53 Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life
7:38 He that believeth on me...—River, from within him, shall flow, of living water.
8:56 Abraham, your father, exulted that he should see my day; and he saw, and rejoiced.
9:39 they who were not seeing, might see, and, they who were seeing, might become, blind
10:7 I, am the door of the sheep:
11:25 I, am the resurrection, and the life:
12:32 And, I, if I be lifted up out of the earth, will draw, all, unto myself.
13:33 Yet a little, am I, with you. Ye shall seek me, and... Whither, I, go, ye, cannot come,
14:9 He that hath seen me, hath seen the Father.
15:1 I, am the real vine, and, my Father, is, the husbandman.
16:28 Again, I leave the world, and go, unto the Father.

¹⁰⁶ Webster's New World Dictionary

¹⁰⁷ The Companion Bible by E W Bullinger, pg. 1304

¹⁰⁸ The New Bible Dictionary, Douglas

¹⁰⁹ 06780 xmu tsemach *tseh'-makh* sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

¹¹⁰ The Companion Bible by E W Bullinger pg. 1304

17:23 I, in them and, thou, in me; That they may have been perfected into, one
18:37 I, for this, have been born, and...have come into the world,—that I may bear witness
19:30 It is finished!
20:22 And, this, saying, he breathed strongly, and said unto them—Receive ye holy spirit:
21:22 If I will that, he, remain until I come, what is that to thee?

We must recognize that the words of our Lord, in the Gospel of John, are presented as a spiritual puzzle. What does this mean? Spirit words are for the spiritual man and not for the natural man. Yehoshua told Nicodemus, “If, the earthly things, I told you, and ye believe not, How, if I should tell you the heavenly things, will ye believe” (Jn. 3:12)? Yehoshua also told his disciples, “The declarations which, I, have spoken unto you, are, spirit, and, are, life” (Jn. 6:63). All through this Gospel we will see a pattern where disciples and unbelievers alike do not understand what Yehoshua was saying:

The Jews questioned a sign. “The Jews, therefore, said—In forty and six years, was this shrine built. And, thou, in three days, wilt raise it?” Jn 2:20

Nicodemus questioned being born from above. “Nicodemus answered, and said unto him—How, can these things, come about?” Jn. 3:9

The disciples questioned eating his flesh. “Many, of his disciples, therefore, when they heard, said—Hard, is this discourse,—Who can, thereunto, hearken?” Jn. 6:60

The Pharisees questioned his words. “What, is this which he said: Ye shall seek me and not find me, and, where, I, am, ye, cannot come?” Jn. 7:36

The Pharisees questioned his words on freedom. “How sayest, thou, Free, shall ye be made?” Jn. 8:33

The multitude questioned his Shepherd teaching. “A division, again, took place among the Jews, because of these words... A demon, he hath, and is raving,—Why, unto him, do ye hearken?” Jn. 10:19,20

The multitude questioned is teaching on death. “How then dost, thou, say,—It behooves the Son of Man to be lifted up? Who is this Son of Man?” Jn 12:34

Peter questioned Yehoshua why he could not follow him. “Peter said unto him—Lord! why, cannot I follow thee, even now?” Jn. 13:37

Thomas questioned his teaching on the way. “Thomas said unto him—Lord! we know not whither thou goest: How know we, the way?” Jn. 14:5

His disciples questioned his departure. “Some of his disciples, therefore, said one to another—What is this which he is saying to us:—A little while, and ye behold me not, and, again a little while, and ye shall see me; and—Because I go my way unto the Father?” Jn. 16:17

The brethren questioned a statement he made. “This word, therefore, went forth unto the brethren, that, that disciple, should not die. Howbeit, Yehoshua did not tell him, he should not die; but, If I will that, he, remain until I come, what is that to thee?” Jn. 21:23

The words of the Gospel of John leave us, many times, with a major question mark on our minds, as it also did to his disciples. Why? This Gospel is a puzzle put to us by our Father and we must, as Sherlock Holmes, examine the clues, which will unravel the secret. We must not jump to conclusions when we read John, rather we must slowly digest these words with great spiritual thought and seek from our Father, wisdom and understanding. The words written in this book cannot contradict the words written in the other sixty-five books of Yahweh because Yahweh cannot contradict Himself. Major religious doctrines, which contradict the other sixty-five books, have come forth from the misunderstanding of this Gospel. The concept of the Trinity and the incarnation¹¹¹ are derived from this Gospel even though neither doctrine is found in the other sixty-five books. We must ask ourselves, “If the Gospel of John was never written would we still have the doctrine of the Trinity (God the Father, God the Son and God the Holy

¹¹¹ See the article, “What happens when a person dies.”

Spirit) and the incarnation (Yahweh entering as a fetus into Mary's womb)?" As stated in John 6:60, "Hard, is this discourse,—Who can, thereunto, hearken."

‘Coming down out of Heaven’

Chapter six presents Yehoshua as, ‘coming down out of heaven’ as the bread of Yahweh. This presentation is not in any other Gospel: “For the bread of Yahweh is that which is coming down out of the heaven, and giving life to the world” (John 6:33); “The Jews, therefore, were murmuring at him, because he said, ‘I am the bread that came down out of the heaven’” (John 6:41); “Yehoshua, therefore, said unto them—Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves. He that feeds upon my flesh, and drinks my blood, hath life age-abiding, and, I, will raise him up at the last day” (John 6:53,54). Also, in John 3:13, it appears that Yehoshua had gone up to heaven; “And no one hath gone up to the heaven, except he who out of the heaven came down—the Son of Man who is in the heaven.” (See Appendix C) Yehoshua also states that he is in heaven while he is presently on the earth (John 3:13)?¹¹² Another distinguishing attribute of this Gospel is that it presents Yehoshua as an elohim.

‘An Only Begotten Elohim’

Yehoshua is presented as an elohim¹¹³ in three instances beginning in John 1:18:

1. “No one, hath seen [known]¹¹⁴, Yahweh, at any time: An only begotten elohim, The One existing within the bosom of the Father, He, hath interpreted *him*.”
2. “The Jews answered him—Concerning a noble work, are we not stoning thee; but concerning profane speech,—and because, thou, being, *a* man, art making thyself, a elohim. Yehoshua answered them—Is it not written in your law: I, said, Ye are, elohim? If, those, he called elohim, unto whom, the word of Yahweh, came—and the Scripture cannot be broken— Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speaks profanely, because I said, Son of Elohim, I am” (John 10:33-36)?

Only in this Gospel is Thomas quoted as saying to Yehoshua, “My Lord, and my Elohim” (Jn. 20:28)! The Bud of Yahweh, Yehoshua as an elohim in his glory, is unveiled in the Gospel of John (Is. 4:2)!

‘We Gazed upon His Glory’

Yehoshua is presented in his glory in John; “And, the Word, became, flesh, and pitched his tent among us, and we gazed upon his glory,—a glory, as an Only-begotten from his Father” (Jn. 1:14). In the other Gospels his glory would be revealed at his future coming:

1. “But, whensoever the Son of Man shall come in his glory” (Mt. 25:31).
2. “And, then, will they see the Son of Man—coming in clouds, with great power and glory” (Mk. 13:26).
3. “Was it not needful for the Christ, these very things, to suffer, and to enter into his glory” (Lk. 24:26)?

¹¹² And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

¹¹³ 0430 Myhla ‘elohiym *el-o-heem*’ 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive-singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God (For a study on the word ‘elohim’ see the paper “Speak unto the Mountain.”)

¹¹⁴ 3708 oraw horao *hor-ah’-o* 1) to see with the eyes 2) to see with the mind, to perceive, know 3) to see, i.e. become acquainted with by experience, to experience 4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to 5) I was seen, showed myself, appeared

In John's Gospel there is no recorded account of Yehoshua's transfiguration as there was in Matthew, Mark and Luke. The transfiguration was a look into the future glory of the Christ, which was not necessary in John's Gospel because Christ was presented as already glorified; "This, beginning of his signs, did Yehoshua, in Cana of Galilee, and manifested his glory" (Jn. 2:11).

'Ruah' (spirit)

There is more teaching on ruah¹¹⁵ (spirit) in John than in any other Gospel. In John 3:6 & 8 Yehoshua teaches Nicodemus, "That which hath been born of the flesh, is, flesh, and, that which hath been born of the ruah, is, ruah;" "The ruah, where it pleaseth, doth breathe, and, the sound thereof, thou hearest; but knowest not, whence it cometh and whither it goeth: Thus, is every one who hath been born of the ruah." Yehoshua teaches the woman of Samaria, "Yahweh is, ruah; and, they that worship him, in ruah and truth, must needs worship" (Jn. 4:24). Then in chapter six, Yehoshua teaches, "The ruah, it is, that gives life,—the flesh, profits, nothing: The declarations which, I, have spoken unto you, are, ruah, and, are, life" (Jn. 6:63). In John 7:38,39 Yehoshua speaks of the coming gift of holy ruah; "He that believeth on me—just as said the Scripture,—River, from within him, shall flow, of living water. Now, this, spoke he concerning the ruah which they who believed on him were about to receive; for, not yet, was there ruah, because, Yehoshua, not yet, was glorified!" He continued this teaching on the ruah of truth, the advocate, from chapter 14 thru 16; "But, the advocate, the holy ruah, which the Father will send in my name, it, will teach you all things, and will put you in mind, of all things which, I, told you" (John 14:26). The advocate is not presented in any of the other Gospels.

'The Resurrector'

Yehoshua appears in John and not the other Gospels as 'the Resurrector.' The account of the resurrected Lazarus is only recorded in John. He tells Martha, "I, am the resurrection, and the life: he that believeth on me, even though he die, shall live again" (Jn. 11:25)! Also written in John we have the statements, "I will raise up." (See Appendix B) This statement is not in any of the other Gospels. Yehoshua, so far, has been presented as a begotten elohim, in his glory, revealing ruah and empowered with resurrection powers.

'Praying' (proseuchomai)

In the Gospel of John, Yehoshua never prays to Yahweh. (A son does not need to pray to his father but merely must make his request known by asking.) The Greek Word 'proseuchomai'¹¹⁶ which means "to offer prayers, to pray" is never used in this Gospel. Proseuchomai is used 44 times in the other three Gospels:

Mt 14:23 And, dismissing the multitudes, he went up into the mountain, apart, to pray [proseuchomai],—and when, evening, came, alone, was he, there.

Mr 1:35 And, very early by night arising, he went out into a desert place, and, there, was praying [proseuchomai];

Lu 22:41 And, he, was torn from them about a stone's throw; and, bending his knees, he began to pray [proseuchomai],

¹¹⁵ 07307 xwr ruach roo' - akh wind, breath, mind, spirit. See the article, 'Spirit and Soul.'

¹¹⁶ 4336 proseuchomai'

In the Rotherham and Young's Bible Translations, the word prayer or pray is not used in the Gospel of John. The word 'pray' is used in the King James Version and the NIV but the Greek word translated pray, is not 'proseuchomai' but 'erotao' which means to ask. The Gospel of John is about a Father and His Son.

'Demons'

In contrast to the other three Gospels, Yehoshua does not cast our demons or impure spirits in the Gospel of John. Yehoshua does however, wrestle with the children of the adversary (not mentioned in the other Gospels), who are religious men (John 8:44). In the three Gospels, Yehoshua was called the Son of Elohim by demons and not by men (Mt. 8:29, Mk. 3:11, Lk. 4:41). Demons were forbidden to call him the Son of Elohim; "The impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of Elohim! and sternly was he rebuking them, lest they should make him manifest" (Mk. 3:11,12). In the Gospel of John, Yehoshua is called, the Son of Elohim by John the Immerser, Nathanael, himself and Martha (Jn. 1:34, 1:49, 10:36, 11:27). Yehoshua's identity is broadcast through out the Gospel of John, while in contrast it is hidden in the other three Gospels.

'I said, Son of Yahweh, I am'

In the Gospels of Matthew, Mark and Luke, Yehoshua's life was protected from the Hebrews because he hid his true identity. His true identity being that he was the Messiah, the Son of Yahweh. Once his true identity was revealed to Peter, Yehoshua admonished his disciples in the three Gospels, "that, unto no one, should they be telling this" (Lk. 9:21, Mt. 16:20, Mk. 8:30). Demons were also rebuked by Yehoshua in the three Gospels, when they identified him as the Son of Yahweh;¹¹⁷ "and the impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of Yahweh! and sternly was he rebuking them, lest they should make him manifest" (Mk. 3:11-12). Only at the end of his ministry did Yehoshua identify himself to the Pharisees as the Messiah, the Son of Yahweh, as recorded in Matthew 26:63-66, Mark 14:61-64 and Luke 22:66-71. This unveiling of whom he was resulted in his immediate death.

In extreme contrast, Yehoshua's true identity as the Messiah, the Son of Yahweh was not hidden from the Hebrews in the Gospel of John but rather proclaimed to all from the very beginning of his ministry unto the end as illustrated below:

- 1.) I, therefore, have seen, and borne witness—That, this, is, the, Son of Yahweh. Jn. 1:34 (John the Immeser)
- 2.) We have found the Messiah! which is, when translated, Anointed. Jn. 1:41 (Andrew)
- 3.) Him, of whom wrote Moses in the law, and the Prophets, have we found. Jn. 1:45 (Phillip)
- 4.) Nathanael answered him—Rabbi! thou, art, the Son of Yahweh: Thou, art, King, of Israel. Jn. 1:49
- 5.) Be not making, the house of my Father, a house of merchandise. Jn. 2:16
- 6.) For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding. Jn. 3:16 (Nicodemus)
- 7.) The woman saith unto him—I know that, Messiah, cometh, who is called Christ,—Whensoever, he, shall come, he will tell us, everything. Yehoshua saith unto her—I, that speak unto thee, am he. Jn. 4:25-26 (Woman at the well)
- 8.) This One, is, in truth, the Saviour of the world. Jn. 4:42 (Samaritans)
- 9.) On this account, therefore, the rather, were the Jews seeking to slay him,—because, not only was he breaking the Sabbath, but was calling Yahweh, his own Father, making, himself, equal, with, Yahweh. Jn. 5:18

¹¹⁷ Mt. 8:29, Mk. 3:11, 5:7, Lk. 4:41, 8:28

- 10.) And, we, have believed, and come to know,—that, thou, art the Holy One of Yahweh. Jn. 6:69 (Simon Peter)
- 11.) But Yehoshua hearing, said—This sickness, is not unto death, but for the glory of Yahweh,—that the Son of Yahweh may be glorified thereby. Jn. 11:4
- 12.) She saith unto him—Yea, Lord! I, have believed, that, thou, art the Christ, the Son of Yahweh,—He who, into the world, should come. Jn. 11:27 (Martha)

In the Gospel of John, his disciples and multitudes of others are not forbidden to reveal his true identity, which contradicts the other three Gospels. Yehoshua told the Pharisees in John 8:42, "...I, from Yahweh, came forth, and am here; for, not even of myself, have I come, but, he sent me forth." Yehoshua told the Hebrews in John 10:36, "...I said, Son of Yahweh, I am." These proclamations should have resulted in his immediate death by the hands of the Hebrews, as it would have in the three Gospels, but it did not! This is an enigma!

One or Three Year Ministry

The Gospel of John apparently presents Yehoshua's ministry as lasting approximately three years. We arrive at this conclusion because it appears that he partook of approximately three Passovers (2:13, 6:4, 11:55, 12:1, 13:1). On the other hand, the Gospel of Matthew, Mark and Luke present Yehoshua's ministry as lasting approximately one year because the Passover is only mentioned once at the end of each Gospel (Mt. 26, Mk. 14, Lk. 22). A one-year ministry would make sense because Yehoshua was our Passover Lamb.¹¹⁸ The Passover lamb was required to be a male one year old.¹¹⁹ On the other hand, Yehoshua was only called the Lamb of Yahweh in the Gospel of John. I do not pretend to understand this apparent paradox.

'Slay Him'

The Hebrew's sought to kill Yehoshua only at the end of his ministry in the Gospels of Matthew, Mark and Luke.¹²⁰ In the Gospel of John, the Hebrew's were constantly seeking to kill him through out his ministry as illustrated below:

- 1.) On this account, therefore, the rather, were the Jews seeking to slay him 5:18
- 2.) And, after these things, Yehoshua was walking in Galilee; for he was not wishing, in Judaea, to be walking, because the Jews were seeking to slay him. 7:1
- 3.) Did not, Moses, give you the law? And yet, not one of you, doeth the law!—Why, seek ye, to slay, me? 7:19
- 4.) So then, some of them of Jerusalem were saying—Is not, this, he whom they are seeking to kill? 7:25
- 5.) I know that ye are, seed of Abraham; but ye are seeking to kill me, because, my word, findeth no place in you. 8:37, 40
- 6.) They took up stones, therefore, that they might cast at him; 8:59
- 7.) The Jews again lifted up stones, that they might stone him. 10:31, 11:8
- 8.) From that day, therefore, they took counsel, that they might put him to death. 11:53

¹¹⁸ I Cor. 5:7

¹¹⁹ A lamb without defect, a male a year old, shall yours be,—from the sheep, or from the goats, shall ye take it. Ex. 12:5

¹²⁰ and they took counsel together, in order that, Yehoshua, by guile, they might secure, and slay. Mt. 26:4, 59; 27:1

Now, the High-priest, and all the High-council, were seeking, against Yehoshua, testimony, with the intent to put him to death,—and were not finding any; Mk. 14:55, 64

A Plethora of Titles

Only in the Gospel of John, does Yehoshua identify himself with a plethora of titles. These titles are not in the other three Gospels. In the Gospel of John, Yehoshua never asked, “Who are men saying that, the Son of Man, is,”¹²¹ but instead proclaims, “I am he!”

- 1.) John reveals him as the ‘Lamb of Yahweh.’ 1:29
- 2.) I, that speak unto thee, am he [the Messiah]. 4:26
- 3.) I, am the bread of life 6:35
- 4.) I, am the living bread 6:51
- 5.) I, am the light of the world 8:12
- 6.) I, am he 8:24
- 7.) I, am the door of the sheep 10:7
- 8.) I, am the good shepherd 10:11
- 9.) Son of Elohim, I am 10:36
- 10.) I, am the resurrection 11:25
- 11.) The Teacher, and, The Lord,—and, well, say, for I am 13:13
- 12.) I, am the way, and the truth, and the life 14:6
- 13.) I, am the real vine 15:1

Receiving Salvation in John’s Gospel is not by Works

The book, ‘One God & One Lord’ states, “The Gospel of John is a profoundly, literary portrait of the Messiah that emphasizes his post-resurrection glorification at the right hand of Yahweh. It goes beyond being prophetic and becomes proleptic by portraying him as already glorious.” Prolepsis is defined as, ‘the representation or taking of something future as already done or existing; anticipation;’ Acquiring salvation (life age-abiding) in the Gospel of John appears to be an prolepsis event because the acquiring of salvation, in the Gospel of John, requires no works, which is in contrast to the Gospels of Matthew, Mark and Luke.¹²² Acquiring salvation, in the Gospel of John, is similar to how it is acquired in the Church Epistles, which is by favor through faith and not by works.¹²³ In the Church Epistles, we receive salvation by favor through faith because Christ paid the full price for our redemption by dying on the cross. When Christ was teaching people how to receive salvation, in the Gospel of John, he had not yet given his life thereby making these promises proleptic. Today, pastors mistakenly use John 3:16 to lead

¹²¹ Mt. 16:13, Mk. 8:27, Lk. 9:18

¹²² In the Gospels of Matthew 19:16-22, Mark 10:17-19, and Luke 18:18-30 and in the book of Revelation, life age-abiding (salvation) is received as it is in the Old Covenant by obeying the Law of Moses. In Luke 10:25, Yehoshua is asked, “...Teacher! by doing what, shall I inherit, life age-abiding? And, he, said unto him—In the law, what is written? how dost thou read? And, he, answering, said—Thou shalt love Yahweh thy Elohim, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention; and thy neighbour, as thyself? And he said unto him—Rightly, hast thou answered: This, do, and thou shalt live.” In Mark 10:17, Yehoshua is asked, “Good Teacher! what shall I do that, life age—abiding, I may inherit? And, Yehoshua, said unto him—Why callest thou me, good? None, is good, save one—Yahweh. The commandments, thou knowest,—Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Do not defraud, Honour thy father and mother.” In Matthew 25:31-46, Yehoshua instructed the people that the righteous would receive age-abiding life while the unrighteous would receive age-abiding, correction; “Then, will the king say to those on his right hand: Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world. For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink, a stranger, was I, and ye took me home, Naked, and ye clothed me, sick, and ye visited me, in prison, was I, and ye came unto me...Then, will he say unto those also, on his left hand: Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers...For I hungered, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, A stranger, was I, and ye took me not home, naked, and ye clothed me not, sick, and in prison, and ye visited me not.” The above three Gospels are in harmony with the Old Covenant (Ez. 33) when it concerns the requirements, which are necessary to receive life age-abiding.

¹²³ For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. (Eph. 2:8-9)

people into salvation rather than scriptures from the Church Epistles. These same pastors will not use the salvation verses used in Mt. 19:16-22, Mk. 10:17-19 and Lk. 18:18-30 but at the same time they treat the four Gospels as being equivalent, written to the same people, when obviously they are not. The only requirement for receiving salvation in John's Gospel is to 'believe in or on the Son,' as is illustrated below:

1. "And, just as, Moses, lifted up the serpent in the desert, so, must, the Son of Man, be lifted up,—That, whosoever believeth in him, may have life age-abiding. For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding" (Jn. 3:15-16);
2. "He that believeth on the Son, hath life age-abiding..." (Jn. 3:36);
"...He that heareth, my word, and believeth in him that sent me, hath life age-abiding..." (Jn. 5:24);
3. "For, this, is the will of my Father, That, every one that vieweth the Son, and believeth on him, should have life age-abiding..." (Jn. 6:40);
4. "Verily, verily, I say unto you: He that believeth, hath life age-abiding" (Jn. 6:47).

The above promises were given before Christ had paid the price for mankind! Following the commandments of Moses in order to receive salvation, as recorded in the Law of Moses and in the other three Gospels is nowhere to be found in this Gospel. The Gospel of John is more aligned with the seven Church Epistles than with the other three Gospels.¹²⁴ This contrast gives validity to the concept that the Gospel of John should not have been placed together with the other three Gospels, which are an extension of the Old Covenant.

'Through (dia) Him'

The Gospels of Matthew, Mark and Luke do not speak of people receiving salvation through (dia)¹²⁵ Yehoshua as it does in the Gospel of John;¹²⁶ neither do they speak that all things through him came into existence; neither do they instructed that all might believe through him; neither do they teach that favor and truth came into existence through him. And last but not least, Matthew, Mark and Luke do not proclaim that "No one, cometh unto the Father, but through me."¹²⁷ The doctrine of the seven Church Epistles do teach 'through him:'

Joh 1:3 All things, through him, came into existence, and, without him, came into existence, not even one thing: that which hath come into existence,

Joh 1:7 The same, came, for a witness, That he might bear witness, concerning the light, that, all, might believe, through him.

¹²⁴ Ro 10:9 That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Eph 2:5 Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved; Tit 3:5 Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.

¹²⁵ 1223. *dia* *dia dee-ah'*; *dia* governs two cases (the Genitive and Accusative). 1. With the Genitive it has the general sense of through, as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out e.g. (#Mr 11:16). (#1Co 3:15). (#1Ti 2:15). (#1Pe 3:20). Compare diameter. In a temporal sense; after an interval (#Mt 26:61). (#Mr 2:1). (#Ga 2:1). From the ideas of space and time *dia* (with the Genitive) denotes any cause by means of which an action passes to its accomplishment e.g. (#Mt 1:22). (#Joh 1:3). (#Ac 3:18). (#1Co 16:3). (#2Co 9:13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

¹²⁶ Joh 10:9 I, am the door: through me, if anyone enter, he shall be saved, and shall come in and go out, and, pasture, shall find.

¹²⁷ Joh 14:6 Jesus saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me.

Joh 1:10 In the world, he was, and, the world, through him, came into existence, and, the world, knew him not.

Joh 3:17 For Yahweh, sent not, his Son into the world, that he might judge the world, but, that the world might be saved through him.

Ac 3:16 And, by the faith of his name, unto this man whom ye see and know, hath his name given strength,—yea, the faith which is through him, hath given unto him this perfect soundness, over against you all!

Ro 5:9 Much more, then, having now been declared righteous by his blood, shall we be saved through him from the anger.

Ro 8:37 Nay, in all these things, we are more than conquering through him that hath loved us.

Ro 11:36 Because, of him, and through him, and unto him, are all things:—unto him, be the glory, unto the ages. Amen!

1Co 8:6 [[Yet]], to us, there is one Yahweh the Father, of whom are all things, and, we, for him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him.

2Co 1:20 For, how many soever be the promises of Yahweh, in him, is the Yea,—wherefore also, through him, be the Amen, unto Yahweh, for glory, through us.

Eph 2:18 Because, through him, we have our introduction—we both—in one spirit, unto the Father.

Col 1:16 Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created,

Col 1:20 And, through him, fully to reconcile all things unto him, making peace through the blood of his cross,—[[through him]]—whether the things upon the earth or the things in the heavens;

Col 3:17 And whatsoever ye may be doing, in word, or in work, all things, *do* in the name of the Lord Yehoshua, giving thanks unto the Divine Father through him:—

Events in Yehoshua's life as recorded in John's Gospel

The events in Yehoshua's life are recorded differently in John's Gospel. Certain events only occur in this Gospel:

*(Events not recorded in any other Gospel will be marked with an asterisk *and printed in italics.)*

- 1.) * *He was not born of Miriam (Mary) but of Yahweh. A begotten elohim. (1:18)*
- 2.) He was not immersed by John in the Jordan River neither was John beheaded.
- 3.) He was not anointed with spirit by Yahweh saying, "My beloved Son."
- 4.) He was not tempted by the adversary and did not wander in the wilderness.
- 5.) * *Water was turned to wine. (Ch. 2) (The beginning of his signs)*
- 6.) * *His body is the sanctuary of Yahweh. (Ch. 2)*
- 7.) * *The courtier's son restored. (Ch. 4) (The second sign)*
- 8.) * *The Samaritan woman at the well. (Ch. 4)*
- 9.) * *Man cured at the pool of Bethzatha. (Ch. 5)*
- 10.) * *Nicodemus and Thomas are main characters.*
- 11.) The Apostles did not perform miracles. (Mt. 10:1, Mr. 6:7, Lk. 9:1)
- 12.) He was not transfigured before Peter, James and John on the mountain.
- 13.) * *He healed a man that was born blind, which had never been done (9:32).*
- 14.) * *He raised Lazarus from among the dead on the fourth day. (Never done)*
- 15.) The Day of Yahweh (end times) is not mentioned. (Mt. 24,25, Mk. 13, Lk. 21)
- 16.) * *He washed the feet of his disciples. (13:12)*
- 17.) He did not suffer the agony in the Garden before his death.
- 18.) He was not betrayed, by Judas, with a kissed.

- 19.) * *He bore his cross, while in the other Gospels Simon bore his cross.*(19:17)
 20.) He did not cry out, “Eli, Eli, lama sabachthani...but “It hath been finished!”
 21.) * *Yehoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)*
 22.) His ministry is three years in John but only one year in Matthew, Mark & Luke.

‘Written to the Hebrews’

Why is the Gospel of John so different from the rest of the Gospels? An additional possibility is the hypothesis presented by E. W. Bullinger, which is that John and Revelation were written for the Hebrews who will be left behind after the Christian Church has been taken up in the clouds. In Acts 2, which is a beginning of the last days, as presented in Joel 2:28, Matthew 24, Luke 21 and Mark 13, the nation of Israel¹²⁸ was warned that the Day of Yahweh was occurring and to therefore repent. Bullinger believed that if Israel had repented as a nation, in Acts 2, then the Day of Yahweh would have occurred as prophesied by Peter. (See the Article, “The Christian Church did not begin on the Day of Pentecost”) If the Day of Yahweh had occurred in the Book of Acts, as foretold by Peter¹²⁹ and Yehoshua,¹³⁰ then the Gospel of John and the Book of Revelation would not have been written; neither in fact would the Church Epistles nor any New Covenant book. Israel did not repent as a nation, which postponed the Day of Yahweh, which resulted in the necessity of an additional age; the Age of the Sacred Secret, our present Age. (See the article, “Age, Periods or Epochs of Mankind in the Word of Yahweh.”) The Church Epistles were then written for our instructions while the Gospel of John, Revelation and Hebrews were written instructions for the coming Hebrews who shall be left behind on the earth after the Church is gathered together in the clouds with Christ. This hypothesis could explain why John the Immerser did not call for Israel to repent and why the Day of Yahweh was never mentioned in the Gospel of John as it was in the other three Gospels. The Book of Revelation, the complement of the Gospel of John, does proclaim repentance and is the record of the Day of Yahweh. In the area of salvation these two books are dissimilar; John proclaims, “whosoever believeth in him, may have life age-abiding,” while Revelation proclaims, “Become thou faithful until death, and I will give thee the crown of life” (Rev. 2:10).

John the Immerser as Elijah In Matthew, Mark & Luke but not in the Gospel of John

The prophet Malachi wrote, “Lo! I am sending unto you Elijah the prophet,—before the coming of the great and awful day of Yahweh; And he shall bring back the heart of the fathers unto the children, and the heart of the children unto their fathers,—lest I come, and smite the land, with utter destruction” (Mal. 4:5-6). Malachi, whose name means, ‘my messenger,’ prophesied of the coming of Elijah, who is John¹³¹ the Immerser in the Gospels of Matthew, Mark and Luke. The prophet Isaiah also spoke of John in Isaiah 40:3-5; “A voice of one crying!—In the desert, prepare ye the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim: Let, every valley, be exalted, And, every mountain and hill, be made low,—And, the steep ground, become, level, And, the chain of hills—a plain: Then shall be

¹²⁸ The nation of Israel was present because it was the festival of Pentecost. All males were required by the Law to be present at this feast. “Three times in the year, shall each one of thy males see the face of Yahweh thy Elohim, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh empty-handed:” Deu. 16:16 “Now there were in Jerusalem sojourning Jews, reverent men from every nation who were under heaven;” Acts 2:5

¹²⁹ But this is that which hath been spoken through the prophet Joel—And it shall be, in the last days saith God, I will pour out of my Spirit upon all flesh; Acts 2:16-17

¹³⁰ Verily, I say unto you—In nowise, shall this generation, pass away, until all these things, shall happen: Mt. 24:34; Verily, I say unto you—In nowise, shall this generation pass away, until all these things, shall happen: Mk. 13:30; Verily, I say unto you—In nowise shall this generation pass away, until, all things, shall happen: Lk. 21:32

¹³¹ John is the Hebrew (Ibri) name, ‘Yowchanan,’ pronounced as *yo-khaw-nawn*, which means, ‘Yahweh is Merciful or Yahweh has Graced.’

revealed, the glory of Yahweh,—And all flesh shall see, it together, For, the mouth of Yahweh, hath spoken!”

John the Immerser is called Elijah in the Gospels of Matthew, Mark and Luke but not in John. He was called to prepare the way of Yahweh before the great and awful day of Yahweh, which is Judgment Day for Mankind. John the Immerser is not called Elijah in the Gospel of John, neither is Judgment Day spoken of in this Gospel, as it is in the other three. Why? The Day of Yahweh or Judgment Day instead of being recorded in the Gospel of John, as it was in the other Gospels, would be instead recorded in the Book of Revelation. In the Book of Revelation, the two witnesses, instead of John the Immerser, would represent Elijah preparing the way for Yahweh before the great and awful Day of Yahweh.

John the Immerser in Matthew, Mark & Luke

In the book of Luke, the messenger told Zachariah that John would “...be great before Yahweh, and, wine and strong drink, in nowise may he drink, and, with holy spirit, shall he be filled, already, from his mother’s womb; And, many of the Sons of Israel, shall he turn towards Yahweh their Elohim; And, he, shall go before him, in the spirit and power of Elijah,—To turn the hearts of fathers unto children, and the unyielding, into the prudence of the righteous, and to prepare, for Yahweh, a people made ready” (Lk. 1:15-17). In the book of Matthew, Yehoshua told his disciples, “Verily, I say unto you—There hath not arisen, among such as are born of women, a greater than John the Immerser...And, if ye are willing to accept it, he, is Elijah—the one destined to come” (Mt. 11:11, 14). The disciples asked Yehoshua, “...Why then do, the Scribes, say, that, Elijah, must needs come, first? And, he, answering, said—Elijah, indeed, cometh, and will restore all things; But, I say unto you—that, Elijah, just now, came,—and they recognised him not, but did with him, whatsoever they pleased: Thus, the Son of Man also, is destined to suffer by them. Then, perceived the disciples, that, concerning John the Immerser, he spake to them” (Mt. 17:10-13). In the book of Mark, the scribes said, “...that, Elijah, must needs come, first? But I [Yehoshua] say unto you—Elijah also, hath come, and they have done with him, whatsoever they pleased” (Mk. 9:11, 13).

Elijah was, “a hairy man, with a leathern girdle,”¹³² and “...John, himself, had his raiment of camel’s hair, and a leathern girdle about his loins,—while, his food, was locusts and wild honey” (Mt. 3:4). In the Gospel of Matthew, John the Immerser warned Israel about the coming fire. He spoke to the Pharisees, “...Broods of vipers! who suggested to you, to be fleeing from the coming wrath? Bring forth, therefore, fruit worthy of repentance; and think not to be saying within yourselves,—As our father, we have, Abraham; for, I say unto you, that Yahweh is able, out of these stones, to raise up children unto Abraham. Already also, the axe, unto the root of the trees, is being laid,—every tree, therefore, not bringing forth good fruit, is to be hewn down, and, into fire, to be cast” (Mt. 3:7-10). He also instructed them that the Messiah, “Whose fan is in his hand, and he will clear out his threshing-floor,—and will gather his wheat into the granary, but, the chaff, will he burn up with fire unquenchable” (Mt. 3:12). Fire represents the

¹³² And they said unto him—A hairy man, with a leathern girdle girt about his loins. And he said—Elijah the Tishbite, it was. II Kg. 1:8

judgment, the avenging of our Elohim that will take place during the Day of Yahweh.¹³³ The fire of Gehenna is used seven times in the Gospel of Matthew.¹³⁴

The books of Matthew, Mark and Luke record the events of the great and awful Day of Yahweh.¹³⁵ The disciples asked Yehoshua, “Tell us, when these things shall be,—and what the sign of thy presence, and the conclusion of the age” (Mt. 24:3). He told them, “But, in those days, after that tribulation, the sun, shall be darkened, and, the moon, will not give her brightness, And, the stars, will, out of the heavens, be falling,—and, the powers which are in the heavens, will be shaken; And, then, will they see the Son of Man—coming in clouds, with great power and glory” (Mk. 13:24-26). He also stated, “Verily, I say unto you—In nowise shall this generation pass away, until, all things, shall happen: Heaven and earth, will pass away, but, my word, in nowise will pass away” (Lk. 21:32-33). Before Yehoshua ascended into Heaven, he promised the coming of spirit, as prophesied by the prophet Joel. The Day of Pentecost came and the fulfillment of Joel’s prophecy of spirit being poured out came to pass. Peter said, “...this is that which hath been spoken through the prophet Joel... And I will set forth wonders in the heaven above, and signs upon the earth beneath,—blood and fire and vapour of smoke: The sun, shall be turned into darkness and, the moon, into blood,—before the coming of the day of Yahweh, the great and manifest *day*” (Acts 2:16, 18-19). Part of Joel’s prophecy came to pass on the Day of Pentecost, which was the pouring out of spirit on the children of Israel but the Day of Yahweh did not come to pass. Why? (See the article, “The Christian Church did not begin on the Day of Pentecost.”)

The Gospel of John, the Book of Revelation And the two witnesses as Elijah

John the Immerser is not called Elijah in the Gospel of John. Priests and Levities questioned John and asked him, “...Art, thou, Elijah? and he saith—I am not” (Jn. 1:21). John tells the Israelites to repent in Matthew, Mark and Luke but not in John.¹³⁶ The Greek words, ‘metanoia,’ and ‘metanoeo,’ which are translated repentance and repent occur twenty-six times in Matthew, Mark and Luke but are not used in the Gospel of John. John’s mission in the Gospel of John was not to have Israel repent but to be a witness

¹³³ Joel 2:30-31 And I will set forth wonders in the heavens, and in the earth,—blood, and fire, and columns of smoke: The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh. Re 9:18 by these three plagues, were slain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; Re 16:8 And, the fourth, poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; Re 20:9 And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them;

¹³⁴ Mt 5:22 But, I, say unto you, that, every one who is angry with his brother, shall be, liable, to judgment,—and, whosoever shall say to his brother, Worthless one!, shall be, liable, to the high council; and, whosoever shall say, Rebel!, shall be, liable, unto the fiery gehenna.

Mt 5:29 And, if, thy right eye, is causing thee to stumble, pluck it out, and cast it from thee,—for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, be cast into gehenna.

Mt 5:30 And, if, thy right hand, is causing thee to stumble, cut it off, and cast it from thee,—for it profiteth thee, that, one of thy members, should perish, and not, thy whole body, into gehenna, depart.

Mt 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy in gehenna!

Mt 18:9 And, if, thine eye, causeth thee to stumble, pluck it out, and cast it from thee: It is, seemly, for thee, one-eyed, into life, to enter, rather than, having two eyes, to be cast into the fiery gehenna.

Mt 23:15 Alas for you, Scribes and Pharisees, hypocrites: because ye compass sea and dry land, to make one convert—and, when it is done, ye make him a son of gehenna, twofold more than ye.

Mt 23:33 Serpents! broods of vipers! how should ye flee from the judgment of gehenna?

¹³⁵ Mt. 24, Mk. 13, Lk. 21

¹³⁶ Now, in those days, came John the Immerser, proclaiming in the wilderness of Judaea; saying, Repent ye,—for the kingdom of the heavens hath drawn near. (Mt. 3:1-2) John the Immerser came, in the wilderness, proclaiming an immersion of repentance for remission of sins; (Mk. 1:4) and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins: (Lk. 3:3)

concerning the light.¹³⁷ Witness is the Greek word, ‘martureo,’¹³⁸ which is used thirty-one times in the Gospel of John and only three times in the other three Gospels. John does not say, “every tree, therefore, not bringing forth [[good]] fruit, is to be hewn down, and, into fire, to be cast,” but instead says, “...that he [Yehoshua] might be manifested unto Israel, therefore, came, I, in water, immersing” (Jn. 1:31). The Day of Yahweh or Judgment Day is not mentioned in the Gospel of John as it is in the other three Gospels. Gehenna is not used in John but is used eleven times in the other three Gospels. The Book of Revelation is the answer to this enigma.

The Book of Revelation is the record of the avenging of our Elohim; the Day of Yahweh; the Lake of Fire and Paradise. The Greek word, ‘metanoeo,’ translated repent, although not used in the Gospel of John, is used ten times in the Book of Revelation. The prophet Elijah performed many signs and wonders in contrast to John the Immerser, who did not perform a sign.¹³⁹ The two witnesses, in the Book of Revelation, exhibit signs and wonders like Elijah. Elijah brings down fire from heaven against his enemies, as do the two witnesses.¹⁴⁰ Elijah stopped the rain for three and a half years as do the two witnesses.¹⁴¹ Elijah stood against Jezebel, as do the two witnesses.¹⁴² Elijah went up in a storm into the heavens as the two witnesses are taken up into heaven in a cloud.¹⁴³ The two witnesses, who will complete the prophecy of Malachi 4:5, are Elijah in the Book of Revelation as was John the Immerser in the three Gospels.

¹³⁷ Joh 1:7 The same, came, for a witness, That he might bear witness, concerning the light, that, all, might believe, through him. Joh 1:8 He, was not the light,—but, that he might bear witness concerning the light, Joh 1:15 ¶ (John beareth witness concerning him, and hath cried aloud, saying—the same, was he that said—He who, after me, was coming, before me, hath advanced; because, my Chief, was he.) Joh 1:32 And John bare witness, saying—I have gazed upon the Spirit, descending like a dove, out of heaven,—and it abode upon him. Joh 1:34 I, therefore, have seen, and borne witness—That, this, is, the, Son of God. Joh 3:26 And they came unto John, and said unto him—Rabbi! he who was with thee beyond the Jordan, unto whom, thou, hast borne witness, see! the same, is immersing; and, all, are coming unto him. Joh 5:33 Ye, have sent forth unto John,—and he hath borne witness to the truth

¹³⁸ 3140 marturew martureo *mar-too-reh'-o* 1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration 1a) to give (not to keep back) testimony 1b) to utter honourable testimony, give a good report 1c) conjure, implore

¹³⁹ And, many, came unto him, and were saying—John, indeed, did not so much as, one sign; Jn. 10:41

¹⁴⁰ And Elijah responded and said unto the captain of fifty, If, then, a man of God, I am, let fire come down out of the heavens, and devour thee and thy fifty. So there came down fire out of the heavens, and devoured him and his fifty. II Kgs. 1:10 “And, if any one, upon them, chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies” (Rev. 11:5).

¹⁴¹ Elijah, was, a man, affected like us; and he earnestly prayed that there might be no moisture, and there was no moisture on the land, for three years and six months Ja. 5:17

And I will give unto my two witnesses, that they shall prophesy, a thousand two hundred and sixty days (3 ½ years), arrayed in sackcloth...These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; Rev. 11:3,6

¹⁴² 2Ki 9:7 and thou shalt smite the house of Ahab thy lord,—so will I avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel;

Re 2:20-21 "Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent.

¹⁴³ And it came to pass, as they were going on and on and talking, that lo! there was a chariot of fire, with horses of fire, which parted, those two, asunder,—and Elijah went up in a storm, into the heavens. II Kgs. 2:11

And, after [[the]] three days and a half, a spirit of life from God, entered within them, and they stood upon their feet; and, great fear, fell upon them who were beholding them. And they heard a loud voice out of heaven, saying unto them—Come up hither! And they went up into heaven, in the cloud, and, their enemies, beheld them. Rev. 11:11-12

Yehoshua being Sent by the Father

Two words that have been translated sent are the Greek words *apostello*¹⁴⁴ and *pempo*.¹⁴⁵ These two words are used 44 times (*pempo* is used 27 times and *apostello* is used 17 times) in the Gospel of John in the relationship of Yehoshua being sent by his Father. In the Gospels of Matthew, Mark and Luke, *pempo* is not used once in this relationship while *apostello* is used twice in Matthew, once in Mark and five times in Luke in the relationship of Yehoshua being sent by the Father.¹⁴⁶ A special position is obviously occupied by John's Gospel concerning Yehoshua being sent by his Father. This denotes that behind Yehoshua's words, signs and person stood Yahweh, the Sender, the Creator, his Father. Yehoshua, the one who was sent, would not say or do anything of himself, but rather would say and do what the Sender commanded;¹⁴⁷ "Just as the living Father sent [*apostello*] me,—and I live by reason of the Father, he also that feedeth upon me, even he, shall live by reason of me" (Jn. 6:57).

Prophecies of Old

After the fall of man, prophecies of old foretold the sequence of events that were to occur before Paradise was restored to the Earth for mankind. (The Age of the Sacred Secret was not recorded in the Old Covenant prophecies because it was hidden in Yahweh. See the article, "The Sacred Secret.") There is continuity in events from Malachi to Matthew, Mark and Luke to Acts. The Gospel of John, in its present position, breaks this continuity of events. The prophesied events are listed below:

- 1.) The Messiah would be born of the seed of David; the Son of Yahweh. (II Sam. 7:12, Ps. 2:7)
- 2.) Elijah was to prepare the way of Yahweh before the coming of the great and awful Day of Yahweh. (Mal. 4:5-6, Is. 40:3)
- 3.) The Messiah would be anointed with the spirit of Yahweh and proclaim the year of acceptance of Yahweh. (Is. 61:1-2)
- 4.) Yahweh would offer His only begotten Son as the Passover Lamb, for the sins of mankind. (Gen. 22, Ex. 12, Is. 52:12- 53:12, Ps. 22)
- 5.) The Messiah would be raised from among the dead and would sit at the right hand of Yahweh after spending three days and three nights in the grave. (Jon. 1:17, Ps. 110:1-2)
- 6.) The promise of spirit was then to be poured out on the children of Israel before the Day of Yahweh and they would prophecy. (Joel 2:28-32)
- 7.) The day of avenging of our Elohim, Judgment Day, the great and awful Day of Yahweh would begin and last for seven years. The Earth would be destroyed by fire. (Dan. 12:5-13, Is. 61:2)
- 8.) The New Heaven and New Earth would be created; Paradise restored. (Is. 65:17-25, Is. 35)
- 9.) The Messiah would then reign as King. (Ps. 2:7-12)

The nation of Israel as a whole did not repent, after Christ had redeemed them and was seated at the right hand of Yahweh, which required a postponement of the Day of Yahweh. Yahweh inserted a new age, the

¹⁴⁴ 649 *apostellw* *apostello* *ap-os-tel'-lo* 1) to order (one) to go to a place appointed. Below are the usages of *apostello* in the Gospel of John for Yehoshua being sent by the Father: John 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 23, 25; 20:21.

¹⁴⁵ 3992 *pempw* *pempo* *pem'-po* 1) to send. Below are the usages of *pempo* in the Gospel of John for Yehoshua being sent by Yahweh: John 4:34; 5:23, 24, 30, 37; 6:38, 39, 40, 44; 7:16, 18, 28, 33; 8:16, 18, 26, 29; 9:4; 12:44, 45, 49; 13:16, 20; 14:24; 15:21; 16:5; 20:21.

¹⁴⁶ Mt. 10:40, 15:24; Mk. 9:37; Lk. 4:18, 43, 9:2, 48, 10:6.

¹⁴⁷ Joh 17:8 And, the declarations which thou gavest me, have I given them, and, they, received them, and came to know in truth, that, from thee, came I forth,—and they believed, that, thou, didst send me forth.

Joh 14:10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.

Age of the Sacred Secret, which is our present age. This age was a secret, unknown to the prophets, hidden in Yahweh.¹⁴⁸

Conclusion

Yahweh's Word is composed of 66 books. The Gospel of John must be understood in the light of the other 65 books and not visa versa. In the Gospel of John, Yehoshua is not a High Priest as he is in Hebrews, who had been tempted as we have been. He is not the King, as he is in Matthew who received as an offering; gold, frankincense and myrrh. In the Gospel of John, he is not the Servant, as he is in Mark, who is seeking solitude and is experiencing grief. Yehoshua is not the Man, as he is in Luke, who descended from the line of Adam and who is dependent on the Father in prayer. In the Gospel of John, Yehoshua is presented as he is in the Book of Revelation. He is the Lamb,¹⁴⁹ glorified, sitting at the right hand of the Father, running the universe. We have not attempted to explain the difficult verses but to bring notice to them. A warning has been sounded to rightly divide the Word of Truth. The Gospel of John is an enigma, a difficult book and must be treated as thus. It is a treasure chest of gems if understood in the light of the other 65 books. If someone quotes from the book of John, our ears should perk up and we should take warning to be slow to speak. Let us not make the same mistake Yehoshua's disciples made in John 21:21-23 when they misinterpreted Yehoshua's words; "...If I will that, he, remain until I come, what is that to thee? You, be following me. This word, therefore, went forth unto the brethren, that, that disciple, should not die. Howbeit, Yehoshua did not tell him, he should not die; but, If I will that, he, remain until I come, what is that to thee?" Was Yehoshua's statement an enigma? Yes! Was his words misinterpreted? Yes, as also has been the Gospel of John!

¹⁴⁸ Now, unto him who hath power to establish you, according to my glad-message—even the proclamation of Yehoshua Christ, according to the revelation of a sacred secret, in age-past times kept silent, (Rom. 16:25); "Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ,— Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in Spirit; (Eph. 3:4-5)

¹⁴⁹ Jn. 1:29, 36; Rev. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3

Appendix A

The Other Pauline Epistles

(Not Addressed to Churches)

“Things to Come,” Vol. 7, page 90, February 1901

By E. W. Bullinger

Having seen and considered the Epistles addressed to the churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistle.

What place do they occupy? What mission do they discharge? The answer is that they are remarkable, not so much for what they contain as for what they do not contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will only be of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Covenant are of use and interest to us now. What ever there may be in them then by way of application and interpretation will necessarily go with the Church for whose special instruction they were given.

This then, is the gap to be filled by the other nonchurch epistles, especially that to the Hebrews. There will be those on the earth who will “learn righteousness,” and be saved, though not to the position which the Church will occupy. There are “many mansions” in the Father’s house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. 7). There will be the 144,000 of Rev. 7 and 14, these will need the Word of God. These will need truth, which they may not only apply to, but interpret of, themselves.

This is where the other New Covenant writings will come in; especially John’s Gospel, the Epistle to the Hebrews, and the Epistles to the seven Assemblies in Rev. 2 and 3. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being “one body” in Christ, “one new man”; (for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John, which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul’s name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul’s name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one willfully or ignorantly mistake our meaning. The whole of John and Hebrews is for us, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church is gone.

That is why we said that those writings are remarkable and noticeable, not for what they contain, but for what they omit. Why is it that Hebrews 6 and 10 are constant perplexity of uninstructed Christians? Why is it that what is true in Heb. 6:1-8 and 10:26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. 8, which is to be interpreted only of the

standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. 6 and 10 and John 15:6 are apt to get explained away, and the awful warning made of none effect: or Rom. 8 is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to II Tim. 2:15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power? It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

Appendix B

<u>Characteristic words are:</u>	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
The Father	44	5	17	121
My Father	14	0	4	35
Believe = pisteuo	11	15	9	44
Abide = meno	3	2	7	41
World = kosmos	9	3	3	79
Jews = ioudaioi	5	7	5	71
Know = oida	18	13	14	61
Know = ginosko	20	13	28	56
Life = zoe	7	4	6	36
Life = phos	7	1	6	23
Love (noun) = agape	1	0	1	7
Love (verb) = agapao	7	5	13	37
Love = phileo	5	1	2	13
Glory = doxa	8	3	13	19
Glorify = doxazo	4	1	9	23
Finish = teleioo	0	0	2	19
Flesh = sarx	5	4	2	13
Witness (bear) = martureo	1	0	2	33
Witness = marturia	0	3	1	14
Works = pl. of ergon	5	2	2	27
Verily, verily = amen, amen	0	0	0	25
Truth = aletheia	1	3	3	25
Truly = alethos	3	2	3	10
True = alethes	1	1	0	13
True = alethinos	0	0	1	8
Judge = krino	6	0	6	19
Send = pempo	4	1	10	33
 <u>Characteristic phrases are:</u>				
Bread of life	0	0	0	2
Lamb of Yahweh	0	0	0	2
Out of heaven came down	0	0	0	8
Living water	0	0	0	3
Advocate	0	0	0	4
Good Shepherd	0	0	0	3
I will raise up	0	0	0	4

Appendix C

‘Out of heaven came down’

John 3:13 And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

‘Manna’ (*Bread of Yahweh*)

John 6:33 For, the bread of Yahweh, is that which is coming down out of heaven, and giving, life, unto the world.

John 6:38 Because I have come down from heaven,—Not that I should be doing my own will, but the will of him that sent me.

John 6:41 The Jews, therefore, began to murmur concerning him, because he said—I, am the bread that came down out of heaven;

John 6:42 and were saying—Is not, this, Yehoshua, the son of Joseph,—of whom, we, know the father and the mother! How is it then, that he, now, saith: Out of heaven, have I come down?

John 6:50 This, is the bread which, out of heaven, cometh down, that one, thereof, may eat,—and not die.

John 6:51 I, am the living bread, which, out of heaven, came down: If one eat of this bread, he shall live unto times age-abiding; and, the bread, moreover, which, I, will give, is, my flesh—for the world’s life.

John 6:58 This, is the bread, which, out of heaven, came down:—Not just as your fathers did eat—and died! He that feedeth upon this bread, shall live unto times age-abiding.

‘I will raise up’

John 2:19 Yehoshua answered and said unto them, Destroy this temple, and in three days I will raise it up.

John 6:40 And this is the will of him that sent me, that every one which sees the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:54 Whoso eats my flesh, and drinks my blood, hath eternal life; and I will raise him up at the last day.

Being Anointed ‘My beloved Son’

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Mark 1:11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

The Christian Church did not begin on The Day of Pentecost

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

The Age¹⁵⁰ we live in, which I will call the ‘Age of the Sacred Secret of the Christ’¹⁵¹, (Christ being the Head of a New Creation, the Body of the Christ), did not begin on the Day of Pentecost, as recorded in Acts chapter two, but began in Acts chapter ten. Why is this significant? If the Christian Church, which is composed of uncircumcised and unclean Gentiles, began on the Day of Pentecost, as taught by many, then there are scriptures that have some apparent contradictions. These scriptures are Matthew 16:28, 24:34, Acts 2:19-20 and Acts 3:24. Since Yahweh cannot contradict Himself, the error must lie in our understanding of when the Church began. The Christian Church (Jew & Gentile as one Body) was not part of Joel’s prophecy, that Peter quoted in Acts chapter two. The Gentiles were not taught by Yehoshua in the four Gospels and they did not receive the spirit on the Day of Pentecost, neither were they told to repent, because the Day of Yahweh was imminent. Actually, the Gentiles were classified by Yahweh as “quadrupeds and creeping things of earth and birds of heaven...common or unclean” (Acts 10:12-14).

Gentiles, also known as the nations, from which the majority of the Christian Church are comprised, were, according to Ephesians 2:

- 1.) Uncircumcised
- 2.) Separate from Christ
- 3.) Alienated from the citizenship of Israel
- 4.) Strangers from the covenants of promise
- 5.) Having no hope
- 6.) Godless in the world
- 7.) Strangers and sojourners

This same group of people were made nigh in the blood of the Christ. Christ made both (Israel and Gentile) one; the two he created in himself, into one man of new mould. This one man of new mould is the Christian Church, the great sacred secret, the Christ. The sacred secret of the Christ, which in other generations had not been made known unto the sons of men was revealed to his holy apostles and prophets. This sacred secret is “That

¹⁵⁰ See the article “Ages in the Word of Yahweh” under ‘Understanding Yahweh’s Word.’

¹⁵¹ Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ,—Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit Eph. 3:4-5 (Read the Article, “This Sacred Secret is Great,” under ‘Misc’ and “The Great Sacred Secret by E W Bullinger” under ‘E W Bullinger’s Writings.’)

they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua” (Eph. 3:6). We must ask ourselves the question, “When did the nations become joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua? The Christian Church would say it happened on the Day of Pentecost. This however is incorrect according to the facts presented in the Word of Yahweh. There is no record of any Gentile receiving the gift of spirit on the Day of Pentecost. The nations, who were without Christ and strangers from the covenants of promise, were not included into Yahweh’s plan, until they were cleansed by Yahweh in Acts chapter ten; the House of Cornelius.

The subject of Acts chapter one to nine is the nation of Israel and not the Christian Church. (See Appendix A) After the spirit had been poured out on Israel on the Day of Pentecost, Peter stated in Acts chapter two that, “this is that which hath been spoken through the prophet Joel” (Acts 2:16). The prophet Joel did not prophesy about the coming of the Christian Church but about the coming of the Day of Yahweh.¹⁵² The Day of Yahweh will be marked by “...wonders in the heavens, and in the earth,—blood, and fire, and columns of smoke: The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh” (Joel 2:30-31). Peter proclaimed that Joel’s prophesy was presently being fulfilled.¹⁵³ The Day of Yahweh was to last seven years, being divided into two periods, lasting three and a half years each.¹⁵⁴ Yehoshua also spoke of the Day of Yahweh occurring before his generation would pass away.

What Yehoshua spoke was not his words but the words of the Father.¹⁵⁵ Yehoshua said, in John 12:50, “The things, therefore, which I speak, just as the Father hath told me, so, I speak.” The following words are recorded in the Gospel of John. “And, as he [Yehoshua] was sitting upon the Mount of Olives, the disciples came unto him, privately, saying—Tell us, when these things shall be,—and what the sign of thy presence [Parousia], and the conclusion of the age” (Mt. 24:3). Yehoshua then told them that there would be “...Great tribulation, such as hath not happened, from the beginning of the world, until the present

¹⁵² Joel 2:1 Blow ye a horn in Zion, sound an alarm in my holy mountain, let all the inhabitants of the land, tremble,—for coming is the **day of Yahweh**, for it is near!—

Joel 2:11 And, Yahweh, hath uttered his voice, before his host, for great indeed is his camp, for bold is he who executeth his word,—for great is **the day of Yahweh**, and awful exceedingly, Who then shall endure it?

Joel 2:31 The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful **day of Yahweh**.

Joel 3:14 Multitudes, multitudes, in the vale of strict decision,—for near is **the day of Yahweh**, in the vale of strict decision.

¹⁵³ And, even upon my men—servants and upon my maid—servants in those days, will I pour out of my spirit, and they shall prophesy; And I will set forth wonders in the heaven above, and signs upon the earth beneath,—blood and fire and vapour of smoke: The sun, shall be turned into darkness and, the moon, into blood,—before the coming of the day of Yahweh, the great and manifest *day*; And it shall be—Whosoever shall call upon the name of Yahweh, shall be saved. Acts 2:18-21

¹⁵⁴ and, the court that is outside the Sanctuary, cast thou outside, and do not measure, it, because it hath been given unto the nations, and, the holy city, shall they tread under foot, forty and two months. And I will give unto my two witnesses, that they shall prophesy, a thousand two hundred and sixty days, arrayed in sackcloth. Rev. 11:2-3, Dan. 7:25

¹⁵⁵ Joh 8:26 Many things, have I, concerning you, to speak, and to judge; but, he who sent me, is, true, and, I, what things I heard from him, the same, speak I unto the world. Joh 14:24 He that loveth me not, doth not keep, my word; —and, the word which ye hear, is not mine, but, the Father’s who sent me.

time” and that “the sun, will be darkened, and, the moon, will not give her brightness, and, the stars, will fall from heaven,—and, the powers of the heavens, will be shaken...And, then, will be displayed—The sign of the Son of Man in heaven, and, then, will smite their breasts—all the tribes of the earth; and they will see the Son of Man—coming upon the clouds of heaven, with great power and glory” (Mt. 24:21, 29, 30). Yehoshua then told them that, “Verily, I say unto you—In nowise, shall this generation, pass away, until all these things, shall happen” (Mt. 23:34). He also stated in Matthew 16:28, “For the Son of Man is destined to be coming, in the glory of his Father, with his messengers,—and, then, will he give back unto each one, according to his practice. Verily, I say unto you—There are some of those, here standing, who, indeed, shall in nowise taste of death, until they see the Son of Man, coming in his kingdom.”¹⁵⁶ It appears that Yehoshua’s parousia would occur in a matter of years after his sacrificial death for the Israelite’s sins. Peter was also expecting the parousia of Yehoshua to occur shortly.

Peter told the Hebrews in Acts 3:17-20, “And now brethren [Hebrews], I know that by way of ignorance ye acted,—just as even your rulers. Howbeit, Yahweh—what things he had before declared, through the mouth of all the prophets, for his Christ to suffer,—did thus fulfill! Repent ye, therefore, and turn,—unto the blotting out of your sins; to the end that in that case, there may come seasons of refreshing from the face of Yahweh, And he may send forth him who had been fore-appointed for you—Christ Yehoshua.” The Day of Yahweh did not occur in the Book of Acts, which meant that the Son of Man would not be coming in the clouds, as it was foretold but now has been postponed until after our Age ends. Our Age ends when Christ meets his One Body, who are neither Jew nor Gentile, in the clouds. The Book of Revelation begins the Day of Yahweh, picking up where Acts chapter two and three and Matthew chapter twenty-four left off.¹⁵⁷ So why then was Christ Yehoshua not sent forth as promised in Acts 3:20 and Matthew 24:34 and why didn’t the Day of Yahweh occur in the Book of Acts as prophesied by Peter and Yehoshua?

E. W. Bullinger believes that if Israel would have repented as a nation, as called for by Peter in Acts 2:38, 3:19, 3:26 and 5:31 then the Day of Yahweh would have occurred and Christ would have come back as promised in Matthew 24:29-30; “The sign of the Son of Man in heaven, and, then, will smite their breasts—all the tribes of the earth; and they will see the Son of Man—coming upon the clouds of heaven, with great power and glory.” Acts 3:19-20 also states that Christ would be coming back if Israel would repent; “Repent ye, therefore, and turn...And he may send forth him who had been fore-appointed for you—Christ Yehoshua.” How soon were these events to occur? “Verily, I say unto you—

¹⁵⁶ For, whosoever shall be ashamed of me, and of my words, of him, the Son of Man, will be ashamed, whensoever he shall come in his glory, and that of the Father, and of the holy messengers. But I tell you of a truth—There, are, some of those, here, standing, who shall in nowise taste of death, until they see the kingdom of Yahweh. Lk. 9 26-27

¹⁵⁷ And I saw, when he opened the sixth seal, that a, great earthquake, took place; and, the sun, became black as sackcloth of hair, and, the full moon, became as blood, and, the stars of heaven, fell to the earth, as, a fig-tree, sheddeth her winter figs, when, by a great wind, it is shaken, and, the heaven, was withdrawn, as a scroll rolling itself up, and, every mountain and island, out of their places, were shaken. Rev. 6:12-14

In nowise, shall this generation, pass away, until all these things, shall happen” (Mt. 24:34, Mk. 13:30, Lk. 21:32). Christ was expecting to come back before a generation has passed away, as the Son of Man in judgment on the Day of Yahweh. Christ did not come back before a generation had passed away, so Bullinger concludes that Israel did not repent as a nation. Israel’s refusal to repent, as a Nation, must have held the Day of Yahweh in abeyance while Yahweh inserted a New Age, which no one, including His Son, knew about;¹⁵⁸ the Age of the Sacred Secret of the Christ. This can be illustrated by the prophet Jeremiah; “The word that came unto Jeremiah, from Yahweh, saying: Arise and go down, to the house of the potter,—and, there, will I cause thee to hear my words. So I went down, to the house of the potter,—and, there he was! making a piece of work, on the wheels. Then was marred, the vessel [Israel] that he, was making, while yet it was clay in the hand of the potter,—so he turned and made of it another, vessel [the Body of the Christ]¹⁵⁹, as seemed right in the eyes of the potter to make it. Then came the word of Yahweh, unto me, saying: Like this potter, can I not deal with you, O house of Israel? Demandeth Yahweh: Lo! as clay in the hand of the potter, So, are, ye, in my hand O house of Israel” (Jer. 18:1-6). A new vessel, the Body of the Christ, has replaced the old vessel, the nation of Israel. Why? The nation of Israel, who crucified the only begotten Son of Yahweh, was told to repent (turn back to Yahweh) but they stiffened their necks that they might not hear Yahweh’s words. This hypothesis would explain why Christ did not come back before one generation had passed away; why the sun has not been darkened and the moon turned into blood and why the Day of Yahweh is now a future event written about in the Book of Revelation.

Christ was with his Apostles for forty days after his death. What significance does this have? During these forty days, Christ spoke to them “the things concerning the kingdom of Yahweh” (Acts 1:3). Christ, it seems, if aware of any new information or doctrine would have taught his Apostles this new information before he ascended to the Father. He taught them about coming events before he was crucified such as the coming of the gift of spirit and the Day of Yahweh. Before his ascension, “...he charged them, from Jerusalem, not to absent themselves, but—To abide around the promise of the Father which ye have heard of me, Because, John, indeed, immersed with water; but, ye, in holy spirit shall be immersed,—after not many of these days” (Acts 1:4-5). There is no mention to the Apostles that a Christian Church was coming into fruition. No hint of the Gentiles being cleansed or even that circumcision was going to be done away with, which was an age-abiding covenant.¹⁶⁰ The outpouring of the spirit and the coming of the Day of Yahweh, as

¹⁵⁸ [[How that]], by way of revelation, was made known unto me the sacred secret,—even as I before wrote in brief,— Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ,— Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit Eph. 3:3-5

¹⁵⁹ There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Jesus: Gal. 3:28

¹⁶⁰ He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding covenant. But, as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin,—that person shall be cut off from among his people,—my covenant, hath he made void. Gn. 17:13-14

prophesied by Joel, were the only events that were to take place on the day of Pentecost as taught by Yehoshua. Christ must not have instructed the Apostles during these forty days that Judaism was going to be replaced with a new creation; the Christ. Why? This sacred secret, not known by Christ, was still hidden in Yahweh (Eph. 3:9). The Jews, as a nation, must first reject Yehoshua, after being raised from among the dead, as the Messiah before a new unknown age would come about. This new age did not come to pass in Acts chapter two but rather this age came into existence when the Gentiles were cleansed in Acts chapter ten.

To correct our doctrinal mistake, we must first acknowledge that the majority of the books in the Word of Yahweh were not written to us (Gentiles) but to the chosen people of Yahweh, the Hebrews who practice righteousness. This includes all the Books of the Old Covenant, the four Gospels, the book of Hebrews and the book of Revelation. Ninety percent of the Word of Yahweh was written to Israelites, while only ten percent was written to the Body of the Christ.¹⁶¹ We, as Gentiles, cannot insert ourselves, which we are guilty of, as the subject of these books. For instance many people will quote Jeremiah 1:5; “Before I formed you in the womb I knew you” and apply this scripture to themselves. Yahweh was speaking to Jeremiah and not to mankind. We would like to think that if we lived in Yehoshua’s time he would have helped us (Gentiles) but this is not the case because he was only sent to the lost sheep of the House of Israel.¹⁶² Our (Gentile) time period began when Peter received a vision from Yahweh, while he was praying on Simon’s rooftop; “And he beholdeth heaven opened, and, coming down, a kind of vessel, like a large linen cloth, by its four corners, being let down upon the earth, In which were all the quadrupeds and creeping things of earth and birds of heaven. And there came a voice unto him—Rise, Peter! slay and eat. But Peter said—By no means, Lord! because, at no time, have I eaten anything common or unclean. And a voice *came* again, a second time, unto him—What things, Yahweh, hath cleansed, be not, thou, making common” (Acts 10:11-15). The creeping things of the earth represented us, as Gentiles. A new age had begun where there is neither Jew nor Greek but the One Body of the Christ; the Age of the Sacred Secret.¹⁶³ Yahweh had always been the Elohim of the Hebrews, until Peter had

¹⁶¹ 1,182 pages, in the Rotherham Bible, was written to the Hebrews, while 121 pages was written to the Body of the Christ. The 121 pages begins with Acts 10 and includes all of Paul’s writings (Paul did not write Hebrews); Peter’s writing; John’s writing except for the Gospel of John and Revelation; Jude and James.

¹⁶² Mt 10:6 But be going, rather, unto the lost sheep of the house of Israel.

Mt 15:24 But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel.

Acts 5:31 Him, as Princely-leader and Saviour, hath Yahweh exalted unto his right hand,—to give repentance unto Israel, and remission of sins.

Micah 5:2-5 Thou, therefore, Bethlehem Ephrathah, though, little, to be among the thousands of Judah, out of thee, shall Mine come forth, to be ruler in Israel,—whose comings forth, have been from of old, from the days of age—past time. Therefore, will he give them up, until the time when, one who is to bring forth, hath brought forth,—and, the remainder of his brethren, return unto the sons of Israel. Then shall he stand, and tend his flock in the strength of Yahweh, In the excellency of the name of Yahweh his Elohim, have they endured,—For, now, shall he be great unto the ends of the earth; So shall this one be Prosperity.

¹⁶³ Or, *isYahweh* the Elohim, of Jews only, and not of the nations also? Yea! of the nations also: Rm. 3:29

Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free,—but, all things and in all, Christ: Col. 3:11, Gal. 3:28

this vision.¹⁶⁴ Yahweh then became the Elohim of the Nations as well as the Judeans.¹⁶⁵ Yahweh will again be the Elohim of the Hebrews, in the Book of Revelation, after Christ meets his Body in the clouds. The Book of Hebrews, the Book of Revelation and possibly the Gospel of John are the instruction manual for the Hebrews who are left on the earth after we, the Body of the Christ, have been caught away to be with our Lord.¹⁶⁶ (See Appendix B)

The Age we now live in was kept a secret until unveiled to Paul and the other Apostles and Prophets.¹⁶⁷ Therefore this secret was not written in the Old Covenant nor the four Gospels. These books are for the Hebrews and not for the Body of the Christ. Yehoshua also, did not know about this coming Age. The sacred secret was fully unveiled in the book of Ephesians; “Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; — That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message” (Eph. 3:5-6). Our Father’s will is that we grasp firmly, with all the saints,—what is the breadth and length and depth and height of this sacred secret (Eph. 3:18). Also Colossians unveils the glorious wealth of this sacred secret among the nations, which is, The Anointed One (Christ) in you, the Hope of the Glory (Col. 1:27). This sacred secret was not spoken of through the prophet Joel (Acts 2:16). All the prophets,—from Samuel and those following after, as many as have spoken, had not announced these days (Acts 3:24). So when Peter was saying, “But, indeed, all the prophets,—from Samuel and those following after, as many as have spoken, have even announced these days,” then these days were not the days of the Age of the Sacred Secret because it was still a secret. The days Peter was announcing were days that the prophets had written, concerning the coming of the Messiah, his death, his judgment of mankind and him reigning as King. So then, “What exactly occurred on the Day of Pentecost?”

That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message Eph. 3:6

1Co 12:13 For, even to one spirit, we all, into one body, have been immersed,—whether Jews or Greeks, whether bond or free,—and, all, of one spirit, have been caused to drink.

¹⁶⁴ So will they hearken to thy voice,—and thou shalt go in—thou, and the elders of Israel, unto the king of Egypt, and ye shall say unto him—Yahweh, Elohim of the Hebrews, hath fallen in with us, Now, therefore, let us go, we pray thee, a journey of three days, into the desert, that we may sacrifice to Yahweh, our Elohim. Ex. 3:18; 5:3; 7:16; 9:1, 13; 10:3

¹⁶⁵ Or, *is Yahweh* the Elohim, of Jews only, and not of the nations also? Yea! of the nations also: Rm. 3:29

Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free,—but, all things and in all, Christ: Col. 3:11, Gal. 3:28

That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message Eph. 3:6

1Co 12:13 For, even to one spirit, we all, into one body, have been immersed,—whether Jews or Greeks, whether bond or free,—and, all, of one spirit, have been caused to drink.

¹⁶⁶ Because, the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of God, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! I Thess. 4:16-17

¹⁶⁷ “the revelation of a sacred secret, in age-past times kept silent” (Rom. 16:25).

Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ, Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in Spirit. Eph. 3:4-5

The Day of Pentecost must have been a partial fulfillment of what Joel had prophesied to Israel, however instead of the Day of Yahweh occurring, as recorded in the Book of Joel (the sun, shall be turned into darkness, and the moon into blood (Joel 2:31)) this Day was delayed and what was inserted in its place was the 'Age of the Sacred Secret.' The most likely place for this insertion was in Acts 10; the day the Nations or Gentiles received spirit. These dogs (a term Israel gave to the Nations) were not ceremonially cleansed according to the Law of Moses, neither were they circumcised, nor were they baptized with water but they received the gift of holy spirit! If they were not Israelites then how could they receive spirit, which was only promised to Israel? The Israelites thought the same thing; "And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the holy spirit had been poured out" (Acts 10:45). Yahweh told Peter in the revelation given to him upon Simon's rooftop, "What things, Yahweh, hath cleansed, be not, thou, making common" (Acts 10:15). Yahweh had cleansed the Nations, which was news to Peter and every other Hebrew! The Age of the Christ, the Age where there is neither Jew nor Gentile had begun, while the Day of Yahweh had been put in abeyance.¹⁶⁸ Peter's prophesy that said, "The sun, shall be turned into darkness and, the moon, into blood..." had been changed by Yahweh.

Yahweh has spoken through the prophets and then changed His original prophecy. Jonah prophesied to Nineveh that, "Yet forty days, and, Nineveh, is to be overthrown" (Jon. 3:2)! Nineveh repented, which led Yahweh to change the prophecy concerning what He had spoken against Nineveh. The explanation was, "And Elohim saw their doings, that they turned from their wicked way,—and Elohim was grieved over the calamity which he had spoken of executing upon them, and executed it not" (Jon. 3:10). In Isaiah is another example of Yahweh changing a prophecy. Isaiah was instructed to tell Hezekiah, "Thus, saith Yahweh, Set in order thy house, for, about to die, thou, art, and shalt not recover" (II Kgs. 20:1). "And it came to pass that Isaiah, had not gone out into the middle court, when the word of Yahweh came unto him, saying: Return, and thou shalt say unto Hezekiah the leader of my people—Thus, saith Yahweh, Elohim of David thy father, I have heard thy prayer, I have seen thy tears,—Behold me! about to heal thee, On the third day, shalt thou go up unto the house of Yahweh; And I will add unto thy days, fifteen years..." (II Kgs. 20:4-6). Isaiah's original prophecy had been changed from 'you shall not recover' to 'I will add unto thy days, fifteen years.'

In certain scriptures, Yahweh has divided his Ages by a mere coma. Yehoshua displayed Yahweh's Ages being delayed for thousands of years in the record of Isaiah. Yehoshua quotes most of Isaiah 61:1-2 when he reads the scroll in the synagogue as recorded in Luke 4:18. Isaiah 61:1-2 reads, "The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the

¹⁶⁸ "state of suspension, temporary non-existence or inactivity; dormant or latent condition liable to be at any time revived."
OED

broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh [One Age], *and, The day of avenging of our Elohim* [Another Age].” In the synagogue, Yehoshua did not read, “and, the day of avenging of our Elohim!” Why? Because he could not say, “This day, is fulfilled this scripture, in your ears” as he did in Luke 4:21. The time period between the comma separating ‘The year of acceptance of Yahweh’ and ‘The Day of Avenging of our Elohim’ has so far been over 2,000 years. The year of acceptance of Yahweh and the day of avenging of our Elohim were prophesied by the prophets but in that comma, which separates these ages, is the Age of the Sacred Secret. Neither Yehoshua nor the prophets knew about the Age of the Sacred Secret because Yahweh had not revealed it. Yahweh has kept secrets from His Son; “But, concerning that day and hour, no one, knoweth, neither the messengers of the heavens, nor the Son,—save the Father only” (Mt. 24:36).

The Old Covenant and the four Gospels foretold the Coming of the Messiah for Israel, the Suffering of the Messiah for Israel, the Judgment of Yahweh upon mankind, known as the Day of Yahweh and the Reign of the Messiah upon the New Earth, as King of Israel residing on mount Zion. The coming of the Messiah was to be from the root of Jesse in the town of David. The Nations or Gentiles were not a part of this plan. The Messiah’s suffering was to accomplish the redemption of Israel by his substitutional sacrifice; “Him [Yehoshua], as Princely-leader and Saviour, hath Yahweh exalted unto his right hand,—to give repentance unto Israel, and remission of sins” (Acts 5:31); after which the Judgment of Yahweh upon mankind was to occur upon the Earth; “And I will set forth wonders in the heavens, and in the earth,—blood, and fire, and columns of smoke: The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful Day of Yahweh. And it shall come to pass, whosoever, shall call on the name of Yahweh, shall be delivered,—For in Mount Zion, and in Jerusalem, shall be a delivered remnant, just as Yahweh hath said, and among the survivors, whom Yahweh doth call” (Joel 2:30-32). The Messiah would then Reign as King over a New Earth; “I, have installed my king,—on Zion my holy mountain” (Ps. 2:6); “For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart. But joy ye and exult, perpetually, in what I, am about to create,—For, behold me! Creating Jerusalem an exultation, and, Her People a joy; Therefore will I Exult in Jerusalem, and, Joy in my People,—And there shall be heard in her, no more, The sound of weeping, or the sound of a cry” (Is. 65:17-19). One event that was not made known to Yahweh’s prophets was the Age of the Sacred Secret, the Christian Church today, which is why we see the Day of Yahweh being delayed, so far, for over 2,000 years.

The manifold wisdom of our Magnificent Father was unveiled in the Sacred Secret,¹⁶⁹ which had been revealed first to Peter on Simon’s rooftop and then to Saul on the

¹⁶⁹ And to bring to light—what is the administration of the sacred secret which had been hidden away from the ages in Yahweh, who did all things create: In order that now, unto the principalities and the authorities in the heavenlies, might be made known, through means of the assembly, the manifold wisdom of Yahweh...The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints— Unto whom Yahweh hath

road to Damascus, although they did not understand it in its fullness until it was fully revealed to the Apostle Paul as recorded in the book of Ephesians.¹⁷⁰ Peter recounted the events that happened in the house of Cornelius to the Israelites, “And, having heard these things, they held their peace, and glorified Yahweh, saying—Hence, even unto the nations [Gentiles], Yahweh hath granted repentance unto life” (Acts 11:18). The Gentiles enter Yahweh’s plan around Acts chapter ten and now the Age of the Hebrew (Ibri) has been interrupted, putting the Day of Yahweh on hold. This hypothesis could explain Matthew 24:34, Acts 2:19-20 and Acts 3:24. We know absolutely that the Christian Church, the Body of the Christ, the two (Jew and Gentile) he created in himself, into one man of new mould, did not begin on the Day of Pentecost but it began in Acts chapter ten, to people who were unclean, uncircumcised, not of the seed of Abraham and not water baptized. Yehoshua poured¹⁷¹ out spirit, which is power from on high, on the believing Hebrews in Acts chapter two, but not until chapter ten did Yehoshua pour out spirit on the house of Cornelius, the Gentiles, thereby making one man of new mould.

been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory. Eph. 3:9-10, Col. 1:26-27

¹⁷⁰ But, when Yahweh, who set me apart from my mother’s womb and called me through his favour, was well-pleased to reveal his Son in me, that I might announce the glad-message regarding him among the nations [Gentiles] Gal. 1:15-16
But, on the contrary,—when they saw that I had been entrusted with the glad-message to the uncircumcision, even as, Peter, *with that* to the circumcision, Gal 2:7

¹⁷¹ Ac 2:33 By the right hand of God, therefore, having been exalted, also, the promise of the Holy Spirit, having received from the Father, He hath poured out this which, yourselves, do see and hear.

Ac 10:45 And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the Holy Spirit had been poured out;

Appendix A

The Nation of Israel in Acts 1 thru 9

Ac 1:6 They, therefore, having come together, began to question him, saying—Lord! art thou at this time duly establishing the kingdom unto Israel?

Ac 2:22 Ye men of Israel! hear these words:—Yehoshua the Nazarene, a man pointed out of Yahweh unto you by mighty works and wonders and signs, which Yahweh did through him in your midst, just as ye yourselves know,

Ac 2:36 Assuredly, then, let all the house of Israel know: that, both Lord and Christ, hath Yahweh made him, even the same Yehoshua whom, ye, crucified!

Ac 3:12 And Peter, seeing it, made answer unto the people:—Ye men of Israel! Why marvel ye at this man? Or, upon us, why are ye intently looking, as though, by our own power or godliness, we had made him walk?

Ac 4:10 Be it known unto you all, and unto all the people of Israel: that, in the name of Yehoshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, raised from among the dead, in him, doth, this man stand by, in your presence, whole.

Ac 4:27 For they were gathered together, of a truth, in this city, against thy holy servant Yehoshua, whom thou hadst anointed,—both Herod, and Pontius Pilate, with them of the nations, and peoples of Israel; —

Ac 5:21 Now, when they heard this, they entered, under the dawn, into the temple, and began teaching. And the High-priest and they who were with him, arriving, called together the high-council, and all the senate of the sons of Israel; and sent off unto the prison, to have them brought.

Ac 5:31 Him, as Princely-leader and Saviour, hath Yahweh exalted unto his right hand,—to give repentance unto Israel, and remission of sins.

Ac 5:35 And said unto them—Men of Israel! be taking heed unto yourselves, what ye are about to inflict upon these men.

Ac 7:23 And, when there was being fulfilled unto him a period of forty years, it came up on his heart to look after his brethren the sons of Israel;

Ac 7:37 The same, is the Moses that said unto the sons of Israel—A prophet, unto you, will Yahweh raise up, from among your brethren, like unto me:

Ac 7:42 But Yahweh, turned, and delivered them up to be doing divine service unto the host of heaven,—just as it is written in a book of the prophets—Victims and sacrifices did ye offer unto me, forty years in the desert, O house of Israel!

Ac 9:15 But the Lord said unto him—Be going thy way; for, a choice vessel unto me, is this man, to bear my name before both [[the]] nations and kings, and the sons of Israel;

Ac 10:36 As touching the word he hath sent unto the sons of Israel, announcing the glad tidings of peace through Yehoshua Christ—the same, is Lord, of all,

Appendix B

The Other Pauline Epistles

(Not Addressed to Churches)

“Things to Come,” Vol. 7, page 90, February 1901

By E. W. Bullinger

Having seen and considered the Epistles addressed to the churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistle.

What place do they occupy? What mission do they discharge? The answer is that they are remarkable, not so much for what they contain as for what they do not contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will only be of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Covenant are of use and interest to us now. What ever there may be in them then by way of application and interpretation will necessarily go with the Church for whose special instruction they were given.

This then, is the gap to be filled by the other nonchurch epistles, especially that to the Hebrews. There will be those on the earth who will “learn righteousness,” and be saved, though not to the position which the Church will occupy. There are “many mansions” in the Father’s house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. 7). There will be the 144,000 of Rev. 7 and 14, these will need the Word of God. These will need truth, which they may not only apply to, but interpret of, themselves.

This is where the other New Covenant writings will come in; especially John’s Gospel, the Epistle to the Hebrews, and the Epistles to the seven Assemblies in Rev. 2 and 3. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being “one body” in Christ, “one new man”; (for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John, which would have interfered in any

way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul's name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul's name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one willfully or ignorantly mistake our meaning. The whole of John and Hebrews is for us, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church is gone.

That is why we said that those writings are remarkable and noticeable, not for what they contain, but for what they omit. Why is it that Hebrews 6 and 10 are constant perplexity of uninstructed Christians? Why is it that what is true in Heb. 6:1-8 and 10:26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. 8, which is to be interpreted only of the standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. 6 and 10 and John 15:6 are apt to get explained away, and the awful warning made of none effect: of Rom. 8 is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to II Tim. 2:15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power? It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

Pre-existence & Christ

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

“The words of Yahweh are words, that are pure, silver refined in a crucible of earth, purified seven times” (Ps. 12:6)! Yahweh has magnified His word above His name.¹⁷² His words and their meaning are never supposed to devolve but they do. We, as Christians, have a formidable enemy who is a master at corrupting Yahweh’s communication or words by pejoration¹⁷³ and propaganda. Christ, a man, is called the Only-Begotten Son of Yahweh, which is a pretty self-explanatory concept. These words should mean that the Son, who is a human being, whose existence, life, or being, came from his Father. This is not what is taught in present day Christianity. Terms such as incarnation and pre-existence are incorporated into Church dogma to explain Christ’s existence. (The only incarnation I have seen in the Word is when impure spirits entered into swine as told in the story of the man of Decapolis.)¹⁷⁴ These accepted beliefs have been taught to the Church for thousands of years and the majority of the saints have not searched the scriptures to see if these teachings are true. A few difficult verses are used to validate this doctrine thereby overriding hundreds of clear verses, which say just the opposite. By repetition, beginning at childhood, the theology is continually repeated until the doctrine is absorbed without reasoning. The meanings of words are changed and new words are developed in order to propagate this theology. Darwinism is accepted in much the same way. If someone questions this ideology, the person is scorned, ridiculed and is outcast if they do not submit to the doctrine. Sounds familiar? These methods are nothing new. The man born blind, who was healed by Yehoshua was excommunicated from the synagogue because he did not agree with the Pharisees.¹⁷⁵ This article is not for those who say they see but for those who, with a pure heart, seek to see the truth and are willing to be excommunicated for Christ’s sake.

The Corruption of Language

¹⁷² Ps 138:2 I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.

¹⁷³ Pejoration is the process by which a word's meaning worsens or degenerates, coming to represent something less favorable than it originally did.

¹⁷⁴ ...Send us into the swine, that, into them, we may enter; and he suffered them. And the impure spirits, going out, entered into the swine, and the herd rushed down the cliff into the sea, about two thousand, and were choked in the sea. Mk. 5:12-13

¹⁷⁵ “Yehoshua heard that they had cast him out: and, finding him, said—Dost, thou, believe on the son of Man? He answered And, who, is he, Sir, that I may believe on him? Yehoshua said unto him—Thou hast both seen him and, he that is speaking with thee, is, he. And, he, said—I believe, Sir! and worshipped him. And Yehoshua said—For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind” (Jn. 9:35-39).

Our Father's primary way to communicate with us is by His written Word. His Son said, "I, have given them thy word (logos)" and "...the declarations (rhema)¹⁷⁶ which thou gavest me, have I given them" (Jn. 17:14,8). The meaning of our Father's spoken words has to be understood in the time in which they were being used; the foundation being the Hebrew (Ibri) language. Language has a tendency to corrupt and to be corrupted. At the simplest level, words undergo two types of meaning change; generalization (a word's meaning widens to include new concepts), and specialization (a word's meaning contracts to focus on fewer concepts). Our focus will be on generalization. Generalization is the use of our Father's word in a broader realm of meaning than it originally possessed. Also our focus will be upon pejoration and semantic reversal, which is when a word will shift so far from its original meaning that its meaning will nearly reverse. Examples of common words, which have encountered semantic reversals, are 'awful,' which originally meant, "awe-inspiring" and 'terrific,' which originally meant, "causing terror." In Christianity a semantic reversal has occurred with the word death, which now means life; if a person dies Christians say he is not dead but alive somewhere else such as heaven or hell.

John Locke wrote, "The ends of language is: First, to make known one man's thoughts or ideas to another; Secondly, to do it with as much ease and quickness as possible; and, Thirdly, thereby to convey the knowledge of things: language is either abused or deficient, when it fails any of these three." On the Abuse of Words, Locke states, "He that hath names without ideas, wants meaning in his words, and speaks only empty sounds. He that hath complex ideas without names for them, wants liberty and dispatch in his expressions, and is necessitated to use periphrases. He that uses his words loosely and unsteadily, will either be not minded or not understood. He that applies his names to ideas different from their common use, wants propriety in his language, and speaks gibberish. And he that hath the ideas of substances disagreeing with the real existence of things, so far wants the materials of true knowledge in his understanding, and hath instead thereof chimeras [imaginary monsters]." (See Appendix A)

The deceiver corrupts language with the assistance of men, in order that deceptive thought can be used for a systematic propagation of information or ideas, in order to encourage or instill a particular attitude or response, contrary to our Father's Words. These ideological views are established by repetition rather than by verification. An example of propaganda would be the Nazis Party who used propaganda to deceive its citizens.¹⁷⁷ Many religious

¹⁷⁶ that which is or has been uttered by the living voice, thing spoken, word

¹⁷⁷ "The Nazis presented themselves not as a political party, but as a movement with a worldview that claimed every aspect of life. In this, they made essentially religious claims. This article, "The Victory of Faith," outlines the Nazi argument for the centrality of faith. It comes from *Der Schulungsbrief*, a monthly published by the party that had a circulation of several million in 1939. Nazi Party block wardens encouraged every household to subscribe. 30 January was the anniversary of the Nazi takeover in 1933." An excerpt of the article reads, "A people finds strength for renewal only in strong faith. Adolf Hitler believed. That was his starting point. His historic achievement is that he made his faith the faith of a whole people and an entire age, his worldview accomplishment. Bismarck put it this way: "It is as true in politics as in any other area: Faith moves mountains. Courage and victory do not have a causal relationship; they are one and the same. The Führer at the Party Rally of

institutions today use the same techniques of propaganda as was also used in the day of Christ. (See Appendix B) These institution's objective is to turn people to darkness by calling the darkness, light and by calling the light, darkness. The religious institution of the Pharisees was an example of propagandists who blinded the Jews by their theology; "But, the Pharisees, hearing it, said, This one [Yehoshua], doth not cast out the demons, save in Beelzebul ruler of the demons" (Mt. 12:24). This method of propaganda is called Stereotyping, Name Calling or Labeling: This technique attempts to arouse prejudices in an audience by labeling the object of the propaganda campaign, as something the target audience fears, hates, loathes, or finds undesirable." Christ was aware of their methods when he said, "Unto what, then, shall I liken the men of this generation...For John the Immerser hath come, neither eating bread nor drinking wine, and ye say—A demon, he hath: The Son of Man hath come, eating and drinking, and ye say—Lo! a man, gluttonous and a wine-drinker, a friend of tax-collectors and sinners" (Lk. 7:31-34).

Virtue words are words in the value system of the target audience, which tend to produce a positive image when attached to a person or issue. Homosexuality has been given a positive image by addressing the life style as 'gay.' Adultery has been renamed 'having an affair.' The Pharisees used words of virtue for themselves when they said, "We, of fornication, were not born: One father, have we—God" (Jn. 8:41). Our adversary has also influenced Christianity by the same means of corrupting thoughts. Can a person be called a 'Father,' when he has never procreated a child? Can a person be a 'Son,' if he was not procreated? Can a person be 'Begotten,' who was never born? Can a person be conceived when he always existed? Can one who has always existed ever pre-exist? Christian theology has to say yes to all of these questions, this being a form of semantic reversal, even though the answers are obviously no. Yahweh's words are pejorated by people who are deceived or they are deceivers.

Existence in Ones Mind

We will discuss two types of existence; 1) "to have place in the domain of reality; to have being in someone's mind 2) to have being; to have life or animation; to live."¹⁷⁸ The prefix 'pre' means 'before.' Pre-exist is defined as "to exist before; to exist ideally or in the mind, before material embodiment."¹⁷⁹ If to exist is to have life or animation, then to pre-exist means you must have existed before your present existence, which necessitates you not existing or having life or animation at some time between your existence and your pre-existence. If you have always existed then there can be no pre-existence. Yahweh exists therefore He cannot ever pre-exist.

Honor spoke of the "miracle of faith" that had "saved Germany." "Woe to him who does not believe." The source: H. Mehringer, "Sieg des Glaubens. Zum 30. Januar," *Der Schulungsbrief*, (January 1939), pp. 2-4

¹⁷⁸ OED

¹⁷⁹ OED

To exist in the mind is to have place in the domain of reality before material embodiment. This existence necessitates there being no life or animation of the one whom in the future is coming into existence. Their existence consists in the form of thoughts and not life. All creation existed in our Creator's foreknowledge before it took on life or animation. King Cyrus is an example of an individual existing in the foreknowledge of Yahweh.

Isaiah prophesied about Cyrus, approximately 150 years before his existence. Before Cyrus existed or lived, Yahweh had given him his name and He gave him his instructions, which was to rebuild the Temple of Yahweh, which by the way was fully intact in Isaiah's day.¹⁸⁰ Yahweh speaks to Cyrus, in the Book of Isaiah, in the present tense even though his birth will not be for another 150 years. Cyrus' future existence existed in the mind of Yahweh but Cyrus did not come into existence until a sperm and an egg united in his mother's womb. He was first conceived and then born. (This article will not discuss whether life or existence begins at conception or birth.)

John the Immerser was foretold about hundred of years before his birth. The prophet Malachi foretold his mission; "Lo! I am sending unto you Elijah the prophet,—before the coming of the great and awful day of Yahweh; And he shall bring back the heart of the fathers unto the children, and the heart of the children unto their fathers..." (Mal. 4:4-5). Yehoshua tells us that the prophesy of Elijah's coming is brought to pass in John the Immerser. "But, I say unto you—that, Elijah, just now, came,—and they recognised him not, but did with him, whatsoever they pleased: Thus, the Son of Man also, is destined to suffer by them. Then, perceived the disciples, that, concerning John the Immerser, he spake to them" (Mt. 17:12-13). Yahweh named John and revealed his mission to his parents before his existence or conception. John the Immerser existed in Yahweh's mind before he came into existence by his father's sperm and his mother's egg uniting. Could it be said that John came down from heaven because Yahweh assisted John's conception by making Elizabeth and Zachariah fertile, as He also did to Sarah and others?

(It is recorded in John 1:6 that John became a man. The Greek word, 'ginomai' translated in John 1:6, 'there arose' means, "to become, to come into existence, begin to be, receive being."¹⁸¹ The phrase, 'only-begotten' or 'monogenes' is derived from 'ginomai' and 'monos.' A literal translation of this verse reads, "Became [ginomai] man [anthropos],

¹⁸⁰ Who saith of Cyrus—My Shepherd! and, All my pleasure, shall he make good! Even saying of Jerusalem—She shall be built! And of the temple—Be her foundation laid! Thus, saith Yahweh, to his Anointed, to Cyrus—Whose right hand I have firmly grasped, To subdue, before him, nations, And, the loins of kings, will I ungird,—To open, before him, the two-leaved doors, And, the gates, shall not be shut. I, before thee, will go, And, the hills, will I level—The doors of bronze, will I break in pieces, And, the bars of iron, will I cut asunder; Then will I give thee, The treasures of darkness, Even the hoards of hidden places,—That thou mayest get to know, That, I—Yahweh, who am calling thee by thy name, am the Elohim of Israel. For the sake of my servant Jacob, Even Israel my chosen, Therefore have I called unto thee by thy name, I give thee a title though thou hast not known me. Is. 44:28-45:4

¹⁸¹ 1096 ginomai ginomai *ghin'-om-ahēe* 1) to become, i.e. to come into existence, begin to be, receive being 2) to become, i.e. to come to pass, happen 2a) of events 3) to arise, appear in history, come upon the stage 3a) of men appearing in public 4) to be made, finished 4a) of miracles, to be performed, wrought 5) to become, be made

having been delegated from Yahweh, name to him John.”¹⁸² I Corinthians 15:45 has ginomai in it and reads as, “Thus, also, it is written—The first man [anthropos], Adam, became [ginomai], a living soul, the last Adam, a life-giving spirit.” I could put the above verses together to form a doctrine that John the Immerser pre-existed or was alive with Yahweh in heaven before he was born and by an incarnation, he became man in the Gospel of John. Also I could possibly make an additional doctrine that states that John the Immerser was actually the prophet Elijah reincarnated. Although I could use the above scriptures to make such doctrines does not mean that the doctrines would be true.)

The two witnesses, who are recorded in chapter eleven of the Book of Revelation, presently exist in our minds. We know they will be born even though it has been thousands of years since the prophecy of their coming was given. They are not presently living or existing in heaven waiting to be incarnated into a human body. Their existence or life will begin when a sperm and an egg are united and their existence or life will end when the wild beast murders them.¹⁸³ Their existence or life will begin again when “a spirit of life from Yahweh, enters within them...and they went up into heaven, in the cloud.”¹⁸⁴

Pre-Existences & Christ

In the pursuit of truth we must not let the traditions of men cloud our pursuit of the truth. We must not be influenced by propaganda. We cannot choose the ‘Band Wagon’ when it comes to the things of our Father. We must let the Word of Yahweh and only the Word of Yahweh speak for itself. A multitude of men agreeing on a matter does not necessarily make them right, as we saw in Yehoshua’s time. In his day, Yehoshua’s teachings were contrary to the majority’s opinion. In our pursuit of truth we cannot allow a redefining of simple words just because a new doctrine dictates it. For instance the word Father means “one by whom a child is or has been begotten.” Begotten means, “procreated.” Procreated means, to bring into existence; produce. Son means, “a male child in relation to either or both of his parents.” A son or a daughter’s existence or life has to come from their parents. A man or a woman can exist without children but children cannot exist without parents. The term Father means that there is a child, whose existence, life or being came from the Father. The term ‘son’ necessitates a procreation, which means to bring into existence something that was not. You cannot have a son without a birth. You cannot have a birth without conception. A Son cannot not have a beginning!

The Church teaches that the ‘Son’ has always existed. This corruption of thought completely contradicts the very definition of the word, ‘son.’ This propaganda method is

¹⁸² Word Study Greek English New Covenant by Paul R. McReynolds

¹⁸³ And, as soon as they have completed their witnessing, the wild-beast that is to come up out of the abyss, will make war with them, and overcome them, and slay them. Rev. 11:7

¹⁸⁴ And, after [[the]] three days and a half, a spirit of life from Yahweh, entered within them, and they stood upon their feet; and, great fear, fell upon them who were beholding them. And they heard a loud voice out of heaven, saying unto them—Come up hither! And they went up into heaven, in the cloud, and, their enemies, beheld them. Rev. 11:11-12

called Intentional Vagueness, which is when generalities are deliberately vague so that the audience may supply its own interpretations. The intention is to move the audience by use of undefined phrases, without analyzing their validity or attempting to determine their reasonableness or application. Words become meaningless when we say, “the Son has always existed with the Father;” “the Son is eternal” meaning He has no beginning. He that applies words to ideas different from their common use speaks gibberish. This corruption of the words ‘Father’ and ‘Son,’ now contradict their very definitions. A person who has always existed cannot be a Son and this person cannot be begotten if he never had a beginning. A person cannot be a Father unless he has procreated or brought into existence a son or a daughter. If Yehoshua has not issued forth from Yahweh, then he cannot be the Son of Yahweh.

(The Gospel of John is one of sixty-six books of our Father’s Word. This revelation predominately accounts for the conflicting doctrines of the Church. Sixty-five books are ignored in order to keep the Church’s doctrine, which is based on this one book. For example, in John 2:19, Yehoshua states that he will raise himself up after he has been dead for three days, which contradicts the ten accounts recorded in the book of Acts, if John is to be taken literally.¹⁸⁵ For more information read the article, “The Gospel of John is an Enigma.”)

Yehoshua is of the seed of David. His being or existence came from the bloodline of David, his father.¹⁸⁶ Mary, who was of the seed of David, helped bring Yehoshua into existence with an egg produced from her own body; Yahweh had to have supplied the sperm that united with Mary’s egg, which resulted in the procreation or being of Yehoshua. If Yehoshua was incarnated or was a spirit being entering flesh, then Yehoshua could not be the Son of David nor could he be the Son of Yahweh nor could he be the Son of Man (Adam) because he is not the Son of anyone; he has always existed. Also, if the Savior of the world was to be incarnated instead of being procreated, then why go to all of the trouble of having Yehoshua be of the seed of David, which he wasn’t if he had always existed?

The sequence of events, which brought Yehoshua into existence (life and animation) is recorded in Luke 1:30-35. “Do not fear, Mary, for thou hast found favor with Yahweh,— And lo! thou shalt conceive [sperm uniting with an egg] in thy womb, and bring forth a son, and shalt call his name, Yehoshua: the same, shall be great, and, Son [procreated by Yahweh, his Father] of the Most High [Yahweh]¹⁸⁷, shall be called, and Yahweh Elohim, will give unto him, the throne of David his father [Yehoshua is the Son of Yahweh, the Son of David & the Son of Adam (See Appendix C)],— And he shall reign over the house of Jacob, unto the ages, and, of his kingdom, there shall be, no end. But Miriam (Mary)

¹⁸⁵ Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40; 13:30,34,37

¹⁸⁶ the same, shall be great, and, Son of the Most High, shall be called, and the Yahweh Elohim, will give unto him, the throne of David his father Lk. 1:32

¹⁸⁷ Ps 47:2 For, Yahweh—as Most High, is to be revered, A great king, over all the earth,

said unto the messenger—How, shall this thing be, seeing that, a man, I know not [sperm needed for the conception]? And answering, the messenger said unto her—The holy spirit [invisible creative force], shall come upon thee¹⁸⁸, and, the power [of invisible force] of the Most High, shall overshadow [episkiazo]¹⁸⁹ thee; wherefore, even that which is to be born [brought into existence], Holy, shall be called, Son of Yahweh.”

Yahweh first created Adam, which made him a son of Yahweh.¹⁹⁰ Adam, as a man, issued forth from Yahweh. He is referred to as the ‘first Adam,’ while Yehoshua, who also issued forth from Yahweh is referred to as the ‘last Adam.’ Adam was much like Ishmael, who was a child of the flesh. “For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman; But, he that was of the bondmaid, after the flesh, had been born, whereas, he that was of the free woman, through means of a promise” (Gal. 4:22-23). Even though Abraham procreated many sons, Hebrews 11:17 says he only had one son; “By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted, Even him of whom it had been said—In Isaac, shall there be called to thee, a seed.” Yahweh has had two sons, Adam and Yehoshua, but only Yehoshua is called the Only-Begotten Son of Yahweh. Isaac was called the only-begotten son of Abraham because it was through Isaac that there would be children of a promise.¹⁹¹ Christ, who came through Isaac, is the Only-Begotten of Yahweh, because like Isaac, he is a son of promise.¹⁹² Below, Adam, Yehoshua and Yahweh will be compared to Ishmael, Isaac and Abraham:

¹⁸⁸ Ac 1:8 But ye shall receive power when the holy spirit cometh upon you,

¹⁸⁹ Mt 17:5 While yet he was speaking, lo! a brightly shining cloud, overshadowed [episkiazo] them, and lo! a voice, out of the cloud, saying—This, is, my Son, the Beloved, in whom I delight,—Be hearkening to him.

Mr 9:7 And there came a cloud, overshadowing [episkiazo] them, and there came a voice, out of the cloud,—This is, my Son, the Beloved, Be hearkening unto him.

Lu 1:35 And answering, the messenger said unto her—The Holy Spirit, shall come upon thee, and, the power of the Most High, shall overshadow [episkiazo] thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

Lu 9:34 Now, while he was saying these things, there came a cloud, and it began to overshadow [episkiazo] them,—and they were overcome with fear as they entered into the cloud.

Ac 5:15 So that, even into the broad-ways, were they bringing forth the sick, and laying them on small couches and beds, in order that, if Peter were coming along, even perchance his shadow, might overshadow [episkiazo] some one of them.

¹⁹⁰ of Enos, of Seth,—of Adam; of Yahweh. LK. 3:38

¹⁹¹ And, we, brethren, after the manner of Isaac, are children of a promise. Gal. 4:28

¹⁹² And, enmity, will I put between thee, and the woman, and between thy seed, and her seed,—He, shall crush thy head, But, thou, shalt crush his heel. Gen. 3:15; So shall thy house and thy kingdom be made steadfast unto times age-abiding, before thee,—thy throne, shall be established unto times age-abiding. II Sam. 7:16; Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth: Thou shalt shepherd them with a sceptre of iron,—as a potter’s vessel, shalt thou dash them in pieces. Ps. 2:7-9

Adam & Yehoshua

“For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive.. Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. Howbeit, not first, is the *body* of the spirit, but that, of the soul,—afterwards, that of the spirit. The first man, is of the ground, earthy, the second man, is, of heaven: As, the man of earth, such, also, the men of earth, and, as, the man of heaven, such, also, the men of heaven; And, even as we have borne the image of the man of earth, let us also bear the image of the man of heaven” (I Cor. 15:21-22, 45-49).

Yahweh offered up His Only-Begotten Son

“For Yahweh, so loved, the world, that, his Only Begotten Son, he gave...” (Jn. 3:16)

Ishmael & Isaac

“For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman; But, he that was of the bondmaid, after the flesh, had been born, whereas, he that was of the free woman, through means of a promise. Which things, indeed, may bear another meaning; for, the same, are two covenants,—one, indeed, from Mount Sinai, into bondage, bringing forth, the which is Hagar,— And, the Hagar, is Mount Sinai, in Arabia,—she answereth, however, unto the present Jerusalem, for she is in bondage with her children; But, the Jerusalem above, is free,—the which is our mother... And, we, brethren, after the manner of Isaac, are children of a promise. But, just as, then, he that after the manner of the flesh had been born, did persecute him who *had been born* after the manner of the Spirit, thus, also now” (Gal.4:22-31).

Abraham offered up His Only-Begotten Son

By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted” (Heb. 11:17).

What do Adam, David and Yehoshua all have in common? They are all human beings. How does Yehoshua differ from Adam and David? He is Yahweh's Only-Begotten Son who was in all points tempted as we are but without sin.¹⁹³ At the request of his Father, this man gave his life, a ransom for the redemption of sinful mankind. Through his life of sinlessness and self sacrifice Yahweh exalted him to be Lord over David and over all mankind.¹⁹⁴ His selfless acts of obedience to our Father made him worthy to be the righteous judge of all mankind.¹⁹⁵ In the book of Revelation, Adam and David are not worthy to take the scroll from Yahweh's hand but Yehoshua, the Lamb of Yahweh, "...came, and at once took *it* out of the right hand of him that was sitting upon the throne. And, when he took the scroll, the four living creatures, and the four-and-twenty elders, fell down before the Lamb, having, each one, a harp, and bowls of gold full of incense,—which are the prayers of the saints; and they sing a new song, saying—Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto Yahweh by thy blood *men* out of every tribe, and tongue, and people, and nation, And didst make them, unto our Elohim, a kingdom and priests,—and they reign on the earth" (Rev. 5:7-10). Yahweh has only chosen one man to sit at His own right hand.¹⁹⁶ It is not Adam because he fell short of his calling, bringing death upon all mankind.¹⁹⁷ It will not be David, a man after Yahweh's heart because he, like Adam also fell short of his calling. Who is this man that the Creator uplifted far on high, and favored him with the name which is above every name,— In order that, in his name, every knee might bow—of beings in heaven, and on earth, and underground,— And, every tongue, might openly confess him as their Lord to the Glory of Yahweh our Father? It is our Lord, our Brother, Yehoshua the Christ, the Son of David, the Only-Begotten Son of Yahweh who "...humbled himself, becoming obedient as far as death, yea, death upon a cross" (Phil. 2:8).¹⁹⁸

Through Christ we also are begotten by Yahweh to become sons of Yahweh. As the power of the spirit came upon Miriam (Mary) to procreate the Son of Yahweh, we also have the power of the spirit come upon us, which makes us His sons, when we confess Yehoshua as

¹⁹³ "Whence he was obliged, in every way, unto the brethren, to be made like, that he might become a merciful and faithful high-priest, in the things pertaining unto Yahweh,—for the making of propitiation for the sins of the people. For, in that, he, suffered when tested, he is able, unto them who are being tested, to give succour...For we have not a high-priest unable to have fellow-feeling with our weaknesses, but one tested in all respects, by way of likeness, apart from sin" (Heb. 2:17-18, 4:15).

¹⁹⁴ "Yehoshua questioned them [Pharisees], saying—How, to you, doth it seem, concerning the Christ? Whose son, is he? They say unto him—David's. He saith unto them—How then doth, David, in spirit, call him, Lord, saying—The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool? If then, David, calleth him, Lord, How, is he, his son" (Mt. 22:41-45, Ps. 110:1)?

¹⁹⁵ Ac 10:42 And he charged us to proclaim unto the people, and bear full witness, that—This, is he that hath been marked out by Yahweh to be judge of living and dead.

¹⁹⁶ "Wherefore also, Yahweh, uplifted him far on high, and favored him with the name which is above every name,— In order that, in the name of Yehoshua, every knee might bow—of beings in heaven, and on earth, and underground,— And, every tongue, might openly confess—that Yehoshua Christ is, Lord, unto the glory of Yahweh the Father" (Phil. 2:9-11).

¹⁹⁷ 1Co 15:21 For, since indeed, through a man, came death, through a man, also cometh the raising of the dead;

¹⁹⁸ Ac 13:22 And, setting him aside, raised up, David, unto them for king,—of whom he also said, bearing witness—I have found David, the son of Jesse,—[[a man]] according to my heart, who will do all my will.

our Lord and believe that he was raised from among the dead.¹⁹⁹ We also have existed in the mind of Yahweh before our conception; “According as he made choice of us, in him, before the founding of a world...” (Eph. 1:4). Our birth begins our existence or life, which makes us living souls.²⁰⁰ We live or exist until our death (no life or animation). Upon the resurrection of the dead, Christ gives us life age-abiding and we become as Christ is, a life giving spirit (zoopoieo pneuma) who will never die again.²⁰¹ (See Appendix D) This will be our new existence after our death. We existed in the mind of Yahweh before our conception or birth. Our conception or birth began our existence or life and our death ended our existence or life. The resurrection of the dead will begin our new life (zoopoieo) or existence never to die again because “...death hath been swallowed up, victoriously” (I Cor. 15:54).

Christ has always existed in the mind of His Father. His life began when Yahweh united sperm with Mary’s egg, making him, Son of Adam, Son of David and Son of Yahweh. He gave his life upon the cross for you and me. Yahweh raised him from among the dead and he became “a life-giving spirit [zoopoieo]” never to die again (I Cor. 15:45);²⁰² Firstborn from among the dead.²⁰³ Christ is a man,²⁰⁴ and not a spirit.²⁰⁵ He is the Son of Man (Adam)²⁰⁶ and Yahweh’s Only-Begotten Son, to whom Yahweh has subjected all things under his feet.²⁰⁷ He is also the Son of David, who shall reign over the house of Jacob, unto the ages, and, of his kingdom, there shall be, no end.²⁰⁸ We must be ever vigilant in guarding our Father’s words. The word, ‘Father,’ means “One by whom a child is or has been begotten.” The word, ‘Son,’ means “one who has been procreated.” The word, ‘begotten,’ means “one born, begotten, issue, offspring.” Let us take back the meaning of these words from the false doctrine of men who are influenced by our crafty slanderer.

¹⁹⁹ But ye shall receive power when the holy spirit cometh upon you...Acts 1:8; Rm. 10:9

²⁰⁰ So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul. Gen. 2:7; Thus, also, it is written—The first man, Adam, became, a living soul I Cor. 15:45.

²⁰¹ Thus, also the resurrection of the dead: it is sown in corruption, it is raised in incorruption, It is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power, It is sown a body of the soul, it is raised a body of the spirit; if there is a body of the soul, there is also of the spirit:— Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. I Cor. 15:42-45

²⁰² Ac 5:30 The Elohim of our fathers, hath raised up Yehoshua,—whom, ye, got into your hands, suspending him upon a tree

²⁰³ And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent Co. 1:18

²⁰⁴ I Tim. 2:5 For there is, one, Yahweh, one, mediator also, between Yahweh and men,—a man—Christ Yehoshua:

Rm. 5:15 ...by the one man Yehoshua Christ, unto the many superabounded;

Acts 2:22 Ye men of Israel! hear these words:—Yehoshua the Nazarene, a man pointed out of Yahweh...

Acts 17:31 by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead?

I Cor. 15:21 For, since indeed, through a man, came death, through a man, also cometh the raising of the dead;

I Cor. 15:49 And, even as we have borne the image of the man of earth, let us also bear the image of the man of heaven.

²⁰⁵ Now, as, these very things, they were telling, he himself, stood in their midst But, being agitated and becoming, afraid, they began to imagine, that, upon a spirit, they were looking. And he said unto them—Why are ye troubled? and for what cause do reasonings arise in your hearts? See my hands, and my feet,—that it is, I, myself: Handle me, and see! because, a spirit, hath not, flesh and bones, as ye perceive, I, have. Lk. 24:36-39

²⁰⁶ Ac 7:56 And said—Lo! I see the heavens opened, and the Son of Man, standing, on the right hand of Yahweh.

²⁰⁷ For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him who did put into subjection, unto him, the all things I Cor. 15:27

²⁰⁸ ...Yahweh Elohim, will give unto him, the throne of David his father,— And he shall reign over the house of Jacob, unto the ages, and, of his kingdom, there shall be, no end Lk. 1:32-33

Words such as preexistence and incarnation are not in the Word of Yahweh and neither should they be in our vocabulary. The few difficult verses that apparently contradict these truths must be reconciled with the hundreds of clear verses that establish these truths and not visa versa.²⁰⁹

²⁰⁹ (See the article, “Difficult Verses of Scripture Used to Produce Doctrine’s That Men Want to Believe)

Appendix A

The Ends of Language

*Taken from, John Locke's,
"An Essay Concerning Human Understanding"
Chapter X
Of the Abuse of Words*

23. The ends of language: First, to convey our ideas. To conclude this consideration of the imperfection and abuse of language. The ends of language in our discourse with others being chiefly these three: First, to make known one man's thoughts or ideas to another; Secondly, to do it with as much ease and quickness as possible; and, Thirdly, thereby to convey the knowledge of things: language is either abused or deficient, when it fails of any of these three. First, Words fail in the first of these ends, and lay not open one man's ideas to another's view: 1. When men have names in their mouths without any determinate ideas in their minds, whereof they are the signs: or, 2. When they apply the common received names of any language to ideas, to which the common use of that language does not apply them: or, 3. When they apply them very unsteadily, making them stand, now for one, and by and by for another idea.

24. To do it with quickness. Secondly, Men fail of conveying their thoughts with all the quickness and ease that may be, when they have complex ideas without having any distinct names for them. This is sometimes the fault of the language itself, which has not in it a sound yet applied to such a signification; and sometimes the fault of the man, who has not yet learned the name for that idea he would show another.

25. Therewith to convey the knowledge of things. Thirdly, There is no knowledge of things conveyed by men's words, when their ideas agree not to the reality of things. Though it be a defect that has its original in our ideas, which are not so conformable to the nature of things as attention, study, and application might make them, yet it fails not to extend itself to our words too, when we use them as signs of real beings, which yet never had any reality or existence.

26. How men's words fail in all these: First, when used without any ideas. First, He that hath words of any language, without distinct ideas in his mind to which he applies them, does, so far as he uses them in discourse, only make a noise without any sense or signification; and how learned soever he may seem, by the use of hard words or learned terms, is not much more advanced thereby in knowledge, than he would be in learning, who had nothing in his study but the bare titles of books, without possessing the contents of them. For all such words, however put into discourse, according to the right construction of grammatical rules, or the harmony of well-turned periods, do yet amount to nothing but bare sounds, and nothing else.

27. When complex ideas are without names annexed to them. Secondly, He that has complex ideas, without particular names for them, would be in no better case than a bookseller, who had in his warehouse volumes that lay there unbound, and without titles, which he could

therefore make known to others only by showing the loose sheets, and communicate them only by tale. This man is hindered in his discourse, for want of words to communicate his complex ideas, which he is therefore forced to make known by an enumeration of the simple ones that compose them; and so is fain often to use twenty words, to express what another man signifies in one.

28. When the same sign is not put for the same idea. Thirdly, He that puts not constantly the same sign for the same idea, but uses the same words sometimes in one and sometimes in another signification, ought to pass in the schools and conversation for as fair a man, as he does in the market and exchange, who sells several things under the same name.

29. When words are diverted from their common use. Fourthly, He that applies the words of any language to ideas different from those to which the common use of that country applies them, however his own understanding may be filled with truth and light, will not by such words be able to convey much of it to others, without defining his terms. For however the sounds are such as are familiarly known, and easily enter the ears of those who are accustomed to them; yet standing for other ideas than those they usually are annexed to, and are wont to excite in the mind of the hearers, they cannot make known the thoughts of him who thus uses them.

30. When they are names of fantastical imaginations. Fifthly, He that imagined to himself substances such as never have been, and filled his head with ideas which have not any correspondence with the real nature of things, to which yet he gives settled and defined names, may fill his discourse, and perhaps another man's head with the fantastical imaginations of his own brain, but will be very far from advancing thereby one jot in real and true knowledge.

31. Summary. He that hath names without ideas, wants meaning in his words, and speaks only empty sounds. He that hath complex ideas without names for them, wants liberty and dispatch in his expressions, and is necessitated to use periphrases. He that uses his words loosely and unsteadily will either be not minded or not understood. He that applies his names to ideas different from their common use, wants propriety in his language, and speaks gibberish. And he that hath the ideas of substances disagreeing with the real existence of things, so far wants the materials of true knowledge in his understanding, and hath instead thereof chimeras [imaginary monsters].

Appendix B

Techniques of propaganda generation

A number of techniques which are based on social psychological research are used to generate propaganda. Many of these same techniques can be found under logical fallacies, since propagandists use arguments that, while sometimes convincing, are not necessarily valid.

An Italian poster from World War II using the image of Jesus to elicit support for the fascist cause from the largely Catholic population. The portrayal of an African-American US Army soldier desecrating a church fosters racist sentiment.

Some time has been spent analyzing the means by which propaganda messages are transmitted. That work is important but it is clear that information dissemination strategies only become propaganda strategies when coupled with *propagandistic messages*. Identifying these messages is a necessary prerequisite to study the methods by which those messages are spread. That is why it is essential to have some knowledge of the following techniques for generating propaganda:

- **Appeal to Authority:** Appeals to authority cite prominent figures to support a position idea, argument, or course of action.
- **Appeal to fear:** Appeals to fear seek to build support by instilling fear in the general population, for example, Joseph Goebbels exploited Theodore Kaufman's Germany Must Perish! to claim that the Allies sought the extermination of the German people.
- **Argumentum ad nauseam:** Uses tireless repetition. An idea once repeated enough times, is taken as the truth. Works best when media sources are limited and controlled by the propagator.
- **Bandwagon:** Bandwagon and inevitable-victory appeals attempt to persuade the target audience to take the course of action that "everyone else is taking."
 - Inevitable victory: invites those not already on the bandwagon to join those already on the road to certain victory. Those already or at least partially on the bandwagon are reassured that staying aboard is their best course of action.
 - Join the crowd: This technique reinforces people's natural desire to be on the winning side. This technique is used to convince the audience that a program is an expression of an irresistible mass movement and that it is in their best interest to join.
- **Black and White fallacy:** Presenting only two choices, with the product or idea being propagated as the better choice. (Eg. You can have an unhealthy, unreliable engine, or you can use Brand X oil)
- **Common man:** The "plain folks" or "common man" approach attempts to convince the audience that the propagandist's positions reflect the common sense of the

people. It is designed to win the confidence of the audience by communicating in the common manner and style of the target audience. Propagandists use ordinary language and mannerisms (and clothe their message in face-to-face and audiovisual communications) in attempting to identify their point of view with that of the average person.

- **Direct order:** This technique hopes to simplify the decision making process. The propagandist uses images and words to tell the audience exactly what actions to take, eliminating any other possible choices. Authority figures can be used to give the order, overlapping it with the Appeal to authority technique, but not necessarily. The Uncle Sam "I want you" image is an example of this technique.
- **Euphoria:** The use of an event that generates euphoria or happiness in lieu of spreading more sadness, or using a good event to try to cover up another. Or creating a celebrateable event in the hopes of boosting morale. Euphoria can be used to take one's mind from a worse feeling. i.e. a holiday or parade.
- **Falsifying information:** The creation or deletion of information from public records, in the purpose of making a false record of an event or the actions of a person during a court session, or possibly a battle, etc. Pseudoscience is often used in this way.
- **Glittering generalities:** Glittering generalities are emotionally appealing words applied to a product or idea, but which present no concrete argument or analysis. A famous example is the campaign slogan "Ford has a better idea!"
- **Intentional vagueness:** Generalities are deliberately vague so that the audience may supply its own interpretations. The intention is to move the audience by use of undefined phrases, without analyzing their validity or attempting to determine their reasonableness or application. The intent is to cause people to draw their own interpretations rather than simply being presented with an explicit idea. In trying to "figure out" the propaganda, the audience foregoes judgment of the ideas presented. Their validity, reasonableness and application is not considered.
- **Obtain disapproval:** This technique is used to persuade a target audience to disapprove of an action or idea by suggesting that the idea is popular with groups hated, feared, or held in contempt by the target audience. Thus if a group which supports a certain policy is led to believe that undesirable, subversive, or contemptible people support the same policy, then the members of the group may decide to change their original position.
- **Oversimplification:** Favorable generalities are used to provide simple answers to complex social, political, economic, or military problems.
- **Rationalization:** Individuals or groups may use favorable generalities to rationalize questionable acts or beliefs. Vague and pleasant phrases are often used to justify such actions or beliefs.
- **Red herring:** Presenting data that is irrelevant, then claiming that it validates your argument.

- **Scapegoating:** Assigning blame to an individual or group that isn't really responsible, thus alleviating feelings of guilt from responsible parties and/or distracting attention from the need to fix the problem for which blame is being assigned.
- **Slogans:** A slogan is a brief, striking phrase that may include labeling and stereotyping. Although slogans may be enlisted to support reasoned ideas, in practice they tend to act only as emotional appeals. Opposing slogans about warfare in Iraq or the Middle East, for example, such as "blood for oil" or "cut and run," are considered by some to have stifled debate. On the other hand, the names of the military campaigns, such as "enduring freedom" or "just cause", may also be regarded to be slogans, devised to prevent free thought on the issues.
- **Stereotyping or Name Calling:** This technique attempts to arouse prejudices in an audience by labeling the object of the propaganda campaign as something the target audience fears, hates, loathes, or finds undesirable. For instance, reporting on a foreign country or social group may focus on the stereotypical traits that the reader expects, even though they are far from being representative of the whole country or group; such reporting often focuses on the anecdotal.
- **Testimonial:** Testimonials are quotations, in or out of context, especially cited to support or reject a given policy, action, program, or personality. The reputation or the role (expert, respected public figure, etc.) of the individual giving the statement is exploited. The testimonial places the official sanction of a respected person or authority on a propaganda message. This is done in an effort to cause the target audience to identify itself with the authority or to accept the authority's opinions and beliefs as its own.
- **Transfer:** Also known as association, this is a technique of projecting positive or negative qualities (praise or blame) of a person, entity, object, or value (an individual, group, organization, nation, patriotism, etc.) to another in order to make the second more acceptable or to discredit it. It evokes an emotional response, which stimulates the target to identify with recognized authorities. Often highly visual, this technique often utilizes symbols (for example, the Swastika used in Nazi Germany, originally a symbol for health and prosperity) superimposed over other visual images. An example of common use of this technique in America is for the President to be filmed or photographed in front of the American flag.
- **Unstated assumption:** This technique is used when the propagandist want to transmit would seem less credible if explicitly stated. It is instead repeatedly assumed or implied.
- **Virtue words:** These are words in the value system of the target audience which tend to produce a positive image when attached to a person or issue. Peace, happiness, security, wise leadership, freedom, etc. are virtue words. See ""Transfer"".

Appendix C

Son of David

Mt 1:1 The Lineage Roll of Yehoshua Christ,—Son of David, Son of Abraham.

Mt 1:20 But, when, these things, he had pondered, lo! a messenger of the Lord, by dream, appeared to him, saying,—Joseph, son of David! do not fear to take unto thee Miriam (Mary) thy wife, for, that which, in her, hath been begotten, is of *the*, Holy, Spirit.

Mt 9:27 And, as Yehoshua, was passing aside from thence, there followed him, two blind men, crying aloud and saying,—Have mercy on us, O Son of David!

Mt 12:23 And all the multitudes were beside themselves, and were saying, Can, this one, be, the Son of David?

Mt 15:22 And lo! a Canaanite woman, from those bounds, coming forth, began crying out, saying, Have mercy on me, Lord, Son of David! My daughter, is miserably demonized.

Mt 20:30 and lo! two blind men, sitting beside the road, hearing that Yehoshua was passing by, cried aloud saying—Lord! have mercy on us! Son of David!

Mt 20:31 But the multitude rebuked them, that they might hold their peace. But, they, the more, cried aloud, saying—Lord, have mercy on us! Son of David!

Mt 21:9 and the multitudes, they who were going before him and they who were following after, were crying aloud, saying—Hosanna! to the Son of David, Blessed is he that is coming in the name of the Lord, Hosanna in the highest.

Mt 21:15 But the Chief-priests and the Scribes, seeing, the marvels that he wrought, and the boys who were crying aloud in the temple, and saying, Hosanna to the Son of David! were greatly displeased;

Mr 10:47 And, hearing that it was, Yehoshua the Nazarene, he began to be crying aloud, and saying—O Son of David! Yehoshua! have mercy on me.

Mr 10:48 And many were rebuking him, that he might hold his peace; but, he, so much the more, was crying aloud, O Son of David, have mercy on me.

Mr 12:35 And Yehoshua, answering, was saying, as he taught in the temple—How say the Scribes that, the Christ, is, Son of David?

Lu 18:38 And he cried aloud, saying—Yehoshua, son of David! have mercy upon me!

Lu 18:39 And, they that were going before, began to rebuke him, that he might hold his peace. But, he, by so much the more, was crying out—O Son of David! have mercy upon me!

Son of Yahweh

Mt 8:29 and lo! they cried aloud, saying, What have we in common with thee, O Son of Yahweh? Hast thou come hither, before the right time, to torment us?

Mt 26:63 But, Yehoshua, was silent. And, the High-priest, said unto him: I put thee on oath, by the Living Elohim, that, to us, thou say—Whether, thou, art the Christ, the Son of Yahweh.

Mr 3:11 and the impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of Yahweh!

Mr 5:7 and, crying out with a loud voice, saith—What have in common with thee? O Yehoshua, Son of Yahweh Most High? I adjure thee by Yahweh,—Do not torment me!

Lu 1:35 And answering, the messenger said unto her—The Holy Spirit, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

Lu 4:41 And demons also were going forth from many; crying aloud, and saying—Thou, art the Son of Yahweh. And, rebuking them, he suffered them not be talking; because they knew him to be, The Christ.

Lu 8:28 But, seeing Yehoshua, he cried out aloud, and fell down before him, and, with a loud voice, said—What have I in common with thee, O Yehoshua, Son of [[Yahweh]] the Most High? I beg of thee—Do not torment me!—

Lu 22:70 And they all said—Thou, then, art the Son of Yahweh? And, he, unto them said—Ye, say *it*, —because, I, am.

Joh 1:34 I, therefore, have seen, and borne witness—That, this, is, the, Son of Yahweh.

Joh 1:49 Nathanael answered him—Rabbi! thou, art, the Son of Yahweh: Thou, art, King, of Israel.

Joh 3:18 He that believeth on him, is not to be judged: he that believeth not, already, hath been judged,—because he hath not believed on the name of the Only Begotten Son of Yahweh.

Joh 5:25 Verily, verily, I say unto you: There cometh an hour, and now is, when, the dead, shall hearken unto the voice of the Son of Yahweh, and, they who have hearkened, shall live.

Joh 10:36 Of him whom, the Father, hallowed and sent forth into the world, are, ye, saying—Thou speakest profanely, because I said, Son of Yahweh, I am?

Joh 11:4 But Yehoshua hearing, said—This sickness, is not unto death, but for the glory of Yahweh,—that the Son of Yahweh may be glorified thereby.

Joh 11:27 She saith unto him—Yea, Lord! I, have believed, that, thou, art the Christ, the Son of Yahweh,—He who, into the world, should come.

Joh 19:7 The Jews answered him—We, have, a law, and, according to the law, he ought to die, because, Son of Yahweh, himself, he made.

Joh 20:31 but, these, are written, that ye may believe that, Yehoshua, is, the Christ, the Son of Yahweh; and that, believing, ye may have life in his name.

Appendix D

Zoopoieo

Joh 5:21 For, just as the Father waketh up the dead, and quickeneth [zoopoieo]them, in like manner, the Son also, whom he pleaseth, doth quicken [zoopoieo].

Joh 6:63 The spirit, it is, that giveth life [zoopoieo],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, spirit, and, are, life.

Ro 4:17 ¶ Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live [zoopoieo], and calleth the things that are not as things that are:—

Ro 8:11 If, moreover, the Spirit of him that raised Yehoshua from among the dead dwelleth in you, he that raised from among the dead Christ Yehoshua, shall make alive [zoopoieo] your death—doomed bodies, through means of his indwelling Spirit within you.

1Co 15:22 For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive [zoopoieo].

1Co 15:36 Simple one! What, thou, sowest, is not quickened [zoopoieo], except it die;

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life—giving spirit [zoopoieo].

2Co 3:6 ¶ Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of spirit, for, the letter, killeth, whereas, the Spirit, maketh alive [zoopoieo].

Ga 3:21 Is, the law, then, against the promises [[of Yahweh]]? Far be it! For, if a law had been given, which had been able to give life [zoopoieo], verily, in law, would have been our righteousness;

1Ti 6:13 ¶ I charge thee, before Yahweh, who engendereth life [zoopoieo] in all things, and Christ Yehoshua, who, before Pontius Pilate, witnessed the noble confession,

1Pe 3:18 ¶ Because, Christ also, once for all, concerning sins, died,—Just in behalf of unjust,—in order that he might introduce us unto Yahweh; being put to death, indeed, in flesh, but made alive [zoopoieo] in spirit,—

Divine Inspiration!

Does it really matter to the Present Day Church?

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

Basically, every Christian denomination states, “We Believe the Bible to be the only inspired, infallible, and authoritative Word of God” or “We believe the Bible is God's Word, given by divine inspiration, the record of God's revelation of Himself to humanity.”²¹⁰ Now we must ask ourselves, “What Bible are they talking about?” The Bible translations these denominations use, such as the NIV, KJV, Amplified Bible or the Message, do not attempt to strictly follow the ancient Hebrew (Ibri) and Greek Text, thereby losing Divine Inspiration and replacing it with the wisdom of the translators. The translators lose Divine Inspiration by omitting, changing, altering and adding to the ancient texts when they translated the text into the English language, thereby replacing Divine Inspiration with their philosophy or their theology. Divine Inspiration is then nullified by man's endeavors to change what Yahweh has spoken, to what man desires to hear. “Inspiration extends only to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable or good; and only in so far as any of these adhere to the original²¹¹, neither adding to nor omitting from it one particle, are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.”²¹² The above translations are of little value because they do not strictly adhere to the ancient texts, thereby replacing the spoken Words of Yahweh, as given to the prophets, with the words and doctrines of men.

If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has given the *present*; a perfect for a *future*, or a *future* for a *perfect*; an *a* for a *the*, or a *the* for an *a*; an *imperative* for a *subjunctive*, or a *subjunctive* for an *imperative*; a *verb* for a *noun*, or a *noun* for a *verb*; a *masculine* for a *neuter*, it is clear that verbal inspiration is as much overlooked as if it had no existence. **The Word of Yahweh is made Void by the Traditions of Men.**

A strictly literal rendering may not be so pleasant to the ear as one where the apparent sense is chiefly aimed at, yet it is not euphony [the quality of having a pleasant sound] but truth that ought to be sought, and where in such versions as the ones commonly in use in our country (KJV or NIV), there are scarcely two consecutive verses where there is not some departure from the original such as those indicated, and where these variations may

²¹⁰ North American Baptist Seminary

²¹¹ We do not have the original text but our closest Greek text to the original would be the UBS 3rd Edition for the New Covenant. The Hebrew (Ibri) Old Covenant text would be the Hebrew (Ibri) Bible of C D Ginsburg and some readings from the Dead Sea Scrolls. The Rotherham Emphasized Bible is the most accurate English speaking Bible in the World.

²¹² Young's Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

be counted by tens of thousands, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon those versions alone.”²¹³

Modern scholars have obscured, and really changed, the meaning of what the prophets wrote by subjective notions of what they *ought* to have written, rather than what they *did* write. An example is shown below in I Corinthians 7:1 as recorded by the NIV Bible; “Now for the matters you wrote about: It is good for a man not to *marry*.” The word *marry* is not in any text but is added by the NIV translators. We can then conclude that according to the NIV translators, Yahweh made a mistake by speaking, to the Apostle Paul, “it were, good, for a man, not to touch, a woman,” while all along He should have said, “It is good for a man not to *marry*.” These translators have corrected Yahweh’s error in their NIV Bible. Divine inspiration has been replaced with the wisdom of men. Other examples are listed below:

Psalm 50:1

El, Elohim, Yahweh, hath spoken [*past tense*], and called [*past tense*] the earth, From the rising of the sun, unto the going in thereof: (Rotherham Bible)

The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof. (KJV)

The mighty one, God , the Lord, speaks [*present tense*] and summons [*present tense*] the earth from the rising of the sun to the place where it sets. (NIV)

The God of gods—it’s GOD!—speaks [*present tense*] out, shouts [*present tense*], "Earth!" welcomes the sun in the east, farewells the disappearing sun in the west. (The Message)

Matthew 5:2

And, opening his mouth, he began teaching them, saying: (Rotherham Bible)

And he began to teach them, saying: (NIV) (*The NIV omits “And, opening his mouth” as they also do in Acts 8:35, 10:34 but they left the phrase in Rev. 13:6?*)

And taught his climbing companions. This is what he said: (The Message)

“For if we admit that in a single case it can be lawful to *change* the name of the Creator from Yahweh to the Lord or to *omit* any text at our choosing or render a *past tense* by a *present*, where shall we end? Who is to be judge? If we do so in one passage, to bring out what may appear to us might, could, would, or should, be the Scriptural meaning, we

²¹³ Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

cannot deny the same privilege to others who may twist other passages in like manner. The alternation of an *a* for a *the* may appear a small matter not worth speaking of, but an attentive comparison of the KJV and NIV with the original will discover numerous passages where the entire force of the verse depends upon the insertion or non-insertion of the definite article...There are about 2,000 instances in the New Covenant where the translators have thus omitted all notice of the definite article,²¹⁴ not to say anything of the great number of passages where they have inserted it, though not in the original.”²¹⁵

Yehoshua said, “For, verily, I say unto you, until the heaven and the earth shall pass away, one least letter [iota],²¹⁶ or one point [keraia],²¹⁷ may in nowise pass away from the law, till all be accomplished” (Mt. 5:18). It is undeniable that the Church cares not for inspiration, let alone a jot or a tittle. Their attitude is to leave inspiration behind and change, omit, alter and add to the Words of Yahweh in order that their Bibles may be easy to read. Also their Bibles must agree with the teaching of their Church Doctrine. The NIV Bible is the number one selling Bible in the United States. In Mark 5: 6-43, the NIV changes, adds to and omits our Father’s Words at least 62 times. (See Appendix C)

For instance, the Church teaches that there were two thieves crucified with our Lord. This teaching poses a problem when reading John 19:18; “where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Yehoshua.” This verse states that there were two individuals on each side of Yehoshua, which conflicts with the current religious teaching.²¹⁸ The translators corrected this problem, caused by our Father, because

²¹⁴ All of the definite articles (the) in the New Covenant are listed in the “Word Study Greek English New Covenant” by Paul R. McReynolds. **Also see Appendix B**

²¹⁵ Young’s Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; edited.

²¹⁶ 2503 iwta iota *ee-o’-tah* of Hebrew (Ibri) origin y, the tenth letter of the Hebrew (Ibri) alphabet; ; 1) the Hebrew (Ibri) letter y, the smallest of them all 1a) hence equivalent to the minutest part

²¹⁷ 2762 keraia keraia *ker-ah’-yah* 1) a little horn 2) extremity, apex, point 2a) used by grammarians of the accents and diacritical points. Yehoshua used it of the little lines or projections, by which the Hebrew (Ibri) letters in other respects similar differ from one another; the meaning is, “not even the minutest part of the law shall perish”.

²¹⁸ Appendix 164 The KJV Companion Bible by E W Bullinger

THE OTHERS CRUCIFIED WITH THE LORD (Matthew 27:38 and Luke 23:32)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two “thieves,” Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two “malefactors,” Greek *kakourgoi*, (#Lu 23:32). It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors “railed on Him,” and “the other rebuked him” for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were “led with Him to be put to death” (#Lu 23:32), and when they were come to Calvary, “they” then and there “crucified Him and the malefactors, one on the right hand and the other on the left” (verse 33). But the other discrepancy is, according to Matthew, that after the parting of the garments, and after “sitting down they watched Him there,” that “THEN were there two robbers crucified with Him, one on the right hand and the other on the left” (#Mt 27:38). (#Mr 15:27). The two malefactors had already been “led with Him” and were therefore crucified “with Him,” before the dividing of the garments, and before the two robbers were brought. The first two (malefactors) who were “led with Him” were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43). John’s record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: “where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst” (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered “on either side”. So it should be rendered here: “and with Him others, on either side.” But John further states (#Joh 19:32,33): “then came the soldiers and brake the legs of the first, and of the other which was

everyone knows that there were only two thieves (not two thieves and two malefactors) who were crucified with the Lord, so by their wisdom they inserted the word, 'one,' in the KJV, NIV and Amplified Bible; "Here they crucified him, and with him two others, one [has been added] on each side and Jesus in the middle (NIV). This insertion, by the translators, pleases the Church; their Bibles are then purchased. The Rotherham and Young's Bible are the only translations that do not add the word, 'one.' These Bibles are not purchased by the masses because the truth conflicts with their religious upbringing. Divine inspiration is claimed by all but is sought by only the few! Actually the Rotherham and the Young's Bible are so out of demand that they are out of copyright but they can still be purchased at Baker Books and Kregel Publications. We are forever grateful and thankful for these publishers.

Another example of adding a word to a translation, in order to satisfy a religious teaching, is the addition of the word, '*gifts*,' to the word spiritual (pneumatikos) as is done in I Corinthians 12: 1 and 14:1. (The Young's Bible does not add the word gifts in the above two verses.) The only translation that is honest about this addition is the King James Version, which puts the word, '*gifts*,' in italics because this denotes that the translators added it. Yahweh does have the word gifts or charisma in His vocabulary, as used in Romans 1:11, and could have used it in the above two verses but He elected not to and neither should we. The rest of the Bibles, including the Rotherham, added the word *gifts*, which is not inspired by Yahweh but is a doctrine of men.

crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two. There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is allos, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10). In the latter passage (#Lu 23:32) the word is heteros = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41). [1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance. To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard. "In the Roman Catholic church... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out" (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.

Man has built a doctrine concerning what is called the, ‘soul.’²¹⁹ The Hebrew (Ibri) word, ‘nephesh,’ is translated soul, in the above translations, but only when the usage will validate their current soul doctrine. If Yahweh uses nephesh differently and this contradicts their current meaning and belief of the soul, then the above translations will come up with alternate words to translate nephesh, such as; life, person, mind, heart, creature, body, himself, yourselves, dead, will, desire, man, themselves, any, appetite etc. This leaves the reader of these Bible translations with a misleading understanding of the meaning of nephesh, which is the intention of the Church. By selectively translating nephesh as soul, their teaching of ‘soul’ is confirmed by their Bible translations. Nephesh is used 753 times in the Books of the Old Covenant but is only translated soul 423 times in the KJV; 287 times in the NKJV; 110 times in the NIV and 106 times in the Message. The other usages are hidden from the reader. Why? If these occurrences of nephesh were translated, ‘soul,’ then the Churches teaching on ‘soul’ would unravel.

The first usage of nephesh is in Genesis 1:20. The Rotherham Emphasized Bible is true to the Hebrew (Ibri) text and says, “And Elohim said—Let the waters swarm *with* an abundance of living soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens.” Nephesh is also used in verses 21, 24 and 30, which are all dealing with animals, and not until Genesis 2:7 does the KJV translate nephesh, ‘soul;’ “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (KJV). Why is this? The translators wrote what they believe Yahweh should have spoken, instead of what He had spoken; thereby correcting Yahweh on the meaning of nephesh. The above translators then translate nephesh in Genesis 2:19, creature but Rotherham wrote, “Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and,

²¹⁹ Soul (Greek *psyche*; Latin *anima*; French *ame*; German *Seele*).

The question of the reality of the soul and its distinction from the body is among the most important problems of philosophy, for with it is bound up the doctrine of a future life. Various theories as to the nature of the soul have claimed to be reconcilable with the tenet of immortality, but it is a sure instinct that leads us to suspect every attack on the substantiality or spirituality of the soul as an assault on the belief in existence after death. The soul may be defined as the ultimate internal principle by which we think, feel, and will, and by which our bodies are animated. The term "[mind](#)" usually denotes this principle as the subject of our conscious states, while "soul" denotes the source of our vegetative activities as well. That our vital activities proceed from a principle capable of subsisting in itself, is the thesis of the substantiality of the soul: that this principle is not itself composite, extended, corporeal, or essentially and intrinsically dependent on the body, is the doctrine of spirituality. If there be a life after death, clearly the agent or subject of our vital activities must be capable of an existence separate from the body. The belief in an animating principle in some sense distinct from the body is an almost inevitable inference from the observed facts of life. Even uncivilized peoples arrive at the concept of the soul almost without reflection, certainly without any severe mental effort. The mysteries of birth and death, the lapse of conscious life during sleep and in swooning, even the commonest operations of imagination and memory, which abstract a man from his bodily presence even while awake—all such facts invincibly suggest the existence of something besides the visible organism, internal to it, but to a large extent independent of it, and leading a life of its own. In the rude psychology of the primitive nations, the soul is often represented as actually migrating to and fro during dreams and trances, and after death haunting the neighbourhood of its body. Nearly always it is figured as something extremely volatile, a perfume or a breath. Often, as among the Fijians, it is represented as a miniature replica of the body, so small as to be invisible. The Samoans have a name for the soul which means "that which comes and goes". Many peoples, such as the Dyaks and Sumatrans, bind various parts of the body with cords during sickness to prevent the escape of the soul. In short, all the evidence goes to show that Dualism, however uncritical and inconsistent, is the instinctive creed of "primitive man" (see ANIMISM). <http://www.newadvent.org/cathen/14153a.htm>

whatsoever the man should call it—any living soul [nephesh], that, should be the name thereof.” The KJV, NKJV, NIV, Message and the Amplified Bible have hidden what nephesh means by translating it twenty different ways. Why? Their purpose is to sell Bibles. If their translation contradicts the teaching of the Church, on the concept of what the Church teaches as soul, then their Bibles will not be purchased.

The simplicity of a translation will make it easy to read but it cannot be trusted for inspiration or truth. For example the English verb, ‘destroy’ is, in the KJV of the Old Covenant, the representative of not less than forty-nine different Hebrew (Ibri) words (as may be seen in the “Englishmen’s Hebrew (Ibri) Concordance,” pg. 1510). (For other examples, See Appendix A for, “Confused Renderings”) We are given simplicity by translating forty-nine different Hebrew (Ibri) words into one English word but the price we pay for this simplicity is that we will not fully understand and we may misunderstand what our Father has written. Our English word, ‘pray,’ in the NKJV of the New Covenant, is used to translate four different Greek words, which all have different meanings:

Mt 6:9 "In this manner, therefore, pray [proseuchomai]: Our Father in heaven, Hallowed be Your name. (*Rotherham translates proseuchomai, ‘pray’*)

Mt 9:38 "Therefore pray [deomai] the Lord of the harvest to send out laborers into His harvest." (*Rotherham translates deomai, ‘beg ye’*)

Mt 26:53 "Or do you think that I cannot now pray [parakaleo] to My Father, and He will provide Me with more than twelve legions of angels? (*Rotherham translates parakaleo, ‘call upon’*)

Joh 14:16 "And I will pray [erotao] the Father, and He will give you another Helper, that He may abide with you forever— (*Rotherham translates erotao, ‘request’*)

The Message, NIV and the Amplified Bibles are easy to read because inspiration is not their aspiration. Divine inspiration is replaced with a translation that pleases men. The Creator’s name is changed from Yahweh to the Lord or Jehovah or God. (Any translation that does not translate, hwhy or YHWH,²²⁰ as Yahweh, cannot be trusted for Divine Inspiration.) The devolving or corruption of our Father’s Word is plain to see in the changing of His Name from Yahweh, to the Lord, to Jehovah, to God in Isaiah 42:8:

I, am Yahweh, that, is my Name, (Rotherham)

I am the Lord God: that is my name: (Septuagint)

I *am* Jehovah, this *is* My name, (Young’s)

²²⁰ 03068. hwhy Yhvh (i.e. hwhy Yehovah or hwhy Yahveh) (217d); from 01933 b; the proper name of the God of Israel:—

I *am* the LORD: that *is* my name: (KJV)

I am GOD. That's my name. (The Message)

One last illustration of man's wisdom is the story translators added to the Bible, which is the record of John 7:53 to 8:11. This is the story of the woman caught in the act of adultery. This account is not in the ancient texts. "The evidence for the non-Johannine origin of the periscope [a general or comprehensive view] of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as P66, 75, N, B, L, N, T, W, X, Y, etc. Codices A and C are defective in this part of John, but it is highly probable that neither contained the periscope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version, as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian version omit it. In the West, the passage is absent from the Gothic version and from several Old Latin manuscripts. No Greek Church Father prior to Euthymius Zigabenus (12th century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it...Although the Committee was unanimous that the periscope was originally not part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following Jn. 5:52."²²¹ The Amplified Bible footnoted an explanation of why they like to keep it in their Bible. "John 7:53 to 8:11 is not found in the older manuscripts, but it sounds so like Christ that we accept it as authentic, and feel that to omit it would be unfortunate." Unbelievable! What Yehoshua spoke two thousand years ago is also true today, "Having, dismissed, the commandment, of Yahweh, ye, hold fast, the tradition, of men" (Mk. 7:8).

Yehoshua spoke to the slanderer, "It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh" (Mt. 4:4). Declarations coming forth from the mouth of Yahweh are Divine Inspiration. A declaration coming from the mouth of men is philosophy or theology. We must ask ourselves, "Of the above Bible translations, which translation is seeking to translate the inspired Words of Yahweh from the Hebrew (Ibri) and Greek texts and what translations are seeking to please men for whatever reason?" Yahweh promises us that, "Every scripture [in the original text], *is* Yahweh-breathed [theopneustos]²²², and profitable—unto teaching, unto conviction, unto correction, unto the discipline that is in righteousness" (II Tim. 3:16). The majority of Bible translations seek to please men in order that they sell Bibles. These publishing houses know that they will not sell Bibles if they translate text that contradicts established Church doctrine. (This is why they leave the account of the woman caught in adultery in their Bibles.) The Rotherham Emphasized Bible is the only Bible, that I have seen to date, that

²²¹ A Textual Commentary of the Greek New Covenant, 2nd Edition, by Bruce M. Mezer, pg. 187

²²² 2315 yeopneustov theopneustos *theh-op'-nyoo-stos*; theo = Yahweh and pneustos = breathed

attempted to please Yahweh instead of men by translating the Hebrew (Ibri) and Greek text as inspired text; Yahweh-Breathed Revelation. The KJV, NIV, Amplified and The Message, as it had been demonstrated, are easy to read and pleasant to the ears but when it comes to Divine Inspiration they are of no use.

Appendix A

The English verb 'destroy' is in the King James Version, the representative of not less than forty-nine different Hebrew (Ibri) words (as may be seen in the 'Englishmen's Hebrew (Ibri) Concordance' page 1510 of the second edition). We have listed twenty-one of these Hebrew (Ibri) words and their usages in the King James and Rotherham Emphasized Bible; the latter being in italics.

Ex. 10:7 Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed [06 dba 'abad *aw-bad*' perish, die, be exterminated]?"

Then said the servants of Pharaoh unto him, How long shall this man become to us a snare? Let the men go, that they may serve Yahweh their God. Not yet, knowest thou, that Egypt is, ruined?

Ps. 5:10 Destroy [0816 Mva 'asham *aw-sham* to declare guilty] thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

Declare them guilty, O God, Let them fall by their own counsels,—Into the throng of their own transgressions, thrust them down, For they have rebelled against thee

Prov. 21:7 ¶ The robbery of the wicked shall destroy [01641 rrg garar *gaw-rar*' to drag away] them; because they refuse to do judgment.

The violence of the lawless, shall drag them away,—because they have refused to do justice.

Job 6:9 Even that it would please God to destroy [01792 akd daka' *daw-kaw*' to crush] me; that he would let loose his hand, and cut me off!

That it would please GOD to crush me, That he would set free his hand, and cut me off!

Ex. 23:27 I will send my fear before thee, and will destroy [02000 Mmh hamam *haw-mam*' to move noisily, to confuse, discomfit, vex] all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

My terror, will I send before thee, and will confound all the people, amongst whom thou shalt come, and will deliver up all thine enemies unto thee as they flee.

I Chr. 20:1 ¶ And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed [02040 orh harac *haw-ras*' to throw down, tear down] it.

And it came to pass, at the time of the turn of the year, at the time of the going forth of kings, that Joab led forth the force of the army, and laid waste the land of the sons of Ammon, and came and besieged Rabbah, but, David, was tarrying in Jerusalem,—and Joab smote Rabbah, and overthrew it.

II Kg. 19:17 Of a truth, LORD, the kings of Assyria have destroyed [02717 brx charab *khaw-rab* to lay waste, make desolate] the nations and their lands,

Of a truth, O Yahweh,—the kings of Assyria have devoted to destruction the nations and their lands;

Ps. 74:8 They said in their hearts, Let us destroy [03238 hny yanah yaw-naw' to oppress, suppress] them together: they have burned up all the synagogues of God in the land.
They have said in their heart, Let us suppress them altogether, They have burned up all the meeting-places of GOD in the land.

Ex. 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy [03423 vry yarash yaw-rash' to destroy, bring to ruin, disinherit] them.
Said the foe—I will pursue—overtake, divide spoil,—Take her fill of them—shall my soul, I will bare my sword, root them out—shall my hand.

Job 9:22 ¶ This is one *thing*, therefore I said it, He destroyeth [03615 hlk kalah kaw-law' to complete, bring to an end, finish] the perfect and the wicked.
One thing, there is, for which cause, I have said it, The blameless and the lawless, he bringeth to an end.

Lev. 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy [03772 trk karath kaw-rath' to cut off, destroy] your cattle, and make you few in number; and your *high* ways shall be desolate.
And will send among you the wild-beast of the field, And it shall rob you of your children, And cut off your cattle, And make you few in number; And your roads shall be silent.

Ps. 118:10 All nations compassed me about: but in the name of the LORD will I destroy [04135 lwm muwl mool to cause to be circumcised (of destruction (fig.))] them.
All nations, have compassed me about, In the Name of Yahweh, surely I will make them be circumcised:

Pro. 31:3 Give not thy strength unto women, nor thy ways to that which destroyeth [04229 hxm machah maw-khaw' to blot out (from memory)] kings.
Do not give, to women, thy strength, nor thy ways, to them who ruin kings.

Prov. 15:25 ¶ The LORD will destroy [05255 xon nacach naw-sakh' to tear away, tear down] the house of the proud: but he will establish the border of the widow.
The house of proud men, will Yahweh tear down, but he will maintain the boundary of the widow.

Job 19:26 And *though* after my skin worms destroy [05362 Pqn naqaph naw-kaf' to strike off skin] this body, yet in my flesh shall I see God:
And, though, after my skin is struck off, this followeth, yet, apart from my flesh, shall I see GOD:

Is. 42:14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy [05395 Mvn nasham naw-sham' to pant] and devour at once.
I have held my peace from age—past times, I kept still, I restrained myself,—As a travailing woman, I pant, I breathe hard and gasp, all at once!

Ex. 34:13 But ye shall destroy [05422 Utn nathats naw-thats' to pull down] their altars, break their images, and cut down their groves:
For, their altars, shall ye smash, And, their pillars, shall ye shiver,—And, their sacred—stems, shall ye fell.

Ps. 40:14 Let them be ashamed and confounded together that seek after my soul to destroy [05595 hpo caphah saw-faw' to be snatched away] it; let them be driven backward and put to shame that wish me evil.

Let them turn pale and then at once blush, who are seeking my life to snatch it away,—Let them draw back, and be confounded, who are taking pleasure in my calamity;

Ps. 73:27 For, lo, they that are far from thee shall perish: thou hast destroyed [06789 tmu tsamath *tsaw-math*’ to exterminate, annihilate] all them that go a whoring from thee.

For lo! they who are far from thee, shall perish, Thou hast put an end to every one who wandered unchastely from thee.

Prov. 11:3 ¶ The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy [07703 ddv shadad *shaw-dad*’ to violently destroy, devastate, despoil, assail] them.

The integrity of the upright, shall guide them, but, the crookedness of the treacherous, shall be their ruin.

Deu. 32:25 The sword without, and terror within, shall destroy [07921 lkv shakol *shaw-kole*’ to make childless] both the young man and the virgin, the suckling also with the man of gray hairs.

Without, shall the sword bereave, In the inmost recesses, terror,—To both young man and virgin, Suckling, with man of grey hairs.

CONFUSED RENDERINGS OF KING JAMES' REVISERS.

The English verb 'destroy' is, in the Common Version, the representative of not less than *forty-nine* different Hebrew words (as may be seen in the 'Englishman's Hebrew Concordance,' p. 1510 of second edition);—the verb 'to set,' of *forty*, and 'to bring,' of *thirty-nine*, &c. It is evident, therefore, that the use of 'Cruden's Concordance,' and all others based on the Common Version, can only mislead the mere English reader.

The following list of words, with the number of their Hebrew representatives (according to the Common Version) expressed in numerals, will surprise all who have not hitherto attended to this subject; viz:—

To abhor 12, abide 13, abundance 11, affliction 12, to be afraid 22, after 13, against 13, among 11, to be angry 10, another 11, to appoint 24, appointed 10, army 10, at 13, to bear 13, beauty 15, before 22, beside 14, to bind 15, body 12, border 13, bough 13, branch 20, to break 33, bright 10, to bring 39, to bring forth 21, broken 12, to be broken 16, to burn 19, burning 12, but 15, by 14, captain 16, captivity 10, to carry away 10, to carry 12, to cast 19, to cast down 19, to cast out 15, to catch 12, to cease 21, chain 10, chamber 10, change 16, to be changed 10, chief 10, to cleave 15, coast 10, to come 32, commandment 12, companion 10, company 22, to consider 18, to consume 21, consumed 10, to continue 11, corner 10, country 10, to cover 21, covering 13, to cry 17, to cut down 10, to be cut down 13, to cut off 18, to be cut off 14, dark 11, darkness 10, to declare 11, decree 11, to be defiled 10, to deliver 26, to depart 18, desire 13, to desire 13, desolate 16, to be desolate 11, desolation 12, to despise 10, to destroy 49, to be destroyed 17, destruction 35, to divide 19, to draw out 10, dung 10, to dwell 14, dwelling 11, east 10, end 26, to establish 13, to be exalted 11, excellent 10, to fail 30, to faint 18, to fall 14, fear 16, to fear 10, flood 10, for 21, foundation 11, from 17, fruit 12, garment 14, to gather 23, to gather together 16, to be gathered 10, to be gathered together 14, to get 16, gift 12, to give 15, glorious 12, glory 10, to go 22, goodly 15, governor 12, great 24, grief 10, to be grieved 17, grievous 10, to grow 13, habitation 17, to harden 10, haste 11, to make haste 10, height 11, to hide 14, to hide self 12, high 18, to hold 12, hurt 11, idol 11, if 10, in 13, to increase 17, iniquity 11, to be joined 10, judgment 10, to keep 11, to kindle 15, knowledge 12, labour 10, to be laid 10, to lay 24, to lead 12, to leave 15, to be left 11, to lift up 15, light 13, to long 10, to look 16, to be made 11, majesty 10, to make 23, man 12, to mark 10, measure 13, meat 14, to meet 10, midst 10, might 12, mighty 26, to mourn 12, to move 15, to be moved 13, much 10, multitude 14, net 10, not 14, now 13, of 10, to offer 22, offering 10, old 13, only 11, to oppress 10, to ordain 12, over 10, to overthrow 11, palace 10, part 14, people 10, to perceive 10, to perish 13, pit 12, place 13, pleasant 17, pleasure 10, poor 10, portion 13, to pour out 12, power 17, to prepare 14, to prevail 15, pride 10, prince 11,

proud 16, to put 23, to regard 17, rejoice 19, to remain 16, remnant 11, to remove 20, to be removed 11, to repair 10, to rest 17, reward 16, riches 10, right 16, river 11, ruler 13, to run 14, scatter 12, to be scattered 10, secret 12, to set 40, to be set 13, to set up 18, to shake 15, to shew 19, to shine 11, to shut 11, side 13, to be slain 14, slaughter 12, to slay 15, to smite 12, sorrow 28, to speak 22, speech 10, spoil 10, to spoil 16, to spread 15, to stay 14, to stop 10, strength 33, to strengthen 12, strong 26, substance 14, to take 34, to take away 24, to be taken away 10, to tarry 16, to teach 10, to tell 12, terror 10, that 16, these 16, think 12, this 20, thought 11, through 11, thus 10, to 12, tremble 13, trouble 14, to trouble 12, to be troubled 14, truth 11, to turn 15, to turn aside 10, to be turned 10, understanding 14, to utter 15, to vex 16, to wait 10, wall 13, waste 10, to waste 10, when 12, where 13, which 11, wisdom 12, with 18, within 12, without 12, word 10, work 15, wrath 10, yet 10, youth 11.

To make afraid 8, ancient 8, army 8, ask 8, assembly 8, back 9, band 9, battle 8, beat 9, because of 8, to behold 9, bottom 8, break down 8, to be brought 9, burden 8, to be burned 8, cast down 9, cause 9, to charge 8, chariot 8, clean 8, come upon 8, commit 8, to compass 9, confirm 9, cry out 8, to cut 8, to dance 8, deceitful 8, deep 9, defence 8, to be delivered 9, destroyer 8, devour 9, to direct 9, to do 9, to be done 8, to draw 9, to drive 8, drive away 8, dry 8, edge 8, enemy 9, even 8, ever 8, excellency 8, except 8, fair 8, fall down 8, fat 8, favour 8, to feed 9, fellow 9, first 9, flame 9, folly 9, foolish 9, form 9, friend 9, full 9, to gather selves together 8, be glad 9, going 9, be gone 9, goods 8, grieve 9, guide 8, heart 8, here 8, be hid 9, hole 8, honour 9, hope 9, image 9, increase 9, it 8, kill 9, lamb 9, to lament 9, to lay up 9, to leap 8, lift up self 8, to be lifted up 9, like 8, to be liked 8, line 8, little one 8, long 8, lord 8, lying 8, majesty 8, manner 9, to melt 9, mischief 8, to mock 8, mourning 8, none 8, officer 8, one 8, to open 9, oppressor 8, other 8, pain 9, to part 8, path 9, perfect 9, to perform 8, to pervert 8, piece 9, plain 8, pluck 8, polluted 9, possession 9, pray 9, precious 8, preserve 8, price 8, prison 9, prosper 9, pure 9, purpose 9, put away 9, put on 9, raise up 9, ready 8, receive 9, rejoicing 9, rest 8, return 8, ruin 8, to rule 9, to be sanctified 8, save 8, to say 8, search 8, see 9, shame 9, sheep 8, to shoot 8, to shout 8, shut up 8, sin 9, since 8, to sing 8, small 9, snare 9, son 8, sore 9, to sound 8, space 8, spring 8, staff 9, step 8, stir up 8, stranger 9, stream 9, strike 8, strive 9, stronghold 9, subdue 8, such 8, surely 8, sweet 9, to be taken 8, tear 9, thick 8.

The above are taken from a most useful book, entitled 'The Englishman's Hebrew Concordance,' which only requires the insertion of the Hebrew Particles to make it a complete work. 'The Bible Student's Guide,' by the Rev. W. Wilson, D.D., cannot be sufficiently commended as an accurate and elaborate Key to the mixed renderings of King James' Revisers.

Appendix B

The Definite Article

The definite article in Greek is sometimes translated with the English definite article ‘the.’ However, the function of the two is quite different. In English, the definite article serves merely to particularize, to refer to a particular object. In Greek, however, it serves to emphasize, in some way, the person or thing it modifies. Hence, in most cases, the definite article in Greek serves to identify: “with endurance, let us be running, the race that is lying before us” (Heb. 12:1). The term ‘articular’ refers to a word or group of words, which appear with a definite article (ho, he, to [3588], the). There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g. the Thomas), though in Greek it is very common. Recognizing the significance of the presence or absence of the definite article requires the most intimate knowledge of the Greek language. The Complete Word Study New Covenant, edited by Spiros Zodhiates, Th.D.; pg. 864

Appendix C

Rotherham (Mark 5:6-43)

And, seeing Jesus from afar, he ran and bowed down to him;
7 and, crying out with a loud voice, **saith**—What have in common with thee? O Jesus, Son of God Most High? I adjure thee by God,—Do not torment me!
8 For **he** was **saying** to him—Go forth thou **impure** spirit, out of the man;
9 and **he** was **questioning** him—What is thy name? and he saith to him—Legion, is my name, because we are, many;
10 and he was **beseeking** him much that he would not send them forth outside the **country**.
11 Now there was there, near the mountain, a large herd of swine, feeding;
12 and **they** besought **him**, saying—Send us into the swine, that, into them, we may enter;
13 and he suffered them. And the **impure** spirits, going out, entered into the swine, and the herd rushed down the cliff into the sea, about two thousand, and were **choked** in the **sea**.
14 And, they who had been **feeding them**, fled, and bare tidings into the city and into the fields,—and they came to see what it was that had happened.
15 And they come unto Jesus, and view the demonized man, clothed and of sound mind, him who had had the legion,—and they were struck with fear.
16 And the beholders narrated to **them**, how it happened to the demonized man, and concerning the swine.
17 And they began to beseech **him**, to depart from their bounds.
18 And, as **he** was entering into the boat, he who had been demonized was **beseeking** him, that, with him, he might be.
19 And **he** suffered him not, but saith unto him—Withdraw into thy house, unto thine **own**, and bear tidings unto them, how many things the Lord for thee hath done, and hath had mercy on thee.
20 And **he** departed, and began proclaiming, in the Decapolis, how many things Jesus had done for him,—and, all, were marveling.
21 ¶ And, Jesus crossing over in the boat again unto the other side, there was gathered a large multitude unto him, and he was by the lake.
22 And there cometh one of the synagogue—rulers, by name Jairus, and, seeing **him**, falleth at his feet,
23 and **beseecheth** him much, saying—My little daughter is at her **last**!—that, coming, thou wouldest lay thy hands upon her, that she may be made **well** [sozo], and live;
24 and **he** departed with him. And there was following him a large multitude, and they were **pressing** upon him.
25 And, a woman, who had had a **flow** of blood twelve years,
26 and suffered much from many physicians, and spent all her means, and profited, nothing,—but had, rather, become worse,

NIV (Mark 5:6-43)

⁶When **he** [added] saw Jesus from a distance, he ran and fell on his knees in front of him. ⁷**He** [added] shouted at the top of his voice, [**saith** omitted] “What do you want with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!” ⁸For **Jesus** [added] [**he** omitted] had **said** [wrong tense²²³] to him, “Come out of this man, you **evil** [changed] spirit!”

⁹Then **Jesus** [added] [**he** omitted] **asked** [*wrong tense] him, “What is your name?” [**and he saith to him** omitted]

“My name is Legion,” **he replied** [added], “for we are many.” ¹⁰And he **begged** [*wrong tense] **Jesus** [added] [**him** omitted] again and again not to send them out of the **area** [changed].

¹¹A large herd of pigs was feeding on the nearby hillside. ¹²The **demons** [added] [**they** omitted] **begged** **Jesus** [added] [**him** omitted], “Send us among the pigs; allow us to go into them.” ¹³He gave them permission, and the **evil** [changed] spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the **lake** [changed] and were **drowned** [changed].

¹⁴Those **tending** [changed] the **pigs** [added] [**them** omitted] ran off and reported this in the town and countryside, and the **people** went out to see what had happened. ¹⁵When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. ¹⁶Those who had seen it told the **people** [added] [**them** omitted] what had happened to the demon-possessed man—and told about the pigs as well. ¹⁷Then the **people** [added] [**they** omitted] began to plead with **Jesus** [added] [**him** omitted] to leave their region.

¹⁸As **Jesus** [added] [**he** omitted] was getting into the boat, the man who had been demon-possessed **begged** [*wrong tense] to go with him. ¹⁹**Jesus** [added] [**he** omitted] did not let him, but said, “Go home to your **family** [added] and tell them how much the Lord has done for you, and how he has had mercy on you.” ²⁰So the **man** [added] [**he** omitted] went away and began to **tell** [changed] in the Decapolis^o how much Jesus had done for him. And all the **people** [added] were amazed.

²¹When Jesus had again crossed over by boat to the other side **of the lake** [added], a large crowd gathered around him while he was by the lake. ²²Then one of the synagogue rulers, named Jairus, **came there** [added]. Seeing **Jesus** [added] [**him** omitted], he fell at his feet ²³and **pleaded** [*wrong tense] earnestly with him, “My little daughter is **dying** [changed]. **Please** [added] come and put your hands on her so that she will be **healed** [changed] and live.”

²⁴So **Jesus** [added] [**he** omitted] went with him. A large crowd followed and **pressed** [*wrong tense] around him. ²⁵And a woman was there who had been **subject to bleeding** [changed] for twelve years. ²⁶**She** [added] had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse.

*²²³ Imperfect tense = refers to continuous or linear action in past time.

Rotherham

- 27 **hearing** the things about Jesus, came in the crowd from behind, and touched his mantle;
- 28 for she **was saying**—If I can touch so much as his mantle, I shall be made **well** [sozo];
- 29 and, straightway, the **fountain** of her blood was **dried up**, and she **knew**, in her body, that she was **healed** [iaomai] from the **plague**.
- 30 And, straightway, Jesus, taking note in himself of the power which, out of him, went forth, turning round in the crowd, was saying—Who hath touched my garments?
- 31 and his disciples **were saying** to him—Thou seest the crowd pressing upon thee,—and sayest thou—Who hath touched me?
- 32 and **he** was looking round to see her who, this thing had done.
- 33 And, the woman, overcome with fear, and trembling, knowing what had happened to her, came, and fell down before him, and told him all the truth.
- 34 And, he, said to her—Daughter! thy faith hath made thee **well** [sozo]; withdraw into peace, and be **whole** from thy **plague**.
- 35 ¶ While yet **he** is speaking, they come from the synagogue—ruler's, saying—Thy daughter, is dead! Why, further, annoy the teacher?
- 36 But, Jesus, overhearing the word being spoken, saith unto the synagogue—ruler—Do not fear, only have faith!
- 37 And he suffered no one to follow with him, save Peter **and** James and John the brother of James.
- 38 And they come into the house of the synagogue—ruler, and **he** observeth a tumult, and persons weeping and wailing greatly;
- 39 and, entering, he saith unto them—Why are ye making a tumult, and weeping? The child, is, not dead, but, is sleeping;
- 40 and they were deriding him. But, he, thrusting all forth, taketh with him the father of the child, and the mother, and **them** who were with him,—and entereth where the child was;
- 41 and, grasping the hand of **the child**, he saith unto her—Talitha, koum! which is, when translated—O damsel! to thee, I say, Arise!
- 42 And, straightway, the damsel arose, and was **walking** about; for she was twelve years of age. And they were **beside themselves** [existemi²²⁴], straightway, with a **great transport** [ekstasis²²⁵];
- 43 and he commanded them, again and again, that, no one, should get to know this thing,—and bade that food should be given her to eat.

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- ²⁷When she [added] heard about Jesus, she came up behind him in the crowd and touched his cloak, ²⁸because she **thought** [added] [saying omitted], “If I just touch his clothes, I will be **healed** [changed].” ²⁹Immediately her bleeding **stopped** [changed] and she **felt** [changed] in her body that she was **freed** [changed] from her **suffering** [changed].
- ³⁰At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”
- ³¹“You see the people crowding against you,” his disciples **answered** [*wrong tense], “and yet you can ask, ‘Who touched me?’”
- ³²But **Jesus** [added] [he omitted] kept looking around to see who had done it. ³³Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. ³⁴He said to her, “Daughter, your faith has **healed** [changed] you. Go in peace and be **freed** [changed] from your **suffering** [changed].”
- ³⁵While **Jesus** [added] [he omitted] was still speaking, **some men** came from the **house of Jairus** [added], the synagogue ruler. “Your daughter is dead,” **they said**. [added] “Why bother the teacher any more?”
- ³⁶**Ignoring what they said** [added], Jesus told the synagogue ruler, “Don’t be afraid; just believe.”
- ³⁷He did not let anyone follow him except Peter **and** [and omitted], James and John the brother of James.
- ³⁸When they came to the home of the synagogue ruler, **Jesus** [added] [he omitted] saw a commotion, with people crying and wailing loudly. ³⁹He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.”
- ⁴⁰But they laughed at him. After he put them all out, he took the child’s father and mother and the **disciples** [added] who were with him, and went in where the child was. ⁴¹He took her [the child omitted] by the hand and said to her, “*Talitha koum!*” (which means, “Little girl, I say to you, get up!”).
- ⁴²Immediately the girl stood up and **walked** [*wrong tense] around (she was twelve years old). At this they were **completely astonished** [changed]. ⁴³He gave strict orders not to let anyone know about this, and told them to give her something to eat.

(The NIV changed the text 62 times in one chapter)

²²⁴ 1839 existhmi existemi *ex-is'-tay-mee* 1) to throw out of position, displace 1a) to amaze, to astonish, throw into wonderment 1b) to be amazed, astounded
²²⁵ 1611 ekstasiv ekstasis *ek'-stas-is* 2) a throwing of the mind out of its normal state, alienation of mind, whether such as makes a lunatic or that of a man who by some sudden emotion is transported as it were out of himself, so that in this rapt condition, although he is awake, his mind is drawn off from all surrounding objects and wholly fixed on things divine that he sees nothing but the forms and images lying within, and thinks that he perceives with his bodily eyes and ears realities shown him by God.

Yahweh's Plans Accomplished in Unorthodox Ways

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

In a perfect world Yahweh's and our Lord's plans would be accomplished in a very orthodox way; they would always color within the lines; they would always use Plan A. But our world is not perfect and man's heart can be very hard and his neck can be very stiff, which can lead our Father and or our Lord into using Plan B, C or even Z. Could it be that Yahweh would have a daughter-in-law have sexual intercourse with her father-in-law in order that Yahweh's Son could be born? Could it be that Yahweh would have his servants deceive or lie to their enemies in order that His plan be accomplished? Could it be that Yahweh purposed that His servant loves his wife or his child more than his other wives or children in order that the world could be saved? Could it be that Yahweh planned that an innocence man be hated by his brothers, sold into slavery and put into prison only so he could become a world leader? Many times Yahweh and our Lord must operate in unorthodox ways to accomplish their plans because of the limitations placed upon them by man.

Yahweh has recorded, in His Word, these unorthodox accomplishments for our learning. Many times in our own lives, we do what we believed to be the will of our Lord although the results seem to have missed the mark. We question the revelation we have received because instead of our actions bearing fruit they seem to be bearing thorns. When thorns appear instead of fruit, we could be part of our Lord's unorthodox plan. The profit of our actions may not be seen for many years or maybe not even in our lifetime but there will be profit if our actions were inspired by our Lord. Sometimes we might be led to what appears to be the breaking of the commandments of Yahweh but instead can actually be accomplishing His Magnificent Plan.

Jacob prophesied that the Messiah would come from his son, Judah.²²⁶ Judah had three sons, one of whom would generally carry on the lineage of the Messiah. The elder son, Er, married Tamar but he died before Tamar could conceive because he was displeasing to Yahweh.²²⁷ Judah's second son, Onan, was to conceive a child with Tamar but he would not, which resulted in his death. Judah withheld his third son, Shelah, from Tamar, which would result in the end of the lineage of Judah; the Messiah would not be born. Judah's son, Er, was Yahweh's Plan A for the lineage of the Messiah but he chose to be displeasing to Yahweh. Plan B would be for Onan to conceive a child with Tamar but he

²²⁶ The sceptre shall not depart from Judah, Nor the commander's staff from between his feet,—Until that he come in as a
Shiloh Gen. 49:10

²²⁷ Gen. 38

refused therefore he died. Plan C would be for Shelah to conceive a child with Tamar but Judah withheld Shelah from Tamar which left Plan D!

Tamar dressed herself up as a prostitute and seduced Judah, her father-in-law, into having sexual intercourse with her, which resulted in her conceiving twins, Perez and Zerah. King David and the Christ would come from Perez. “The Lineage Roll of Yehoshua Christ,— Son of David, Son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob, begat Judah and his brethren; And Judah begat Perez and Zarah of Tamah, and Perez begat Hezron” (Mt. 1:1-3). The Law of Moses stated that this behavior was a sin punishable by death. “And, any man who lieth with his daughter—in-law, they both shall, surely be put to death, confusion, have they wrought—their blood, shall be upon themselves” (Lev. 20:12). Tamar did not sin but acted according to the Plan of Yahweh. Judah, on the other hand, did sin and said, “More righteous than I! forasmuch, as I had not given her to Shelah my son. And he knew her again, no more” (Gen. 38:26). Plan A would have been the orthodox way to fulfill Yahweh’s plan for the Messiah but Yahweh had to use Plan D, which was accomplished in a very unorthodox way. Yahweh also has unorthodox servants.

King Nebuchadnezzar is an example of an unorthodox servant of Yahweh. Yahweh said, “now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him” (Jer. 27:6). Nebuchadnezzar was not a Hebrew (Ibri) but he helped accomplish Yahweh’s plan. Actually Nebuchadnezzar could be very brutal, as in the case when he killed the King of Judah’s children in front of the King and then put the King’s eyes out.²²⁸ He ordered Shadrach, Meshach, and Abed-nego, children of Israel, to be thrown into a fiery furnace.²²⁹ Why would Yahweh tell the children of Israel, by way of Jeremiah to submit to this heathen, the King of Babylon?²³⁰ Why would Yahweh put such a person into His plan? Nebuchadnezzar must have been the best person available who had the skills and resources to accomplish Yahweh’s purpose, which was to keep the Christ-line alive. Yahweh works with imperfect vessels and sometimes, very imperfect vessels because He has no other choices. The Kings of Judah would have been a better choice to accomplish Yahweh’s will but they rejected His will. Why would Yahweh have Nebuchadnezzar take Israel captive to Babylon for seventy years?

Egypt must have been a threat to the nation Judah, from which the Christ line would come. A possible explanation why Yahweh used Nebuchadnezzar was to save Israel from Egypt. “Therefore, Thus, saith My Lord, Yahweh—Behold me! against Pharaoh king of Egypt, Therefore will I break his arms, That which is strong, and, That which is broken,—So will I cause the sword to fall out of his hand. And I will disperse the Egyptians among the nations,—And scatter them throughout the lands; And will uphold the arms of the king of

²²⁸ II Kg. 25:6-7

²²⁹ Dan. 3:23

²³⁰ Jer. 27:6-17

Babylon, And put my sword into his hand,—And will break the arms of Pharaoh, And he shall utter the groans of one thrust through, before him. Yea I will uphold the arms of the king of Babylon, But, the arms of Pharaoh, shall fall,—And they shall know, that, I, am Yahweh, By my putting my sword into the hand of the king of Babylon, And he shall stretch it out against the land of Egypt. So will I disperse the Egyptians among the nations, And scatter them throughout the lands, And they shall know, that, I, am Yahweh” (Ez. 30:22-26). Nebuchadnezzar was a very imperfect servant of Yahweh but he accomplished Yahweh’s purpose by protecting the Israelites from Egypt.

Yahweh’s revelation to His prophets and to us can be in part and unclear. The full purpose of His will may not be understood until it is fully accomplished. Yahweh spoke to Moses face to face but unto His other prophets He speaks to them in visions etc. “In a vision, will I make myself known, unto him; In a dream, will I speak with him. Not so, my servant Moses,—In all my house, trusty, is he: Mouth to mouth, do I speak with him, And plainly—
—not in dark sayings, And, the form of Yahweh, doth he discern” (Num.12:6-8). Yahweh’s full purpose for Abram and Sarai, which took many years to be accomplished, was clouded for twenty-four years.

Abram was seventy-five years young when he was promised “to be made into a great nation”.²³¹ Eleven years would go by until some of this promise came to pass but it was not what Sarai and Abram expected. “After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward. And Abram said, My Lord Yahweh, what canst thou give me, when, I, am going on childless,—and, the heir of my house, is Eliezer, of Damascus. And Abram said—
—Lo, to me, hast thou not given seed,—And lo! a son of my household, is mine heir! And lo! the word of Yahweh came unto him, saying, This one, shall not be thine heir; But, one who cometh forth of thy body—he, shall be thine heir” (Gen.15:1-4). The promise that the seed would come from his body was concrete but the seed coming from Sarai’s body was never mentioned. Abram and Sarai probably tried to conceive for years with no results. Sarai then came up with the plan of using Hagar to bear Abram’s seed (Gen. 16:1-2). This suggestion had to be part of Yahweh’s plan although not apparent to Abram and Sarai at the time.

Yahweh never corrected Abram or Sarai for considering and performing the conception of Ishmael. Instead Yahweh named the child, Ishmael, which means ‘El Heard.’ Ishmael was not a mistake but part of Yahweh’s plan, which is reflected in the fact that Yahweh named the baby, which is very rarely done. Abram was now eight-six years young and his next revelation did not come for thirteen years; now he was ninety-nine years young. As far as Abram and Sarai were concerned, the promise of Abram becoming a mighty nation would be accomplished through Ishmael. The next revelation would reveal that another seed,

²³¹ Gen. 12:1-4

whose name would be Isaac, would come from Abram as well as by Sarai.²³² Ishmael and Isaac were both named by Yahweh because they were both part of His plan.

“For it is written, that, Abraham, had two sons—one by the bondmaid, and one by the free woman; But, he that was of the bondmaid, after the flesh, had been born, whereas, he that was of the free woman, through means of a promise. Which things, indeed, may bear another meaning; for, the same, are two covenants,—one, indeed, from Mount Sinai, into bondage, bringing forth, the which is Hagar,— And, the Hagar, is Mount Sinai, in Arabia,—she answereth, however, unto the present Jerusalem, for she is in bondage with her children; But, the Jerusalem above, is free,—the which is our mother” (Gal. 3:22-26). Ishmael’s conception appeared to be a mistake but his conception and Isaac’s were both unorthodox conceptions and part of Yahweh’s plan, unveiled thousand of years later in the book of Galatians. Abraham and Sarah believed Yahweh’s promise to them, which could have been destroyed had they not deceived their enemies.

Abraham and Sarah deceived their enemies twice but Yahweh never corrected them on their deception but rather He corrected the Kings who took Sarah from Abraham.²³³ I believe it was Yahweh’s purpose to have Abraham and Sarah deceive the Kings in order to save their lives; an unorthodox method for survival but not uncommon in the Word of Yahweh. Rahab lied to keep the Hebrew (Ibri) spies alive and Jeremiah lied to keep himself alive (See the paper “Lying to the Enemy”).²³⁴

Jacob played a vital role in our Father’s plan by saving the Christ-line from starvation through his son Joseph. This was accomplished through a powerful love for Rachel and Joseph. The love (ahab) Jacob had for Rachel and Joseph, which seemed to be harmful, could have been planted in his heart by Yahweh. “For it is, Yahweh, who energiseth within you, both the desiring and the energising, in behalf of his good pleasure” (Phil. 2:13). Only one person could accomplish the plan to save humanity from a seven-year drought and it was Joseph. (Theoretically, if Esau received the blessing from Isaac instead of Jacob then Rachel might not have ever married Jacob, which would have resulted in Joseph not being born; who was the savior of the Christ-line.)

Jacob has been called the deceiver but Yahweh never corrected him for deceiving Isaac but rather rewarded him by appeared to him twice and prospered him exceedingly abundantly. Yahweh was called the Elohim of Jacob eighteen times and the Elohim of Israel two hundred and one times. Yahweh was very proud of Jacob. Was it Yahweh’s will for Jacob to deceive Isaac because Isaac would have blessed Esau instead, which was not part of Yahweh’s plan? Yahweh told Rebekah that the older, Esau, would serve the younger, Jacob²³⁵ but Isaac loved Esau more than Jacob.²³⁶ Isaac’s love for Esau over Jacob could

²³² Gen. 17:19

²³³ Gen. 12:10-20, 20:1-7

²³⁴ Josh. 2 & Jer. 38:24-28

²³⁵ Gen. 25:23

cause a problem with Yahweh's plan for the Christ-line. The Christ-line would come from Jacob and not Esau. Jacob deceived Isaac and received the blessing as the eldest and married into the right bloodline. Esau on the other hand rebelled against Isaac and Yahweh by marrying a Canaanite woman.²³⁷ Isaac blessed Jacob again even though Jacob deceived him.²³⁸ Could it be that Isaac was the problem instead of Jacob, which required Yahweh to have Jacob deceive his father?

Laban deceived Jacob and many people will say that the deceiver (Jacob) was deceived by Laban but Yahweh never says this. Yahweh does say, "Is not Esau, brother, to Jacob? enquireth Yahweh, Yet have I loved Jacob, And, Esau, have I hated,— and made his mountains a desolation, and his inheritance a dwelling for the jackals of the wilderness" (Mal. 1:2-3). Yahweh did not correct Jacob when he was with Laban but Yahweh did correct Laban for deceiving Jacob.²³⁹ Jacob must have fulfilled Yahweh's plan by deceiving Isaac.

Joseph, who was conceived by Jacob and Rachel, was a major part of Yahweh's unorthodox plan. We must ask ourselves, "How could a common Hebrew (Ibri) (Joseph) come in contact with and counsel the Pharaoh of Egypt about an up and coming seven year famine." Could it be that Yahweh put into the heart of Jacob a love for Joseph, which led him to be despised by his brethren? Jacob loved Rachel and Joseph over Leah and his other children.²⁴⁰ Even when Jacob was going home and fearing Esau would attack him, he placed Rachel and Joseph behind his other children and Leah.²⁴¹ Jacob's other children and Leah must have resented Rachel and Joseph. Joseph received a dream from Yahweh where he was instructed that he would rule over his parents, brothers and sisters. This also left a bad taste in their mouths! Joseph alone would receive a coat of many colors from Jacob, which led to him being envied and hated by his brothers. "Now, Israel, loved Joseph more than any of his sons, because he was to him, the son of his old age,—and he had made him, a long tunic. So his brethren saw that their father loved, him, more than any of his brethren, and they hated him,—and could not bid him prosper. And Joseph dreamed a dream, and told it to his brethren,—and they went on yet more to hate him" (Gen. 37:3-5). Jacob's manifest love for Joseph and Joseph's vocalizing his dream from Yahweh to his brothers resulted in him being hated by his brothers and sold into slavery. Yahweh's unorthodox plan was coming to pass.

For Yahweh's plan to be fulfilled, Joseph still needed to be placed into the prison with Pharaoh's butcher and baker. He then needed to interpret their dreams in order that he could be made known unto Pharaoh. Potiphar, courtier of Pharaoh, chief of the royal

²³⁶ Gen. 25:28

²³⁷ Gen. 28:1-9

²³⁸ Gen. 28:1

²³⁹ Gen. 31:7-13, 24

²⁴⁰ Gen. 29:18, 30, 37:3

²⁴¹ Gen. 33:1-2

executioners, purchased Joseph. Why Potiphar and not someone else? Potiphar, being an officer of Pharaoh could have Joseph put into the King's prison, where the butler and baker would be kept, instead of a common prison.²⁴² Potiphar was prospered by Yahweh because of Joseph, which led Potiphar to make him ruler over his house. This position gave him access to Potiphar's wife who tried to seduce Joseph because of his good looks.²⁴³ If Yahweh would not have prospered Joseph then he would not have had access to Potiphar's wife. Rachel's good looks²⁴⁴ were given to Joseph who was "comely in form and comely in countenance," (Gen.39: 6) which made Potiphar's wife desire Joseph. Joseph's good looks also could have been part of Yahweh's plan, which would send him to the King's prison in order that he could interpret the butler and baker's dreams.

Yahweh gave Joseph favor in the eyes of the chief of the prison, who gave him access to all the prisoners including Pharaoh's butler and baker.²⁴⁵ If Joseph did not have this favor then he would not have had access to the butler and butcher. Yahweh gave dreams to these two men, which Joseph would interpret; the interpretations would come to pass. The butler forgot Joseph for two years while Joseph remained in the King's prison, which definitely took the wind out of his sails. Why did Joseph have to wait another two years in prison? The seven years of plenty was still two years away. Two years later Yahweh would give the dream to Pharaoh, which when relayed to the butler lead the butler to tell Pharaoh about the Hebrew (Ibri) servant, Joseph. Joseph would interpret Pharaoh's dream thereby making him second in command to Pharaoh. Joseph would store the grain for seven years, which would save Jacob's family from famine, resulting in the saving of the Christ-line. Joseph was not part of the Christ-line but his brother Judah was. Yahweh's unorthodox plan entailed Joseph's good looks, the King's officer, Potiphar, and his wife and the prison guard putting Joseph in charge of the prison.

Fourteen years had transpired since Joseph received his dream of having dominion over his brethren, father and mother. Joseph suffered greatly for fourteen years by doing Yahweh's will. He must have doubted his revelation, received from Yahweh, countless times. This was not the way it was suppose to happen. His love for Yahweh resulted in him being hated by his brothers, sold into slavery, thrown into prison because of a false accusation, forgotten by the butler for two years and then becoming Pharaoh's right-hand man. The whole plan became apparent to Joseph after more than twenty-one years when his brethren came to Egypt and bowed down to him. Then Joseph said, "So then Elohim sent, me before you, to plant for you a remainder, in the earth,—and to save you alive, by a great deliverance. Now, therefore, it was not, ye, who sent me hither, but, Elohim, himself,—who also appointed me to be a father to Pharaoh, and a lord to all his house, and

²⁴² So Joseph's lord took him, and delivered him up to the prison, the place where, the prisoners of the king, were imprisoned,—so he was there, in the prison. Gen. 39:20

²⁴³ Gen. 39:1-6

²⁴⁴ Rachel, was comely in form, and comely in countenance. Gen. 29:17

²⁴⁵ Gen. 39:20-23 Gen. 39:20

²⁴⁵ Gen. 39:1-6

²⁴⁵ Rachel, was comely in form, and comely in countenance.

a ruler, over all the land of Egypt” (Gen. 45:7-8). Did Yahweh put Joseph under this hardship to teach Joseph something? No! Joseph’s unorthodox course, set by Yahweh, must have been the only way to save alive the house of Jacob. Joseph was greatly rewarded for his extreme hardship as we also will be rewarded for our labor of love and obedience.

We may encounter Yehoshua’s unorthodox plans as part of our lives since we are His Body. Patience and longsuffering must be our fruits manifested when these plans go into effect. If we faint not then we will receive the rewards as Abraham, Sarah, Jacob, Tamar and Joseph did. We have an advantage over the Old Covenant believers because we have received the gift of spirit, which enables us to receive revelation from our Head, Christ, constantly; we have the mind of Christ! Yahweh is in Christ who is in Us, so we must expect that it is, Yahweh, who energizes within us, both the desiring and the energizing, in behalf of his good pleasure (Phil. 2:13). However unorthodox a revelation may seem, we must be as Abraham and Sarah “and being fully persuaded [that], —what he hath promised, able is he also to perform” (Rom. 4:21). Abraham, Sarah, Jacob and Joseph all received their promise although in a very unorthodox way.

Difficult Verses of Scripture Used to Produce Doctrine's That Men Want to Believe

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Through history, people have designed their religions around what they want to believe.²⁴⁶ They shape their gods for their benefit instead of their gods shaping them. This is also true in Christianity. Paul warned Timothy, “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (II Tim. 4:3-4). People use a single difficult verse from the Word of Yahweh, which contradicts clear verses, to validate what they want to believe. The single verse or difficult verses, which may contradict other clear verses become their flag planted on the top of their new doctrinal mountain. This verse is supposed to be the proof needed to validate their belief. If you question this belief, they pull out their single verse as one would a driver's license although the information on their driver's license contradicts the national database. Truth is not what they covet. They covet a world created by their vain imaginations, as did the Pharisees, the Sadducees and the Essenes.

One such belief is that the Church water baptizes new members in the name of the Father, Son and Holy Spirit. The one verse used to validate this practice is Matthew 28:19.²⁴⁷ There is one problem to this practice. The Apostles, who baptized ten days after this commandment was given and through out the book of Acts, never baptized in the name of the Father, Son and Holy Spirit! They baptized in the name of Yehoshua Christ or in the name of the Lord Yehoshua; “And Peter *said* unto them—Repent ye, and let each one of you be immersed, in the name of Yehoshua Christ” (Acts 2:38). “For, not yet, had it, upon

²⁴⁶ And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him—Up, make for us gods, who shall go before us, for, as for this Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him. And Aaron said unto them, Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me. And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. And he received *the gold* at their hand, and fashioned it with a graving tool, and made it a molten calf,—and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt. And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow! So they rose up early, on the morrow, and offered ascending—sacrifices, and brought near peace—offerings,—and the people sat down, to eat and to drink, and then rose up—to make sport! Ex. 32:1-6

²⁴⁷ Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit

any one of them, fallen, but, only, to begin with, they had been immersed into the name of the Lord Yehoshua” (Acts 8:16). “And he commanded them in the name of Yehoshua Christ to be immersed” (Acts 10:48). “And, when they heard *this*, they were immersed into the name of the Lord Yehoshua” (Acts 19:5). What can this mean? There are four cases where people were immersed in the name of Yehoshua and none in the name of the Father, Son and Holy Spirit. The conclusion we must reach is that there is a problem with Matthew 28:19. We must set it aside for the time being and practice the four clear verses. Why do these individuals choose the one difficult verse over the four clear verses? It could be that their man-made doctrine, called the Trinity, needs all the propping up it can get because this doctrine is not in the Word of Yahweh.

E. W. Bullinger wrote in his book, ‘How to Enjoy the Bible,’ “*No One Passage to Be Interpreted in a Sense Repugnant²⁴⁸ to Others That Are Clear.* This Canon is laid down in the twentieth of "the Thirty-nine Articles of Religion" of the Church of England. That article treats of "*The Authority of the Church.*" It says: "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to Yahweh's Word written, *neither may it so expound one place of Scripture that it be repugnant to another...*"

With the claim here made as to "The Authority of the Church" we are not now concerned; but we cannot deny that, in the latter clause quoted, we have a very important principle laid down: a principle which we shall do well ever to bear in mind in our study of the "words which Yahweh teaches."

This principle is true: because, as no one text is repugnant to another, it is clear that to explain one as being so repugnant is what cannot lawfully be done. If one passage appears to be repugnant to others, then there is something amiss either in the translation of it, or in our understanding of it. In either case it behooves us to examine it and see where the fault lies.

The one, apparently more difficult passage, must be understood, explained, and interpreted by the others, which are quite plain and clear.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that Father will, in His own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice.”

²⁴⁸ Contrary or contradictory *to*, inconsistent or incompatible *with*, †divergent *from*, ‡standing *against*, something else. OED

A difficult verse may arise because of mistranslation, text corruption, an idiom not known to us etc. We may never understand the meaning of a difficult verse but we can emphatically state what the verse does not mean!

Doctrine must come from a multitude of clear synchronized verses rather than from a few difficult verses.

For example, Bible translators inserted language into the Textus Receptus, from which the King James Version is translated, the phrase, "*in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*" (I Jn. 5:7-8). "The passage is absent from every known Greek manuscript except eight, and these contain the passage in what appears to be a translation from a late recension of the Latin Vulgate."²⁴⁹ Another example of text corruption in the KJV, which introduces another false doctrine, would be Ephesians 3:9. The words "*by Jesus Christ,*" were added to the text; "*which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.* Another example of popular Bible translations wanting to prop up the traditions of man would be the corruption of John 19:18; "*where they crucified Him, and two others with Him, one on either side, and Jesus in the center.*" The word 'one' is not in the text but the translators added it (except the Rotherham and Young's Bible) because tradition has it that there were two crucified with Christ when there were actually four!²⁵⁰

²⁴⁹ A Textual Commentary on the Greek New Covenant Second Edition by Bruce M. Metzger

²⁵⁰ The Companion Bible by E W Bullinger Appendix 164

THE OTHERS CRUCIFIED WITH THE LORD (Matthew 27:38 and Luke 23:32)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord. But Scripture does not say so. It states that there were two "thieves," Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two "malefactors," Greek *kakourgoi*, (#Lu 23:32). It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors "railed on Him," and "the other rebuked him" for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (#Lu 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33). But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there," that "THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (#Mt 27:38). (#Mr 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him," before the dividing of the garments, and before the two robbers were brought. The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43). John's record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side." But John further states (#Joh 19:32,33): ""then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs."" Had there been only two (one on either side) the soldiers would not have come to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two. There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

THE FIVE CROSSES AT PLOUBEZERE, NEAR LANNION, Cotes-du-Nord, Brittany. (See Exhibit A)

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is *allos*, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10). In the latter passage (#Lu 23:32) the word is *heteros* = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one

I will now illustrate how I can use a few scriptures to design a doctrine that I desire. My desire is that animals are everlasting beings, which means they never die; only their body dies. Upon the death of their bodies, I want them to go to heaven to be with Yahweh. I will use three scriptures that say animals have ruwach (spirit) in order to accomplish my task:

Ge 6:17 And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the spirit (ruwach) of life, from under the heavens,—everything that is in the earth, shall cease to breathe:

Ge 7:15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the spirit (ruwach) of life.

Ge 7:22 All in whose nostrils was the breath of the spirit (ruwach) of life, of all that were on the dry ground, died.

My above verses say that animals have ruwach (spirit) and my next verse will prove that the spirit (ruwach) goes to Yahweh upon death. “And the dust return to the earth, as it was,—and, the spirit (ruwach), return unto God, who gave it” (Ecc. 12:7). Therefore since animals are spirit creatures, then upon death their spirit will return to Yahweh who lives in Heaven; therefore all animals who die are with Yahweh in Heaven.

The serpent’s method of operation is to corrupt the Words of Yahweh, which then produces false doctrines, which lead people into bondage. In the Garden he questioned, misquoted, adds to, and deletes words from what Yahweh had spoken. We must expect no less today and to realize that he has been at work for thousands of years assures us that there are corruptions in our Father’s Word. The truth will set us free while lies only shackle us. If we follow the traditions of men instead of the Word of Yahweh then we will have to say, “I helped forge the chains that bind me.” The Apostle Paul, also known as Saul, thought he was doing Yahweh’s work by persecuting Christians. Why? He was full of the doctrines of men! Saul had the right heart and the right intentions but the mighty religiously educated Saul, a Pharisee of the Pharisees, was deceived by studying the doctrines of men instead of eating the Words of Yahweh.

The Sadducees rejected the scriptures concerning the resurrection. Yehoshua told them, “Ye are deceiving yourselves, knowing neither the Scriptures, nor yet the power of

another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41). [1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40). From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance. To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard. ""In the Roman Catholic church.... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out"" (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.

Yahweh” (Mt. 22:29). This statement applies today to hundreds of Religious Christian Institutions. They also reject scriptures such as, “Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy” (I Cor. 14:5). Is it not sad, that during our Savior’s time, all of the religious institutions missed the prophecies concerning the Messiah’s sacrificial death and resurrection, including his apostles!²⁵¹ Is it not also sad that the majority of all Religious Christian Institutions teach on the woman caught in the act of adultery, recorded in John 7:53 to 8:11, when in fact this event never occurred,²⁵² Bible translators and pastors have known this for over 100 years, because there are [[double brackets]] encasing the text! Why do the Bible translators keep this error in their translations and pastors keep teaching this story as if it actual happened? They seek to please men instead of Yahweh!

Many pastors come to the Word of Yahweh with their views more or less fixed by the traditions and commandments of the Churches they were raised in and from the theological seminaries who gave them their instructions. A great part of their religious foundation rests upon the sands of religious deception instead of the Rock of Yahweh’s Word. Our religious institutions employ “false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness” (II Cor. 11:13-15)! Man-made creeds resulting from pagan religions, resulting from the deceiver, are interwoven into the Church’s doctrine.

As the Bereans, we must welcome the word with all readiness of mind, daily, searching the Scriptures,—whether these things could be so (Acts 17:11). We must remember two important truths:

- 1. The one, apparently more difficult passage, must be understood, explained, and interpreted by the others, which are quite plain and clear.**
- 2. Doctrine must come from a multitude of clear synchronized verses rather than from a few difficult verses.**

We must purge our heart of its worldly desire when approaching our Father’s Magnificent Revelation of Himself. We must not insert what we want to believe into His Revelation. If the doctrines I believe have only a very few scriptures to validate my belief, then my belief might be wrong. If a multitude of clear verses contradict my few scriptures then I have erred. No matter how I long for my belief to be true, this will not make it true but rather

²⁵¹ Is. 52:13- 53:12, Ps. 22, Ps. 16:8-11

²⁵² “Although the Committee was unanimous that the periscope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following John 5:2.” A Textual Commentary on the Greek New Covenant, 2nd Edition by Bruce M. Metzger; pg. 187-189

my doctrine makes me an enemy of Yahweh who promises me that I will be cursed.²⁵³
With a pure and malleable heart we will let our Father teach us instead of us teaching Him.

A List of some of the Difficult Verses Used to Produce What Men Want to Believe

The Doctrines of Men

- 1) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. II Cor. 5:8 (KJV) (Used to prove that we do not die but just leave our bodies upon death.)
- 2) Precious in the sight of the LORD *is* the death of his saints. Ps. 116:15 (KJV) (Used to prove that death is good because we immediately go to heaven.)
- 3) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mt. 28:19 (KJV) (Used for the Trinity.)
- 4) Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Jn. 8:58 (KJV) (Used to prove that Yehoshua is Yahweh and has always existed)
- 5) ... that through death he might destroy him that had the power of death, that is, the devil; Heb. 2:14 (KJV) (Used to prove that all death is from the power of the devil.)
- 6) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col. 1:16 (KJV) (Used to prove that Yehoshua is Yahweh.)
- 7) And Enoch walked with God: and he *was* not; for God took him. Gen. 5:24 (KJV) (Used to prove that Enoch never died but went to live with Yahweh in heaven.)
- 8) And so all Israel shall be saved... Rm. 11:26 (KJV) (Used to prove that Israelites will go to heaven even though they reject Yehoshua as the Messiah.)
- 9) Judge not, and ye shall not be judged... Lk. 6:37 (KJV) (Used to stop anyone from reproving an individual.)
- 10) and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thess. 5:23 (KJV) (Used to prove that man is a spirit, he lives in a body and that he has a soul.)
- 11) The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly. Prov. 20:27 (KJV) (Used to prove that all men have spirit.)
- 12) Today thou shalt be with me in Paradise...Lk. 23:43 (Used to prove men go immediately to Heaven after they die.)
- 13) The Kingdom of God is within you...Lk. 17:21 (Used to prove ?)

²⁵³ I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message [[unto you]] aside from that which we announced unto you, accursed, let him be! Gal. 1:6-8

- 14) The fullness of the Godhead bodily... Col. 2:9 (Used to prove the Trinity.)
- 15) appointed for man to die... Heb. 9:27 (Used to prove that every man has a appointed day to die.)
- 16) And God said—Let us make man in our image, after our likeness...Gen. 1:26 (Used to prove the Trinity.)

Exhibit A



THE FIVE CROSSES AT
PLOUBÉZÉRÉ, NEAR LANNION,
Côtes-du-Nord, Brittany.

The manifestation of your gift, holy spirit!

(Clothed with Power from on High)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

Through time, the Body of the Christ, as well as the children of Israel, lost certain key Revelation revealed in our Father's Word:²⁵⁴ 1.) Justification on the principle of faith, which was rediscovered by Martin Luther in the 1510's. 2.) The great sacred secret was rediscovered by E. W. Bullinger in the 1890's. 3.) I Corinthians 14, which deals with speaking in tongues and prophesying (the manifestation of the holy spirit) was believed and acted upon by Edward Irving's congregation in Scotland, in 1830.²⁵⁵ Yahweh's spirit, also known as the 'spirit of Yahweh,' was poured out on prophets, kings, priests, judges and others in the Old Covenant. Yehoshua also poured out the free gift of holy spirit on the day of Pentecost (Acts 2:33, 38). The manifestation of this gift entails nine operations: *tongues, tongues with interpretation, prophesy, word of knowledge, word of wisdom, discerning of spirits, faith, energizing of powers, and healings* (I Cor. 12: 7-10). People have mistakenly called these, 'the gifts of the Spirit.' We will see that the nine operations listed above are not 'gifts' but are manifestations of a gift; the gift being the spirit of Yahweh also known as spirit and holy spirit. In the scriptures, spirit is synonymous with power;²⁵⁶ "but ye shall receive power when the holy spirit cometh upon you..." (Acts 1:8). If the Church is not manifesting power it is because it is not manifesting the spirit! All Christians (people who confess and believe Romans 10:9) have received the gift of spirit and are commanded by our Father to manifest or operate the nine operations of the gift, in order that the Body of the Christ be edified.²⁵⁷ By manifesting our gift of spirit, power is released thereby glorifying our Father and our Lord.²⁵⁸

The Hebrew (Ibri) word, 'ruah,' also spelled as, 'ruwach,' means wind and or breath. Ruah is related to the vowel root 'ruh,' which means, 'to breathe.'²⁵⁹ The basic idea of ruah is 'air in motion,' which denotes 'power,' that signifies 'activity and life.' Also ruah has an

²⁵⁴ Then said Hilkiah the high priest, unto Shaphan the scribe—The book of the law, have I found, in the house of Yahweh. So Hilkiah delivered the book unto Shaphan, and he read it. Then Shaphan the scribe told the king, saying—A book, hath Hilkiah the priest delivered unto me. And Shaphan read it before the king. And it came to pass, when the king heard the words of the book of the law, that he rent his clothes. Go ye—enquire of Yahweh, for me and for the people, and for all Judah, concerning the words of this book which hath been found,—for, great, is the wrath of Yahweh, in that it hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us. II Kg. 22:8-13

²⁵⁵ The Pentecostal Theology of Edward Irving by Gordon Strachan: Pg. 13

²⁵⁶ Lk. 1:17, 35, 4:14; Acts 1:8, 10:38, Rm. 1:4, 15:13, I Co. 2:4, 5:4, Eph. 3:16, I Thes. 1:5, II Tim. 1:7

²⁵⁷ I Cor. 14

²⁵⁸ "...the multitude marveled, seeing the dumb speaking, the lame walking, and the blind seeing,—and they glorified the Elohim of Israel" (Mt. 15:31).

²⁵⁹ Ruah's family of words by the Theological Wordbook of the Old Covenant, by Harris, Archer, Waltke;
2131.0 xyr (*rîah*) smell, scent, accept. Literally 'breathe an odor.' This denominative verb occurs only in the Hiphil.
(2131a) xwr (*rûah*) wind, breath, mind.
(2131b) xyr (*reah*) scent, fragrance, aroma.

association with the invisible as illustrated by the invisible wind and man's breath. Ruah is an invisible force or power which can be natural or supernatural. We can not see the breath or the wind, which is natural ruah but we can witness their manifestations of power by watching a ship sail or a man blowing out a candle. We could not see the ruah of Yahweh on Sampson but we saw it manifested in his supernatural strength.²⁶⁰ We can not see ruah in a person but we can see it manifested by the person speaking in tongues, prophesying etc.²⁶¹ Ruah is translated, 'spirit' over 50% of the time in the Old Covenant. The word spirit comes from the Latin word, 'spirare,' meaning 'to breath' from which we have the words: exspirare (expire) to breathe out; conspirare (conspire) to breathe together; inspirare (inspire) to breathe in; perspirare (perspire) to breathe through; respirare (respire) to breathe back; transpirare (transpire) to breathe across or over; adspirare (aspire) to breathe towards or upon.²⁶² We err if we hear the word spirit, a translation of ruah or pneuma and do not immediately associate it with the breath of Yahweh or air in motion. The Greek word pneuma, in the New Covenant, is in the majority of the time translated, 'spirit.' Pneuma or spirit is synonymous with breath or air in motion. We derive our words, pneumatic, as in air powered tools and pneumonia, as an inflammation of the lungs, from pneuma. Our word, 'spirit,' as used in the Christian Church, has devolved from its original meaning, which is, "breathing, breath, air, etc., related to spirare to breathe"²⁶³ to, 'Spirit,' "the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son." The Bible translators have created a new meaning and entity by capitalizing, at their own discretion, the word, 'Spirit,' which is supposed to represent the word ruah. (See the article, "Spirit and Soul.")

The 'holy spirit,' error generally comes by confusing Yahweh, who is called the Spirit, who should be designated by a capital S, with His gift, which is also called spirit. This gift of spirit should be designated by a small s. Yahweh is spirit (John 4:24). Yahweh is known as the Holy Spirit, as He is also known as the Most High. Yahweh has many titles. The title, 'Holy Spirit,' is a title for Yahweh. This is illustrated in Hebrews 10:15, which states, "But even the Holy Spirit beareth us witness; for, after having said— This is the covenant which I will covenant unto them after these days, saith the Lord [Yahweh, see Jeremiah 31:33]." This scripture proclaims that the Holy Spirit said, while in verse 16 and in Jeremiah 31:33 the same scriptures proclaims that Yahweh said. Here, in Hebrews

²⁶⁰ Jud 14:6 And the ruah of Yahweh, came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done.

²⁶¹ "But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you" (1 Cor. 14:24-25).

²⁶² Origins (A short Etymological Dictionary of Modern English) Eric Partridge; pg. 652

²⁶³ spirit, *n.* (It. *spirito*, Pg. *espírito*, Sp. *espíritu*) breathing, breath, air, etc., related to spirare to breathe.

The earlier English uses of the word are mainly derived from passages in the Vulgate, in which *spiritus* is employed to render Gr. pneuma and Heb. ruah. The translation of these words by *spirit* (or one of its variant forms) is common to all versions of the Bible from Wyclif onwards.] OED

10:16,²⁶⁴ the speaker is called Yahweh, while He is called the Holy Spirit in verse 15, which makes the term, ‘Holy Spirit,’ another title of Yahweh. For more examples see the footnote.²⁶⁵ The gift of holy spirit is also called the spirit of Yahweh.²⁶⁶ Yahweh is called the Holy Spirit and the spirit of Yahweh is called holy spirit. Romans 8:16 is an example of a verse where the Spirit (A title of Yahweh) is used with His gift, spirit; “The Spirit itself, bears witness together with our spirit that we are children of Yahweh.” In the Greek Text all characters are in the same case²⁶⁷. The translators decide what is capitalized and what is not capitalized. In the King James Version of the Old Covenant, spirit is not capitalized when referring to Joseph, Bezaleel, Moses, Joshua, Elijah and Yehoshua Christ (Gen. 41:38, Ex 31:3, Num. 11:17, Num. 27:18, II Kings 2:9, Is. 11:1,2) but it is capitalized when dealing with Gideon, Jephthah and Samson (Judges 6:34, 11:29, 13:24). Do not depend on the translators when determining the meaning of the Hebrew (Ibri) word, ‘ruah,’²⁶⁸ and the Greek word, ‘pneuma,’²⁶⁹ (spirit) but rather judge the meaning by how ruah or pneuma is being used in its right context. Ruah and pneuma can mean Yahweh the Spirit; His gift of spirit; the wind, breath, courage, temper and many, many other usages.

Another cause of errors in the holy spirit field is that translators have inserted into our English translations the word ‘gift,’²⁷⁰ behind the word ‘spiritual.’ Spiritual is the Greek word, ‘pneumatikos.’²⁷¹ This error has given us the notion that the manifestations, as listed in I Corinthians 12 and 14, are gifts instead of manifestations of the gift. ‘Pneumatikos,’ which means ‘spiritual,’ is used twenty-six times in the New Covenant. ‘Pneumatikos’ is only used once with the Greek word, ‘charisma,’ which means ‘gift.’²⁷² Bible translators added the word, ‘gifts,’ in I Corinthians 12:1 and 14:1. These additions to the text were inspired by religion, which then resulted in the nullification of our Father’s commandment; “Pursue love; nevertheless be envious of the spiritual,—and, rather, that ye may be prophesying” (I Cor. 14:1). Do people prophesy in your Church? My point has been made! The parable in Matthew 13:24, concerning the darnels planted amongst the wheat

²⁶⁴ For, this, is the covenant which I will solemnize with the house of Israel, after those days, Declareth Yahweh, I will put my law within, them, Yea, on their heart, will I write it,—So will I become their, Elohim, And, they, shall become my, people. Jeremiah 31:33

²⁶⁵ (Acts 28:25 and Is. 1:2) (Heb. 3:7 and Ps. 95: 7, 1) (Acts 1:16 and Ps. 2:7, I Sam. 23:2,4 16:13)

²⁶⁶ Now it came to pass, when one and all the people were immersed, Yehoshua also, having been immersed, and being at prayer, heaven was opened; and the holy spirit descended, in bodily appearance, as a dove, upon him,—and, a voice out of heaven, came—Thou, art my Son, the Beloved, in thee, I delight. Lk. 4:21-22

The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me...Is. 61:1

²⁶⁷ auto {ITSELF} to {THE} pneuma {SPIRIT} summarturei tw {BEARS WITNESS WITH} pneumatii {SPIRIT} hmwn {OUR} oti {THAT} esmen {WE ARE} tekna {CHILDREN} yeou {OF GOD.}(Rm. 8:6)

²⁶⁸ 07307 xwr ruwach roo’ - akh

²⁶⁹ 4151 pneuma pneuma pnyoo’-mah

²⁷⁰ The King James Version put the word *gift* in italics to show that it was added by the translators. Young’s Literal Translation of th Holy Bible and the Word Study Greek English New Covenant, by Paul McReynolds, do not insert the word gift.

²⁷¹ 4152 pneumatikov pneumatikos pnyoo-mat-ik-os’ AV-spiritual 26; Rm. 1:11, 7:14, 15:27, I Cor. 2:13 twice, 2:15, 3:1, 9:11, 10:3, 10:4 twice, 12:1, 14:1, 14:37, 15:44 twice, 15:46 twice, Ga. 6:1, Eph. 1:3, 5:19, 6:12, Col. 1:9, 3:16, I Pe. 2:5 twice.

²⁷² Romans 1:11

might explain the planting of the word gifts with the word spiritual, as was done in I Corinthians 12:1 and 14:1; “An enemy has done this.”

A difficult section of scripture is, I Corinthians 12:8-10²⁷³. For example, it appears that speaking in tongues is given to only certain individuals. This apparent meaning would contradict the meaning of the rest of the clear verses. If speaking in tongues was a gift then Paul could not say, “I would that ye **all** spoke with tongues” (I Cor. 14:5). If prophesy was a gift then Paul would not say, “my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues” (I Cor. 14:39). I Corinthians 12:8-10 must be read in the light of the clear verses on this subject, which are in I Corinthians 14, Acts 2, 10, 19 and the entire Old Covenant. Joel prophesied that once the gift of spirit was poured out, our sons and our daughters would prophesy.²⁷⁴ Are our sons and daughters prophesying? Prophecy was the manifestation of the spirit poured out and not the gift.

The gift we receive is the spirit of Yahweh, also known as the holy spirit. The free gift of spirit was given on the day of Pentecost (Acts 2:4, 38). The manifestations or evidence of this gift are *tongues, tongues with interpretation, prophesy, word of knowledge, word of wisdom, discerning of spirits, faith, working of miracles, and healings*. Father calls these the manifestation, not manifestations, of the spirit, even though there are nine in number. We will however refer to them as manifestations for clarity sake. “And to each hath been given the manifestation of the spirit for profit” (Young’s I Cor. 12:7). Spirit is similar to the unseen life force residing in a seed. A seed has life in itself. We cannot see an oak seed’s life force but we can see the manifestation of this life force when it starts growing. The life force in an oak seed has a purpose, which is to produce a tree, that benefits mankind. The gift of holy spirit is the life force of Yahweh dwelling in us. Spirit is the very nature of Yahweh and we are partakers of His divine nature (II Pe. 1:4). The spirit, in a saint, can lay dormant like a seed or it can be manifested to benefit mankind. In the Old Covenant, the Hebrew (Ibri) word for spirit is ‘ruah²⁷⁵.’ (Appendix A) In Isaiah 11, ‘ruah’ is translated spirit in verse 2, breath in verse 4 and wind in verse 15.²⁷⁶ Spirit, breath and wind cannot be physically seen. What we see of these life forces are their manifestations. In John 20:22, our Lord said, “And, this, saying, he breathed strongly, and saith unto

²⁷³ For more information see, “Receiving the holy spirit today” by Victor Paul Wierwille and “The gift of holy spirit, every Christian’s divine deposit” by Graeser, Lynn and Schoenheit.

²⁷⁴ And it shall come to pass, afterwards, I will pour out my spirit upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions; Joel 2:28 But this is that which hath been spoken through the prophet Joel— And it shall be, in the last days saith Yahweh, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and, your young men, visions shall see and, your elders, in dreams shall dream Acts 2:16-17

²⁷⁵ 07307 xwr ruwach *roo’-akh* AV-Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc 6; 378

²⁷⁶ And the spirit [ruwach] of Yahweh shall rest, upon him,—The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and reverence of Yahweh; (vs. 2)

But he will judge, with righteousness, them who are poor, And decide, with equity! for the oppressed of the land,—And he will smite the land with the sceptre of his mouth, And, with the breath [ruwach] of his lips, will he slay the lawless one; (vs. 4)

And Yahweh hath devoted to destruction The tongue of the sea of Egypt, And hath waved His hand over the river, In the terror of his wind [ruwach], And hath smitten it at the seven streams, And hath caused *men* to tread *it* with shoes. (vs. 15) (Young’s Translation)

them—Receive ye holy spirit.” In Acts 2:2 “and there came suddenly out of the heaven a sound as of a bearing violent breath” (Young’s Translation). Spirit, breath and wind are all manifestations of life. Your breath is the sign that you are alive. Speaking in tongues, as well as the other eight manifestations, is a sign that the spirit of Yahweh resides in you.

Yahweh, in the Old Covenant, had put His spirit on individuals and removed His spirit from individuals when they walked in darkness (Ps. 51:11).²⁷⁷ Today the spirit is a gift, an incorruptible seed, a seal of our inheritance which cannot be removed (Eph. 1:13). People err when they separate the gift, holy spirit, from its manifestation or its fruit. The operation of our gift of spirit results in nine fruits and nine manifestations.

Operations of our gift, holy spirit

Fruits (Gal. 5:22,23)

Love (ahab)

Joy

Peace

Long-suffering

Graciousness

Goodness

Faithfulness

Meekness

Self-control

Manifestations (I Cor. 12:7-10)

Word of Wisdom

Word of Knowledge

Faith

Gifts of Healings

Energizing of Powers

Prophesying

Discerning of Spirits

Tongues

Interpretation of Tongues

On the day of Pentecost people could see the manifestation or evidence of the spirit because they heard the believers speak in tongues (Acts 2). We will define the word, “manifestation” as a making known or evidence. Spirit cannot be seen, smelled, tasted, touched or heard. The prophet Elijah (Yahweh is El) is a good example of one manifesting the ‘spirit of Yahweh.’²⁷⁸ “And, when the sons of the prophets who were in Jericho, over against him, saw him, they said, The spirit of Elijah, rests, on Elisha (El is Salvation)” (II Kings 2:15). How did they know this if the spirit cannot be seen? Elisha manifested the spirit that was upon him by the, *energizing of powers*, which he performed by parting the Jordan River (II Kings 2:14). Elisha also raised a child from the dead, which would require the operation of *word of knowledge, word of wisdom, faith, healings and energizing of powers* (II Kings 4:34,35). He also manifested *discerning of spirits* (II Kings 6:17). In the Old Covenant, prophets, kings, priests and others were anointed with the spirit of Yahweh. The spirit of Yahweh was placed upon them. Following the day of Pentecost, the spirit of Yahweh, holy spirit, was now in a person, thereby making us children of Yahweh (Jn. 14:17). The Old Covenant believers were servants of Yahweh. Today we are children of

²⁷⁷ 1Sa 16:14 ¶ But, the spirit of Yahweh, departed from Saul,—and there terrified him a sad spirit, from Yahweh.

²⁷⁸ ‘spirit of Yahweh’ is used 24 times in the Old Covenant. Judges 3:10, 6:34, 11:29, 13:25, 14:6,19, 15:14. I Sam. 10:6, 16:13,14, 19:9. II Sam. 23:2. I Kg. 18:12, 22:24. II Kg. 2:16. II Chr. 18:23, 20:14. Is. 11:1, 40:13, 63:14. Ez. 11:5, 37:1. Micah 2:7, 3:8.

Yahweh, born of Elohim;²⁷⁹ incorruptible seed (I Pe. 1:23). There are nine manifestations of the spirit and Elisha operated seven of the nine. The manifestation of speaking in tongues was not available at that time. The spirit of Yahweh, when operated, will bring forth power to Yahweh's people.

In the book of Exodus, Yahweh put His spirit on Bezaleel. How did the people know that Bezaleel had the spirit of Yahweh? They knew by his workmanship.²⁸⁰ Prophecy is a manifestation of the spirit, which all the prophets and others operated. Prophecy is Yahweh speaking to His people by way of word of knowledge and word of wisdom. Yahweh took of the spirit that was upon Moses and anointed seventy elders with the spirit and they all began to prophesy (Num. 11:10-29). Moses desired to have the spirit on all the people in order that they could prophesy (Num. 11:29). Saul prophesied after he was anointed with the spirit of Yahweh (I Sam. 9:3- 10:11). Our sons and our daughters are supposed to prophesy when they are anointed with spirit (Joel 2:28). The promise of the Father, which came to pass in Acts 2, is that He would pour out His spirit and people would prophesy etc.

The Promise was foretold in Joel 2:28,29 which stated, "I will pour out my spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The spirit is given, to manifest Yahweh's power and goodness by way of the nine manifestations of the spirit. The spirit is not to be extinguished nor lie dormant, as it does in millions of believers today (I Thes. 5:19). People have believed the words of men that are influenced by our adversary, instead of believing the Word of Yahweh. Yehoshua foretold his followers that the promise was coming.²⁸¹ The promise of the spirit, given by our Father, had finally come to pass on the day of Pentecost, after approximately 600 years of waiting. Yehoshua manifested power after he received his anointing with the spirit of Yahweh; "And Yehoshua returned, in the power of the spirit, into Galilee..." (Lk. 4:14).

"And Yehoshua, having been immersed, straightway, went up from the water,—and lo! the heavens were opened and he saw the spirit of Yahweh, descending like a dove coming upon him" (Mt. 3:16). He now had the spirit of his Father, and what was the first manifestation he operated? It was word of knowledge and word of wisdom, because the Spirit led him into the wilderness (Matt. 4:1). Yehoshua walked, by the spirit, for forty days in the wilderness and then was led by the spirit into the synagogue where he read a scripture from the Book of Isaiah. "The spirit of My Lord Yahweh, is upon me,—Because Yahweh Hath anointed me to tell good tidings to the oppressed, hath sent me to bind up

²⁷⁹ I Jn. 3:9, 4:7, 5:1, 4, 18

²⁸⁰ "See, I have called by name, Bezaleel, son of Uri, son of Hur of the tribe of Judah; and have filled him with the Spirit of Elohim, in wisdom and in understanding, and in knowledge and in all manner of workmanship; to devise skilful designs, to work in gold and in silver, and in bronze; and in the cutting of stones for setting, and in the carving of wood,—to work in all manner of workmanship" (Ex. 31:1-6).

²⁸¹ Lu 24:49 And lo! I, am sending forth the promise of my Father upon you; but tarry, ye, in the city, until ye be clothed, from on high, with power.

the broken-hearted, To proclaim To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh” (Is. 61:1,2). He gave the scroll back and said, “This day, is fulfilled this scripture, in your ears” (Lk. 4:21). Yehoshua received power when he received the spirit of Yahweh; “How Yahweh anointed Yehoshua of Nazareth with the holy spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for Yahweh was with him” (Acts 10:38). We have received the same anointing with holy spirit that our Lord received, which is why we can do the same mighty works (Jn. 14:12). Are we walking in the power of the spirit? Yehoshua cast out demons by the spirit of Yahweh (Matt. 12:28). Our Lord operated word of knowledge, word of wisdom and discerning of spirits to accomplish this deliverance. Our Lord said, “And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

“He charged them...not to absent themselves, but—To abide around the promise of the Father which ye have heard of me, Because, John, indeed, immersed with water; but, ye, in holy spirit shall be immersed” (Acts 1:4,5). Peter, on the day of Pentecost said, “The same Yehoshua, hath Yahweh raised up, whereof, all we, are witnesses! By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy spirit, having received from the Father, He hath poured out this which, yourselves, do see and hear...Repent ye, and let each one of you be immersed, in the name of Yehoshua the Anointed, into the remission of your sins,—and ye shall receive the free-gift of the holy spirit” (Acts 2:32-38). When we made Yehoshua our Lord and believed in our heart that Yahweh raised him from among the dead we “were sealed with the spirit of the promise, the holy” (Eph. 1:13). When people receive the holy spirit they are supposed to manifest the spirit by, speaking in tongues and prophesying (Acts 19:3-7, 10:44-46). The promise of holy spirit is closely associated with ‘the Sacred Secret,’²⁸² the Body of the Christ.

We are one with the Anointed One, the Christ. He is our Head and we are his members. We have been anointed with spirit. Father’s will is still to proclaim the good news, heal the sick and deliver the oppressed but we need the spirit, which is power, in order to accomplish these tasks. We are the Body of the Anointed One. We, the Body of Christ, bring into evidence the Christ, by operating the nine manifestations and the nine fruits of the spirit. These manifestations, when operated in love, bring people deliverance from the power of darkness. The great sacred secret, which is the new creation, the Anointed One, and the promise, which is spirit, go hand in hand; “there is one body, and one spirit” (Eph. 4:4). The one Body is written about in I Corinthians chapter twelve, along with the manifestation of the one spirit. They go together. If the rulers of this age had known about this sacred secret they would not have crucified the Lord (I Cor. 2:8). When we manifest and bear fruits of the spirit, we manifest our Father and our Lord. Father has instructed us

²⁸² Respecting which ye can, by reading, perceive my discernment in the Sacred Secret of the Christ,— Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; — That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message Eph. 3:4-6

that they that worship him must worship him in spirit and in truth (John 4:21-24, I Cor. 14:14-17). Let us prophesy that the Assembly is built-up and let us speak in tongues to our Father, which is speaking sacred secrets (I Cor. 14:2, 39). We give thanks to our Father through speaking in tongues (I Cor. 14:17). We are well pleasing to our Father when we operate the manifestations in faith (Heb. 11:6).

Let us choose the Word of Yahweh over the traditions and unbelief of men. Our adversary, who operates through men, false brethren, is called the ‘deceiver,’ the enemy, who has sown darnels in our wonderful Father’s field, which is His Word. His method of operation is to get mankind to doubt or question the Word of Yahweh, as he did with Eve. His first recorded words were, “Can it really be that Elohim hath said” (Gen. 3:1). His word to the Christian Church is, “only certain people have the ‘gifts of the spirit’ and you don’t have them,” or “the gifts went out with the apostles” or “...that which is perfect has come, then that which is in part has been done away.” Let us obey the Word of Yahweh, instead of seeking to please men. The apostle Paul’s preaching was, “in demonstration of the spirit and of power.” Why? That your faith should not stand in the wisdom of men, but in the power of Yahweh (I Cor 1:4,5). Let us covet to prophesy in order that the Body of the Christ may be edified (I Cor. 14:1, 39). Let us worship and pray to our Father by spirit, as He requires, which is speaking in tongues (John 4:24, I Co. 14:2, 14). The Apostle Paul, who we are to be imitators of, spoke in tongues more than the whole Corinthian Church (I Cor. 14:18). All the apostles and Mary, the mother of Yehoshua, spoke in tongues. Let us operate faith, healings and energizing of powers to mankind. Let us walk in the power of the one body and the one spirit; we are “complete in Him, who is the head of all principality and power” (Col. 2:10). Preach the gospel, Heal the sick, Deliver the oppressed by operating your gift, the spirit of Yahweh, which is power from on high. Freely we have received, freely give.

Appendix A

Ruah (spirit) of Yahweh in the Old Covenant

Genesis 1:2 Now, the earth, had become waste and wild, and darkness, was on the face of the roaring deep,—but, the ruah of Elohim, was brooding on the face of the waters,

Genesis 41:38 and Pharaoh said unto his servants,—Can we find such a one, a man in whom is the ruah of Elohim?

Exodus 28:3 Thou thyself, therefore, shalt speak unto all the wise-hearted, whom I have filled with the ruah of wisdom,—and they shall make Aaron’s garments, to hallow him for ministering as priest unto me.

Exodus 31:3 and have filled him with the ruah of Elohim, in wisdom and in understanding, and in knowledge and in all manner of workmanship;

Exodus 35:31 and filled him with the ruah of Elohim,—in, wisdom in understanding and in knowledge, and in all manner of execution;

Numbers 11:17 Then will I come down, and speak with thee there, and will take of the ruah that is upon thee and put upon them,—and they shall carry, with thee, the burden of the people, and, thou, shalt not carry it by thyself.

Numbers 11:25 Then Yahweh came down, in the cloud, and spake unto him, and took e of the ruah that was upon him, and gave unto the seventy men—the elders. And it came to pass that when the ruah rested upon them, they prophesied, and then did so no more.

Numbers 11:26 Now there were two men left behind in the camp—the name of the one, was Eldad and the name of the other, Medad, so then the ruah, rested on them—they, being among them who were written, though they hint not gone forth unto the tent,—but they prophesied in the camp.

Numbers 11:29 But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea let Yahweh put his ruah upon them!

Numbers 24:2 So Balaam lifted up his eyes and saw Israel, dwelling, according to his tribes,—then came upon him the ruah of Elohim;

Deuteronomy 34:9 But, Joshua, son of Nun, was full of the ruah of wisdom, for Moses had laid his hands upon him,—so the sons of Israel hearkened unto him, and did, as Yahweh commanded Moses.

Judges 3:10 And the ruah of Yahweh came upon him, and he judged Israel, and went out to war, and Yahweh delivered into his hand, Chushan-rishathaim, king of Syria,—and his hand prevailed over Chushan-rishathaim.

Judges 6:34 But, the ruah of Yahweh, clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him.

Judges 11:29 Then came upon Jephthah the ruah of Yahweh, and he passed through Gilead and Manasseh,—and passed through Mizpeh of Gilead, and, from Mizpeh of Gilead, he passed through *unto* the sons of Ammon.

Judges 13:25 And the ruah of Yahweh began to urge him to and fro, in the camp of Dan,—between Zorah and Eshtaol.

Judges 14:6 And the ruah of Yahweh, came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done.

Judges 14:19 And the ruah of Yahweh, came suddenly over him, and he went down to Ashkelon, and smote of them thirty men, and took their garments, and gave the changes of *raiment* to them who had told the riddle,—and his anger was kindled, and he went up to his father's house.

Judges 15:14 He, was coming in as far as Lehi, and, the Philistines, came shouting to meet him,—when the ruah of Yahweh came suddenly over him, and the ropes that were upon his arms became as threads of flax which have been ignited with fire, so that his bonds melted from off his hands.

1 Samuel 10:6 Then will come suddenly upon thee, the ruah of Yahweh, and thou shalt be moved to prophesy with them,—and shalt be changed into another man.

1 Samuel 10:10 And, when they came thither to the hill, lo! a band of prophets coming to meet him,—then came suddenly upon him, the ruah of Elohim, and he was moved to prophesy in their midst.

1 Samuel 11:6 And the ruah of Elohim came suddenly upon Saul, when he heard these words,—and his anger raged furiously.

1 Samuel 16:13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the ruah of Yahweh came mightily upon David, from that day forward. Then arose Samuel, and went his way unto Ramah.

1 Samuel 16:14 But, the ruah of Yahweh, departed from Saul,—and there terrified him a sad ruah, from Yahweh.

1 Samuel 19:20 So Saul sent messengers to take David, but, when they saw the assembly of prophets prophesying, and Samuel standing as head over them, then came the ruah of Elohim upon the messengers of Saul, and, they also, were, moved to prophesy.

1 Samuel 19:23 And, when he departed from thence towards Naioth in Ramah, then came upon, him also, the ruah of Elohim, and he went on and on, and was moved to prophesy, until he entered Naioth in Ramah.

2 Samuel 23:2 The ruah of Yahweh, spake in me,—And, his word, was on my tongue;

1 Kings 18:12 so shall it come to pass, as soon as, I, go from thee, that, the ruah of Yahweh, shall carry thee away—whither I know not, and so, when I go in to tell Ahab, and he cannot find thee, then will he slay me,—and yet, thy servant, hath revered Yahweh, from my youth.

1 Kings 22:24 Then drew near Zedekiah, son of Chenaanah, and smote Micaiah on the cheek,—and said—Where then passed the ruah of Yahweh, from me, to speak unto thee?

2 Kings 2:9 And it came to pass, as they went over, that, Elijah, said unto Elisha—Ask, what I shall do for thee, ere yet I be taken from thee. And Elisha said, Let there be, I pray thee, a double portion of thy ruah upon me.

2 Kings 2:15 And, when the sons of the prophets who were in Jericho, over against him, saw him, they said, The ruah of Elijah, resteth, on Elisha. So they came to meet him, and bowed themselves down to him, to the ground.

2 Kings 2:16 Then said they unto him—Lo! we pray thee, there are with thy servants fifty men, sons of valour—let them go, we pray thee, and seek thy lord, lest the ruah of Yahweh have borne him away, and cast him on one of the mountains, or into one of the valleys. And he said—Ye shall not send.

1 Chronicles 12:18 Then, the ruah, clothed Amasai, chief of the thirty, Thine, O David, Yea, with, thee, O son of Jesse! Prosperity, prosperity to thee, And prosperity to thy helpers, For thy Elohim, hath helped thee: So David accepted them, and set them among the chiefs of the band.

1 Chronicles 28:12 and the plan of all which had come by the ruah to be with him, for the courts of the house of Yahweh, and for all the rooms round about,—for the treasuries of the house of Elohim, and for the treasuries of hallowed things;

2 Chronicles 15:1 Now, as for Azariah son of Oded, there came upon him, the ruah of Elohim.

2 Chronicles 18:23 Then drew near Zedekiah son of Chenaanah, and smote Micaiah upon the cheek,—and said, Which then is the way the ruah of Yahweh passed from me, to speak with thee?

2 Chronicles 20:14 Now, as for Jahaziel son of Zechariah son of Benaiah son of Jeiel son of Mattaniah a Levite, of the sons of Asaph, there came upon him the ruah of Yahweh, in the midst of the convocation:

2 Chronicles 24:20 And, the ruah of Elohim, clothed Zechariah son of Jehoiada the priest, and he took his stand above the people,—and said unto them, Thus, saith Elohim, Wherefore are, ye, transgressing the commandments of Yahweh, so that ye cannot prosper, because ye have forsaken Yahweh, therefore hath he forsaken you.

2 Chronicles 36:22 But, in the first year of Cyrus king of Persia, to accomplish the word of Elohim by the mouth of Jeremiah, Yahweh aroused the ruah of Cyrus king of Persia, so that he made proclamation throughout all his kingdom, moreover also in writing, saying:

Ezra 1:1 In the first year of Cyrus, king of Persia, to fulfil the word of Yahweh from the mouth of Jeremiah, Yahweh aroused the ruah of Cyrus, king of Persia, and he made a proclamation throughout all his kingdom, moreover also in writing, saying:

Ezra 1:5 Then arose the ancestral chiefs of Judah and Benjamin, and the priests, and the Levites,—even every one whose ruah Elohim had aroused, to go up to build the house of Yahweh, which was in Jerusalem;

Nehemiah 9:20 And, thy good ruah, thou gavest, to instruct them,—and, thy manna, thou withheldest not from their mouth, and, water, thou gavest them, for their thirst.

Nehemiah 9:30 And thou didst suffer many years to pass over them, and didst testify against them by thy ruah through thy prophets, yet did they not give ear,—therefore didst thou deliver them into the hand of the peoples of the lands.

Job 27:3 All the while my inspiration is in me, and the ruah of El is in my nostrils,

Job 33:4 The ruah of El, hath made me, and, the inspiration of the Almighty, giveth me life.

Psalms 51:11 Do not cast me away from thy presence, And, thy holy ruah, do not take from me:

Isaiah 11:1,2 But there shall come forth a shoot from the stock of Jesse,—And, a sprout from his roots, shall bear fruit; And the ruah of Yahweh shall rest upon him,— The ruah of wisdom and understanding, The ruah of counsel and might, The ruah of knowledge and reverence of Yahweh;

Isaiah 29:10 For Yahweh, hath poured out upon you, a ruah of deep sleep, Yea hath tightly shut your eyes—the prophets,—And, your heads—the seers, hath he covered,

Isaiah 31:3 Now, the Egyptians, are, men, and not, El, And their horses, flesh, and not, ruah: When, Yahweh, shall stretch out his hand, Then I he that is giving help, shall stumble And I he that is receiving help shall fall, And together, shall all of them vanish!

Isaiah 32:15 Until there be poured out upon us the ruah, from on high,—Then shall the wilderness become, garden-land, And the garden-land, for a forest, be reckoned;

Isaiah 34:16 Seek ye out of the scroll of Yahweh, and read, Not, one from among them, is lacking, None, hath missed, her mate,—For, a mouth, hath, itself commanded, And, his ruah, hath itself gathered them:

Isaiah 40:13 Who hath proved the ruah of Yahweh? Or being his counsellor hath been giving him knowledge?

Isaiah 42:1 Lo! my Servant, I will uphold him, My chosen, well-pleased is my soul,—I have put my ruah upon him, Justice—to the nations, will he bring forth:

Isaiah 42:5 Thus, saith El himself—Yahweh,—Creator of the heavens that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of ruah to them who walk therein,

Isaiah 48:16 Draw ye near unto me—hear ye this, Not in advance in secret, have I spoken, From the very time it cometh into being, there, am I,—And, now, My Lord Yahweh hath sent me and his ruah.

Isaiah 59:21 And as for me, this, shall be my covenant with them, Saith Yahweh: My ruah that is upon thee, And my words which I have put in thy mouth,— Shall not he taken out of thy mouth—Nor out of the mouth of thy seed. Nor out of the mouth of thy seeds seed, Saith Yahweh, From henceforth even unto times age-abiding.

Isaiah 61:1 The ruah of My Lord Yahweh, is upon me,—Because Yahweh Hath anointed me to tell good tidings to the oppressed, lath sent me to bind up the broken-hearted, To proclaim To captives, liberty, To them who are bound, the opening of the prison;

Isaiah 63:10 But, they, rebelled, and grieved his holy ruah,—And so he turned against them as an enemy, he himself, fought against them.

Isaiah 63:11 Then were recalled the days of the age-past time Moses—his people:—Where is he that led them up out of the sea with the shepherds of his flock? Where is he that put within him his holy ruah?

Isaiah 63:14 As a beast, into the valley, goeth down, The ruah of Yahweh, causeth him to rest, So, didst thou lead thy people, To make thyself a majestic name!

Ezekiel 2:2 Then ruah entered into me as soon as he spoke unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me.

Ezekiel 3:12 Then ruah lifted me up, and I heard behind me the sound of a great rushing,— Blessed be the glory of Yahweh. From his place!

Ezekiel 3:14 So ruah lifted me up, and took me away,—and I went bitterly, in the rage of my ruah, but the hand of Yahweh upon me was strong.

Ezekiel 3:24 Then ruah entered into me, and caused me to stand upon my feet,—and he spake with me and said unto me, Go in shut thyself up, in the midst of thine own house,

Ezekiel 8:3 Then put he forth the similitude of a hand, and took me by the forelock of my head,—and ruah lifted me up between the earth and the heavens and brought me to Jerusalem in the visions of Elohim into the opening of the inner gate that looketh toward the north, where was the seat of the Statue of Jealousy. that provoketh to jealousy;

Ezekiel 11:1 And ruah lifted me up, and brought me into the east gate of the house of Yahweh which looketh eastward, and lo! in the opening of the gate, twenty-five men,—and I saw in their midst Jaazaniah son of Azzur and Pelatiah son of Benaiah princes of the people.

Ezekiel 11:5 Then fell upon me ruah of Yahweh, and he said unto me Say—Thus, saith Yahweh, Thus have ye said O house of Israel, Yea the things that come up on your ruah, know every one.

Ezekiel 11:19 And I will give them another heart, And a new ruah, will I put within you,—And will take away the heart of stone out of their e flesh, and give them a heart of flesh:

Ezekiel 11:24 And, ruah lifted me up, and brought me to Chaldea unto them of the captivity, in the vision by ruah of Elohim,—thus went up from me, the vision which I had seen.

Ezekiel 36:27 And my ruah, will I put within you, And will cause That in my statutes, ye shall walk, And my regulations, ye shall observe, and do;

Ezekiel 37:1 The hand of Yahweh I being upon me, he carried me forth in the ruah of Yahweh, and set me down in the midst of a plain,—and the same was full of bones;

Ezekiel 37:5 Thus saith My Lord Yahweh, Unto these bones,— Lo! I am about to bring into you— ruah, and ye shall live;

Ezekiel 37:6 Yea I will lay upon you—sinews, And bring up over you flesh. And cover over you—skin, And put in you—ruah And ye shall live, Then shall ye know that I, am Yahweh.

Ezekiel 37:8 And when I looked, then lo! upon them were sinews, and flesh had come up, and there had spread over them skin above, but ruah, was there none within them.

Ezekiel 37:9 Then said he unto me, Prophecy unto the ruah [wind?], Prophecy, Son of man. and thou shalt say unto the ruah [wind?]. Thus saith My Lord Yahweh- From the four winds, come thou, O ruah [breath?], And breathe into these slain That they may live.

Ezekiel 37:10 And when I prophesied as he commanded me, then came into them the ruah [breath?], and they lived and stood upon their feet, an exceeding great army.

Ezekiel 37:14 And I will put my ruah within you and ye shall live, And I will settle you upon your own soil, So shall ye know that I, Yahweh have spoken and have performed. Declareth Yahweh.

Ezekiel 39:29 Neither will I any more hide my face from them,— In that I have poured out my ruah, upon the house of Israel, Declareth My Lord Yahweh.

Ezekiel 43:5 So then ruah lifted me up, and brought me into the inner court,—and lo! the glory of Yahweh fled the house.

Daniel 4:8 Howbeit, at last, came before me—Daniel, whose, name, was Belteshazzar, after the name of my elohim, and in whom is the ruah of the holy elohims; and, the dream—before him, I told *saying*:

Daniel 4:9 O Belteshazzar, chief of the sacred scribes, because I know that, the ruah of the holy elohims, is in thee,—and no secret giveth thee trouble, *therefore*, the visions of my dream which I have seen, and the interpretation thereof, do thou tell.

Daniel 4:18 This dream, have, I, King Nebuchadnezzar, seen. Thou, therefore, O Belteshazzar, the interpretation, do thou tell, forasmuch as, all the wise men of my kingdom, are unable, the interpretation, to make known to me, but, thou, art able, because, the ruah of the holy elohims, is in thee.

Daniel 5:11 There is a man in thy kingdom in whom is the ruah of the holy elohims, and, in the days of thy father, light, and intelligence, and wisdom like the wisdom of the elohims, were found in him,—and, King Nebuchadnezzar thy father, appointed him, chief of the sacred scribes, the magicians, the Chaldeans, and the astrologers,—thy father, O king!

Daniel 5:14 Then, I have heard concerning thee, that, the ruah of the elohims, is in thee,—and, light and intelligence and distinguished wisdom, are found in thee.

Joel 2:28 And it shall come to pass, afterwards, I will pour out my ruah upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions;

Joel 2:29 Moreover also, upon the servants and upon the handmaids—in those days, will I pour out my ruah;

Micah 2:7 O thou who art said to be the house of Jacob, Is the ruah of Yahweh, impatient? Or are, these, his doings? Are not, his words, pleasant to him who is upright in his walk?

Micah 3:8 But, in very deed, I, am full of vigour, with the ruah of Yahweh, and of justice and of valour,—to declare to Jacob, his transgression, and to Israel, his sin.

Haggai 2:5 The very thing that I solemnized with you, when ye came forth out of the land of Egypt, That, my ruah abiding in your midst, ye should not fear.

Zechariah 4:6 Then responded he, and spake unto me, saying, This, is the word of Yahweh, unto Zerubbabel, saying,—Not by wealth, nor by strength, but by my ruah, saith Yahweh of hosts.

Zechariah 7:12 and, their heart, turned they into adamant, that they might not hear the law, nor the words which Yahweh of hosts sent by his ruah, through the former prophets,—and so there came great wrath from Yahweh of hosts.

Zechariah 12:10 But I will pour out upon the house of David and upon the inhabitant of Jerusalem, the ruah of favour, and of supplications, and they will look unto me, whom they have pierced,—and will wail over him, as one waileth over an only son, and will make bitter outcry over him, as one maketh bitter outcry over a firstborn.

Speaking in Tongues

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
(I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

If Christ were on the earth today, he would be prophesying, healing, casting out demons, energizing mighty works and receiving information from Yahweh. In other words he would be setting the captive free! I've got Good News! He is on earth exercising his love and power through his Body, you and I; this is the Great Sacred Secret of the Christ unveiled in Ephesians (See "This Sacred Secret is Great" under Misc.). Yehoshua was the mouth, hands and feet of Yahweh, his Head, when he was on this earth. He was anointed with the spirit of Yahweh, which enabled him to perform the supernatural.²⁸³ Now we, the Body of the Christ, are the mouth, hands and feet of the Christ, who is our Head. We have also been anointed with spirit, which enables us to do the supernatural. The phrase, WWJD (What Would Jesus Do?), would be appropriate to a person who did not have spirit; when Yehoshua was dead and in the tomb; Christ is now alive and in us by way of spirit. Our new phrase today should not be WWJD but WDCW (What Does Christ Will). We have the mind of Christ.²⁸⁴ Christ communicates with His Body by spirit and has enabled His Body with power to deliver people from the power of darkness. "But ye shall receive power when the holy spirit cometh upon you..." (Acts 1:8). Speaking in tongues is communication with power. Christ's will is for all of us to speak in tongues!²⁸⁵

(Powerless religious leaders tell their members that speaking in tongues and the other manifestations have passed away but the fruits of the spirit have not passed away? Interesting! If there is no word of knowledge and word of wisdom then the Head (Christ) is not in communication with His Body, thereby making it powerless. Christ is then not in us (it must only be symbolic) and we cannot be imitators of Christ because we do not have the tools that he had. We must not need childish things like healings, raising the dead, demons being cast out and hearing exhortation and comfort from our Father because that which is perfect has come? This is unbelief and deception, which is nothing new. Yahweh told the children of Israel to enter the Land of Canaan. Joshua and Caleb believed to walk in the supernatural, while ten other men spoke fear and unbelief to the people of Israel. They decided to disobey Yahweh, to not walk by faith, which resulted in their death in the wilderness. Father commands "do not forbid, to be speaking with tongues,"²⁸⁶ while ten pastors will do just that. Do you want to cross the river Jordan and walk by faith like Joshua and Caleb? Only believe!)

²⁸³ Is. 61:1-2 The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison;

²⁸⁴ 1Co 2:16

²⁸⁵ I Cor. 14:5 Howbeit I wish you all to speak with tongues...

²⁸⁶ I Cor. 14:39

Yahweh has used the foolish things of the world to confound the wise and the weak things of the world to confound the mighty.²⁸⁷ Science would call events recorded in the Word, foolishness. For instance, when people were being killed by serpents, Yahweh told Moses, “Make thee a like serpent, and put it upon standard,—and it shall come to pass, that, any one who is bitten, as soon as he seeth it, shall live. So Moses made a serpent of bronze, and put it upon the standard,—and it came to pass—that, if the serpent had bitten any man, as soon as he directed his look unto the serpent of bronze, he lived” (Num. 21:8-9). Doctors would laugh at this record. There is nothing scientific about it! The walls of Jericho fell down when the trumpets were blown. Scientific? If the Israelites collected two day’s portions of manna, worms would foul it for the next day but if they collected two days portion on the day before the Sabbath the manna would last for two days. Yehoshua turned water into wine and had Peter catch a fish with money in its mouth! The examples presented above would be foolishness to the world of science as speaking in tongues is but they are the power of Yahweh to those who believe! Speaking in tongues is no different than walking on water; they both require faith; they both would look foolish to the world. Peter didn’t care because he did both!

First of all let us clarify that Yahweh is called the Holy Spirit²⁸⁸. Yahweh is spirit and He is holy²⁸⁹. When a person receives salvation, Father gives to His new child a gift, which is called holy spirit. A person receives the gift, holy spirit, when he confesses Yehoshua as his Lord and believes in his heart that Yahweh raised him from among the dead, as Romans 10:9-10 directs. The gift of holy spirit has nine fruits and nine parts or manifestations (demonstrations). I Corinthians 12 lists these manifestations: (1) word of wisdom, (2) word of knowledge, (3) faith, (4) gifts of healing, (5) energies of mighty works, (6) prophecy, (7) discerning of spirits, (8) tongues and (9) interpretation of tongues. In this study we want to specifically look at the manifestation of speaking in tongues – *when* one speaks in tongues and *why* one speaks in tongues.

A child of Yahweh, operating the manifestation of the spirit called tongues, will be edified spiritually; spiritually built-up. He can operate this manifestation in two situations: in public and in private. (1) The bulk of a believer’s speaking in tongues is in his own private life. As such, speaking in tongues in private will be prayer or praise to the Father and therefore is not interpreted. This prayer and praise is spoken of as “praying in the spirit²⁹⁰.” (2) A believer can also speak in tongues publicly in the Assembly. When a person publicly speaks in tongues, he must interpret in order that the Body of the Christ receives edification.

²⁸⁷ I Cor. 1:18-27

²⁸⁸ Heb. 10:15-16, Jer. 31:33

²⁸⁹ John 4:24, Isaiah 6:3

²⁹⁰ I Cor. 14:14

In the Assembly, speaking in tongues with interpretation, is a message from Yahweh to the Body of the Christ, to edify the group of people by way of exhortation and comfort.²⁹¹ “To exhort” means “to encourage to a more worthy endeavor.” “To comfort” is “to give a quiet serenity, a peacefulness and an acquiescence to the greatness of the things Yahweh has to say.” Speaking in tongues with interpretation edifies the Assembly by encouraging them and/or comforting them. This building up of the Body of the Christ by means of speaking in tongues with interpretation, is a message from Yahweh to men, as if Yahweh Himself is in the Assembly. Yahweh has always spoken to mankind by the way of men.

Interpretation and prophecy build up the Body of the Christ.

I Corinthians 14:5:

Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy, moreover, greater, is he that prophesieth, than he that speaketh with tongues, unless indeed he translate, that, the assembly, may receive upbuilding.

I Corinthians 14:3:

But, he that prophesieth, unto men, doth speak—edification, and exhortation, and comfort.

I Corinthians 14:39

So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues

Speaking in tongues privately and speaking in tongues with interpretation publicly, have two distinctly different ways of edifying. Speaking in tongues privately is speaking sacred secrets to our Father, which gives thanks well to our Father, which also builds up the speaker. Praying in the spirit to our Father is speaking in tongues.

I Corinthians 14:15:

What then is it? I will pray with the spirit, and I will pray also with the understanding

“Tongues,” means “unknown language to the speaker.” “For, he that speaketh with a tongue, not unto men, doth speak, but, unto Yahweh, for no one understandeth...” Acts 2:6-12, telling of the twelve apostles’ receiving the gift of holy spirit on the Day of Pentecost, says that the apostles spoke in tongues as the Spirit (Yahweh) gave them utterance. The unconverted who heard them speak, understood the tongues these twelve apostles were inspired to speak. The listeners reported that these apostles were speaking the “wonderful works of Yahweh”. On the Day of Pentecost, what the speaker spoke was an unknown language to himself, but not necessarily to the listeners. We must be zealous

²⁹¹ I Cor. 14:6 But, now, brethren—if I come unto you speaking with tongues, what shall I profit, you, except I speak, unto you, either by way of revelation, or knowledge, or prophesying, or teaching?

for things of the spirit; for the edification of ourselves and the Body of the Christ. Let all things be done unto edifying!

How to Speak in Tongues

Now that you know why one speaks in tongues and when one speaks in tongues, I know that you would like to receive into manifestation, the power of holy spirit. I know that you would like to speak the wonderful works of Yahweh and magnify our Father. To do this there is one thing you must do and that is to believe Yahweh's Word. For what He has promised He is not only willing to perform, but He is able to perform. I can assure you, that when you speak in tongues you will be speaking "the wonderful works of Yahweh;" "speaking sacred secrets," and "excellently giving thanks" unto our Heavenly Father.²⁹²

Let me unfold the keys to you and shortly you too will be speaking the wonderful works of Yahweh. Acts 2:4 says, "And they were all filled with holy spirit [the gift], and began to be speaking with other kinds of tongues just as the Spirit [the Giver, Yahweh] was giving unto them to be sounding forth." They were all filled - nobody was missed. Nobody ever gets missed if he has heard the Word and if he believes it and then acts upon it. Father is always faithful and nobody then can be passed over. Father has promised that if you believed and confessed Romans 10:9-10, then you have been filled with His gift, holy spirit. You have the ability to manifest the spirit (speaking in tongues) as well as bearing fruit of the spirit (love, joy peace etc.).

Paul, in I Thessalonians 2:13, thanked Yahweh that they "received the Word of Yahweh which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of Yahweh." You too must follow Yahweh's truth as told in the Word of Yahweh. If you know that what I'm saying to you are words, which the Holy Spirit has spoken, then you too will manifest the greatness of the power of Yahweh. If you will do what I ask you, then you can manifest the fullness of the abundance of our Father, the wonderful power of Yahweh. Remember Acts 2:4 says, "And they were all filled with holy spirit, and began to be speaking ..."

They, the people did the speaking. Have you ever thought through the mechanics of speech? You with your own vocal organs have to do the speaking. The same mechanics that are involved in speaking English or any other known language are involved in speaking in tongues. For instance, if I say, "I love the Lord Yehoshua," what did I mechanically do? I moved my lips, I moved my tongue, I moved my throat, I made the sound and I had to think. All this is involved in the mechanics of speech. You say audibly, "I love the Lord Yehoshua." What did you do? You moved your lips, your throat and your tongue to speak. You formulated the Words; you pushed them out. The only

²⁹² Acts 2:11: Cretans and Arabians, we do hear them speaking in our own tongues the magnificent things of Yahweh.
Acts 10:46: For they heard them speaking with tongues, and magnifying Yahweh.

difference between speaking in tongues and speaking in English is that when I say, “I love the Lord Yehoshua,” I have to think. When I speak in tongues I don’t think the Words I speak. The Spirit, Yahweh, gives the Words to my spirit and I formulate them on my lips. I do not think the Words, but they are there when I move my lips, my throat and my tongue.

Believe to be very natural and at ease. You have to move your lips, your throat and tongue; you push the air through your voice box to make the sounds. You have to formulate the Words but the Words you speak, as in Acts 2:4, are as the Spirit gives you utterance. What you speak is Yahweh’s business but that you speak is your business. I make the sounds but the Words that I speak are given to my spirit. Yahweh gives the utterance and they are words that magnify His Name; they are speaking the wonderful works of our Father. This is the greatness of the manifestation of speaking in tongues.

If you understand the mechanics of speaking in English or in any other language that you know, then you understand the mechanics of speaking in tongues. If you have received the spirit of Yahweh, the power is in you but you have to do the speaking – not Yahweh – you do it. You will have no difficulty with Yahweh; the only difficulty you will have is in your own mind and understanding of what you have to do. Peter had to step out of the boat onto the water in order to do the supernatural. You, not the Spirit, move your lips; you move your tongue; you move your throat; you give the Words sound by the power of Yahweh that is in you. Thus you are speaking forth the wonderful, wonderful works of our Father. How simple and beautiful it really is. Acts 2 is the order of action for the Assembly.

Acts 2:38:

And Peter *said* unto them—Repent ye, and let each one of you be immersed, in the name of Yehoshua *the* Anointed, into the remission of your sins, and ye shall receive the free-gift of the holy spirit;

This is for the Assembly of Yahweh in which you and I live. When you confess with your mouth that Yehoshua is your Lord and believe in your heart that Yahweh raised him from among the dead, you have the remission of sins.²⁹³ The Word says, “you shall receive.” You are to demonstrate in the senses-world the proof that you have received spiritually. As you manifest, you speak the wonderful works of Yahweh; you magnify our Father. John 7 tells us a great truth that you and I need to understand when we manifest forth the power of holy spirit.

John 7:37-39:

²⁹³ Romans 10:9: “That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved;

Now, on the last—the great—day of the feast, Yehoshua was standing, and he cried aloud, saying—If any man thirst, let him come unto me and drink: He that believeth on me—just as said the Scripture, River, from within him, shall flow, of living water. Now, this, spake he concerning the spirit, which they who believed on him were about to receive; for, not yet, was there spirit, because, Yehoshua, not yet, was glorified!

“Out of the innermost being of that man shall flow rivers [not little streams] of living water.” When you receive into manifestation the power from Yahweh, you do not receive more spiritual substance; you just receive into evidence, into manifestation in the senses-world, what you already have within. Demonstrating the holy spirit does not mean you have been given something new; you are simply manifesting to your senses what you have within. The gift of holy spirit is already in you. Yahweh gave you the ability to speak in tongues when you received holy spirit. The *act* of speaking in tongues is your responsibility; you already have the potential. If you don’t speak in tongues, it isn’t because Yahweh hasn’t given you the ability. Yahweh, through His Son promised, “River, from within him, shall flow, of living water.”

This is what Yehoshua spoke and what He told the apostles before He ascended. Out of the innermost being, would flow rivers of living water. So when you begin to speak in tongues, you formulate the words, you speak forth the words and let them bubble, let them flow freely, not trickle. When you start speaking in tongues, let it flow with the one sound right after the other. That is what the Word says and that is what it means.

Luke 11:11-13:

But which is the father, from among yourselves, whom the son will ask for, a fish, who, instead of a fish, will give him, a serpent? Or shall also ask, an egg, who will give him, a scorpion? If therefore, ye, being, evil, know how to be giving, good gifts, unto your children, how much rather, will, the heavenly Father, give holy spirit unto them that ask him!

I want you to close your eyes and sit quietly. You make the sounds. Sit quietly and do exactly as I instruct. In John 20:22, “Yehoshua, therefore, said unto them, again,—Peace be unto you! Just as, my Father, sent me forth, I, also, send you. And, this, saying, he breathed strongly, and saith unto them—Receive ye holy spirit.” Yehoshua instructed the apostles before the ascension to breath in. In a moment I want you to open your mouth wide and breathe in. “And in the day of the Pentecost being fulfilled, they were all with one accord at the same place, and there came suddenly out of the heaven a sound as of a bearing violent breath, and it filled all the house where they were sitting, and there appeared to them divided tongues, as it were of fire; it sat also upon each one of them, and they were all filled with the holy spirit [gift], and began to speak with other tongues, according as the Spirit [Yahweh] was giving them to declare” (Acts 2:1-4, Young’s).

Open your mouth wide and breathe in. You are *not* going to receive anything more spiritually; you are now going to bring into evidence the spirit, which lives within you. Just breathe in. Open your mouth wide. While you are breathing in, thank Yahweh for having filled you with the fullness of the power of His holy spirit. Don't beg Him; thank Him for it. When you begin to speak in tongues, move your lips, throat and tongue. Speak forth. When you have finished one sound, speak another. Do not pay any attention to what you are thinking. You formulate the words; you move your lips, throat and tongue and you say it. You are magnifying Yahweh no matter what the words sound like to your ears. It is your part to speak in tongues; it's Yahweh's part to give the utterance. Keep moving your lips, throat and tongue. Formulate another sound. You have to formulate the sounds differently on your lips. Father has given them to your spirit. They are in your spirit coming on your tongue. You have to speak them out. You are speaking the wonderful works of Yahweh; you are magnifying Yahweh; you are speaking in tongues. The external manifestation is your proof in the senses world that you have Christ, the Anointed One, within. Christ is your Head. You are his Body. Get bold on it; let it flow out; let it effervesce. "Out of the belly shall flow rivers of living water." Keep on speaking. Yahweh is giving the words to your spirit; your spirit is bringing them up to your throat and you are bringing them out. Breathe in deeply and now begin to speak in tongues as I have instructed you.

...All things, are possible, to him who hath faith.

(Mark 9:23)

“Be Zealous to Prophecy”

(I Cor. 14:39)

(How-to-Prophecy)

*The articles,
“Manifestation of your gift, holy spirit”
and
“How to Speak in Tongues”
should be read first before reading this article.*

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

The Presence and Glory of Yahweh are manifested to His children, by way of uplifting words, through the manifestation of the spirit called prophecy. These communications from Yahweh come by way of the spirit of Yahweh that is within us.²⁹⁴ We are commanded, “... be envious of the spiritual [pneumatikos]²⁹⁵,—and, rather, that ye may be prophesying” (I Cor. 14:1). We prophesy because, “he that prophesieth, unto men, doth speak—edification, and exhortation, and comfort” (I Cor. 14:3). The person who is prophesied to “...is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among [in]²⁹⁶ you” (I Cor. 14:24-25). How many Churches today have services where its members fall down on their faces and say, “in truth, Yahweh is in you.” Only those that manifest the spirit of Yahweh by prophesying to its members in love! If you have been given the gift of holy spirit, which occurs when you believe and confess Romans 10:9, then you have been empowered and exhorted to operate that gift by prophesying in order to exalt the Body of the Christ.

²⁹⁴ Then Yahweh, came down, in the cloud, and spake unto him, and took of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that, when the spirit rested upon them, they prophesied, and then did so no more. Now there were two men left behind in the camp—the name of the one, was Eldad, and, the name of the other, Medad, so then the spirit, rested on them—they, being among them who were written, though they had not gone forth unto the tent,—but they prophesied in the camp. And there ran a young man, and told Moses, and said,—Eldad and Medad, are prophesying in the camp! Then responded Joshua, son of Nun, the attendant of Moses from his youth, and said,—My lord Moses, forbid them! But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them! (Num. 11:25-29)

²⁹⁵ the word, ‘gift,’ is added. See Appendix A

²⁹⁶ 1722 en en means in, by, with etc.; How that, Yahweh, was in [en] Christ, reconciling, a world, unto himself...II Cor. 5:19; Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in [en] you, the hope of the glory Col. 1:27; ...That, I, am in [en] my Father, and, ye, in [en] me, and, I, in [en] you. Jn. 14:20; Or know ye not that, your body, is, a shrine of the holy spirit that is in [en] you, which ye have from Yahweh? And ye are not your own I Cor. 6:19

Yahweh is in Christ Christ is in You

Yahweh abides in Christ and Christ abides in us by way of the gift we have received. This is the spirit of Yahweh, also known as spirit and holy spirit: The word translated “in,” is the Greek word, “en,” which “denotes being or remaining within, with the primary idea of rest and continuance.”²⁹⁷

How that, Yahweh, was in [en] Christ, reconciling, a world, unto himself (II Cor. 5:19)

Unto whom Yahweh hath been pleased to make known what is the Glorious wealth of this Sacred Secret among the nations, which is Christ in [en] You, the Hope of the Glory (Col. 1:27)

In that day, shall ye get to know, That, I, am in [en] my Father, and, ye, in [en] me, and, I, in [en] you. (Jn. 14:20)

Or know ye not that, your body, is, a shrine of the holy spirit that is within [en] you, which ye have from Yahweh? And ye are not your own (I Cor. 6:19)

Ye, are, of Yahweh, dear children, and have overcome them; because, greater, is he that is in [en] you, than he that is in the world. (I Jn. 4:4)

Yahweh and Christ dwell in us. Prophesying in love manifests or reveals the Glory of Yahweh. Yahweh’s presence, revealed in the spoken words of the prophecy, is confirmed in our hearts and minds. The ministry of the spirit, the Age we now live in, abounds in a surpassing glory when individuals walk in the fullness of the spirit.²⁹⁸ This Glory is unveiled by prophesying; “But if all prophesy... the secrets of his heart are revealed; and so, falling down on *his* face, he will worship Yahweh and report that Yahweh is truly among [in] you” (I Cor. 14:24-25). The Glory of Yahweh, unveiled in the Old Covenant, brought people to their knees.²⁹⁹ Yahweh spoke face to face with His people and they

²⁹⁷ KJV Companion Bible, Appendix 104 (Bullinger Bible)

²⁹⁸ “But, if, the ministry of death, in letters engraven in stones, was brought into existence with glory, so that the sons of Israel could not look steadfastly into the face of Moses, by reason of the glory of his face—which *glory* was to be done away, How shall not, rather, the ministry of the spirit, be with glory? For, if, the ministry of condemnation was glory, much rather, doth the ministry of righteousness abound with glory, For that which hath been made glorious, hath not even been made glorious, in this respect,—by reason of the surpassing glory. For, if that which was to be done away *was brought in* with glory, much more, that which is to abide, is in glory...But we all, with unveiled face, beholding as in a mirror the glory of Yahweh, are being transformed into the same image from glory to glory, just as by the spirit of Yahweh” (II Cor. 3:7-11, 18).

²⁹⁹ “And, when all the people beheld the pillar of cloud [Glory], standing at the opening of the tent, then all the people rose up, and bowed themselves down, every man at the entrance of his tent” (Ex. 33:10).

trembled.³⁰⁰ How much more should members of a Church today, members who are filled with spirit, bow down when they hear Yahweh address them personally through an individual prophesying to them words of edification and exhortation and comfort! Yehoshua promised Martha, “Said I not unto thee, that, if thou wouldst believe, thou shouldst see the Glory of Yahweh” (Jn. 11:40)? We must only believe in order to see the Glory of Yahweh and to experience His Presence.

Yahweh wills us to be something more than ordinary. If you are ordinary, then you have not reached Yahweh’s vision for your life. Our Father’s plan for us is to be extraordinary; supernatural children walking in love and power by way of the spirit. On the Day of Pentecost, Peter spoke to the amazed crowd and said, “ But this is that which hath been spoken through the prophet Joel—And it shall be, in the last days saith Yahweh, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy...” (Acts 2:16-17). Yahweh has not instructed us to perform a task that we have not been fully equipped to perform. The spirit of Yahweh has been poured out upon us with the expectation that we manifest the spirit by prophesying, speaking in tongues, interpreting etc. Yehoshua told the twelve, “Be curing, the sick, raising, the dead,—cleansing, lepers, casting out, demons: freely, ye have, received, freely, give” (Mt. 10:8). Yehoshua would not have instructed his disciples to cast out demons if they were not fully equipped with the ability to do so. In I Corinthians chapter fourteen, Yahweh instructed His children to prophesy. Yahweh and Christ are glorified when we, in love, prophesy and operate the other eight manifestations and nine fruits.³⁰¹ To doubt or rebel against our Father’s instruction is as committing the sin of divination.³⁰² Today, the Church is not exhorted and comforted to the extent planned by our Father because the Church refuses to prophesy. This refusal to obey our Father’s command is the result of unbelief or a hard heart or ignorance. This unbelief is no different than the obstinate Hebrews refusing to cross the river Jordan.³⁰³ The Church was commanded not to quench the spirit and not to despise prophesying but they have done both.³⁰⁴ We have been called to walk by faith and not by

³⁰⁰ These words, spake Yahweh, unto all the convocation of you, in the mount, out of the midst of the fire, the cloud, and the thick gloom, a loud voice, and added not,—and he wrote them upon two tables of stone, and gave them unto me.¶ And it came to pass, when ye heard the voice, out of the midst of the darkness, the mountain also burning with fire, then drew ye near unto me, even all the heads of your tribes, and your elders, and ye said—Lo! Yahweh our Elohim hath let us see, his glory and his greatness, his voice also, have we heard out of the midst of the fire,—this day, have we seen, that Elohim may speak with man, who yet may live. Now, therefore, why should we die? for this great fire, will consume, us,—if, we ourselves, hear the voice of Yahweh our Elohim any more, we shall die. Deu. 5:22-25

³⁰¹ Mt 15:31 so that the multitude marveled, seeing the dumb speaking, the lame walking, and the blind seeing,—and they glorified the Elohim of Israel.

³⁰² Then said Samuel—Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness,—Because thou hast rejected the word of Yahweh, therefore hath he rejected thee from being king. (I Sam. 15:22-23)

³⁰³ So long as it is said—Today, if, unto his voice, ye would hearken, do not harden your hearts,—as in the embitterment. For, who, though they heard, caused embitterment? Nay, indeed! did not all who come forth out of Egypt through Moses? But, with whom, was he sore vexed forty years? Was it not with them who sinned, whose dead bodies fell in the desert? But, unto whom, sware he, that they should not enter into his rest,—save unto them who were obstinate? And we see, that they were not able to enter, because of unbelief. Heb. 3:15-19

³⁰⁴ The spirit, do not quench, Prophesyings, do not despise, I Thess. 5:19-20

sight, which is well pleasing to our Father.³⁰⁵ Prophesying is walking by faith. Prophecy is releasing spirit; the indwelling river of living water.³⁰⁶

How to Prophecy

The prophecy referred to in I Corinthians chapter fourteen, verses 1 to 28 is not a prophecy about future events, which is spoken by a prophet (verses 29 to 38 are written to the prophets), but rather it is a message of edification and exhortation and comfort addressed to an individual or to a group of people. A believer who received the message from Yahweh, by way of the indwelling spirit, spoke this exhortation. All believers can prophesy this way. When you are prophesying to an individual the words of exhortation and comfort will be specifically addressed to the individual. If you are prophesying to a group of people then the words will be more general because it is addressed to many people. Prophesying is just like speaking in tongues. You do not think beforehand about what you are saying because your job is to speak the words that come to your mind by way of spirit; “And they were all filled with holy spirit, and began to be speaking [their job was to speak] with other kinds of tongues just as the Spirit was giving unto them [the Spirit’s job is to give the words to speak] to be sounding forth” (Acts 2:4). Speaking in tongues is speaking unto Yahweh in a language unknown to the speaker, while prophecy is speaking unto men words of “...edification, and exhortation, and comfort” (I Cor. 14:3); both take an act of faith.

You must begin speaking with the expectation or faith that the words to speak will come to your mind, by word of knowledge, from our Father. In the act of speaking, Yahweh will bring His words, as He promised, to your mind as you speak. His words usually do not come in paragraphs but in sentences or a few words at a time but only after you begin the process of speaking. It is an act of our will to prophesy as is speaking in tongues. We can prophesy anytime we desire just as we can speak in tongues anytime we desire. Father has commanded us to prophesy in order that the Body of the Christ be exhorted and comforted. How often is that? As often as the Body of the Christ needs exhortation and comfort, which should be daily.

An example of how to prophesy is written below. These instructions were not written to us but to the Hebrews who will be going through the Day of Yahweh. We can though, apply the concept to our Age. This concept is that we are not to dwell on what to speak because the words to speak will be given to us by the spirit of our Father. Our job is only to speak. “And, when they deliver you up, be not anxious how or what ye shall speak,—for it shall be given you in that hour what ye shall speak. For it is not, ye, who are speaking, but, the spirit of your Father, that is speaking in you.” (Mt. 10:19-20). “And, when they are

³⁰⁵ “But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh” (Heb. 11:6).

³⁰⁶ Joh 7:38 He that believeth on me—just as said the Scripture,—River, from within him, shall flow, of living water.

leading you, as they are delivering you up, be not beforehand anxious, what ye shall speak; but, whatsoever shall be given you in that hour, the same, speak,—for, ye, are not the speakers, but the holy spirit” (Mk. 13:11). These scriptures were written to people who are under the Mosaic Law. We are not under the Mosaic Law but under a more glorious period, “the ministry of the spirit” (II Cor. 3:8). People should speak in tongues and prophesy after they confess and believe Roman’s 10:9, as they did in the book of Acts.³⁰⁷ People do not manifest the spirit because of unbelief, a hard heart or because they have not been instructed how to speak in tongues or prophesy.³⁰⁸ The former groups we cannot help but we can help the latter group.

You can and will prophesy if you act on Yahweh’s Word. Do not wait for a feeling. (Faith is not waiting for a feeling but it is acting on our Father’s Word.) A prophesy practice session is a good way to begin. You can practice on one or more believers. You are allowed to make mistakes because you will make mistakes. Mistakes are part of the learning process. Babies do not immediately walk but rather they begin the walking process by first learning to crawl. Stumbling and falling occur when someone is learning to crawl or walk. Practice and determination lead an individual from an infant crawling to an adult running a marathon. To help get you started begin by praying with your understanding for the individual and when words or thoughts come to your mind, by way of spirit, begin speaking those words. (Speaking with your understanding at the beginning can operate like a starter on a car. The starter starts cranking until the engine ignites. Thereafter the engine runs on its own.) Do not think about what you are speaking because your job is to speak and Yahweh’s job is to give your mind the words. (Generally the faster you speak the less your mind will get involved.) You will know when the message has come to an end because the words will not be there, so then stop speaking. These words will be words of comfort and exhortation and if they are not, then the words are not from Yahweh. Your friend will know in his heart what words came from Yahweh and the words that were not from Yahweh.

In most cases the words or thoughts given to your mind, by Yahweh, will be faint and might appear as just another one of your thoughts but you must speak these words to your friend. After you have prophesied, confer with your friend to determine what words were from Yahweh and what words were maybe from your own mind. As one person said, “even though the water is pure [Yahweh’s Words] when it comes from the ground, it may pick up the taste of the pipe it is traveling through.” We are the pipe, which is not perfect,

³⁰⁷ And they were all filled with holy spirit, and began to be speaking with other kinds of tongues just as the Spirit was giving unto them to be sounding forth. Acts 2:4

While Peter was yet speaking these words, the holy spirit fell upon all who were hearing the word. And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the holy spirit had been poured out; For they heard them speaking with tongues, and magnifying Yahweh. Acts 10:44-46

Paul laying hands upon them, the holy spirit came upon them, and they began speaking with tongues and prophesying. Acts 19:6

³⁰⁸ Phillip said to the eunuch, “Dost thou, then, understand what thou art reading? And, he, said—How indeed should be able—unless someone shall guide me” (Acts 8:30-31)?

while the water or spirit is perfect; “He that believeth on me—just as said the Scripture,—River, from within him, shall flow, of living water. Now, this, spake he concerning the spirit which they who believed on him were about to receive;” (Jn. 7:38-39). Give each other permission to make mistakes. As you practice you will become more proficient in prophesying, which is well pleasing to our Father and to our Lord because the Body of the Christ is being edified.³⁰⁹

Moses desired a day when all could prophesy.³¹⁰ Joel spoke, “And it shall come to pass, afterwards, I [Yahweh] will pour out my spirit upon all flesh, and your sons and your daughters, shall prophesy...” (Joel 2:28). Peter spoke on the Day of Pentecost, “This is that which hath been spoken through the prophet Joel...” (Acts 2:16). Today is the day; “So, then, my brethren,—be zealous to prophesy” (I Cor. 14:39). Paul instructed the Assembly, “The spirit, do not quench [sbennumi],³¹¹ Prophesying, do not despise” (I Thess. 5:19-20). Yahweh is able to communicate his lovingkindness to His daughters and sons because of your act of obedience to prophesy, in love, to them. The Glory and Presence of Yahweh will be manifested through you as you speak His words of edification and exhortation and comfort. Prophecy fulfills our relationship with our Father; it is a hug, a pat on the back, a kiss from our Father. The spirit has been poured out upon you; Yahweh and Christ are in you; manifest them to the world in all of their fullness by operating your gift of holy spirit. Prophecy in Love!

³⁰⁹ Howbeit I wish you all to speak with tongues, but, rather, that ye may prophesy,—moreover, greater, is he that prophesieth, than he that speaketh with tongues,—unless indeed he translate, that, the assembly, may receive upbuilding. I Cor. 14:5

³¹⁰ “And there ran a young man, and told Moses, and said,—Eldad and Medad, are prophesying in the camp! Then responded Joshua [Yehoshua], son of Nun, the attendant of Moses from his youth, and said,—My lord Moses, forbid them! But Moses said unto him, Art, thou, jealous for, me? Oh would that, all the people of Yahweh, were prophets! Yea, let Yahweh put his spirit upon them” (Num. 11:27-29)!

³¹¹ 4570 sbennumi sbennumi *sbēn'-noo-mee* 1) to extinguish, quench 1a) of fire or things on fire 1a1) to be quenched, to go out 1b) metaph. to quench, to suppress, stifle 1b1) of divine influence

Appendix A

Pneumatikos usage in the New Covenant

- Ro 1:11 For I am longing to see you, that I may impart some spiritual [pneumatikos] gift [charisma] unto you, to the end ye may be established,—
- Ro 7:14 ¶ For we know that, the law, is spiritual [pneumatikos],—I, however, am a creature of flesh, sold under sin;
- Ro 15:27 They have been well-pleased, indeed,—and, their debtors, they are; for, if, with their spiritual [pneumatikos] things [added] the nations have come into fellowship, they are bound also with their own carnal things to minister publicly unto them.
- 1Co 2:13 Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* Spirit, by spiritual [pneumatikos] words [added], spiritual [pneumatikos] things [added], explaining.
- 1Co 2:15 But, the man of the spirit [pneumatikos], on the one hand, examineth all things, but, on the other, he himself, by no one, is examined.
- 1Co 3:1 ¶ I, therefore, brethren, have not been able to speak unto you, as unto men of the Spirit [pneumatikos], but as unto men of the flesh—as unto babes in Christ:—
- 1Co 9:11 If, we, unto you, the things of the Spirit [pneumatikos] have sown, is it a great matter, if, we, of you, the things of the flesh shall reap?
- 1Co 10:3 And, all, did eat [[the same]] spiritual [pneumatikos] food,
- 1Co 10:4 And, all, drank, the same spiritual [pneumatikos] drink,—for they continued to drink of the spiritual rock that followed them, and, the rock, was the Christ:—
- 1Co 12:1 ¶ But, concerning the spiritually [pneumatikos] gifted [the word, ‘gifted,’ has been added], brethren, I am not wishing you to be ignorant.
- 1Co 14:1 ¶ Pursue love; nevertheless be envious of the spiritual [pneumatikos] gifts [the word, ‘gifts,’ has been added],—and, rather, that ye may be prophesying.
- 1Co 14:37 If anyone thinketh himself to be a prophet, or spiritually [pneumatikos] gifted [the word, ‘gifted,’ has been added], let him acknowledge the things which I am writing to you,—that they are, a commandment, of the Lord.
- 1Co 15:44 It is sown a body of the soul, it is raised a body of the spirit [pneumatikos]; if there is a body of the soul, there is also of the spirit:—
- 1Co 15:46 Howbeit, not first, is the *body* of the spirit [pneumatikos], but that, of the soul,—afterwards, that of the spirit [pneumatikos].
- Ga 6:1 ¶ Brethren! if a man should even be overtaken in any fault, ye, the spiritual [pneumatikos], be restoring such a one, in a spirit of meekness, looking to thyself, lest, even thou, be put to the test.
- Eph 1:3 ¶ Blessed, be the Elohim and Father of our Lord Yehoshua Christ, who hath blessed us with every spiritual [pneumatikos] blessing, in the heavenlies, in Christ,
- Eph 5:19 Speaking to yourselves, with psalms and hymns and spiritual [pneumatikos] songs; singing, and striking the strings, with your heart unto the Lord;

Eph 6:12 Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual [pneumatikos] forces of wickedness in the heavenlies.

Col 1:9 ¶ For this cause, we also, from the day when we heard *of you*, cease not, in your behalf, praying and asking—that ye may be filled unto the personal knowledge of his will, in all spiritual [pneumatikos] wisdom and discernment,

Col 3:16 Let, the word of the Christ, dwell within you richly,—in all wisdom, teaching and admonishing one another, with psalms, hymns, spiritual [pneumatikos] songs, with gratitude, raising song with your hearts unto Yahweh:

1Pe 2:5 Yourselves also, as living stones, are being built up a spiritual [pneumatikos] house, for a holy priesthood, to offer spiritual sacrifices, well-pleasing unto Yahweh through Yehoshua Christ;

A Time to Love

Ecclesiastes 3:8

(What Yahweh Loves)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,

I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

The term, ‘Love,’ has many meanings in the English culture, in both Christian and secular circles. This article will focus upon love as an action of obedience to Yahweh’s written and unwritten commandments. (Unwritten commandments are communications from Yahweh or Christ given by way of spirit also know as revelation information.) Yehoshua said, “If ye be loving me, my commandments, ye will keep (Jn. 14:15).³¹² This aspect of love is concrete. (Abstract love as a feeling or as an internal state of the mind, or the heart, as recorded in I Corinthians 13 and Galatians 5, will not be our focus.) The primary Hebrew (Ibri) word that has been translated love, is ‘Ahab’ or ‘Ahabah.’ As a Christian, our two great commandments are to “ahab [love] Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might” (Deu. 6:5) and to “ahab [love] thy neighbor, as thyself” (Lev. 19:18). We must unlearn what we think love means and start from the beginning to discover the meaning Yahweh has given the term, ‘ahab.’ This article may reprove our conception of love but as Proverbs 9:8 says, “Reprove a wise man, and he will love [ahab] thee.” The term, ‘Hate,’ as a Christian Doctrine is completely foreign to us. Actually the word, ‘hate,’ appears to Christians to be Satanic. As Christians, are we supposed to hate; can hating wickedness be a godly attribute? Do Yahweh and Christ hate? We will search the Word of Yahweh for the answers to these questions.

I have separated love into two parts as mentioned above. The love that is the internal state of the heart, as unveiled in I Corinthians 13 and Galatians 5, is not tangible as neither are peace, joy, goodness etc. I cannot determine whether a person is loving, peaceful, joyful or patient because I cannot know their heart. There may be manifestations of these fruits but these manifestations could be illusions. The action love, which we will cover is readable and concrete. If a person says they love Yahweh, then they will obey His commandments, which is verifiable. Yahweh commands us to covet to prophesy in I Corinthians 14:1. If the person says, “I love Yahweh,” but refuses to prophesy then he has deceived himself. His heart could feel loving but his actions deny the fact. On the other hand, the person could prophesy but with the wrong intentions. The prophesy would still benefit the hearers but it would not benefit the doer as recorded in I Corinthians 13:3. Father would be pleased with the obedience and disappointed with the motive. I can also relate to this as a father. If I tell my child to make his bed and he obeys but he does it with a frown on his face results in me being happy that the bed is made but sad that he did it with a grudging heart. On the other hand, if my child tells me that he loves me and gives me flowers and a hug but will not make his bed then neither he nor I are profited. Out of the two above

³¹² John 14:15, 21, 23, 24, 31; 15:10; I John 3:23-24, 5:2-3

scenarios, our Father would prefer the former instead of the latter as any parent would agree; to obey is better than sacrifice.³¹³

“A Time to Love”

Ahab (*Hebrew*), **Agape** (*Greek*) and **Love** (*English*)

The Hebrew (Ibri) word ‘ahab’ was translated into the Greek word ‘agape,’ which has been translated into the English word, ‘love.’³¹⁴ The English word love and the Greek word agape fail when conveying the Hebrew (Ibri) thought of ahab! Ahab should have been transliterated instead of being translated into the Greek word, agape, as was done in the Septuagint translation of the Old Covenant.

The Words for Love in Pre-biblical Greek

“Basically there are three expressions for love in pre-biblical Greek:

eros, phileo, and agape.

1. Eros is passionate love, which desires the other for itself. In every age the Greeks sung glowing hymns to sensually joyous and daemonic Eros, the god who is compelled by none but compels all. This god played a great role in the cult and became in philosophy, from the time of Plato, the epitome of the uttermost, fulfillment and elevation of life. What the Greek seeks in erōs is intoxication, and this is to him religion. To be sure, reflection is the finest of the flirts, which the heavenly powers have set in the heart of man; it is the fulfillment of humanity in measure. More glorious, however, is the erōs, which puts an end to all reflection, which sets all the senses in a frenzy, which bursts the measure and form of all humanistic humanity and lifts man above himself. The great tragic dramatists estimate it with no less horror than enthusiasm: All the forces of heaven and earth are forces of second rank compared with the one and only supreme power of erōs. No choice is left, nor will, nor freedom, to the man who is seized by its tyrannical omnipotence, and he finds supreme bliss in being mastered by it.

But the intoxication sought by the Greek in erōs is not necessarily sensual. Already in the Greek mysteries, as so often in mysticism, erotic concepts are spiritualized in many ways as images and symbols for the encounter with the suprasensual. Plato works in this direction, devoting a whole dialogue to erōs. For him, too, erōs is an ecstasy which transports man beyond rationality, which has its source in an elemental need, and which finally, issues in creative inspiration...Plato decisively lifts erōs above everything sensual. Similarly, Aristotle frees it from the merely experiential and understands it as a cosmic

³¹³ Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness... (I Sam. 15:22-23)

³¹⁴ De 6:5 Thou shalt therefore love [ahab] Yahweh thy Elohim,—with all thy heart, and with all thy nephesh, and with all thy might;

Mr 12:30 Therefore shalt thou love [agapao] the Kurios thy Theos, with all thy heart, and with all thy psuche,—and with all thy mind; and with all thy strength.

function. It is the power of attraction in virtue of which the original principle maintains all being in order and movement. This loving which inwardly holds the world together has nothing more to do with intoxication.

2. Phileo, on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends. It means the love which embraces everything that bears a human countenance...Here we see most clearly the nobility of love. It is not an impulse or intoxication, which overcomes man, but an order or task which he may evade.

3. In the word agape the Greeks find nothing of the power or magic of eros and little of the warmth of phileo. Its etymology is uncertain, and its meaning weak and variable. Often it means no more than "to be satisfied with something;" often it means "to receive" or "to greet" or "to honor," i.e., in terms of external attitude. It relates more to the inward attitude in its meaning of "seeking after something," or "desiring someone or something." The verb is often used to denote regard or friendship between equals, or sometimes sympathy. Particularly characteristic are the instances in which agape takes on the meaning of "to refer," "to set one good or aim above another," "to esteem one person more highly than another." Thus agape may be used as the preference of Yahweh for a particular man...

Ahab **(Yahweh's Love)**

The picture changes completely when we turn to the Old Covenant 'ahab,' the main word for love in the Hebrew (Ibri) text, applies to the passionate love between man and woman (Song of Songs 8:6; The Shulamite and Solomon), to the selfless loyalty of friendship (1 Sam. 20:17; Jonathan and David), and to resolute adherence to righteousness (Ps. 45:7). The Hebrew (Ibri) word thus covers all the wealth of the three Greek terms. But there is lacking one feature, i.e., religious eroticism, and this lack distinguishes Old Covenant religion no less sharply from the fertility cults of surrounding nations than from the Greek world. The ahab (love) of Yahweh for Israel (Dt 7:13) is not impulse but will; the ahab (love) for Yahweh and his neighbor, demanded of the Israelite (Dt 6:5; Lv. 19:18) is not intoxication but action.

The distinctive characteristic of Israelite ahab is, of course, its tendency to exclusivism. Greek eros is from the very outset a universal love, generous, unbound and non-selective. The love extolled in the Old Covenant is the jealous love, which chooses one among thousands, holds him with all the force of passion and will, and will allow no breach of loyalty...Not for nothing does Song of Songs 8:6 link in its parallelism the love which is as strong as death, with the jealousy which is as hard as sheol. Jacob has two wives, but his love belongs only to the one (Gn. 29); he has twelve sons, but he loves one above all the rest (Gn. 37:3). Yahweh has set many nations in the world, but His love is for the elect people. With this people He has made a covenant, which He faithfully keeps, and jealously guards like a bond of marriage (Hos. 1 ff.). The same exclusive motif asserts itself in the

principle of, love for your neighbor. It is a love, which makes distinctions, which chooses, which prefers and overlooks. It is not a cosmopolitan love embracing millions. The Israelite begins his social action at home. He loves his people with the same preferential love as is shown by Yahweh. He extends his love to foreigners only so far as they are incorporated into his house or nation (Ex. 20:10; 22:20 etc.). Even the enemy is to have my assistance when in difficulty, and is expressly referred to my help (cf. Ex. 23:4 f.). It will be seen that the organic relationship and concrete situation are always normative for social responsibility. The general love of the Hellenistic cosmopolitan is eccentric (not agreeing, having little in common; not concentric with another circle). Neighborly love, for the native Israelite, is concentric (having a common center, described about the same center).

The Septuagint almost always renders *ahab* of the Hebrew (*Ibri*) text, to *agape*. *Eros* and *phileo* and derivatives are strongly suppressed. The harmless *agape* carries the day, mainly because by reason of its prior history, it is the best adapted to express the thoughts of selection, of willed address and of readiness for action. It was once thought that *agape* was a completely new word coined by the Septuagint. This no longer seems likely. Much more significant, however, is the fact that the whole group of words associated with *agape* is given a new meaning by the Greek translation of the Old Covenant.”³¹⁵

Yahweh commands us to *ahab* Him with all our heart, and with all thy soul, and with all thy might. *Ahab* for Yahweh is, acting on His commandments. (See Appendix A) Abraham loved Yahweh and Isaac. Yahweh instructed Abraham to, “...Take, I pray thee, thy son, thine only one, whom thou *ahab* [lovest], even, Isaac, and get thee into the land of Moriah,—and cause him to ascend there, as an ascending—sacrifice, on one of the mountains, which I shall name unto thee...Then he [messenger of Yahweh] said, Do not put forth thy hand, unto the young man, neither do to him—anything at all,—for, now, know I that, one who reverest Elohim, thou art, when thou hast not withheld thy son, thine only one, from me” (Gen. 22:2,12). Abraham’s acting on Yahweh’s words illustrates that he *ahabs* Yahweh with all his heart, soul and might. Yahweh has demonstrated his *ahab* for us by giving us his only-begotten Son. “For Yahweh, so loved [*ahab*], the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age—abiding” (Jn. 3:16). We are commanded to *ahab* Yahweh and our neighbor.

Who is My Neighbor?

The Israelites were commanded to *ahab* their neighbor in Leviticus 19:18.³¹⁶ Israel’s neighbor was a fellow Israelite and not mankind as a whole. Israelites were an exclusive society. They were commanded not to fellowship with any other nation.³¹⁷ These nations

³¹⁵ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Covenant*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. love

³¹⁶ “Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people, So shalt thou love thy neighbour, as thyself,—I, am Yahweh” (Lev. 19:18).

³¹⁷ Deu. 7:1-4, Acts 10:28

were referred to as, ‘dogs.’³¹⁸ If you were a foreigner and sought to worship Yahweh and to do His will, you could join their society by being circumcised, then you became as one of them; their neighbor.³¹⁹ Yahweh’s law of separation from the nations or an unbeliever also applied to His son, Yehoshua.³²⁰ His only contact of love outside of the people of Israel was with a Canaanite woman who had a daughter demonized.³²¹ When Yehoshua was asked, “Who is my neighbor” he told a story; “A certain man [Hebrew], was going down from Jerusalem [Hebrew (Ibri) City] unto Jericho, and, with robbers, fell in,—who, stripping him, and inflicting, wounds, upon him, departed, leaving him, half dead. And, by chance, a certain priest [Hebrew], was coming down by that road, and, seeing him, passed by, on the opposite side. And, in like manner, a Levite [Hebrew] also, coming down to the place, and seeing him, passed by, on the opposite side. But, a certain Samaritan [Hebrew], going on his journey, came down to him, and, seeing him, was moved with compassion” (Lk. 10:30-33). In the parable, all the parties were Hebrews or worshippers of Yahweh except for the robber. Therefore the neighbor in the parable was a Hebrew (Ibri) and not a Gentile. As the Body of the Christ, we also are lovers of Yahweh and have been commanded not to fellowship with darkness.³²² If my neighbor is an unbeliever then how can I love him as myself, when I am commanded not to fellowship with him? We have been warned that, "Evil company corrupts good habits" (I Cor. 15:33). The neighbor we are commanded to love as ourselves, is a fellow believer or a person attempting to practice righteousness. We do not give food, shelter and money to a criminal or a hater of Yahweh. We do not love by giving support to an enemy of the United States.

³¹⁸ “Give not that which is holy to the dogs,” Dogs were unclean creatures by the law; the price of one might not be brought into the house of the Lord, for a vow, #De 23:18 yea, these creatures were not admitted into several temples of the Heathens {h}. Things profane and unclean, as flesh torn by beasts, were ordered to be given to them, #Ex 22:31 but nothing that was holy was to be given them, as holy flesh, or the holy oblations, or anything that was consecrated to holy uses; to which is the allusion here. It is a common maxim {i} with the Jews, “Myblkl Nlykahl Myvdqh ta Nydwp Nyav, "that they do not redeem holy things, to give to the dogs to eat".”

Here the phrase is used in a metaphorical sense; and is generally understood of not delivering or communicating the holy word of God, and the truths of the Gospel, comparable to pearls, or the ordinances of it, to persons notoriously vile and sinful: to men, who being violent and furious persecutors, and impudent blasphemers, are compared to "dogs"; or to such, who are scandalously vile, impure in their lives and conversations, and are therefore compared to swine; (John Gills Expositor)

³¹⁹ So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you. And, he that is eight days old, shall be circumcised to you, every male to your generations,—he that is born of the house, and he that is bought with silver, of any son of a stranger, who is, not of thy seed, He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding covenant. But, as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin,—that person shall be cut off from among his people,—my covenant, hath he made void. (Gen. 17:11-14).

And, when there may sojourn with thee a sojourner who may wish to keep a passover to Yahweh, there must be circumcised to him every male, and, then, may he draw near to keep it, so shall he be as a native of the land,—but, no uncircumcised male, shall eat thereof. (Ex. 12:48)

³²⁰ Mt. 10:6, 15:24

³²¹ And lo! a Canaanite woman, from those bounds, coming forth, began crying out, saying, Have mercy on me, Lord, Son of David! My daughter, is miserably demonized. But, he, answered her no a word. And his disciples, coming forward began requesting him, saying—Dismiss her, because she is crying out after us. But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel. And, she, coming, began bowing down to him, saying, Lord! help me. But, he, answering, said, It is, not seemly, to take the loaf of, the children, and cast, to the little dogs. And, she, said, True, Lord! [[for]], even the little dogs, eat of the crumbs which are falling from the table of, their masters. Then, answering, Yehoshua said to her—O woman! great, is, thy faith! Be it, done, for thee, as thou desirest. And her daughter was healed, from that hour. (Mt. 15:22-28)

³²² II Cor. 6:14

Loving Your Enemy?

“Ye have heard, that it was said, Thou shalt love thy neighbour, and hate thine enemy. But, I, say unto you, Be loving your enemies, and praying for them who are persecuting you” (Mt. 5:43-44). Satan is called an enemy in the parable recorded in Matthew 13:24-39. Are we commanded to love or give money to satan, demons, messengers and his followers, who are our enemies? Does the above verse command us to give our money, food and shelter to murders, child molesters, robbers and thieves, who are all our enemies? To the best of my understanding I believe that the enemy referred to above, must be individuals who are hostile to us but who are not dangerous or harmful to society. This would include a family member, coworker, next-door neighbor, Christian, etc. but never a dangerous enemy to my family or to my nation.³²³ An example of this is recorded in Exodus 23:4. “When thou meetest the ox of thine enemy [oyeb], or his ass, going astray, thou shalt, surely bring it back, to him” (Ex. 23:4). The Hebrew (Ibri) word translated enemy is, ‘oyeb,’ of which the basic meaning of the word means, “to be hostile to.”³²⁴ The Septuagint translated, ‘oyeb,’ with the Greek word, ‘echthros,’ which is the same word used in Mathew 5:43. Yahweh has been called an enemy (oyeb) in Exodus 23:22. “But, if thou, wilt indeed hearken, to his voice, and so wilt do all that I may speak, then will I be an enemy [oyeb or hostile] to thine enemies [oyeb], and an adversary to thine adversaries.”³²⁵ Yehoshua doesn’t love certain enemies because he will make them his footstool.³²⁶ Yahweh has promised to protect us from our enemies. “And Yahweh thy Elohim will put all these oaths [curses] upon thine enemies [oyeb] and upon them who hated thee, who persecuted thee” (Deu. 30:7). Paul blinded an enemy of righteousness; “...O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? Now, therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time” (Acts 13:10-11). The two witnesses in the Book of Revelation inflict injury on their enemies. “And, if any one, upon them [Yahweh’s two witnesses], chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies; and, if anyone shall choose, upon them, to inflict injury, thus, must he be slain” (Rev. 11:5). We must be careful to use common sense when applying the command to love our enemies. We can love people who are hostile to us but they cannot be committing crimes against mankind. We do not shelter, support and feed criminals.

³²³ Mic 7:6 For, the son, treateth as foolish, the father, and, the daughter, riseth up against, her mother, the daughter-in-law against her mother-in-law,—The foes [enemies, oyeb] of a man, are the men of his own house.

³²⁴ Theological Wordbook of the Old Covenant by Harris, Archer, Waltke; pg. 36

³²⁵ La 2:5 My Lord hath become like a foe [oyeb], hath swallowed up Israel,

³²⁶ “The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes [oyeb] thy footstool” (Ps. 110:1).

The New Age Love, the Counterfeit of Yahweh's Ahab!

We have been exhorted to "...walk in a manner worthy of the calling wherewith ye were called:— With all lowliness and meekness, with long suffering, bearing one with another in love, Giving diligence to keep—the oneness of the Spirit in the uniting–bond of peace" (Eph. 4:1-3). The adversary's counterfeit of love and unity is displayed in the United Church of Christ. The United Church of Christ, which calls itself a Christian Church, has the following statement of beliefs. "We believe the UCC is called to be a united and uniting church. "That they may all be one." (John 17:21) "In essentials—unity, in nonessentials—diversity, in all things—charity," These UCC mottos survive because they touch core values deep within us. **The UCC has no rigid formulation of doctrine or attachment to creeds or structures.** Its overarching creed is love. UCC pastors and teachers are known for their commitment to excellence in theological preparation, interpretation of the scripture and justice advocacy. Even so, love and unity in the midst of our diversity are our greatest assets."³²⁷ This same group "ordained the first openly gay [homosexual, sodomite³²⁸] person as a minister in a mainline Protestant denomination: the Rev. William R. Johnson. In the following three decades, General Synod urges equal rights for homosexual citizens and calls on congregations to welcome gay, lesbian and bisexual members. In 2005 General Synod goes one step further: it becomes the first leadership body of a large U.S. church to support equal marriage rights for same-sex couples."³²⁹ What does Yahweh say about sodomy? "And, any man who lieth with mankind as with womankind, an abomination, have both of them wrought,—they shall, surely be put to death,—their blood, shall be upon themselves" (Lev. 20:13). "Or know ye not that, wrong–doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites" (I Cor. 6:9).³³⁰ This supposedly Christian Church has used the terms, 'love' and 'unity,' to seduce babes in Christ to except and embrace sexual immorality, which is forbidden by Yahweh! Universal love is a counterfeit of Yahweh's ahab.

To ahab Yahweh is not holding hands and singing "Kum by ya" with unrepentant homosexuals, adulterers, pedophiles and fornicators, but to obey His voice, which in the above case will not cause 'unity' and 'love' as the United Church of Christ defines the terms. On the contrary, they would profess that we hate and divide when we follow the instructions of Yahweh. When the above situation occurs, Yahweh instructs us: "...not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or

³²⁷ United Church of Christ <http://www.stillspeaking.com/about/beliefs.htm>

³²⁸ One who practices or commits sodomy OED

³²⁹ United Church of Christ <http://i.ucc.org/StretchYourMind/WhatstheUCC/UCCFirsts/tabid/87/Default.aspx>

³³⁰ 1Ti 1:10 fornicators, sodomites, man–stealers, liars, false–swearers,—and, if anything else, unto the healthful teaching, is opposed; —

a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves” (I Cor. 5:9-13).

Loving Christ and Yahweh is obeying Yahweh’s commandments. As Samuel said to King Saul, “Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness...” (I Sam. 15:22-23). We have been told that we will be hated for obeying Yahweh’s Word;³³¹ “for, whosoever doth practise corrupt things, hateth the light, and cometh not unto the light, lest his works should be reprov’d” (Jn. 3:20).

Yahweh’s ahab to mankind is conditional. Eros might be unconditional love but Yahweh’s ahab is conditioned to obedience. If you do not make Yehoshua your Lord you will perish; if you do not sow, you shall not reap; vengeance will be unleashed against those that refuse to know Yahweh, and those who decline to hearken unto the glad—message of our Lord Yehoshua (II Thess. 1:8); those not written in the Lamb’s Book of Life will be cast into the Lake of Fire (Rev. 20:15).

To ahab Yahweh means we will obey His instructions regardless of what religious people or a pious society will say about us. We have been commanded:

Not to feed people when they refuse to work. (II Thess. 3:10)

Not to fellowship with people who do not give ear to Paul’s letter. (II Thess. 3:14)

Not to eat with a brother who is a fornicator, drunkard etc. (I Cor. 5:11-13)

Not to be yoked to an unbeliever (II Cor. 6:14)

To put to death certain people (I Sam. 15:33)

Not to help by giving money to the lawless who hate Yahweh (Criminals, Certain Muslim’s, etc.)³³² (II Chron. 19:2)

When we obey Christ we will be called cold hearted, hateful and unchristian but we will be in good company because the same things were said of Christ. Yehoshua encouraged us when he said, “Happy, are ye, whensoever men shall hate you, and whensoever they shall

³³¹ Lu 6:22 Happy, are ye, whensoever men shall hate you, and whensoever they shall separate you, and reproach you, and cast out your name as evil, for the sake of the Son of Man:

³³² Koran: Su 47:4 Therefore, when ye meet the Unbelievers *in fight*, smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly *on them*: Thereafter *is the time for* either generosity or ransom: Until the war lays down its burdens. Thus *are ye commanded*: But if it had been Allah’s Will, He could certainly have exacted retribution from them *Himself*; but *He lets you fight* in order to test you, some with others. But those who are slain in the way of Allah,— He will never let their deeds be lost.

Su 3:151 Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: Their abode will be the Fire: And evil is the home of the wrongdoers!

Su 4:101 When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: For the Unbelievers are unto you open enemies.

Su 4:151 They are in truth *equally* Unbelievers; and We have prepared for Unbelievers a humiliating punishment.

separate you, and reproach you, and cast out your name as evil, for the sake of the Son of Man” (Lk. 6:22). We have been told, “If, the world, is hating, you, ye are getting to know that, me, before you, it hath hated” (Jn. 15:18). Darkness hates the light as Light hates the darkness.

A Time to Hate

Ecclesiastes 3:8

(What Yahweh Hates)

“Ye lovers [ahab] of Yahweh! be haters [sane] of wrong” (Ps. 97:10). ‘Sane’ is the Hebrew (Ibri) word translated hate.³³³ Ahab and sane appear to be antonyms. (See Appendix B) Yahweh loves righteousness and hates lawlessness. “The reverence of Yahweh, is to hate [sane] wickedness: pride, arrogance, and the way of wickedness; And a mouth of perverse things, do I hate” (Prov. 8:13). The Apostle Paul exhibited this hatred for wickedness when he was informed that fornication was occurring in the Corinthian Church. “There is reported to be among you—fornication, and such fornication as this—which, not among the nations, is found, —as that one should have, his father’s wife” (I Cor. 5:1). Paul, as an imitator of Christ, walking in ahab, said, “To deliver such a one as this, unto Satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord” (I Cor. 5:5). Paul’s above action, as an Apostle, was obedience to Christ’s will, which is, to love righteousness and hate wickedness. Paul also delivered others to the adversary.³³⁴ Proverbs 6:16-19 states, “These six things, doth Yahweh hate [sane], yea, seven, are the abomination of his soul: 1) Eyes that are lofty, 2) a tongue that is false, and 3) hands shedding innocent blood; 4) A heart contriving iniquitous devices, 5) feet hasting to run into mischief; 6) One that uttereth lies—a false witness, and 7) one sending forth strifes between brethren.”

Yehoshua, as an imitator of Yahweh, loves righteousness and hates lawlessness. Psalms 45:6-7 is a prophesy concerning Yehoshua, which was also quoted in Hebrews 1:9; “Thy throne, O elohim, is to times age—abiding and beyond, A sceptre of equity [level place, uprightness], is the sceptre of thy kingdom. Thou hast loved [ahab] righteousness, and hated [sane] lawlessness...” Yehoshua overturned the tables in the House of Yahweh because the zeal for Yahweh’s House had eaten him up (Jn. 2:17). To some of the Pharisees he said, “Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning...” (Jn. 8:44). Yehoshua called the Pharisees, serpents and a brood of vipers.³³⁵ As imitators of Christ and Yahweh, we also must be lovers of righteousness and haters of lawlessness.

³³³ 08130 ans sane’ *saw-nay*’ 1) to hate, be hateful

³³⁴ 1Ti 1:20 Of whom are Hymenaeus and Alexander; whom I have delivered unto Satan, that they may be taught by discipline not to be defaming.

³³⁵ Alas for you, Scribes and Pharisees, hypocrites; because ye build the sepulchres of the prophets, and adorn the monuments of the righteous, and say—If we had been in the days of our fathers, we would not have been their partners in the blood of the

Our instructors in Christ have been negligent in not teaching us that we are supposed to hate wickedness. We have been taught to love but not to hate. The song title, “You shall know we are Christians by our love,” should have been, “You shall know we are Christians by our love and our hate;.” To ahab (love) Yahweh is to do His commandments, which is righteousness. To sane (hate) wickedness, as Yahweh does, is also righteousness. The Catholic Encyclopedia has an article on hate, which I believe is beneficial. “*Hatred* in general is a vehement aversion entertained by one person for another, or for something more or less identified with that other. Theologians commonly mention two distinct species of this passion.

- One is that in which hatred is concentrated primarily on the qualities or attributes of a person, and only secondarily, and as it were derivatively, upon the person himself.
- The second sort aims directly at the person, indulges a propensity to see what is evil and unlovable in him, feels a fierce satisfaction at anything tending to his discredit, and is keenly desirous that his lot may be an unmixedly hard one, either in general or in this or that specified way.

This second kind of hatred, as involving a very direct and absolute violation of the precept of charity, is always sinful and may be grievously so. The first-named species of hatred, in so far as it implies the reprobation of what is actually evil, is not a sin and may even represent a virtuous temper of soul. In other words, not only may I, but I even ought to, hate what is contrary to the moral law. Furthermore one may without sin go so far in the detestation of wrongdoing as to wish that which for its perpetrator is a very well-defined evil, yet under another aspect is a much more signal good. For instance, it would be lawful to pray for the death of a destructively active heresiarch with a view to putting a stop to his ravages among the Christian people. Of course, it is clear that this apparent zeal must not be an excuse for catering to personal spite or party rancor. Still, even when the motive of one's aversion is not impersonal, when, namely, it arises from the damage we may have sustained at the hands of others, we are not guilty of sin unless besides feeling indignation we yield to an aversion unwarranted by the hurt we have suffered. This aversion may be grievously or sinful in proportion to its excess over that which the injury would justify.”³³⁶

Conclusion

There is a time to love and a time to hate. To obey the supreme commandments of Loving Yahweh with all of our heart, soul and might and to love our neighbor as ourselves is to obey His Word. Yahweh's love to us is conditioned upon our obedience to His Word. If we do not obey His Word, His blessings to us will be restricted or denied. Loving Yahweh can appear to be unloving to a society whose compass is not the Word of Yahweh. We do not live in Paradise but in a fallen world, which employs deceptions of love; make love not

prophets: So that ye bear witness against yourselves, that ye are, sons, of them who murdered the prophets. And, ye, fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of gehenna? Mt. 23:29-33

³³⁶ Hatred <http://www.newadvent.org/cathen/07149b.htm>

war encourages fornication; accepting unrepentant homosexuals into the Church will contaminate the believers. Many Christians are deceived into believing that they are loving when they give money to Anti Christ Nations (Muslim) in the hope of helping the children. The money is then used for lawlessness against Christians and Jews. This happened to King Jehoshaphat when he helped Ahab, a fellow wicked Hebrew. “And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless, was it *right* to give help? and, on them who hate [sane] Yahweh, to bestow thy love [ahab]? For this cause, therefore, is there wrath against thee, from before Yahweh” (II Chron. 19:2). These presentations of love are counterfeits designed to strengthen the evil forces and evil people around us. “We know that, of Yahweh, are we; and, the whole world, in the wicked one, is lying” (I Jn. 5:19). Hating wickedness and fighting against it is a godly attribute and will even occur in Christ’s thousand year Kingdom.³³⁷ Loving everybody and everything, will only be available, when wicked people, death and sheol have been thrown into the Lake of Fire (Rev. 21-22). Then Yahweh “...will wipe away every tear out of their eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more” (Rev. 21:4). Until then we will ahab our Father and our Lord with all of our heart, soul and strength and our neighbor as our self! “He that hath my commandments and keepeth them, he, it is that ahabs me; and, he that ahabs me, shall be ahated by my Father, and, I, will ahab him, and will manifest, myself, unto him” (Jn. 14:21).

³³⁷ Rev. 19:7-10

Appendix A

Keeping Yahweh's Commandments and Ahab

Ex 20:6 but shewing lovingkindness unto thousands *of generations*, —of them who ahab me, and keep my commandments.

De 5:10 but shewing lovingkindness unto a thousand generations—unto them who ahab me, and keep my commandments:

De 7:9 So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his lovingkindness with them that ahab him, and keep his commandments, to a thousand generations,

De 10:12 Now, therefore, O Israel, what is, Yahweh thy Elohim, asking of thee,—but to revere Yahweh thy Elohim, to walk in all his ways, and to ahab him, and to serve Yahweh thy Elohim, with all thy heart, and with all thy soul:

De 11:1 Therefore shalt thou ahab Yahweh thy Elohim, and keep his observance, and his statutes, and his regulations, and his commandments, all the days.

De 11:13 And it shall come to pass, if ye will, hearken, unto my commandments, which, I am commanding you, today,—to ahab Yahweh your Elohim, and to serve him, with all your heart, and with all your soul,

De 11:22 For, if ye do, indeed keep, all this commandment, which I am commanding you to do it,—to ahab Yahweh your Elohim, to walk in all his ways, and to cleave unto him,

De 13:3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams,—for Yahweh your Elohim, is putting you to the proof, to know whether ye do ahab Yahweh your Elohim, with all your heart and with all your soul.

De 19:9 because thou dost observe all this commandment, to do it, which I am commanding thee today, to ahab Yahweh thy Elohim, and to walk in his paths all the days, then shalt thou add unto thee yet three cities, unto these three;

De 30:16 for thou must keep the commandments of Yahweh thy Elohim, which I am commanding thee, today, to ahab Yahweh thy Elohim, to walk in his ways, and to keep his commandments and his statutes, and his regulations,—so shalt thou live and multiply, and Yahweh thy Elohim will bless thee, in the land which thou art entering to possess.

De 30:20 to ahab Yahweh thy Elohim, to hearken unto his voice, and to cleave unto him,—for, he, is thy life, and thy length of days, that thou mayest abide upon the soil which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them.

Jos 22:5 Only, take ye diligent heed, to do the commandment and the law, which Moses the servant of Yahweh commanded you—to ahab Yahweh your Elohim, and to walk in all his ways, and to keep his commandments, and to cleave unto him,—and to serve him—with all your heart, and with all your soul.

Ne 1:5 and said, I beseech thee, O Yahweh Elohim of the heavens, the great and fearful El,—keeping the covenant and lovingkindness for them who ahab him and keep his commandments:

Da 9:4 yea I prayed unto Yahweh my Elohim, and made confession,—and said—I beseech thee, O Lord, the El great and to be revered, keeping the covenant and the lovingkindness, to them who ahab him, and to them who keep his commandments.

Joh 14:15 If ye be loving me, my commandments, ye will keep;

Joh 14:23 Jesus answered, and said unto him—If any man be loving me, my word, he will keep, and, my Father, will love him,—and, unto him, will we come, and, an abode with him, will we make.

Joh 15:12 This, is my own commandment, That ye be loving one another, just as I loved you.

1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing.

1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

Appendix B

Ahab [love] & Sane [hate] Together

Ge 37:4 So his brethren saw that their father loved [ahab] , him, more than any of his brethren, and they hated [sane] him,—and could not bid him prosper.

De 21:15 ¶ When a man shall have two wives—the one, beloved [ahab] and, the other, hated [sane], and they have borne him sons, both she that is beloved [ahab] , and she that is hated [sane],—and it shall be that the firstborn son belongeth to her that is hated [sane],

De 21:16 then shall it be, that in the day when he maketh his sons to inherit that which he hath, he may not treat the son of the beloved [ahab] , instead of the son of the hated [sane], as the firstborn;

Jud 14:16 And the wife of Samson wept upon him, and said—Thou dost, altogether hate [sane] me, and dost not love [ahab] me,

2Ch 19:2 And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless, was it *right* to give help? and, on them who hate [sane] Yahweh, to bestow thy love [ahab]? For this cause, therefore, is there wrath against thee, from before Yahweh;

Ps 11:5 Yahweh, putteth, the righteous, to the test,—But the lawless one and the lover [ahab] of violence, his soul doth hate [sane].

Ps 45:7 Thou hast loved [ahab] righteousness, and hated [sane] lawlessness,

Heb 1:9 You have loved [agapao for ahab] righteousness and hated [miseo for sane] lawlessness;

Ps 97:10 Ye lovers [ahab] of Yahweh! be haters [sane] of wrong,—

Ps 119:163 ¶ Falsehood, I hate [sane] and abhor, Thy law, do I love [ahab].

Pr 9:8 Do not reprove a scoffer, lest he hate [sane] thee, Reprove a wise man, and he will love [ahab] thee.

Pr 12:1 ¶ He that loveth [ahab] correction, loveth [ahab] knowledge, but, he that hateth [sane] reproof, is brutish.

Pr 13:24 ¶ He that withholdeth his rod, hateth [sane] his son,—but, he that loveth [ahab] him, carefully correcteth him.

Ec 3:8 A time to love [ahab] and a time to hate [sane],—A time of war, and a time of peace.

Isa 61:8 For, I—Yahweh, am a lover [ahab] of justice, Hating [sane] plunder, for an ascending—sacrifice,—

Am 5:15 Hate [sane] wrong, and love [ahab] right, and station, Justice, in the gate,—Peradventure, Yahweh, Elohim of hosts, will be gracious unto the remnant of Joseph.

Zec 8:17 And let, no man, devise, the injury of his neighbour, in your heart, and the oath of falsehood, do not love [ahab],—for, all these, are things which I hate [sane], declareth Yahweh.

Appendix C

What Yahweh Hates!

De 12:31 Thou shalt not do likewise unto Yahweh thy Elohim,—for, everything that is an abomination unto Yahweh, which he doth hate, have they done unto their elohims, for, even their sons and their daughters, do they consume with fire unto their elohims.

De 16:22 neither shalt thou set thee up a pillar,—which Yahweh thy Elohim, doth hate.

Ps 11:5 Yahweh, putteth, the righteous, to the test,—But the lawless one and the lover of violence, his soul doth hate.

Pro. 6: 16-18 These six things, doth Yahweh hate, yea, seven, are the abomination of his soul:—
– Eyes that are lofty, a tongue that is false, and hands shedding innocent blood; A heart contriving iniquitous devices, feet hasting to run into mischief; One that uttereth lies—a false witness, and one sending forth strifes between brethren.

Pr 8:13 The reverence of Yahweh, is to hate wickedness: pride, arrogance, and the way of wickedness; And a mouth of perverse things, do I hate.

Isa 1:14 Your new moons, and your appointed feasts, my soul, hateth,—They have become unto me a burden I am too weary to bear:

Isa 61:8 For, I—Yahweh, am a lover of justice, Hating plunder, for an ascending—sacrifice,

Jer 44:4 yet I sent unto you all my servants the prophets, betimes, sending them, saying, Do not, I pray you, commit this abominable thing, which I hate!

Ho 9:15 All their wickedness, is in Gilgal, yea, there, have I come to hate them, For the wickedness of their doings—out of my house, will I drive them forth,—no more will I love them, all their rulers, are unruly.

Am 5:21 ¶ I hate, I despise your festivals,—and can scent no fragrance in your solemn feasts.

Am 6:8 ¶ Sworn hath the Lord, Yahweh, by his own life, Declareth Yahweh, Elohim of hosts, abhorring am I, the grandeur of Jacob, and, his palaces, I hate,—therefore will I cast off the city and the fulness thereof.

Zec 8:17 And let, no man, devise, the injury of his neighbour, in your heart, and the oath of falsehood, do not love,—for, all these, are things which I hate, declareth Yahweh.

Mal 1:3 And, Esau, have I hated,— and made his mountains a desolation, and his inheritance *a dwelling* for the jackals of the wilderness.

Mal 2:16 For he hateth divorce, saith Yahweh, Elohim of Israel, him also who covereth with violence his own clothing, saith Yahweh of hosts,—therefore should ye take heed to your spirit, and not deal treacherously.

MONEY

in the

Life of the Believer

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

“The earth is Yahweh’s, and everything in it, the world, and all who live in it” (Ps. 24:1). In the totality of our lives we do not own material things but only have the privilege of using them for our benefit and for the benefit of others. Our authority and power over material possessions will end when we return to dust (Gen 3:19). We are trustees of the resources Father has given us, not owners; “For who makes thee to differ? And what hast thou which thou didst not receive? But if thou didst even receive it why dost thou boast, as though thou has not received it” (I Cor. 4:7)? An excellent parable concerning trusteeship is Mark 12:1-3. “A man [Yahweh] planted a vineyard, and put round it a wall, and dug a wine-vat, and built a tower, and let it out to husbandmen [us]; and left home. And he sent forth, unto the husbandmen [us] in the season a servant that from the husbandmen he might receive of the fruits of the vineyard [the earth].” A trustee is a person to whom another’s property or the management of another’s property is entrusted. We as trustees have been placed into a fiduciary relationship. As trustees we must look to the Trust Instrument, Yahweh’s Word, for instructions on how to manage our Father’s vineyard. Our homes, cars, money and retirement funds are Yahweh’s property. This aspect of Yahweh’s ownership is presented in I Chronicles chapter twenty-nine.

The heart of David is revealed by taking up an offering to build the Temple of Yahweh; “I have given for the house of my Elohim, above and beyond all that I have prepared for the holy house: three thousand talents of gold, of the gold of Ophir,—and seven thousand talents of refined silver, for overlaying the walls of the recesses. Of gold for the gold, and of silver for the silver, and for all manner of work in the hand of artificers,—Who then is ready to offer willingly, by filling his hand to-day, unto Yahweh? Then offered they willingly... And, every one with whom were found precious stones, gave to the treasure of the house of Yahweh,—unto the hand of Jehiel the Gershonite. So the people rejoiced because they willingly offered, for, with a perfect heart, offered they willingly unto Yahweh,—moreover also, David the king, rejoiced with great joy” (I Chron. 29:3-11). After the collection, David gives thanks unto Yahweh and states that what they have given to Yahweh came from His own hand; “And yet, who am, I, and who are my people, that we should be able to offer willingly like this? for, from thee, is the whole, and, out of thine own hand, have we given unto thee” (I Chron. 29:14). The purpose of giving to Yahweh is presented in verse seventeen; “But I know, O my Elohim, that, thou, art proving the heart, and, with uprightness, wilt thou be pleased.” It is also revealed in Deuteronomy 14:22-23,

“Thou shalt, surely tithe, all the increase of thy seed,—which the field bringeth forth year by year...that thou mayest learn to revere Yahweh thy Elohim, all the days.” The lesson learned is that we are to give joyfully and with a willing heart that which Yahweh has put into our hands according to His directions. Yahweh is our Landlord and we are His tenants. Yahweh’s will is that we financially prosper in order that we may have to give to him who has a need.³³⁸

Is Financial Prosperity Yahweh’s Will for Us?

Abram and Sarai obeyed Yahweh’s calling and He blessed them with financial prosperity. Yahweh said, “That I may make thee into a great nation, And bless thee, and make great thy name, And become thou a blessing” (Gen. 12:2); “Now, Abram, was very rich,—in cattle, in silver, and in gold” (Gen. 13:2). Obedience to Yahweh is the condition required to receive His blessing, a part of which is financial prosperity. The blessing on the nation of Israel is the result of the promise made to Abraham and Sara. Yahweh told the nation of Israel, “...if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee, today, then will Yahweh thy Elohim set thee on high, above all the nations of the earth; and all these blessings shall come in upon thee, and reach thee,—because thou dost hearken unto the voice of Yahweh thy Elohim... Yahweh will open unto thee his rich storehouse—the heavens, to give the rain of thy land in its season, and to bless every work of thy hand, so shalt thou lend unto many nations, but, thou, shalt not borrow” (Deu. 28:1-2, 12). Financial prosperity is Yahweh’s promise to those who obey His voice; “And Yahweh thy Elohim will make thee pre-eminent [yathar],³³⁹ in every work of thy hand—in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good,—for Yahweh will again rejoice over thee for good, as he rejoiced over thy fathers: if thou hearken unto the voice of Yahweh thy Elohim, to keep his commandments, and his statutes, which are written in this scroll of the law,—if thou return unto Yahweh thy Elohim, with all thy heart and with all thy soul” (Deu. 30:9-10). This promise of prosperity was to Israel as His servants, how much more for His sons, you and I, if we obey His voice with all our heart and soul.

How to Prosper Financially

Financial prosperity is derived from obeying the commandments of our Father, which entails working, giving, obedience of His words, not being afraid to act on His word and managing our finances. Yahweh has prospered individuals by making them millionaires and even billionaires in order that the money be used to meet the needs of His people. Examples of individuals being prospered are Abraham and Sarah, Jacob, Moses routing

³³⁸ Let, the stealer, no more, steal, but rather let him be toiling,—working with his hands the thing that is good, that he may have *wherewith* to be giving away to him that hath need; Eph. 4:28

³³⁹ yathar De 28:11 And Yahweh will cause thee to abound [yathar] in that which is good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy soil,—upon the soil which Yahweh sware unto thy fathers, to give unto thee:

the Egyptians, Joshua taking the land of Canaan, David, Solomon, Zacchaeus³⁴⁰ and Cornelius³⁴¹. David and Barbara Green, the founders of Hobby Lobby, are present day examples of Christ calling individuals to make money for the Body of the Christ. There are individuals in the Body of the Christ who have financial ministries; “For, just as in one body we have many members, yet, all the members, have not the same office, So, we, the many, are one body in Christ, yet, severally, members one of another...in business, not slothful” (Rm. 12:4-6, 11). Slothfulness reaps poverty.

Work is a requirement for financial prosperity; “Yahweh Elohim took the man and put him in the Garden of Eden to work it and take care of it” (Gen. 2:15, 2:5). Money is an exchange for our labors. Father commands us that, “what ever you do, work at it with all your heart, as working for the Lord, not for men” (Col. 3:23). We are commanded by our Father to work; “If a man will not work, he shall not eat” (II Thess. 3:10). We are also to be diligent in our labors; “Lazy hands make a man poor, but diligent hands bring wealth” (Prov. 10:4). Prosperity (to thrive and flourish) has always been our Father’s desire and plan for mankind. His earth was designed to thrive and flourish for the benefit of His children. In Genesis 1:28 and 9:1 Yahweh said, “Be fruitful and increase in number; fill the earth and subdue it.” Yahweh gave the earth to mankind (Ps. 115:16). Yahweh designed the seed to reproduce in abundance. For example, on a perfect earth, if you put a male and a female horse into a pasture and came back twenty years later you would see hundreds of horses; plant life was designed to behave in the same manner. Yahweh’s creation was designed to prosper His children when it is worked in righteousness, justice and lovingkindness.

Giving is an absolute ingredient of financial prosperity. Yahweh is our example on giving. He gave us the earth, life and His only begotten Son. Sowing is mandatory if you are going to reap; “As to this, however, he that soweth sparingly, sparingly, also shall reap, and, he that soweth with blessings, with blessings, also shall reap: Each one, according as he hath purposed in his heart, not sorrowfully, nor of necessity,—for, a cheerful giver, Yahweh, loveth. Moreover Yahweh is able to cause, every gracious gift, to superabound unto you, in order that, having in every thing, at every time, every kind of sufficiency of your own, ye may be superabounding unto every good work...Now, he that supplieth seed to the sower, and bread for eating, will supply and multiply your seed for sowing, and cause to grow your fruits of righteousness” (II Cor. 9:6-8, 10).

Believing our Father and Lord’s instructions will produce fruit. If we walk in fear and disobedience to our Father’s instructions then our financial prosperity will be hindered if not destroyed. For example the children of Israel could have entered the land of Canaan, a land flowing with milk and honey, after leaving Egypt but they feared the reports of the

³⁴⁰ Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich. Lk. 19:2

³⁴¹ But, a certain man in Caesarea, by name Cornelius, a centurion of the band called Italian,— Devout, and fearing Yahweh with all his house, doing many alms unto the people, and supplicating God continually, Acts 9:1-2

unbelieving scouts, which resulted in them and their families wandering in the wilderness for forty years. Their unbelief was responsible for their hardship. Their fear to act on Yahweh's instructions hindered their financial prosperity. Yahweh's financial prosperity given to Israel did not fall out of the sky; they needed to take possession of it and many times by force. Yahweh told the Israelites, "Arise ye, set forward, and cross over the ravine of Arnon, see! I have given into thy hand—Sihon king of Heshbon, the Amorite, and his land, begin—take possession,—and engage in strife with him in battle" (Deu. 2:24). Fearing to take in to possession Yahweh's gifts will result in a life of lack instead of abundance. Peter was told to throw over the nets for a draught of fish, although disbelieving at first he obeyed Yehoshua's words, which resulted in Peter receiving great financial abundance.

The wise management of money is as important as the production of money. The Book of Proverbs is full of the counsel of Yahweh:

Pr 1:5 A wise man, will hear, and will increase learning, and a discreet man, wise counsels, will acquire,

Pr 6:6 Go to the ant, thou sluggard, observe her ways, and be wise;

Pr 14:16 A wise man, feareth, and avoideth evil, but, a dullard, is haughty and confident.

Pr 21:20 Desirable treasure and oil, are in the home of the wise, but, a man who is a dullard, will destroy it.

What Hinders Financial Prosperity?

What can stop or hinder financial prosperity is: wrong teaching, sin and the adversary to name a few. If the earth was not under the curse, which resulted from sin, nor did it have any evil men and spirits, we would be living in Paradise. If we are to trouble shoot a lack of financial prosperity in our own lives we must direct our attention to correctable problems.

Many religions of the world have taught that poverty, sickness and pain are holy attributes. For example, people in the Philippines will nail themselves to a cross in order to have their prayers heard. Buddhist monks beg for their food and live in poverty. Many Christians believe that whatever happens in their lives is the will of Yahweh. They teach that poverty, sickness and pain will bring us closer to the Creator. These teachings bring attention to the sufferer instead of glorifying our Father. Our Father is an Elohim of love and we are to be imitators of Him. He gives us instructions that imitate His actions. He says, "But, whoso hath this world's goods, and beholds his brother having need, and shuts up his tender affections from him, how, is, the love of Yahweh, abiding in him (1 Jn 3:17)? Yahweh also has to obey these instructions. According to this scripture, our Father would not withhold from us what we need in our daily lives. Also how can we help other people if we do not

have the adequate resources to meet their needs. Material blessings have always been promised to those who obey Yahweh.

A lack of financial prosperity in our lives could be attributed to sin in our lives. Cain killed Abel and the consequence was, “When you work the ground, it will no longer yield its crop for you” (Gen. 4:12). When we sin we have an advocate with the Father, who is Yehoshua the Anointed One the righteous (I Jn 2:1); “If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness” (I Jn, 1:9). Sin and disobedience will hinder life and prosperity. Deuteronomy 8:1 states, “Be careful to follow every command I am giving you today, so that you may live and increase ...” The warning in Deuteronomy 8:19 is, “If you ever forget Yahweh your Elohim and follow other elohims and worship and bow down to them, I testify against you today that you will surely be destroyed.” Another reason we do not thrive is because we sow (give) little; “Do not be deceived: Yahweh cannot be mocked. A man reaps what he sows” (Gal.6:7, II Cor. 9:6). Being slothful will also reap little fruit (Prov. 6:6,13:4). Another influence on your financial prosperity could be your calling in the Body of the Christ. Some are called as ministers of the Gospel while others are called to prosper financially. The one who called to prosper financially is to make up the lack in the lives of others who are seeking justice, righteousness and lovingkindness (II Cor. 8:13-15).

To Whom do We Give?

In order of importance we first give to our family members who obey Yahweh’s words; second we give to our ministers of the Word of Yahweh who are sowing unto us spiritual things; third we give to our brothers and sisters who are in need who are members of the Body of the Christ and who are attempting to obey our Father’s words. Lastly, we give to the unbeliever who is attempting to do justice, righteousness and lovingkindness.

Yahweh tells us in I Timothy five that if we do not take care of our family members then we are worse than an unbeliever. A widow is to be taken care of by her family and not by the Assembly, unless she has no family and she is over the age of sixty.³⁴² Yahweh requires able people to work and if they will not work then they should not be fed. Are we supposed to feed people daily who will not work or who are unbelievers? No! Unless you are otherwise directed by our Lord. Yehoshua fed five thousand men for only one day and then refused to feed them any longer (Jn. 6:27). Work is a requirement of Yahweh. The children of Israel were given manna in the wilderness but they had to work for it. They had to gather it before noon, which meant they had to get up early or it melted. If they slept in they did not eat that day.³⁴³ Widows, orphans and sojourners also worked for their food.

³⁴² If any, believing woman, hath widows, let her be giving them succour, and not suffer the assembly to be burdened,—that, them who are indeed widows, it may itself succour. I Tim. 5:16

³⁴³ Exodus 16

They were allowed to gather food left behind in the fields.³⁴⁴ The owners of the fields did not plant, harvest, and cook the grain for the poor. We, as well as the poor are to work hard as to the Lord.

The heart of Yahweh concerning our spiritual brother is unveiled in Deuteronomy 15:7-11; “When there cometh to be among you a needy person, any one of thy brethren, within any one of thy gates, in thy land, which Yahweh thy Elohim is giving unto thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother: but thou shalt, open, thy hand unto him,—and, lend, him, enough to meet the poverty which doth impoverish him. Take thou heed to thyself, lest there be something near thine abandoned heart, saying—Drawing nigh, is the seventh year, the year of release, and so thine eye be, evil, against thy needy brother, and thou give not unto him,—and he cry out against thee, unto Yahweh, and it become in thee, a sin! Thou shalt, give, unto him, and thy heart, shall not be evil, when thou givest unto him,—for, on account of this very thing, will Yahweh thy Elohim bless thee, in all that thou doest, and in all whereunto thou puttest thy hand. For the needy will not cease out of the midst of the land—for this cause, am I commanding thee, saying, Thou shalt, open, thy hand unto thy brother, to thy poor and to thy needy, in thy land” (Deu. 15:7-11). The above verse does not instruct the believer to give but to lend to their spiritual brother with the expectation that they might not get their money back.

Yahweh’s desire for His people who are seeking to do His will is that they do not lack. This was being accomplished with the first century believers; “For there was not so much as anyone, lacking, among them; for, as many as were possessors of lands or houses, selling them, were bringing the prices of the things that were being sold, And laying them at the feet of the Apostles, while on the other hand they were distributing unto each one, in so far as any one had, need” (Acts 4:34-35). This record is similar to Deuteronomy 15:7-11. Yahweh does not will communism for us, where everyone has the same goods regardless of how they worked but He doesn’t want individuals to lack unless they refuse to work. The people of Israel were required to give ten percent of their financial prosperity regardless of whether they were poor or wealthy. The wealthy were not required to give more than ten percent because they made more money as our tax laws are today. Why? Our tax laws break the tenth commandment; “Thou shalt not covet, thy neighbour’s house,—thou shalt not covet, thy neighbour’s wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour” (Ex. 20:17). Zacchaeus was a wealthy Hebrew. He gave half of his possessions to Hebrews that were poor, which was beyond Yahweh’s law. He was still wealthy after he gave his possessions (Lk. 19). The Body of the Christ are also instructed to give to the other members of Christ’s Body; “For, not that unto others should be relief, and unto you distress *do I speak*, but, by equality, in the present season, your surplus for their deficiency,— In order that their surplus may come to be for your deficiency: that there may come about an equality:—

³⁴⁴ Deu. 24:17-21

– Even as it is written—He that *gathered* the much, had not more than enough, and, he that *gathered* the little, had not less” (II Cor. 8:13-15).

Most of the contributions given to the large Churches or Christian organizations today are used for outreach and building construction. The money is not used for the needy, orphans or widows. It would be asking too much for these organizations to meet the needs in our local community. Only we can know whether a person, who lives in our community’s, financial problem is caused by their slothfulness or lack of discipline or whether a financial hardship came upon them by no fault of their own. We need to have our own money set aside so that we can meet these needs when they occur. We cannot deduct the contribution from our tax return but Yahweh is our sufficiency and not the government.

Ministers are called to serve our Lord, as their vocation. They are not to be concerned with the affairs of this life. Timothy was a prophet of Yahweh and his instructions were, “no one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer” (II Tim 2:4). The Levites were also full time servants of Yahweh; “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the matrix among the children of Israel: therefore the Levites shall be mine” (Num. 3:12). Yahweh has chosen apostles, prophets, evangelists, pastors and teachers to work full time for the Body of the Christ (Eph. 4:11). Yahweh has different instructions for ministers when it comes to money as seen in I Timothy 6:8.

Those who partake of spiritual food from a minister are required to provide for the minister’s needs; “For the scripture saith—A threshing ox, shalt thou not muzzle, and—Worthy, is the workman, of his hire” (I Tim. 5:18). The Levites received the tithe, which was 10%, from the other tribes. The priest also partook of the sacrifices presented at the altar. In the Old Covenant the burnt, sin and peace offerings, to name a few, served multi-functions as does giving today. The animals to be sacrificed to Yahweh had to be each individual’s best livestock. These animals represented their life’s work. To kill your best livestock showed a trust in Yahweh as your sufficiency. We gain spiritually, materially and physically when we obey the Word of Yahweh and give joyfully instead of seeing it as loss, as the world would indicate. After they killed the animal, a portion, if not all, went to the priest and his family. The sacrificed animal was a sweet smelling savor to Yahweh who issued a blessing upon completion, which met the needs of the giver and the priest’s household. All this had to be done in faith because giving is contrary to the natural world. In Philippians 4:14-19, Paul, as the minister of our Father, partook of the sacrifice to our Father, which was money, which met his needs. The money given was a sweet smelling savor unto Yahweh as was the Levitical sacrifice. Father promises a blessing, “and my Elohim will meet all your needs...” when this kind of giving is done. As Noah left the ark he built an altar and offered a burnt sacrifice to Yahweh. This was a pleasing aroma unto Yahweh, who then blessed Noah and his sons (Gen. 8:20-9:1).

In some cases, Father will have us store up money as He did with Joseph in Egypt. If Father has informed us through the spirit to store-up a surplus of money, then we obey. Also if we have no one in need at the present, then we can store up our money in a separate money market account for Yahweh's purpose. Do not commingle your funds with Father's funds but open a separate account. You deposit your contribution in Father's account every paycheck and let it build up. The money is ready for you to distribute when Christ directs you, to the orphan, widow or saint who is in need in your local area. Christ might need a large sum of money for the future and he can have you set it aside for that occasion. Also Christ could be having you set aside the money for your own purpose because of an unforeseen event, which requires a large sum of money, like a hospital bill. Christ, our Head, will lead us. His wisdom, which we do not see at the moment, may in the future be revealed. This was also demonstrated in the account concerning the anointing of Yehoshua with oil that could have been sold for much and given to the poor (Matt. 26:9). We give as Christ directs us by the written and spoken word, which is done by revelation. (The spoke word is an idiom for a supernatural communication given to a believer by Yahweh or Christ. The communication does not need to be audible.)

Ministers are to be Unaccusable & Not Fond of Money!

Ministers are not to get entangled with the affairs of this life as is instructed in II Timothy 2:4. Yehoshua, John the Immerser and Paul's life style reflected this truth. Great material possessions in a minister's life acquired from the flock could make the flock stumble in their faith. Paul would rather labor with his hands than to receive money from the people he was instructing; "The silver or gold or apparel of no one, did I covet: yourselves, acknowledge that, for my necessities and for those who were with me, hard wrought these hands! In all things, I gave you to understand, that, thus toiling, it behooves to be helping the weak, also to be keeping in mind the words of the Lord Yehoshua, that, he himself, said—Happy is it, rather to give than to receive" (Acts 20:33-35)! Paul also said in I Thessalonians 2:9, "For ye remember, brethren, our toil and hardship: night and day, working, so as not to be a burden unto any of you, we proclaimed unto you the glad-message of Yahweh." In II Thessalonians 3:8 Paul says, "Nor, as a free-gift, did eat, bread, from anyone, but, with toil and hardship, night and day, working,—that we might not burden any of you; Not because we have not authority, but that, ourselves, as an ensample, we might hold forth unto you,—to the end ye might be imitating us" (II Thess. 3:8). There are ministers today who are millionaires, not because of the labor of their hands but because of their Church contributors. This is a shame!

I Timothy 6:8, written to ministers of the glad message, states, "if we have food and clothing, we will be content with that." This verse was written to Timothy, a prophet of Yahweh, and not to the Assembly. (Applying the instructions in the books of Timothy to members of the Body of the Christ who are not ministers has caused many errors.) The Assemblies duty is to provide for the minister's needs, if he is meeting their spiritual

needs. Chapter six of first Timothy warns Timothy that some individuals become ministers in order to gain personal wealth; “supposing godliness to be, a means of gain” (I Tim. 6:5). Yahweh’s ministers are responsible for collecting money that is to be distributed to those who are in need (Acts 4:35, II Cor. 9, I Cor 16). The handling of money can be tempting to the Lord’s ministers, as it was to Judas, who used the money for his purpose. Ministers can keep more money from their contributors than they need, which would cause them to “fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction” (I Tim. 6:9).

Many Christian Ministries have fallen by the way side because they did not heed this warning. Financial accountability is necessary for all ministers of the glad message. A minister’s salary should be public information, as is the President of the United States and Congress, and an audited financial statements should be required for their organizations. Some of the organizations that monitor the finances of churches are Ministry Watch and Evangelical Council for Financial Accountability.³⁴⁵ These organizations can be found on the Internet. A minister of the glad message cannot be fond of money and he or she must be unaccusable.³⁴⁶ The financial affairs of any Christian organization has to be transparent to their contributors!

Should We Give Everything away and follow Christ?

Some Christians have applied scriptures to themselves when these same scriptures were actually written to individuals who’s calling is to be an apostle, prophet, evangelist, pastor or teacher. An example of incorrect teaching in the Christian Church is the misapplication of the verses in I Timothy 6:3-11 and Mark 10:17.

I Timothy 6:3-11 is written to ministers while I Timothy 6:17-19 is written to the Assembly of Yahweh; “Upon them who are rich in the present age, lay thou charge—not to be high-minded, nor to have set their hope on, riches’, uncertainty,—but on Yahweh, who offers us all things richly for enjoying, To be doing good, to be rich in noble works, to be, generous in giving, ready for fellowship,— Treasuring up for themselves a good foundation for the future, that they may lay hold on the life which is life indeed.” Rich believers, are not instructed to “...sell, and distribute unto the destitute,—and thou shalt have treasure in heavens; and come! be following me” as was told to the rich young ruler in Luke 18:22, but they are instructed to be generous. Also rich believers are not told that if

³⁴⁵ <http://ecfa.org/ContentEngine.aspx?PageType=Control&PageName=MemberProfile&MemberID=5152>
http://ministrywatch.com/mw2.1/H_Home.asp

³⁴⁶ 1Ti 3:3 Not given to wine, not ready to wound, but considerate, averse to contention, not fond of money

1Ti 3:10 But let, these also, be proved first, then, let them be ministering, being, unaccusable:

Tit 1:6 ¶ If anyone is unaccusable, a husband of, one wife, having children that believe, who are not charged with riotous excess, nor insubordinate;

Tit 1:7 For it is needful that the overseer be—unaccusable, as God’s steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means,

you have food and clothing, to be content but they are instructed not to trust in the uncertainty of riches.

Apostles, prophets etc. are individuals who are called by Yehoshua into a full time ministry. When they are called they must leave everything and follow Him. This calling is their new vocation (Luke 5:11). The man of Decapolis of whom our Lord cast out many demons, wanted to forsake all and follow Yehoshua but this was not his calling, instead our Lord said, “Return home and tell how much Yahweh has done for you” (Lk 8:39). Now the rich ruler, in Mark 10:21, was told to, “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” The rich ruler was being called into the full time ministry. The rich ruler was given the same instructions that Peter and the Apostles were given, which was to pack up and sell everything and follow the Lord. If we apply this verse to ourselves and give everything away, we will err, if we have not been called full time into the ministry.

How do We Give?

Money, given in love, is a sacrificial offering unto Father, which is well pleasing in His sight. In the Old Covenant, the amount of money given was determined according to the law of Moses, which was the tithe; “And, as for all the tithe of herd and flock, all that passes under the rod, the tenth, shall be holy unto Yahweh” (Lev. 27:32). In the Assembly of the Body the amount is determined, “according as he hath purposed in his heart, not sorrowfully, nor of necessity,—for, a cheerful giver, Yahweh, loves” (II Cor. 9:7). How do we purpose in our heart to give?

One way we can purpose in our heart to give, is to ask our Father what amount we should give. He has given us the answer in His written word and will also give us any additional information, by way of revelation through the spirit of Yahweh (I Jn. 5:13,14); “Unto us, in fact, hath Yahweh **revealed** through the spirit; for, the spirit, into all things, makes search, yea! the deep things of Yahweh...that we might know the things which, by Yahweh, have been given in favor unto us...**taught** of *the* Spirit, by spiritual words, spiritual things, explaining...the man of the spirit, on the one hand, **examines** all things...**we, have, the mind of Christ**” (I Cor. 2:10-16). The Body of the Christ is under the ministry of the spirit and not the ministry of death... not of letter, but of spirit, for, the letter, killeth, whereas, the spirit, maketh alive (II Cor. 3).

The Spirit (Yahweh) has given us the spirit of Yahweh that we might know what to do under these circumstances. The Old Covenant believers had the law as their schoolmaster but we have been given holy spirit (Gal. 3:24). The letter kills, but the spirit gives life (II Cor. 3:6). Father can tell us the amount and to whom to give it by communicating to us supernatural information by way of spirit. The law could never give a one-on-one instruction on giving, but Yahweh by way of the spirit can. He that is spiritual (one with

holy spirit) discerns all things. If we are led (guided) by the spirit, we are no longer under the law, which includes the tithe (Gal. 5:18). Some believers yearn for the law and have no confidence in the spirit, but we who walk by the spirit, will walk by faith, which is well pleasing to our Father (Heb. 11). Yahweh will teach us all things in order that we may be well pleasing in His sight (John 14:26). Our giving of money or other items is customized by the desire of our heart, which is influenced by our spirit. If we obey the Written Word and the Spoken Word (spoken by the spirit dwelling within us) then the Body of the Christ's needs and our needs will be supplied. (For more information on spirit, read the article, "Spirit and Soul.")

How Much do We Give?

We do not give an amount that would distress us financially, unless we are led by Christ; "For, if the forwardness is set forth, according to what one may have, he is well approved, not according to what one hath not. For, not that unto others should be relief, and unto you distress [thlipsis] *do I speak*, but, by equality, in the present season, your surplus for their deficiency,— In order that their surplus may come to be for your deficiency: that there may come about an equality:— Even as it is written—He that *gathered* the much, had not more than enough, and, he that *gathered* the little, had not less" (II Cor. 8:12-15). Thlipsis, the Greek word translated distress, means "a pressing, pressing together, pressure" and is usually translated, tribulation as in II Corinthians 7:4 and 8:2. Giving ten percent or tithing can cause financial distress to certain individuals. Giving from our surplus is our Father's will in order that our giving supplies a relief to others but not a tribulation to ourselves. One person's financial situation requires them to give one percent of their income while to another is able to give fifty percent.

Under certain situations, our Lord can encourage us, by revelation, to give more than we feel that we are able, thereby requiring us to walk by faith. Under the natural eye it would appear that we would be distressing ourselves but the word from Christ instructs us that this will not be the case. The boy who gave Yehoshua five barley loaves and two small fish had it multiplied back to him in the amount of twelve baskets full.³⁴⁷ Elijah promised a supernatural event to a widow woman, who was impoverished because of a drought, if she would give to him all the food that she had; "And she said—By the life of Yahweh, thy Elohim, verily I have not a cake, only a handful of meal in the jar, and a little oil in the cruse,—and lo! I have been gathering a couple of sticks, so I shall go in and make it ready for me and for my son, that we may eat it—and die! And Elijah said unto her—Do not fear, go in—make ready according to thy word,—howbeit, make me thereof a little cake, first, and bring it out to me, and, for thyself and thy son, make ready, afterwards. For, thus, saith Yahweh, Elohim of Israel, The jar of meal, shall not waste, and, the cruse of oil, shall not fail,—until the day that Yahweh giveth rain upon the face of the ground. So she went and made ready, according to the word of Elijah,—and did eat, she, and he, and her

³⁴⁷ Jn. 6:9-13

house, *certain* days: The jar of meal, did not waste,—and, the cruse of oil, did not fail,—according to the word of Yahweh, which he spake through Elijah” (I Kg. 17:12-16). (We must be careful though because there are false ministers who might say God told him that we were supposed to give a certain amount of money. The widow woman did not have holy spirit but we do, which allows Yahweh and Christ to communicate with us to confirm or reject what a minister might say.) If the revelation is given to give more money than usually, as Elijah spoke by Yahweh to the widow woman, then our sowing will be multiplied back to us to relieve any stress that may have been caused by a larger gift.

The Tithe

The tithe function was to “give unto the Levite, unto the sojourner, unto the fatherless and unto the widow, and they shall eat within thy gates [Hebrew (Ibri) cities], and be satisfied” (Deu. 26:12). The Levi’s were 1/12th of the population, which required one tenth of the resources from the other eleven tribes to support them. Christ finished work replaced the Levi’s function, thereby doing away with the tithe. We are not instructed to tithe in the seven Church Epistles but we are instructed to give “each one, according as he hath purposed in his heart, not sorrowfully, nor of necessity,—for, a cheerful giver, Yahweh, loveth” (II Cor. 9:7). The tithe can interfere with our Father’s purpose because it may be too much for some to give and too little for others. Each individual’s trust in our Father varies. Christ, who is our Head, Teacher and Master will work with us individually on how much money we are to give. Peter’s faith gave him the ability to walk on water while others could not rise in their faith to the occasion. Our Father and our Lord will direct our paths on an individual basis, as we ask for the instructions on how much of His money to give and to whom we are to give. As our trust and our fruits grow in Christ, He will prosper us so we can give even greater amounts, which will meet the needs of the Body of the Anointed One, the Christ.

I believe ministers teach their congregation to give ten percent of their income (the tithe) because they do not believe Yahweh will meet their needs. Requiring people to tithe their income illustrates the minister’s lack of faith in Yahweh as Shaddai, the Bountiful, in providing for their needs. The minister works and sows things for our spiritual lives while we make money (carnal things) in order to provide for his or her material life. The less dependent the minister is on the congregation’s money the more faithful he can be to Christ. Money tends to bind the recipient to the distributor’s wishes.

If the minister teaches what Christ wills and the congregation is displeased with this message then the congregation’s money can be withheld from the minister. The minister can then be tempted to adapt his message in order to please the flock instead of the Lord, which results in his income increasing. Yehoshua spoke the words of Yahweh, which resulted in him being crucified by his own people. Paul’s congregation turned from him when he said, “This thou knowest, that all they which are in Asia be turned away from

me... But, the Lord, stood by me, and empowered me, in order that, through me, the proclamation, might be fully made, and, all the nations, might hear” (II Tim. 1:15, 4:17). Paul’s Asian congregation size and their contributions stopped because of his obedience to Christ. Paul looked to Christ for his sufficiency, as all ministers should; he worked with his hands when needed. Paul said, “I, have learned, in whatsoever circumstances I am, to be, independent: I know *what it is* even to be kept low, and I know *what it is* to have more than enough,—in every way, and in all things, have I been let into the secret—both to be well fed, and to be hungering, both to have more than enough, and to be coming short: I have might, for all things, in him that empowereth me” (Phil. 4:12-13).

Yahweh’s Warning that comes with Financial Prosperity

Yahweh warned Israel that their heart might become lifted up against Him because of the prosperity that he was going to bless them with; “So then thou shalt eat, and be satisfied,—and bless Yahweh thy Elohim, for the good land which he hath given unto thee. Take heed to thyself, lest thou forget Yahweh thy Elohim,—so as not to keep his commandments, and his regulations and his statutes, which I am commanding thee today; lest thou eat, and be satisfied,—and, goodly houses, thou build, and inhabit; and, thy herd and thy flock, increase, and, silver and gold, increase unto thee,—and, all that thou hast, increase; and so thy heart be lifted up,—and thou forget Yahweh thy Elohim, who brought thee forth out of the land of Egypt, out of the house of servants; who caused thee to journey through the great and terrible desert, of fiery serpents and scorpions, and thirsty wastes, where was no water,—who brought forth for thee water out of the flinty rock; who fed thee with manna in the desert, which thy fathers had not known,—that he might humble thee, and that he might put thee to the proof, to do thee good in thy hereafter, and lest thou shouldst say in thy heart,—Mine own strength and the might of mine own hand, have gotten me this wealth. But thou shalt remember Yahweh thy Elohim, that it was, he, who had been giving thee strength to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day). But it shall be, if thou, forget, Yahweh thy Elohim, and go after other elohims, and serve them, and bow thyself down to them, I testify against you, today, that ye shall, perish: like the nations which, Yahweh, is causing to perish from before you, so, shall ye, perish,—because ye would not, hearken, unto the voice of Yahweh your Elohim” (Deu. 8:10-20). (Also see Deuteronomy 31:20, 32:15 and Exodus 23:20-33)

Conclusion

In this present age we live in, this age of spirit, we are no longer under the law. The tithe, circumcision, Sabbath, New Moon and animal sacrifices have been abolished in the seven Church Epistles. We give as we purpose in our hearts; guided by the spirit of Yahweh. Yahweh’s world is a prosperous world if we can follow His instructions, which are written in His Word. Your financial prosperity is dependent upon: your diligence in labor, your sowing (giving) in faith, your faith in action (walking by the spirit) and your calling in the

Body. (Eph.6:16). Our responsibility in giving is to our relatives and especially to our immediate family if they are following justices, righteousness and lovingkindness. If we do not provide for their needs, then we are worse than an unbeliever (I Tim. 4:8). We are also to provide for those who sow unto us spiritual things; “Anyone who receives instruction in the word must share all good things with his instructor” (Gal. 6:6).

Let us give our money, which He has given to us, wisely, systematically and faithfully for His purpose. We expect no less from our ministers when it comes to feeding us. Cornelius gave generously to those in need and prayed to Yahweh regularly. Giving regularly is absolutely necessary. Cornelius’s prayers and gifts were a memorial offering before Yahweh (Acts 10). Money can be a memorial offering before our Father and our Lord or it can lead to our downfall; “For, a root of all the vices, is the love of money, which, some, being eager for, have been seduced from the faith, and have pierced, themselves, about with many pangs.” (I Tim. 6:10). Our Father is to be our source of supply and not the acquiring of riches (Matt. 6:33).

Trusting in riches instead of our Father will choke the Word (Matt. 13:22, I Tim. 6:17). Father has given the earth to us in trust. We entered this world with nothing and someday we will leave all our possessions behind us. Our treasures should be stored in the heavens, thereby ensuring that rewards will be given to us in Paradise (Matt. 6:19-21). Money is neither good nor bad. It is not the possession of riches, but a love of them that leads men into temptation. The money we have is not ours but it has been given to us in trust to administer as directed by our Father and our Lord. Money is a small thing with the Creator. Filling up a boat with fish or feeding 15,000 people from a few loaves of bread is an every day event with our Lord. Faithfulness and obedience will release us into the supernatural realm where Yahweh is our sufficiency and money, which is the fruit of our labors, is a sacrifice we place upon His altar daily. As we do so, a sweet smelling savor will ascend unto our Father, which demonstrates our trust in Him as our sole provider.

*“After Yahweh your Elohim, shall ye walk,
And, Him, shall ye revere,
And, His commandments, shall ye observe,
And, unto His voice, shall ye hearken,
And, Him, shall ye serve,
And, unto Him, shall ye cleave”
(Dt. 13:3-4)*

Millionaire Ministers & Yahweh's Will

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Kathryn Kuhlman, a famous minister who shared the Lord's love and power to an estimated 100,000,000 people during her 50-year ministry, died February 20, 1976 with an estate worth \$2,267,500, which is equivalent to \$6,000,000 in 2006. The money was not left to her ministry but to her friends. "All over the nation front-page newspaper stories read: Kathryn Kuhlman, the evangelist, who solicited millions of dollars in contributions from her followers, has left none of her estate to her foundation or the church."³⁴⁸ (See Appendix A) Kathryn Kuhlman is an example of a multi-Millionaire Minister who received her wealth from solicited contributions from the Body of the Christ. We must ask ourselves, "Does Christ will His servants (ministers) to become millionaires by receiving and keeping the flock's contributions; would the Apostle Paul or the Prophet Elijah be millionaires because of their followers?" I do not believe so, according to the Word of Yahweh! Christian men and women can begin a ministry with a heart to serve Yahweh but end up being corrupted by the money they receive as were Solomon and Judas, who were both called servants. I believe the responsibility for this corruption lies, in part, at the feet of the people who give the money. These loving individual's error lies in the fact that they do not impose any accountability on the ministers or charities to whom they give their money. This lack of accountability can result in the ministers being tempted into sin. Paul warned Timothy, "But, they who are determined to be rich, fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction,— For, a root of all the vices, is the love of money, which, some, being eager for, have been seduced from the faith, and have pierced, themselves, about with many pangs" (I Tim. 6:9-10). This article will not be discussing wolves among the flocks, which is another story, but it will be discussing good people, children of Yahweh, who may have been seduced into sin by an abundance of money being laid at their feet.

There are basically three avenues through which a minister can receive money; 1) They have money before they begin their ministry, they inherit money; 2) they receive money from a product they produce such as a book etc.; 3) they receive contributions. The latter is what we will discuss. It should be none of our business to know what money a minister has if he inherited it or he acquired it before he began his ministry. Also it should be none of our business to know how much a minister receives by producing a product, such as a book, that the public is willing to purchase; both parties in a purchase of a product receive a mutual benefit. When contributions are involved, then it should be our business to know where our money has been distributed. The President of the United States is an example of this last category. Our tax money is given to pay his salary, which is public information.

³⁴⁸ Daughter of Destiny Kathryn Kuhlman by Jamie Buckingham; pg. 3

George Bush is paid \$400,000 each year for being president, while Congress is paid \$165,200 per person.³⁴⁹ (See Appendix B) We know their salaries because they are public employees who are funded by our money. Likewise we should know the salaries of our servants (ministers), their family members and their friends, if they are paid by our contributions, and we should know where the rest of our money is distributed because we are good stewards of what Yahweh has given us. I am not concerned if a minister buys a \$5,000 Rolex watch with the money he has received from selling books or that he has inherited but I am concerned and outraged if he buys the watch with my money that I gave to his organization! That money was given to be distributed as directed by our Father's Word and not for his excessive living.

Ministers are to be Unaccusable & Not Fond of Money!

Ministers are not to get entangled with the affairs of this life as is instructed in II Timothy 2:4. Yehoshua, John the Immerser and Paul's life style reflected this truth. Great material possessions in a minister's life, acquired from the flock, could make the flock stumble in their faith. Paul would rather labor with his hands than to receive money from the people he was instructing. Paul said, "The silver or gold or apparel of no one, did I covet: yourselves, acknowledge that, for my necessities and for those who were with me, hard wrought these hands! In all things, I gave you to understand, that, thus toiling, it behooves to be helping the weak, also to be keeping in mind the words of the Lord Yehoshua, that, he himself, said—Happy is it, rather to give than to receive" (Acts 20:33-35)! Paul also said in I Thessalonians 2:9, "For ye remember, brethren, our toil and hardship: night and day, working, so as not to be a burden unto any of you, we proclaimed unto you the glad-message of Yahweh." In II Thessalonians 3:8 Paul says, "Nor, as a free-gift, did eat, bread, from anyone, but, with toil and hardship, night and day, working,—that we might not burden any of you; Not because we have not authority, but that, ourselves, as an ensample, we might hold forth unto you,—to the end ye might be imitating us" (II Thess. 3:8). There are ministers today who are millionaires, not because of the labor of their hands but because of their Church contributors.

I Timothy 6:8, written to ministers of the glad message, states, "if we have food and clothing, we will be content with that." This verse was written to Timothy, a prophet of Yahweh, and not to the Assembly. (Applying the instructions in the books of Timothy to members of the Body of the Christ who are not ministers has caused many errors.) The Assemblie's duty is to provide for the minister's needs, if he is meeting their spiritual needs. Chapter six of first Timothy warns Timothy that some individuals become ministers in order to gain personal wealth; "supposing godliness to be, a means of gain" (I Tim. 6:5). Yahweh's ministers are responsible for collecting money that is to be distributed to those who are in need (Acts 4:35, II Cor. 9, I Cor 16). The handling of money can be tempting to the Lord's ministers, as it was to Judas, who used the money for his purpose.

³⁴⁹ www.senate.gov/reference/resources/pdf/98-53.pdf

Ministers can keep more money from their contributors than they need, which can cause them to “fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction” (I Tim. 6:9).

Many of Yahweh’s servants were very wealthy but their wealth did not come from contributions from a Church but by Yahweh blessing their endeavors. Abraham and Sara’s life is an example of individuals being blessed by Yahweh.³⁵⁰ “Now, Abram, was very rich, in cattle, in silver, and in gold” (Gen. 13:2). They had three hundred men working for them. Abraham was a prophet but he did not have a flock contributing their money to his family. Ministers are called to serve our Lord, as their vocation. They are not to be concerned with the affairs of this life. Timothy was a prophet of Yahweh and his instructions were, “no one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer” (II Tim 2:4). The Levites were also full time servants of Yahweh. “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the matrix among the children of Israel: therefore the Levites shall be mine” (Num. 3:12). Yahweh has chosen apostles, prophets, evangelists, pastors and teachers to work full time for the Body of the Christ (Eph. 4:11). Yahweh has different instructions for ministers when it comes to money as seen in I Timothy 6:8.

Those who partake of spiritual food from a minister are required to provide for the minister’s needs. “For the scripture saith—A threshing ox, shalt thou not muzzle, and—Worthy, is the workman, of his hire” (I Tim. 5:18). The Levites received the tithe, which was 10%, from the other tribes. The priest also partook of the sacrifices presented at the altar. In the Old Covenant the burnt and the sin and peace offerings, to name a few, served multi-functions as does giving today. The animals to be sacrificed to Yahweh had to be each individual’s best livestock. These animals represented their life’s work. To kill your best livestock showed a trust in Yahweh as your sufficiency. We gain spiritually, materially and physically when we obey the Word of Yahweh and give joyfully instead of seeing it as loss, as the world would indicate. After they killed the animal, a portion, if not all, went to the priest and his family. The sacrificed animal was a sweet smelling savor to Yahweh who issued a blessing upon completion, which met the needs of the giver and the priest’s household. All of this had to be done in faith because giving is contrary to the natural world. In Philippians 4:14-19, Paul, as the minister of our Father, partook of the sacrifice to our Father, which was money, which met his needs. The money given was a sweet smelling savor unto Yahweh as was the Levitical sacrifice. Father promises a blessing, “and my Elohim will meet all your needs...” when this kind of giving is done. As Noah left the ark he built an altar and offered a burnt sacrifice to Yahweh. This was a pleasing aroma unto Yahweh, who then blessed Noah and his sons (Gen. 8:20-9:1). The pleasing aroma however can turn foul as it did with Eli’s sons, Hophni and Phinehas, who were appointed priests of Yahweh by Eli.³⁵¹

³⁵⁰ “Now, Abraham, was old, far gone in days,—and, Yahweh, had blessed Abraham, in all things” (Gen. 24:1).

³⁵¹ 1Sa 2:12 Now, the sons of Eli, were abandoned men,—they knew not Yahweh.

Many Good Christian Ministries have fallen by the way side because they did not heed the warning given in I Timothy 6:9.³⁵² Financial accountability is necessary for all ministers of the glad message. Why? Paul said that ministers should be, “Giving, no single, occasion of stumbling, in anything, that the ministry be not blamed; But, in everything, commending ourselves as Yahweh’s ministers [diakonos = servant³⁵³]” (II Cor. 6:3-4). A minister’s salary should be public information, as is the salary of the President of the United States and Congress. These organizations should also provide audited financial statements. These measures would restrain the temptation that comes with money management. Some of the organizations that monitor the finances of charities and churches are Ministry Watch, Charity Navigator, Forbes and Evangelical Council for Financial Accountability.³⁵⁴ These organizations can be found on the Internet. A minister of the glad message cannot be fond of money and he or she must be unaccusable.³⁵⁵ The Greek word translated, ‘unacusable,’ is ‘anegkletos,’ which is defined as someone “that cannot be called into account, unproveable, unaccused, blameless.” Anegkletos is composed of ‘an,’ which is a negative particle and ‘egkaleo,’ which means to accuse. Egkaleo is used in Acts 26:2; “Concerning all things of which I am accused [egkaleo] by Jews, King Agrippa, I have been counting myself happy, that, before thee, am I about, this day, to be making my defense.” The financial affairs of a Christian organization, which receives contributions, must be completely transparent to the contributors in order to be unaccusable! Christ was the perfect example of being unaccusable because he kept everything out into the open. He said, “I, openly, have spoken, unto the world,—I, ever, taught, in synagogue, and in the temple, where all the Jews gather together; and, in secret, spake nothing” (Jn. 18:20). There are many Christian organizations, which operate their financial affairs in secret!

1Sa 2:22 Now, Eli, was very old,—but he used to hear all that his sons did unto all Israel, and how they even lay with the women who did service, at the opening of the tent of meeting.

1Sa 2:24 Nay, my sons! for it is no good report that I do hear: leading into transgression the people of Yahweh.

1Sa 2:29 Wherefore have ye been kicking at my sacrifices, and my presents, which I commanded, to serve for a home,—and shouldst have honoured thy sons more than me: fattening yourselves, with the first of every present of Israel, before me?

1Sa 2:34 And, this, for thee is the sign, which shall come upon thy two sons, upon Hophni and Phinehas,—In one day, shall they, both of them, die;

³⁵² Now it is a great means of gain—godliness, with a sufficiency of one’s own; For, nothing, brought we into the world, neither, to take anything out, are we able; — And, having sustenance and covering, we shall be content; But, they who are determined to be rich, fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction,— For, a root of all the vices, is the love of money, which, some, being eager for, have been seduced from the faith, and have pierced, themselves, about with many pangs. But, thou, O man of God! from these things, flee! and pursue righteousness, godliness, faith, love, endurance, meekness; (I Tim. 6:6-11)

³⁵³ 1249 diakonov diakonos *dee-ak'-on-os* 1) one who executes the commands of another, esp. of a master, a servant, attendant, minister

³⁵⁴ <http://ecfa.org/ContentEngine.aspx?PageType=Control&PageName=MemberProfile&MemberID=5152>

http://ministrywatch.com/mw2.1/H_Home.asp

<http://charitynavigator.org/>

http://www.forbes.com/2005/11/18/largest-charities-ratings_05charities_land.html

³⁵⁵ 1Ti 3:3 Not given to wine, not ready to wound, but considerate, averse to contention, not fond of money

1Ti 3:10 But let, these also, be proved first, then, let them be ministering, being, unaccusable:

Tit 1:6 ¶ If anyone is unaccusable, a husband of, one wife, having children that believe, who are not charged with riotous excess, nor insubordinate;

Tit 1:7 For it is needful that the overseer be—unaccusable, as Yahweh’s steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means,

James Dobson, the founder of Focus on the Family, would be an example of a minister who is unaccusable concerning his ministrie's financial affairs; he hasn't taken a salary for twenty years. He might be receiving all of his money from his books, which is fine with me. If I give his organization my money I know it will not be used to support a hefty salary as must be done when given to Billy Graham's organization. Billy Graham is paid, by contributions, \$451,000, which would require 1,880 partners giving just him their \$20 per month. Billy Graham is probably a multi-millionaire who doesn't need \$451,000 per year. Timothy was told by Paul, "For, nothing, brought we into the world, neither, to take anything out, are we able; — And, having sustenance and covering, we shall be content" (I Tim. 6:7-8). Although Billy Graham makes a six-figure income, at least his income is made known to the contributors and not hidden as it is with Kenneth Copeland, Benny Hinn, Kenneth Hagin Jr. and many, many others who could be getting paid a seven or eight-figure income. Samuel, an unaccusable prophet of Yahweh, said at the end of his ministry of judging Israel, "Now, therefore, lo! the king going to and fro before you, But, I, am old and grey-headed, and, my sons [who were accusable as were Eli's sons]³⁵⁶, lo! they are with you,—But, I, have gone to and fro before you from my youth until this day. Behold me! testify against me, before Yahweh, and before his Anointed—Whose, ox, have I taken? or whose, ass, have I taken? or whom have I oppressed? Whom have I crushed? or at whose, hands, have I taken a bribe, to cover up mine eyes therewith? and I will restore it unto you. And they said, Thou hast not oppressed us, neither hast thou crushed us,—neither hast thou taken, at the hand of any man, any thing. And he said unto them—Witness, is Yahweh against you, and, witness, is his Anointed, this day, that ye have not found in my hand, any thing! And they said: Witness" (I Sam. 12:2-5)! Samuel was Unaccusable!

Churches, religious organizations and charities are usually a 501(c)(3) organization in order to be tax exempt. Religious organizations and charities that are 501(c)(3), must file a form 990 each year to the IRS. The information on the form is public information. The United Way, Focus on the Family and Billy Graham will be used as our examples of these organizations.³⁵⁷

³⁵⁶ Now, the sons of Eli, were abandoned men,—they knew not Yahweh. I Sam. 2:12

And it came to pass, when Samuel was old, that he appointed his sons judges to Israel...Howbeit his sons walked not in his ways, but stooped to extortion,—and took bribes, and perverted judgment. I Sam. 8:1-3

³⁵⁷ http://www.forbes.com/lists/2005/14/Name_4.html

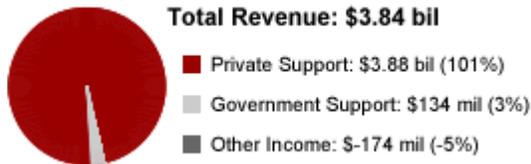
United Way

Civic causes
Alexandria, VA

Top Person: Brian A. Gallagher

Top Salary:* \$ 629,950

FY ending 12/31/04



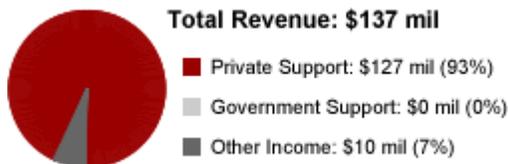
Focus on the Family

Promotes family values
Colorado Springs, CO
<http://www.family.org>

Top Person: Don Hodel

Top Salary:* \$ 113,255

FY ending 09/30/04



Transparency Grade A

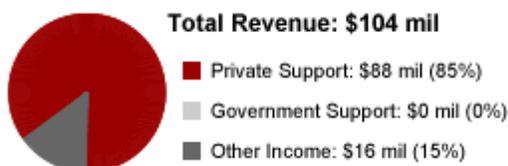
Billy Graham Evangelistic Association

Evangelistic crusades
Charlotte, NC
<http://www.billygraham.org>

Top Person: Billy Graham

Top Salary:* \$ 451,707

FY ending 12/31/04



Transparency Grade A

Churches are exempt from filing a form 990 even though many still make public their financial information such as the Salvation Army and Joyce Meyer. Joyce Meyer's organization will be used as our example:³⁵⁸

Joyce Meyer/ Enjoying Every Day Life/ Life in the Word

Revenue & Expenses	2004	2003	2002	2001
<u>Total Contributions</u>	\$92,532	\$80,936	\$71,748	\$58,188
<u>Total Other Revenue</u>	\$5,065	\$7,650	\$8,794	\$16,119
<u>TOTAL REVENUE</u>	\$97,597	\$88,587	\$80,542	\$74,307
<u>Program Services</u>	\$74,535	\$74,947	\$59,015	\$51,179
<u>Management & General</u>	\$14,170	\$12,144	\$10,864	\$10,683
<u>Fundraising</u>	\$7,697	\$5,096	\$3,715	\$2,823
<u>TOTAL EXPENSES</u>	\$96,403	\$92,188	\$73,595	\$64,685
<u>SURPLUS (DEFICIT)</u>	\$1,194	(\$3,600)	\$6,946	\$9,621

Balance Sheet	2004	2003	2002	2001
<u>TOTAL ASSETS</u>	\$70,893	\$68,076	\$72,180	\$64,169
<u>TOTAL LIABILITIES</u>	\$6,154	\$4,531	\$5,034	\$3,970
<u>NET ASSETS</u>	\$64,739	\$63,544	\$67,145	\$60,199

Transparency Grade C

JMM also has made a major change in the ministry's compensation of Joyce Meyer recently. Previously, the ministry's board, comprised at the time of mostly family members and others who were closely tied to the Meyer family, awarded salaries as large as \$900,000 as well as sizable bonuses to Joyce Meyer. Meyer's husband was also handsomely compensated and children were on the payroll as well. At this time, it appears that many of the royalties that Joyce Meyer's books earned were paid directly into the ministry. This approach was altered, however, to reduce Joyce Meyer's salary to a still hefty \$250,000 annually but to also remove her royalties from the ministry and instead pay them into a private company that Joyce Meyer controlled.

Other Churches do not disclose their financial affairs to the public, examples of these are Kenneth Copeland Ministries and Kenneth Hagin Ministries. The IRS and the people in charge of the ministry are the only ones privy to the organization's financial information. Ministry Watch rates these ministries from A to F on the transparency of their financial affairs. An A rating on financial transparency does not necessarily determine that the organization is where you should give your money but it does however, show that they are not hiding financial information from the public. An F rating means that the organization refuses to divulge any of their financial information. Examples of these are Kenneth Copeland Ministries and Kenneth Hagin Ministries:

Kenneth Copeland Ministries³⁵⁹

Transparency Grade F

We should be excellent stewards of the money Father has given us. We should not give substantial amounts of money to organizations, which are not excellent stewards of

Kenneth Hagin Ministries

Transparency Grade F

³⁵⁸ http://www.ministrywatch.com/mw2.1/F_SumRpt.asp?EIN=431382734

³⁵⁹ http://ministrywatch.com/mw2.1/H_Home.asp

Yahweh. Stewardship requires financial accountability and transparency. Yehoshua told the parable about the three servants whose master gave them money to steward. Two were successful while the one who failed had excuses for his failure.³⁶⁰ Excuses are not acceptable to our Lord. Yahweh's money given to the wrong organizations can be wasteful, harmful and very displeasing to our Father, even though we had the right intentions. Jehoshaphat had the right intentions when he loved and helped his Hebrew (Ibri) brother, Ahab, but Yahweh was not pleased because He sent a prophet to give Jehoshaphat a message. "And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless, was it *right* to give help? and, on them who hate Yahweh, to bestow thy love? For this cause, therefore, is there wrath against thee, from before Yahweh" (II Chron. 19:2). We also may be giving money to a brother in Christ, a Christian or Charitable organization, who unknown to us, is consuming the money contrary to Yahweh's Word. Ministers are not immune to the temptations of the world, as was revealed by the prophet David, a man after Yahweh's heart. The coveting of the flesh, the coveting of the eyes, and the vain grandeur of life is all around us and we must help our ministers by making them accountable, as Nathan did to David. David began his ministry with a heart to serve Yahweh but in route he was detoured by the vain grandeur of life. Yahweh's prophet, Nathan, put David back on the road to success, as we should do to our ministers if they become detoured. Our responsibility is to open our eyes and ask questions before we give, in order that our offering may be well-pleasing to our Father and our Lord. Give Responsibly!

Charity Evaluators Web sites:

Charity Navigator

<http://charitynavigator.org/>

Forbes

http://www.forbes.com/2005/11/18/largest-charities-ratings_05charities_land.html

Ministry Watch

http://ministrywatch.com/mw2.1/H_Home.asp

Evangelical Council for Financial Accountability

<http://ecfa.org/ContentEngine.aspx?PageType=Control&PageName=HomePage>

³⁶⁰ Mt. 25

Appendix A

Dallas Morning Star
(4/17/1976 Section D Page 5)

Kuhlman will cites bequests PITI'SBURGII (AP)

The will of the late evangelist-healer Kathryn Kuhlman leaves \$267,500 of her estate to three family members and 20 employees, according to court records.

Of the largest single bequests, \$50,000 goes to her sister, Myrtle Parrott, and \$40,000 to the evangelist's long-time secretary, Marguerite Hamner, reports the evangelical fortnightly, Christianity Today.

It says smaller bequests go to 19 other employees and another sister out of an estate whose total value awaits an inventory, but which former employees say exceeds \$1 million.

Under the will dated last Dec. 17, she named Tulsa auto dealer Dana Barton Wilkerson Jr., and his wife, Sue, as residuary legatees - The ones to receive all property not specifically bequeathed.

The evangelical magazine, published in Washington, says sources inside the Kuhlman organization have expressed dismay that she did not leave most of her estate to the foundation as she had done under a previous 1974 will.

Appendix B

CRS Report for Congress Received through the CRS Web

Salaries of Federal Officials: A Fact Sheet

Barbara L. Schwemle
Analyst in American National Government
Government and Finance Division
CRS-2

Table 1. Salaries of Federal Officials

Position	Jan. 2003	Jan. 2004	Jan. 2005
Legislative Branch			
Vice President of the United States (President of the Senate)	\$198,600	\$203,000	\$208,100
Speaker of the House of Representatives	198,600	203,000	208,100
President Pro Tempore of the Senate	171,900	175,700	180,100
Majority and Minority Leaders — House and Senate	171,900	175,700	180,100
Senators, Representatives, Resident Commissioner of Puerto Rico, and Delegates	154,700	158,100	162,100
Judicial Branch			
Chief Justice of the United States	\$198,600	\$203,000	\$208,100
Associate Justices of the Supreme Court	190,100	194,300	199,200
Judges, U.S. Courts of Appeal	164,000	167,600	171,800
Judges, U.S. Court of Appeals for the Armed Services	164,000	167,600	171,800
Judges, U.S. District Courts	154,700	158,100	162,100
Judges, United States Court of Federal Claims	154,700	158,100	162,100
Judges, United States Court of International Trade	154,700	158,100	162,100
Judges, Tax Court of the United States	154,700	158,100	162,100
Judges, U.S. Court of Appeals for Veterans Claims	154,700	158,100	162,100
Bankruptcy Judges	142,300	145,500	149,132
Magistrate Judges	142,300	145,500	149,132
Executive Branch			
President of the United States ^a	\$400,000	\$400,000	\$400,000
<i>Executive Schedule</i>			
Level I: Cabinet-level officials	\$171,900	\$175,700	\$180,100
Level II: Deputy secretaries of departments, secretaries of military departments, & heads of major agencies	154,700	158,100	162,100

Appendix C

Christian Broadcasting Network

Religious programming

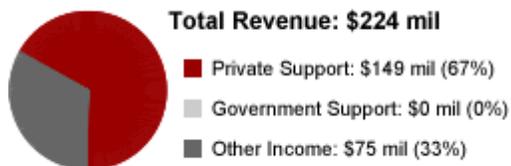
Virginia Beach, VA

<http://www.cbn.com>

Top Person: Marion G. (Pat) Robertson

Top Salary:* \$ 306,293

FY ending 03/31/05



Surplus/Loss	Net Assets	Charitable Commitment ¹	Fundraising Efficiency ²	Donor Dependency ³
\$28 mil	\$184 mil	78% —	83% ▼	81% ▼

Transparency Grade A

Oral Roberts Evangelistic Association³⁶¹

INCOME STATEMENT:

FYE 07/2003

Revenue

Primary Revenue	\$10,957,410
Other Revenue	\$121,629
Total Revenue:	\$11,079,039

Expenses

Program Expenses	\$9,701,077
Administrative Expenses	\$2,743,762
Fundraising Expenses	\$1,148,988
Total Functional Expenses:	\$13,593,827

Payments to Affiliates	\$0
<u>Excess (or Deficit) for the Year</u>	\$-2,514,788

Net Assets: \$-9,884,098

CEO Pay

Richard Roberts President, CEO Compensation: \$179,500

³⁶¹ <http://charitynavigator.org/index.cfm/bay/search.summary/orgid/4272.htm>

Speak unto the Mountain

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the Lord and Anointed for Christ.)

The Egyptians were pursuing the children of Israel, whose backs were against the sea. Fear and unbelief rose up into the hearts of the children of Israel. They cried out to Moses, while Moses cried out to Yahweh for deliverance. Yahweh told Moses to “quit crying to me,” and split the sea. Moses believed the words of Yahweh, thereby entering into the supernatural, which released his supernatural authority and power given to him by Yahweh. The sea obeyed Moses! “And Yahweh said unto Moses, What outcry would you make unto me? Speak unto the sons of Israel, that they go forward; and, you, lift high your staff and stretch forth your hand over the sea and cleave it asunder” (Ex. 14:15-16). In order to live out our lives for our Father, in the fullest capacity, we must know who we are and what authority and power we have been given. Moses learned about his supernatural authority and power from his teacher, who was Yahweh.³⁶² As children of Yahweh, do we exercise our supernatural authority over a problem with a command, as Yehoshua did to the great tempest,³⁶³ or do we ask our Father to solve our problem in a prayer? Christianity does not question the supernatural power and authority that spirit beings have but when these same individuals examine their own lives, they are fully aware that they lack supernatural authority and power; they doubt their authority as children of Yahweh. We will see in the scriptures that our Father has placed His children into a sacred position, just below Himself. If you believe and act upon these truths in the Word of Yahweh,¹ you will release supernatural authority and power upon the earth. As Christ said, “All things, are possible, to him who believes.”³⁶⁵

Peter, who was an ordinary fisherman, believed the words of Christ and acted upon those words by walking on the water and by raising the dead. Peter was no different than you or I. We are not the wise, the powerful nor are we the wealthy. Yahweh called him as He has called us because “the weak things of the world [us], hath Yahweh chosen, that he might put to shame the things that are mighty” (1 Cor. 1:27). Why? “In order that, even as it is written—He that boasteth, in the Lord, let him boast” (1 Cor. 31). Do all believers have the supernatural ability to walk on the water and raise the dead? Yes! Will they? Probably not because of their lack of believing but this does not change the truth that is taught in the Word of Yahweh that you can, may and are called to perform the supernatural works of Christ. Of all of the Apostles, only Peter believed to walk on the water although all of the

³⁶² Ex. 4

³⁶³ Mr 4:39 And, roused up, he rebuked the wind, and said unto the sea—Hush! be still! and the wind lulled, and it became a great calm.

¹ ³⁶⁴ The phrase ‘Word of Yahweh’ was used over 250 times in the Old Covenant to refer to Yahweh’s words. The term ‘Holy Bible’ means holy books and is never used in the Word of Yahweh. Man introduced it.

³⁶⁵ Mr. 9:23

Apostles had the ability. Why didn't the other Apostles walk on the water because Peter was the only Apostle who asked to come out upon the water. The other Apostles and disciples exercised their supernatural powers by healing the sick, casting out demons, prophesying and speaking in tongues. Some exercised greater powers than others; each one according to their own believing.

The majority of the present day Christian Church has been deceived into believing that they cannot operate supernatural power and authority. They deny the offices of the Apostles and Prophets but retain the offices of the Pastor, Teacher and Evangelist. Why? Their impotent man-made dogma requires it. Paul proclaimed, "my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of spirit and power: In order that, your faith, might not be in men's wisdom, but in Yahweh's power" (1 Cor. 2:4-5); "...I will get to know—not the speech of them who are puffed up, but, the power; For, not in speech, is the kingdom of Yahweh, but, in power" (1 Cor. 4:19-20). The word, 'power,' is not in the vocabulary of the majority of Christian institutions. They reject the power of the spirit but retain a spirit which is powerless. These institutions have paralyzed the Body of the Christ by nullifying the Word of Yahweh. If Abraham and Sarah had been members of these institutions, they never would have had Isaac. The majority of today's saints laugh as Sarah did when she heard the promise of Yahweh.³⁶⁶ They laugh when they hear the promise proclaimed by Yehoshua, "Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his" (Mr. 11:23).

The Body of the Christ, according to these institutions, is a quadriplegic; wheelchair bound. The Head, who is Christ, has a powerless, impotent Body; the spinal cord, which is spirit, has been severed (unbelief) by the commandments and doctrines of men. They say that the spinal cord was severed after the death of the twelve Apostles. I am here to reveal to you that the spinal cord has not been severed. All that is required to unleash the supernatural power of Christ, our Head, through his Body into the world, is to reject the doctrines of men and believe and act on the Word of Yahweh.

Christ, our Head, could not unleash powers in certain places on the earth in his days, "because of their unbelief."³⁶⁷ The same is true today! In contrast, great power was unleashed when people believed and acted upon his words; "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority [exousia], having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Yehoshua heard *it*, he

³⁶⁶ And he said, I will, surely return, unto thee, at the quickening season,—and lo! a son, for Sarah thy wife. Now, Sarah, was hearkening at the opening of the tent, it, being behind him. But, Abraham and Sarah, were old, far gone in days,—it had ceased to be with Sarah after the manner of women. So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord, also being old (Gen. 18:10-12)?

³⁶⁷ And he did not, there, many powers [dunamis], because of their unbelief (Mt. 13:58).

marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel...And Yehoshua said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour” (Mt. 8:8-13).

We, as the Body of the Christ, have been given the same authority and power that Yehoshua, our Head had when he was upon the earth. Yahweh is the Head of Christ.³⁶⁸ Yehoshua was Yahweh’s mouth, hands and feet when he was upon the earth. We are now the hands, feet and mouth of the Christ, who is our Head.³⁶⁹ The Greek word translated, ‘authority,’ is exousia.³⁷⁰ It is defined as: the power of authority (influence) and of right (privilege); power of choice, liberty of doing as one pleases; physical and mental power. The Greek word translated, ‘power,’ is dunamis.³⁷¹ It is defined as: strength power, ability; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; power for performing the supernatural. Both words are used below:

And amazement came upon all, and they began to converse one with another, saying—What is this word, that, with authority [exousia] and power [dunamis], he giveth orders unto the impure spirits, and they go forth? Lk. 4:36

And, calling together the twelve, he gave them power [dunamis] and authority [exousia] over all the demons, and to be curing, diseases; Lk. 9:1

Lo! I have given you the authority [exousia] to be treading upon serpents and scorpions, and over all the power [dunamis] of the enemy, and, nothing, unto you, shall in anywise do harm; Lk. 10:19

We were equipped with power (dunamis) and authority (exousia) when we became members of the family of Yahweh. We became children of the Creator through faith then we received spirit by accepting Yehoshua as our Lord and believing in our hearts that Yahweh raised him from among the dead.³⁷² Spirit is power as illustrated below:

But ye shall receive power when the holy spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and all Judaea and Samaria and as far as the uttermost part of the land (Acts 1:8).

³⁶⁸ But I wish you to know—that, the head of every man, is, the Christ, and, the head of a woman, is, the man; and, the head of the Christ, is, Yahweh (1 Co. 11:3).

³⁶⁹ Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he, being the saviour of the body (Eph 5:23) ; And, ye, are Christ’s,—and, Christ, is, Yahweh’s (1 Cor. 3:23).

³⁷⁰ 1849 exousia exousia *ex-oo-see’-ah*

³⁷¹ 1411 dunamiv dunamis *doo’-nam-is*

³⁷² And Peter *said* unto them—Repent ye, and let each one of you be immersed, in the name of Yehoshua Christ, into the remission of your sins,—and ye shall receive the free—gift of the holy spirit (Acts 2:38). Rom. 10:9

How Yahweh anointed him with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him (Acts 10:38).

Who was distinguished as the Son of Yahweh—by power, according to a holy spirit, through means of a resurrection of the dead... (Rm. 1:4).

In learning about our authority and power that we have received, we must break from the tradition of using our English Bible translation and start using the original Hebrew (Ibri) words. Hebrew (Ibri) words will express the correct thought that the English language is unable to do. (The Word of Yahweh was written by Hebrew (Ibri) prophets.) For example, the Hebrew (Ibri) word translated, ‘man,’ in English is actually the Hebrew (Ibri) word, ‘adam.’ The Hebrew (Ibri) word ‘adam,’ can mean mankind or it can mean the first man, Adam. Adam can be used as a proper name or it can be used to denote a species. Species is defined as; a distinct kind; sort; class. Adams are a different species than spirit beings (messengers and demons), who are different from cherubims etc. There are many different species of creatures in heaven and upon the earth but there is only one Father;³⁷³ “Male and female, created he them—and blessed them, and called their name Adam, [species] in the day they were created. And Adam [proper name] lived a hundred and thirty years” (Gen. 5:2-3).

The English word, ‘god’ has also taken on a different meaning in Christianity, than was intended in Yahweh’s Word. Contrary to Christian belief, the Creator’s name is not ‘God.’³⁷⁴ ‘God’ is the English word used to translate the Hebrew (Ibri) words ‘elohim,’ ‘el,’ ‘eloah’ and the Greek word ‘theos’. As we will see, ‘elohim’ can be used to mean: a. ruler, judges, b. divine ones, c. angels, d. gods, e. the Creator.³⁷⁵ Elohim can also be used to refer to a class of beings such as spirit beings, also known as messengers. In this article, I will use the Hebrew (Ibri) word, ‘elohim,’ instead of the word, ‘god,’ because ‘god’ does not communicate the thoughts of Yahweh correctly.

³⁷³ For this cause, I bow my knees unto the Father,— From whom every fatherhood in *the* heavens and upon the earth is named (Eph. 3:14-15).

³⁷⁴ The Creator’s name is not Elohim (God) but is Yahweh. “And Elohim spoke unto Moses,—and said unto him, I, am Yahweh: I appeared, therefore, unto Abraham unto Isaac, and unto Jacob, as El Almighty,—although, by my name Yahweh was I not made known to them” (Ex. 6:2,3). Christians mostly refer to the Creator as God and sometimes as the Father. The truth of the matter is: a. Elohim is what He is: creator, spirit, love and light, b. Yahweh is His name, c. Father He is to His children. I am an adam (species), Chuck is my name and I am a father. The word ‘god’ is not a sacred word and is not in the Word of Yahweh. God is an English word that is used to translated the Hebrew (Ibri) words, el, elohim, eloah and the Greek word theos. We cannot hold the Word of Yahweh responsible for language errors and miscommunications. For Christians, the word ‘god’ has only one meaning. This poses a problem because elohim in the Hebrew (Ibri) scriptures has many meanings. “Yahweh is El, and hath shed on us light... My El, thou art, and I will thank thee,—My Elohim, I will exalt thee” (Ps. 118:26-29). There is only one Yahweh. “Hear, O Israel: Yahweh, is our Elohim,—Yahweh alone” (Deu. 6:4). Also: “Yahweh is Elohim” (Joshua 22:34), “Yahweh is El” (Ps. 118:29), and “For who is a Eloah, save Yahweh” (Ps. 18:31). We have another observation to reveal. Yahweh is used 6,830 times in the Old Covenant and never used once in the New Covenant. This is very suspect and has been dealt with in the paper ‘I AM YAHWEH’.

³⁷⁵ The Brown-Driver-Briggs Hebrew (Ibri) and English Lexicon. Elohim 430. Also Theological Wordbook of the Old Covenant, Harris, Archer & Waltke

“In the beginning, Elohim [Creator] created the heavens and the earth. And Elohim said—Let us make adam [species] in our [elohim] image after our [elohim] likeness” (Gen. 1).

I, said, elohims, ye are, Yea, sons of the Highest, are ye all; But indeed, like the earth-born, shall ye die! And, like one of the princes, shall ye fall! Arise! O elohim, judge thou the earth, For, thou, wilt inherit all the nations” (Ps. 82:6-8).

Thy throne, O elohim, is to times age-abiding and beyond, A sceptre of equity, is the sceptre of thy kingdom. Thou hast loved righteousness, and hated lawlessness,—For this cause, hath Elohim, thine own Elohim, anointed thee, With the oil of gladness, beyond thy partners (Ps. 45:6-7).

Mankind, as a species, was originally made in the image and likeness of Elohim, which is also a species. Mankind, who was originally made to be immortal, was all powerful (omnipotent) on the earth. Yahweh’s original purpose will still be fulfilled in the future for the individuals who choose to bow down before Yahweh. Christ, the man, will reign over the earth and we will reign with him for 1,000 years. Christ is now immortal and we also shall become immortal when the trumpet sounds; “this mortal, shall clothe itself with immortality” (1 Cor. 15:54). Yehoshua, as an anointed Son of Yahweh, was all powerful upon the earth. We also are anointed sons of Yahweh, the brothers and sisters of Christ, who are his hands, feet and mouth. We are powerful through Christ.

Adam, a son of Elohim,³⁷⁶ was positioned, as a representative of mankind, a little below Elohim; “When I view thy heavens, the work of thy fingers, moon and stars, which thou hast established, what was weak adam [species], that thou should make mention of him? or the son of the earthborn, that thou should set him in charge? That thou should make him little less than Elohim³⁷⁷ [see below] with glory and honor, should crown him? Should give him dominion over the works of thy hands—All things, should have put under his feet: Sheep and oxen, all of them—yea even the beasts of the field; The bird of the heavens, and the fishes of the sea— the passer-by on the paths of the seas? O Yahweh, our Lord! How majestic is thy Name, in all the earth” (Ps. 8:3-9). In the Garden, mankind was also given the authority and power to subdue the earth,—and have dominion over the fish of the sea,

³⁷⁶ Luke 3:38

³⁷⁷ Translators have caused a serious problem when they mistranslate Psalms 115:15-16 and Hebrews 2:5-8. Most translations will translate the word elohim used in Psalms 115:5 as angels but the Hebrew (Ibri) word for angels is melakim and not elohim. False humility issuing from religion has influenced the translator’s judgment. Religious doctrine teaches us that mankind is below the angels. Angels are not above us as shown in Revelation 22:8,9. “And, I, John, am he that was hearing and seeing these things; and, when I had heard and seen, I fell down to do homage at the feet of the messenger [angels] who had been pointing out unto me these things,— and he said unto me—See *thou do it* not! A fellow-servant, am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll: unto Yahweh, do homage.” The earth has been given to mankind and not to angels. “For, not unto messengers [angels], hath he subjected the coming habitable earth of which we are speaking; (Heb. 2:5).

and over the bird of the heavens, and over every living thing that moveth on the land (Gen 1:28). Mankind was to rule the earth; “Blessed are ye of Yahweh, who made the heavens and the earth: As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of adam” (Ps. 115:15-16).

Adam and Eve were created in the image and likeness of Elohim (Gen. 1:26-27). They chose not to take of the tree of life but rather chose death by disobeying their Father. The consequence of this sin was to have children not after the image and likeness of Elohim but after the image and likeness of Adam; “And Adam lived a hundred and thirty years, and begat *a son* in his likeness after his [Adam’s] image,—and called his name Seth” (Gen. 5:3). The term, ‘son of adam’ or ‘son of man’ (species) is first used in Numbers 23:19. “El is, not a man, that he should lie, nor a son of Adam, that he should repent.” Mankind has now gone from being a son of elohim [spirit species] to being a son of adam [flesh species].

In the rest of the Old Covenant mankind is referred to mainly as the sons of adam. Messengers (angels) are referred to as the sons of Elohim (Job 1:6, 2:1, Gen. 6:2-4). Why? Because messengers whether good or bad are born of Elohim (Ps. 104:4, Heb. 1:7, 14). They were born of Elohim and everything that is born is born, after its kind (Gen. 1:11-12). The offspring of a reptile is a reptile. The offspring of an adam is a man. The offspring of Elohim is an elohim. The offspring of a species are composed of the same elements as the parents. So a son of Elohim is composed of the elements of Elohim. The first epistle of John states, “Ye, are, of Elohim, dear children, and have overcome them; because, greater, is he that is in you, than he that is in the world...whosoever loves, of Elohim, hath been born...We know that, of Elohim, are we” (1 Jn. 4:4, 4:7, 5:19). Elohim is composed of spirit, love and light (Jn 4:24, 1 Jn. 4:8, 1 Jn 1:5).

Satan is called the elohim [spirit species] of this age (2 Cor. 4:3-4). (In Greek, the Hebrew (Ibri) word, ‘elohim,’ is translated ‘theos’ but for our usage we will continue using ‘elohim,’ instead of ‘theos,’ when quoting the New Covenant. Elohim is not synonymous with theos.) In John 10, Yehoshua³⁷⁸ talks to the Jews about elohims. “I and the Father, are, one. The Jews again lifted up stones, that they might stone him. Yehoshua answered them—Many works, have I showed you, noble ones, from my Father: For which of those works are ye stoning me? The Jews answered him—Concerning a noble work, are we not stoning thee; but concerning profane speech—and because, thou, being, *an* adam [flesh species], art making thyself, *an* elohim [spirit species]. Yehoshua answered them—Is it not written in your law: I, said, You are, elohims [spirit species]? If, those, he called elohims [spirit species], unto whom, the word of Elohim, came—and the Scripture cannot be broken— Of him whom, the Father, hallowed and sent forth into the world, are, ye,

³⁷⁸ Yehoshua is the name Yahweh gave His only begotten son. It means ‘Yahweh is Salvation.’ It is the same name as Joshua. The Greek word that was used to translate Jesus was also the same Greek word used to refer to Joshua (Heb. 4:8, Acts 7:45). There was no J in the Hebrew (Ibri) language. Joshua = Yehoshua. The name Jesus is a Greek name and not our Saviors name. See ‘A God named Yahweh.’

saying—Thou speaks profanely, because I said, Son of Elohim, I am?” Yehoshua was quoting from Psalms 82:1-7 where the judges of Israel were called elohims. Yehoshua was born of Elohim; “No one, hath seen [known], Elohim, at any time: An Only Begotten [born] elohim³⁷⁹ [spirit species], The One existing within the bosom of the Father, He, hath interpreted *him*” (Jn. 1:18). Yehoshua received his spiritual birth when he received the spirit after he was baptized by John; “And Yehoshua, having been immersed, straightway, went up from the water—and lo! the heavens were opened and he saw the spirit of Elohim or Yahweh, descending like a dove coming upon him; and lo! a voice out of the heavens,—saying, This, is my Son, the Beloved, in whom I delight” (Mt. 3:16,17).

Elohim is spirit, as recorded in John 4:24. We are born of Elohim (spirit) when we confess Yehoshua as our Lord and believe in our hearts that Yahweh raised him from among the dead (Rom.10:9-10). At that time we received spirit, which is holy, which is also called holy spirit or the spirit of Yahweh.³⁸⁰ We, as children of the Creator, receive the nature of an elohim (child of elohim) when we receive the spirit (Acts. 2:38). Yahweh is spirit and Yahweh is holy (I Sam. 10:6, Lev. 11:44-45). In 1 John 4:8, Yahweh is also called, love (ahab).³⁸¹ Yahweh is also light and in Him is no darkness at all (1 Jn. 1:5). The species of elohim have spirit, which is power, love and light. Their attributes are:

Spirit

<u>Fruits</u> (Gal. 5:22,23)	<u>Manifestations</u> (I Cor. 12:7-10)
Love (agape)	Word of wisdom
Joy	Word of knowledge
Peace	Faith
Long-suffering	Gifts of healings
Graciousness	Energies of mighty works
Goodness	Prophesing
Faithfulness	Discerning of spirits
Meekness	Tongues
Self-control	Interpretation of tongues

³⁷⁹ Other Bible translations state, “the only begotten Son” instead of “only begotten God.” The manuscript evidence for the second reading is superior to the evidence for the first reading. The papyri and some early versions support the second reading. Thus, both readings have early witness, but the second reading has earlier actual documentary testimony and is more likely the reading to have been changed. (Early Manuscripts & Modern Translations of the New Covenant by Phillip Comfort)

³⁸⁰ 1Sa 16:13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the spirit of Yahweh came mightily upon David, from that day forward. Then arose Samuel, and went his way unto Ramah; Isa 11:2 And the spirit of Yahweh shall rest, upon him,—The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and reverence of Yahweh; Eze 11:5 Then fell upon me the spirit of Yahweh, and he said unto me, Say—Thus, saith Yahweh, Thus, have ye said, O house of Israel,—Yea, the things that come up on your spirit, I, know, every one.

³⁸¹ De 6:5 Thou shalt therefore love [ahab]Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might;

Light

(Nine fruits and nine manifestations. The number 3 denotes completeness. For example, Yehoshua was in the grave 3 days, earth rose up the 3rd day etc. Nine is 3 x 3 which denotes Divine completeness.³⁸²)

The species of adam's attributes are: fornication, impurity, idolatry, strife, jealousy, outburst of wrath, divisions, envy, drunkenness etc. We are born of the species of adam when we are conceived by the flesh and we are born of the species of elohim when we confessed and believed Romans 10:9-10, thereby receiving the natural attributes of Elohim. We have an old nature (adam) and a new nature (elohim).

“Through which, his [Yahweh's] precious, and very great, promises, have, unto us, been given, in order that, through these, ye might become sharers in a divine [theios = elohim] nature—escaping the corruption [adam nature] that is in the world by coveting” (2 Pe. 1:4). The Greek word translated divine is ‘theios,’ which means, “a general name of deities or divinities as used by the Greeks.” We are a new creation, a species of elohim (2 Cor. 5:17, Gal. 6:15); “That ye were to strip off—as regards the former behavior—the old man [adam nature], who corrupts himself according to his deceitful covetings, And were to be getting young again in the spirit of your mind, And were to put on the man of new mould [elohim nature], who, after Elohim, hath been created in his truthful righteousness and loving kindness” (Eph. 4:22-24); “And having put on the new [elohim nature]—who is being molded afresh unto personal knowledge, after the image of Him [Elohim] that hath created him” (Col. 3:10).

Abraham and Sarah were two of the first to travel down the road of the supernatural. By believing the words of Yahweh, they produced supernatural results;³⁸³ “Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live, and calleth the things that are not as things that are:— Who, past hope, upon hope believed, so that he became father of many nations,—according to what had been said—So shall be thy seed; — And, without becoming weak in his faith, he attentively considered his own body, already deadened—he being a hundred years old, the deadening also of Sarah's womb; In respect, however, of the promise of Yahweh, he was not led to hesitate by unbelief, but received power by his faith, giving glory unto Yahweh, And being fully persuaded (that), —what he hath promised, able is he also to perform” (Rm. 4:17-21).

³⁸² The spiritual significance of numbers. The Companion Bible by E W Bullinger

³⁸³ And Yahweh said unto Abram: Come thou on thy way, Out of thy land and out of the place of thy birth, and out of the house of thy father,—Unto the land that I will show thee; That I may make thee into a great nation, And bless thee, and make great thy name, And become thou a blessing (Gen. 12:1-2).

Moses, who had been given the spirit of Yahweh,³⁸⁴ also arose to manifest the supernatural power of an elohim. Moses was called out of the wilderness to take his position as an elohim against Pharaoh; “Then said Yahweh unto Moses—See! I have appointed thee to be *an* elohim unto Pharaoh,—and, Aaron thy brother, shall be thy prophet” (Ex. 7:1)! The ten plagues were about to be released upon Egypt by Yahweh, through Moses. Judgment was to be executed on the elohims of Egypt (Ex. 12:12). Moses started a movement whereby the sons of adam, when given the spirit of Yahweh, would exercise their spiritual authority by unleashing their supernatural power.

Yehoshua (Joshua) crossed the Jordan on dry ground and made the sun stand still; “Then, spoke Yehoshua (Joshua) unto Yahweh, on the day when Yahweh delivered up the Amorites before the sons of Israel,—yea he said, in the presence of Israel—Thou Sun! in Gibeon, be still, and thou Moon! in the vale of Aijalon. So the sun, was still, and, the moon, stayed, until a nation should be avenged on its foes. Is not, that, written in the Book of the Upright? So then the sun stayed in the middle of the heavens, and hastened not to go in, about a whole day” (Joshua 10:12,13). Yehoshua (Joshua) walked as an elohim, as also did Samson, Elijah, Peter, Paul and believers who were full of faith.³⁸⁵ These all had one thing in common; the spirit of Yahweh and the resolve to believe and act upon Yahweh’s Word!

It is no wonder that the Apostle Paul was called an elohim. The definition of, ‘god,’ in the dictionary is, “any of various beings conceived of as supernatural, immortal and having special powers over the lives and the affairs of people and the course of nature: deity.”³⁸⁶ Paul was not yet immortal but he fit all the other criteria. Paul was ship-wrecked on an island and made quite an impact on the inhabitants when he was bitten by a venomous viper but did not die. The natives “began to say he was an elohim” (Acts 28:6). The natives realized his authority and power, when he did not die and had him heal their sick; “Paul entering in and praying, laid his hands on him [a ruler], and healed him. And, when this happened, the rest also, even they in the island who were sick, were coming in and getting cured” (Acts 28:8-9). Paul, walking in supernatural power, made an impact on every community he visited; “And, a certain man in Lystra, impotent in his feet, was sitting—lame from his mother’s womb, who never had walked. This man, hearkened unto Paul, as he was speaking—who, looking steadfastly at him, and seeing he had faith to be made well, Said, with a loud voice—Stand up on thy feet, erect! And he sprang up, and

³⁸⁴ Then Yahweh, came down, in the cloud, and spake unto him, and took of the spirit that was upon him [Moses], and gave unto the seventy men—the elders. And it came to pass, that, when the spirit rested upon them, they prophesied, and then did so no more (Num. 11:25).

³⁸⁵ But look out for yourselves, brethren, seven men from among you, who can be well-attested, full of spirit and wisdom...And the word was pleasing in the sight of all the throng; and they selected Stephen, a man full of faith and holy spirit, and Philip (Acts 6:3-5); Now, Stephen, full of favour and power, began to do great wonders and signs among the people (Acts 6:8); And, Philip, going down unto the city of Samaria, proclaimed unto them the Christ. And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs which he was working. For, from many who had impure spirits, shouting with a loud voice, they were going out, and, many that were paralysed and lame, were cured. And there came to be great joy in that city (Acts 8:5-8).

³⁸⁶ Webster’s New World Dictionary of the American Language

began to walk about. And, the multitudes, seeing what Paul had done, lifted up their voice, in the speech of Lycaonia—The elohims, made like unto men, have come down unto us” (Acts 14:8-11). We are a species of elohim. We have been given special powers that can affect the lives and the affairs of people. We can also change the course of nature if we believe, as Moses, Elijah, Elisha, Joshua, Yehoshua and many others. We are not to be worshipped as the men of Lystra tried to worship Paul. We are to perform the will of the Father as Yehoshua did and give our Father all the glory. What was the will of Yahweh for His Son? “The spirit of My Lord Yahweh, is upon me [Yehoshua]—Because Yahweh hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted, to proclaim to captives, liberty, to them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh” (Is. 61:1-2, Luke 4:18-19).

We must conceive of ourselves as supernatural beings (elohims) first, before we can operate supernatural power. A messenger (angel) has no problem performing supernatural feats because they realize who they are. They are sons of elohim as we have also been made. We have been made a little below Elohim, born of Elohim, the Body of the Christ and the earth has been given to us. Peter walked as an elohim by walking on the water, raising the dead, healing the sick, proclaiming the good news and walking in the nine fruits of the spirit. Stephen also manifested a supernatural life; “And, looking steadfastly at him, all they who were sitting in the high-council, saw his face, as if the face of a messenger (light)” (Acts 6:15). Yehoshua was the supreme example of the Son of Elohim.

He was the son of adam and the son of Elohim. He had no sin in his blood and chose to walk a perfect walk. He received the spirit of Yahweh and the world has never been the same since. He was an elohim ministering to the sons of adam; He who has seen me has seen the Father (Elohim). Yehoshua was continually manifesting spirit, love, light, power and authority.³⁸⁷ Yehoshua could have sinned but rather chose the elohim nature. He is an elohim now who is ruling the creation until death has been destroyed (I Cor. 15:23-28). Does he fit the definition of an elohim? Absolutely! Yehoshua knew what and who he was; “Yahweh, hath said unto me, My son, thou art, I, today, have begotten you: Ask of me, and let me give nations as your inheritance, and, as your possession, the ends of the earth” (Ps. 2:7-8). Yehoshua is our Lord, seated at the right hand of our Father performing his calling to be the Head of the Body, the assembly. He has delegated us with authority and power because we also have received the spirit of Yahweh. We also have been commanded to walk in authority, spirit power, love and light. We are brothers and sisters of Yehoshua.

“Verily, verily, I say unto you—He [children of Elohim] that believeth on me [Yehoshua], the works which I am doing [supernatural works], he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going” (Jn. 14:12). Why can we do these

³⁸⁷ “Now, the centurion, and those with him watching Yehoshua, seeing the earthquake and the things coming to pass, were violently affrighted, saying—Truly, Elohim’s Son, was, he” (Mt. 27:54)!

supernatural works? We have the nature of elohim because we were born of Elohim. But we also have the nature of adam because we were born of adam. Do you see yourself as an elohim or an adam? The world needs elohims because there is an on going spiritual conflict (Eph. 6:12). The world needs our light to shine, our love to embrace, our authority to command and our spirit power to deliver. The world needs the nine fruits and manifestations of the spirit operated. This glorifies our Father. We can choose to walk in the spirit or the flesh. If I choose the spirit walk, I must see myself as the Father has made me. I will believe and act upon His Word, and what I speak, according to Yahweh's Word, will come to pass if I do not doubt in my heart.

Yehoshua demonstrated the above methods when he cursed a fig tree. He told his disciples to; "Have the faith of Elohim"³⁸⁸. Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaks, comes to pass, it shall be his" (Mk. 11:22-23).³⁸⁹ Yehoshua was not instructing his disciples to pray for the moving of the mountain but rather to command the mountain to move, as Yahweh would. Yehoshua demonstrated the, 'faith of Elohim,' by commanding a tree to die; quieting the sea, walking on water, raising the dead etc. Yehoshua did not pray to Yahweh to kill the tree but rather Yehoshua killed the tree by his words! Yehoshua killed the tree by his words for the purpose of instructing his disciples that they could operate the same power and authority. A son of adam could never believe this promise because he is natural and the promise is supernatural. A son of Elohim knows that he has been given supernatural power and authority. He walks in the footsteps of the only begotten elohim, Yehoshua. Why? He also is born of elohim and anointed with the spirit of Yahweh, which enables him to perform the supernatural. Yehoshua instructed his disciples on why they were unable to accomplish a supernatural feat; "...Because of your little faith. For, verily, I say unto you—If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence yonder; and it shall be removed, and, nothing, shall be impossible to you" (Mt. 17:20). Paul also commented on removing mountains by an individual's act of believing; "...and though I have all faith, so as to be removing mountains, and have not, love, I am, nothing" (1 Cor. 13:2). We have been given the power and authority to perform supernatural tasks!

We must speak with the authority of one who has the nature of an elohim just as our Father spoke. People should look at us as they did Yehoshua and say, "Like Father like Son." What they speak comes to pass! Words delivered with faith produce results; "By the word

³⁸⁸ Most Bible translations translate this phrase as, "Have faith in God." The Greek text says, "Have <2192> (5720) faith <4102> God <2316>." There is no Greek word for the word 'in,' which has been inserted by the translators. Theos (god) is in the objective genitive case. Our English word 'of' is, properly speaking, a preposition governing the objective case. Bible's that translate this phrase as, "Have faith of God," are: The Young's literal translation of the Holy Bible, Rheims New Covenant, Word Study Greek English New Covenant by Paul McReynolds and also E W Bullinger in his "Figures of Speech used in the Bible" on page 500 explains the genitive case. Other scriptures where, 'faith of God,' is in the objective case are: Rm. 3:3, Eph. 6:23, Tit. 1:1

³⁸⁹ Mt 21:21 And Jesus, answering, said unto them—Verily, I say unto you, If ye have faith, and do not doubt, not only, this of the fig-tree, shall ye do,—but, even if, unto this mountain, ye shall say, Be lifted up, and be cast into the sea, it shall be done.

of Yahweh, the heavens were made, and, by the spirit of his mouth, all their host” (Ps. 33:6).

In Genesis one, “Elohim said,” is used ten times.

- 3 *And Elohim said—Light, be, And light was.*
6 *And Elohim said, Let there be an expanse in the midst of the waters.*
9 *And Elohim said Let the waters under the heavens be gathered together.*
11 *And Elohim said —Let the land put-forth vegetation-herb yielding seed.*
14 *And Elohim said Let there be luminaries in the expanse of the heavens.*
20 *And Elohim said Let the waters swarm with an abundance of living soul.*
24 *And Elohim said —Let the land, bring forth, living soul, after its kind.*
26 *And Elohim said —Let us make man in our image after our likeness.*
28 *And Elohim said to them Be fruitful and multiply.*
29 *And Elohim said —Lo! I have given to you—every herb yielding seed.*

Yehoshua told us to, “say unto the mountain” as he also spoke unto the fig tree and if you will not doubt what you speak, “it shall come to pass.”³⁹⁰

All children of Yahweh have been given spirit, which automatically denotes power and authority. Some will produce thirty fold, some sixty fold and others one hundred fold.³⁹¹ Some may hide their power in the ground, while others will exercise great powers.³⁹² We have been warned not to withhold our powers from our brethren; “But, whoso hath this world’s goods [a person having the ability to help someone but elects not to], and beholdeth his brother having, need, and shutteth [by fear or a lack of believing] up his tender affections from him, how, is, the love of Yahweh, abiding in him” (1 Jn. 3:17)? A brother could ask us to minister healing to him, which is one of the manifestations of the spirit, or he could ask for a prophecy to be given to him and we refuse. Then how is the love of Yahweh abiding in us? The parable of the just man³⁹³ delivering up his substance to his servants applies to each and every one of us. We all have been given spirit, which is to be utilized. We will all be asked by Christ how we administered our costly gift of spirit. If we operate the spirit in love, then we will hear, “Well–done! good and faithful servant,—Over a few things wast thou faithful, over many things, will I appoint thee.” If we refuse to operate our gift of spirit we may hear, “O wicked servant, and cowardly” (Mt. 25:14-26).

Will we all operate our supernatural powers in the same capacity? No. There are different positions in the Body and different resolves. Some people are fearful while others are courageous. We all have been given the ability and are encouraged to prophecy in order

³⁹⁰ Mk. 11:23

³⁹¹ Mt. 13:8

³⁹² Mt. 25:19

³⁹³ Mt 25:14 For it is, just as a man, who, going from home, called his own servants, and delivered up to them his substance

that the Assembly is built-up.³⁹⁴ A person called to be a prophet will be able to prophecy better than the believer that has not been called to be a prophet. All believers are encouraged to proclaim Christ, although an Evangelist is a specialist in this area. We can all exercise supernatural power and authority but there are special ministries in the Body of the Christ, which Yahweh has set in the assembly, which are called, ‘Powers,’³⁹⁵ and Gifts of Healings. These offices come right after the positions of Apostles, Prophets and Teachers.³⁹⁶ These individuals have been given the ability to exercise greater powers and greater gifts of healings than the average believer. Alexander Dowie (a minister unaffected by a plague), John G. Lake (insurance salesman), Smith Wigglesworth (plumber) and Oral Roberts (had tuberculoses), to name a few, would be a list of present day examples of individuals who have been given the office of Gifts of Healings and or Powers. We all have been instructed to seek or be envious of the greater gifts, ‘Powers,’ and the ‘Gifts of Healings’ being some of the greater gifts.³⁹⁷ We need individuals to earnestly seek to serve as an Apostle, Prophet, Teacher, Powers and Gifts of Healings etc. The world needs more of these servants than we presently have.

The problem with most Christians is that they do not recognize who they are and what they have. Instead of speaking to the mountain themselves, they ask Yahweh (prayer) to speak to the mountain for them. We must discern from Yahweh’s written word and from His spirit within us, when to ask Father for something in prayer or when to command an event to happen. We have already been given authority over demons, over our bodies and our children’s bodies and the weather. We are born of Elohim. We have received the spirit of Yahweh. The creation is waiting for us to manifest our Father in His fullness.³⁹⁸ Speak unto the mountain! Have the faith of Elohim.

³⁹⁴ So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues (1 Cor. 14:39).

³⁹⁵ Dunamis; some Bible translations mistranslate the word dunamis, in 1 Cor. 12:28, to: mighty work, miracles, workers of miracles,

³⁹⁶ And Yahweh hath, indeed, set, certain, in the assembly,—first apostles, second prophets, third teachers, after that powers [dunamis], then gifts of healings, helps, guidings, kinds of tongues (1 Cor. 12:28).

³⁹⁷ Be envious, however, of the greater gifts; and, yet, a much more excellent way, unto you, I point out (1 Cor. 12:31).

³⁹⁸ “For, the eager outlook of creation, ardently awaits the revealing of the sons of Elohim” (Rm. 8:19-21).

Supernatural Deliverance through the manifestation of the spirit

(Faith, Gifts Of Healings & Energizing of Powers)

I Corinthians 12:9-10

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Father has empowered us with nine manifestation of the spirit. This is in order that the Body of Christ is fully equipped to impart supernatural deliverance to mankind, by way of this spirit. This is the same spirit we received when we were born again. The three manifestation of the spirit we are going to examine is faith, gifts of healings and the energizing of powers, but especially faith. We are going to look at three kinds of faith that I see in the Bible. I will call these natural faith, supernatural faith and revelation faith. Natural faith will be classified as, “performing natural actions and expecting natural results.” For example, when I commit my body to sit in a chair I am exhibiting faith (trust) that the chair will hold me up and I will not go crashing down to the floor. Natural men exhibit this kind of faith, which is not supernatural.

Supernatural faith will be classified as, “performing a natural action and expecting supernatural results.” No new revelation has been given but this faith is exercised from the knowledge written in Yahweh’s word, An example would be, “And Yehoshua answering said to them, ‘Have faith of Yahweh; for verily I say to you, that whoever may say to this mount [natural action], Be taken up, and be cast into the sea, and may not doubt in his heart, but may believe that the things that he said do come to pass, it shall be to him whatever he may say [supernatural results]. Because of this I say to you, all whatever—praying—you do ask, believe that you receive, and it shall be to you” (Mk. 11:22-24). Praying is in the natural action but you are expecting supernatural results. This faith is difficult but possible and the results are dependent on you. You cannot doubt in your heart. One example would be the two blind men Yehoshua helped into physical deliverance.

“And Yehoshua passing on thence, two blind men followed him, calling and saying, ‘Deal kindly with us, Son of David.’ And he having come to the house, the blind men came to him, and Yehoshua said to them, ‘Believe you that I am able to do this?’ They say to him, ‘Yes, sir.’ Then touched he their eyes, saying, ‘According to your faith let it be to you,’ and their eyes were opened” (Mt. 9:27-30). Was there a possibility that these two men were not going to be healed? Yes, because Yehoshua had no revelation that they were going to be healed but stated, “According to your faith let it be to you.” These men did believe the impossible and exhibited supernatural faith thereby they received a

supernatural result, which was the receiving of their sight. These men approached Yehoshua; Yehoshua did not first approach them. This lesson is important for our walk in the world. If someone approaches us for healing but there is no revelation for the manifestation of healings given, we can operate the other manifestation of the spirit (word of knowledge, word of wisdom, discerning of spirits and prophesy). These will help the individual on their way to deliverance but we must say, “According to your faith let it be to you.” Their supernatural faith will be needed to bring about the manifestation of the energizing of powers (miracles) and the gifts of healings. Another example of supernatural faith would be the woman with an issue of blood.

“And a certain woman, having an issue of blood twelve years, and many things having suffered under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse, having heard about Yehoshua, having come in the multitude behind, she touched his garment, for she said—‘If even his garments I may touch [natural action], I shall be saved;’ and immediately was the fountain of her blood dried up [supernatural results], and she knew in the body that she has been healed of the plague... ‘Daughter, your faith has saved you; go away in peace, and be whole from your plague’” (Mk. 5:25-34). Her faith achieved supernatural results. There are many other examples in Yahweh’s Word, where people went to Yehoshua, with their own faith, and got supernatural results (Mk. 9:14-27, 7:25-29). Next, we will look at revelation faith and how it differs from supernatural faith.

Revelation faith, as I will call it, is not dependent on my supernatural faith to achieve a result. What is required is for me to obey the words of Yahweh, given by revelation, which would direct me to perform a natural action, which would thereby produce a supernatural result. It is in essence a gift from Father. If Father says a supernatural event is going to come to pass if a certain action is taken, the energized power of Yahweh is absolutely going to be released. I would liken this to having a medical operation in order to remove an infected appendix, which has caused me pain. The only faith that is required on my part is to allow the doctor to operate and then I will receive the desired results, a gift of healing, so to speak. An example would be Peter, obeying the words of Yehoshua but not believing them, when he was told to cast his nets into the sea.

(But before we enter the example let us be reminded that Yehoshua only spoke the words his Father gave him. Why is that important? Yehoshua is still alive and speaking the same words of Yahweh to us by way of spirit. If we will obey his command, when spoken to us by revelation, the result is guaranteed. As we will see, Yehoshua did not cast the net over the side of the boat, but just spoke the word of Yahweh to Peter, by revelation, and Peter performed the action. Father spoke words to Yehoshua then Yehoshua spoke words to Peter. The same is true today, the head of the believer is Christ and the head of Christ is Father (I Cor. 11:3). The only difference today is that Peter could see Yehoshua while we

cannot. Words are still messages delivered to our minds either by way of our hearing or by way of our spirit. With Peter, Yehoshua words went to Peter's mind by way of hearing but Yehoshua's words, today, come to us by way of our spirit.)

“And when he left off speaking, he said unto Simon, ‘Put back to the deep, and let down your nets for a draught;’ and Simon answering said to him, ‘Master, through the whole night, having labored, we have taken nothing, but at your saying I will let down the net.’ And having done this, they enclosed a great multitude of fishes, and their net was breaking...And Simon Peter having seen, fell down at the knees of Yehoshua, saying, ‘Depart from me, because I am a sinful man, O lord;’ for astonishment seized him, and all those with him, at the draught of the fishes that they took” (Luke 5:4-9). Did Peter have faith that he could catch so many fish? No he did not. Did Peter ask Yehoshua to help him catch fish? No he did not. This is an example of revelation faith. It was not up to Peter to have supernatural faith but only natural faith. The revelation, to go fishing, was given by Father to Yehoshua and all Peter had to do was to cast out the nets [natural faith]. Did he doubt? Yes, he did. Did his doubt stop the supernatural result? No it did not. The result was guaranteed as long as Peter obeyed the instructions even if unbelief was present. Supernatural faith cannot operate with doubt as we saw in Mark chapter eleven, “and may not doubt in his heart, but may believe that the things that he said do come to pass.” Revelation faith can operate with doubt, as we will see with another example.

This account is concerning Jairus and his daughter. “And lo, there did come one of the chiefs of the synagogue, by name Jairus, and having seen him, he did fall at his feet, and he was calling upon him much, saying—‘My little daughter is at the last extremity—that having come, you may lay on her *your* hands, so that she may be saved, and she shall live;’ and he went away with him...As he is yet speaking, there come from the chief of the synagogue’s *house, certain*, saying—‘Your daughter did die, why still can you harass the Teacher?’ And Yehoshua immediately, having heard the word that is spoken, said to the chief of the synagogue, ‘Be not afraid, only believe.’ And he did not suffer any one to follow with him, except Peter, and James, and John the brother of James; and he cometh to the house of the chief of the synagogue, and sees a tumult, much weeping and wailing; and having gone in he said to them, ‘Why do you make a tumult, and weep? The child did not die, but did sleep; and they were laughing at him. And he, having put all forth, did take the father of the child, and the mother, and those with him, and goes in where the child is lying, and, having taken the hand of the child, he said to her, ‘Talitha cumi;’ which is, being interpreted, ‘Damsel (I say to you), arise.’ And immediately the damsel arose, and was walking, for she was twelve years *old*; and they were amazed with a great ecstasy” (Mk. 5:22-24, 35-43). The revelation was given, to Yehoshua, that she could be raised from among the dead. What was requested from Jairus was to believe (natural faith) by still taking Yehoshua to his house while in contrast his friends told him it was not necessary because she was dead. Jairus obeyed. He also doubted that she could be raised from among the dead because it is written, “they were amazed with a great ecstasy.”

Yehoshua was not amazed because he knew, by revelation from Father, that their daughter would be made alive. One more example would be the account of Elisha and Naaman.

Naaman was a leper and came to Elisha, the prophet, to be cleansed of his leprosy. Elisha, by revelation from Father, told him to bathe seven times in the Jordan and you will become clean. “Go, and you shall have washed seven times in Jordan, and your flesh shall turn back to you—and be you clean. And Naaman is wroth, and goes on, and says, ‘Lo, I said, Unto me he does certainly come out, and has stood and called in the name of Yahweh his Elohim, and waved his hand over the place, and recovered the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? Do I not wash in them and I have been clean?’ And he turns and goes on in fury. And his servants come nigh, and speak unto him, and say, ‘My father, a great thing had the prophet spoken unto thee—do you not do *it*? And surely, when he has said unto you, Wash, and be clean.’ And he goes down and dips in Jordan seven times, according to the word of the man of Elohim, and his flesh does turn back as the flesh of a little youth, and is clean. And he turns back unto the man of Elohim, he and all his camp, and comes in, and stands before him, and says, ‘Lo, I pray you, I have known that there is not a Elohim in all the earth except in Israel’ (II Kings 5:10-15). Naaman doubted the results but obeyed Elisha’s instructions by dipping in the Jordan seven times. It was not up to Naaman’s supernatural faith to be cleansed.

A good comparison between supernatural faith and revelation faith would be the accounts of Abraham and Sarah compared to Zachariah and Elizabeth. Both women were barren and the men and women were all well stricken in years. It took Abraham and Sarah approximately 25 years to believe to have Isaac, which would be supernatural faith. Abraham is called the Father of faith. While on the other hand, it appears that John’s conception occurred very rapidly, in comparison to Abraham and Sarah, and was a gift to Zachariah and Elizabeth. It appears that all they needed was natural faith to have John while Abraham and Sarah needed supernatural faith to have Isaac. Why are these case studies so important? We can walk as they walked and bring supernatural deliverance to people and ourselves by listening to the Lord and obeying his voice.

When revelation faith comes to us, we do not fear or doubt because the result is guaranteed if we follow the instructions as given by our Lord. All that is required is natural faith. We must be alert at all times to the voice of our Lord as was Peter and John. They were about to enter the temple when the revelation was given to rise up the crippled man, which they did (Acts 3:1-7). Has the revelation been given to you to perform supernatural deliverance but you were afraid the results were not assured so you kept silent? If Peter and John would have kept silent the crippled man might have died as a cripple. We must walk in wisdom and love and recognize the voice of our Lord when he calls.

If no revelation faith is present, then we minister in our fullest capacity and say, “be it unto you according to your faith.” If the word of the Lord comes to you to minister healing and or the energizing of powers, be confident and do not fear to speak the words of the Lord because a supernatural event will come to pass if the action, which has been commanded, is performed. Seek Yahweh’s written Word for examples of supernatural deliverance and ask the Lord for instructions on hearing his voice. Be bold when the Lord speaks and behold our Father’s glory.

Put that Milk Down and Eat some Jerky! (Full-grown in Christ!)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

There is rejoicing in Heaven when someone is born again into the Family of Yahweh. We begin our spiritual lives as babes in Christ. As babies of Yahweh, we feed on the milk of His Word for our spiritual growth. This diet of milk must be changed to strong food if we are expected to mature into adults in Christ. Every Christian's aim should be to grow up into the Body of Christ which is to become Spiritual [pneumatikos]. Why? So we can build up one another as members of the Body of Christ. So we can extinguish every fiery dart of the wicked one. Yahweh's will is for us to mature by eating and putting on the meat of His wonderful Word. Yahweh has given us the instruction book for spiritual growth. The Greek word "teleios" expresses Yahweh's will for us to grow up.

Teleios has been translated, "perfect," (17 times in the King James Version) which when used for humans can lead to a misunderstanding. As you know, Yehoshua was the only perfect man. We have been born into sin and would never consider ourselves as being or becoming perfect. A better translation for teleios, when used for humans, would be **full-grown**, as Rotherham has used in his Bible. Being full-grown is an attainable goal while being perfect is impossible. Teleios can be translated perfect when referring to Yahweh's Law and gifts (James 1:17, 25). The things of Yahweh are perfect. Yehoshua gave instructions to his disciples on how to become teleios.

5046 teleios tel'-i-os from 5056; adj

AV-perfect 17, man 1, of full age 1; used 19 times

1) brought to its end, finished 2) wanting nothing necessary to completeness

3) perfect 4) that which is perfect 4a) consummate human integrity and virtue 4b) of men

4b1) full grown, adult, of full age, mature

"But, I, say unto you, be loving your enemies, and praying for them who are persecuting you... You, therefore, shall become, **full-grown** [teleios]: as, your heavenly Father, is perfect [teleios]" (Mt. 5:44-48). Loving our enemies is a spiritually maturing process. Hating our enemies will stunt our growth. Trusting in possessions can also stunt our growth as it did with the "The Rich Young Ruler." "The young man said unto him [Yehoshua]—These all, have I kept,—What, further, do I lack? Yehoshua said unto him—If you desire to be **full-grown** [teleios], Withdraw! Sell thy substance, and give to the destitute,—and you shall have treasure in the heavens; and come! Be following me" (Mt.

19:20,21). The young man declined Yehoshua' offer and preferred to remain a child. The Corinthian believers were also rejecting manhood by choosing strife and jealousy.

“I, therefore, brethren, have not been able to speak unto you, as unto spiritual [pneumatikos], but as unto fleshly—as unto babes in Christ:—With milk, have I fed you, not, with meat; for, not yet, have ye been able;—nay! Not yet even now, are ye able, For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking? For, as soon as one begins to say—I, indeed, am of Paul! And another—I, of Apollos! Are ye not, men” (I Cor. 3:1-4)? Building a house on men, Paul, Peter, Luther, Calvin, Wesley, the Pope, Joseph Smith and all the others, is building on sand. “For, other foundation, can, no one, lay, than that which is lying, which is, Yehoshua Christ” (I Cor. 3:11). If our building is on men, then we are carnal Christians feeding on milk instead of strong meat. A carnal Christian never arrives beyond being taught the crucifixion of Yehoshua. “For I had not determined to know anything among you, save Yehoshua Christ,—and, him, as one who had been crucified” (I Cor. 2:2)! Paul could not speak unto the Corinthians the mysteries of Yahweh because the Corinthians were carnal (I Cor. 2:1).

I Corinthians 1:10 to 4:21 is a study on carnal Christians. There is strife, jealousy, boasting in men, being puffed up, trusting in man's wisdom and strength and putting men in the place of Yehoshua Christ. Yahweh refers to these individuals as babes needing milk who are walking as men. In contrast are the **full-grown** (teleios) who can receive Yahweh's wisdom, which is not of this age (I Cor. 2:6). The wisdom of the secret, which was hid in Yahweh. If you ask most Christians today, “What is the secret, that if the rulers of this age would have know, they would not have crucified the Lord of glory?” They do not know because they have not been taught. Carnal Christians are still discussing John's baptism. They dispute whether to be baptized by immersion or to be sprinkled with water (I Cor. 1:14). These are babes that have missed the spirit, which was given to them so they could grow-up. “Because, John, indeed, immersed with water; but, you, in holy spirit shall be immersed,—after not many of these days... you shall receive **power** when the holy spirit cometh upon you” (Acts 1:5-8). Spiritual things must be understood by exercising our spirit. “Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* Spirit, by spiritual [pneumatikos] words, spiritual [pneumatikos] things, explaining” (I Cor. 2:13).

A full-grown Christian covets spiritual things in love. “Pursue the love, and seek earnestly [covet] the spiritual [pneumatikos] things, and rather that ye may prophecy” (I Cor. 14:1). Yahweh does not want us ignorant of spiritual [pneumaikos] things (I Cor. 12:1). A full-grown Christian will or has become an imitator of Paul (I Cor. 4:16, 11:1). Paul spoke in tongues, prophesied, healed and took authority over spiritual wickedness.

4152 pneumatikos pnyoo-mat-ik-os' from 4151; adj

AV-spiritual 26; 26

- 1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ 1a) that which possesses the nature of the rational soul
- 2) belonging to a spirit, or a being higher than man but inferior to God
- 3) belonging to the Divine Spirit 3a) of God the Holy Spirit 3b) one who is filled with and governed by the spirit of God
- 4) pertaining to the wind or breath; windy, exposed to the wind, blowing

1.) I give thanks unto Yahweh!—More than ye all, am I speaking with tongues.

I Cor. 14:18

2.) This man, hearkened unto Paul, as he was speaking,—who, looking steadfastly at him, and seeing he had faith to be made well, Said, with a loud voice—Stand up on thy feet, erect! And he sprang up, and began to walk about. Acts 14:10

3.) But Paul, worn out, and turning unto the spirit, said—I charge thee, in the name of Yehoshua Christ, to come out from her. And it came out the same hour. Acts 16:18

Full-grown Christians has their organs of perception well trained. “Concerning whom, great, is our discourse, and of difficult interpretation, to express, seeing that, **slothful**, have ye become **in the hearing**; For, even when ye ought to be teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of Yahweh, and have become such as have, **need, of milk**, not, of strong food; For, every one **partaking of milk**, is **unskilled** in discourse of righteousness, for he is, a **babe**; but to such as are **full-grown** [teleios], pertains, the strong food, to them who, by reason of habit, have their **organs of perception well trained** for discriminating both good and evil” (Heb. 5: 11-14). The full-grown Christian can receive wisdom that is not of this age. “Wisdom, however, we do speak, among the full-grown [teleios],—wisdom, indeed, not of this age” (I Cor. 2:6).

Nicodemus, a ruler of the Jews, was a teacher who was in need of milk instead of strong meat as are many church leaders today. As Nicodemus, many church leaders have rejected the spiritual and held onto the worldly. They hold to the traditions of men instead of holding to the Word of Yahweh. They seek to please men rather than Yahweh. They fear the rejection of men who can excommunicate them from their church body. Nicodemus came to Yehoshua by night because of the fear of rejection. Yehoshua said to Nicodemus, “That which hath been born of the flesh, is, flesh, and, that which hath been born of the spirit, is, spirit. Do not marvel, that I said unto thee: Ye must needs be born from above...Yehoshua answered, and said unto him—**Art, thou, the teacher of Israel, and, these things, you know not**... If, the earthly things, I told you, and ye believe not, how, if I should tell you the heavenly things, will ye believe” (John 3:6-12)? The carnal believer would say, “No one can walk on water,” but this didn’t stop Peter. Peter was full-grown

because he was fed from the Masters table. He believed the Words of Yahweh and walked out into the spiritual world.

Yahweh has provided for the spiritual growth of the members of the Body of Christ. As Yehoshua sent Paul he has also sent others to feed his Body. Many times these servants of Yahweh have been rejected by the Christian masses. “And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers, — With a view to the **fitting of the saints** for the work of ministering, for an up building of the Body of the Christ; Until we all **advance**—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of **full-growth** [teleios], into the measure of the stature of the fullness of the Christ; That **we may, no longer, be infants**—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in craftiness suited to the artifice of error; But, pursuing truth—may, in love, **grow into him** in all things,—who is the head, Christ” (Eph. 4:11-15).

Many Church leaders today will say, “There are no longer apostles, prophets etc.” They will say, “ That tongues and healings by believers are no longer available.” They will say, “If you do not confess the different man-made creed’s (Apostles’, Nicene and Athanasian Creeds) you will not be saved.” They say, “You can’t imitate Paul.” What does the Bible say? What do you say? They are carnal, fleshly, powerless and worldly. They are babes in Christ. We are to be especially good towards them but we must cut the cord that keeps us as infants. Let us start pursuing the spiritual in love so that we can grow-up into the fullness of the Christ. We are the full-grown [teleios] who shall rely on the power and wisdom of Yahweh instead of the wisdom and strength of men. We eat strong food in order that we can bring up babes into maturity. As stewards of Yahweh’s secret we will be faithful and not be concerned about what man may say. “Let a man, so, be reckoning of us, as officers of Christ, and stewards of **secrets** of Yahweh. Here, furthermore, it is sought in stewards, that, **faithful**, one be found. With me, however, it counts for the **very smallest thing, that, by you, I should be examined**, or by a human day...but, he that doth examine me, is the Lord” (I Cor. 4:1-4). Stand to please the Lord!

Stoking the Fire!

(Rekindling the spirit of Yahweh that is in You)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

The spirit of Yahweh is our lifeline to Yahweh. It can change a coward into a mighty man of valor. Deborah, Gideon, David and Yehoshua lives, to name a few, have illustrated the spiritual deliverance that is available when you act according to the spirit of Yahweh. You too can be more than a conqueror. The spirit of Yahweh has clothed you with power as it clothed Gideon. Ordinary people with a heart to serve can be transformed into heroes if they will but stoke the fire and obey the spirit of Yahweh.

Anyone who has confessed Yehoshua as their Lord and believed in their heart that Yahweh has raised him from among the dead has received the gift of holy spirit (Rom. 10:9, Acts 2:38). This gift can be referred to as fire, as it was on the day of Pentecost (Acts 2:1-4). Fire is a symbol of Yahweh (Exodus 13:21). A fire, which is not stirred, will smolder or eventually be extinguished. Father has instructed us to keep the fire burning. “The spirit, do not quench [extinguish], prophesyings, do not despise” (I Thess. 5:19,20). Timothy was also instructed, “I put thee in remembrance, to be stirring up Yahweh’s gift of favor, which is in thee through means of the laying on of my hands” (II Tim. 1:6). Stirring up is the Greek word, ‘anazopureo’ which means “to rekindle, to stir into flame, to keep blazing (continuous action, present time), the opposite of "quench" or "extinguish. It is only used once in the New Covenant.”³⁹⁹,

The Israelites did the thing that was wicked in the sight of Yahweh, which resulted in the impoverishment of Israel by the Midianites for seven years. Yahweh called Gideon to be the instrument of their deliverance. 300 Israelites went against an army of 135,000. With Yahweh all things are possible. “Now, all the Midianites and the Amalekites and the sons of the east, were gathered together,—and they crossed over and pitched in the vale of Jezreel. But, the spirit of Yahweh, clothed Gideon” (Judges 6:33). (We also are clothed with power from on high, the promise of the Father (Lk. 24:49).) “When the three hundred blew the horns, Yahweh set the sword of every man, against his neighbor, and against all the host,—and the host fled” (Judges 7:22). The spirit of Yahweh and one man brought deliverance to the Israelites, which lasted forty years.

The spirit of Yahweh also came upon a man named Samson. “So Samson went down...a young lion, roaring to meet him. And the spirit of Yahweh, came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand” (Judges 14:5,6). Samuel prophesied to Saul to inform him what would happen when the

³⁹⁹ Robertson’s NT Word Pictures

spirit came upon him. “Then will come suddenly upon thee, the spirit of Yahweh, and thou shall be moved to **prophecy** with them,—and shall be changed into another man” (I Sam. 10:6). David became mighty after he received the spirit. “And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the spirit of Yahweh came **mightily** upon David, from that day forward. There is another well-known man that the spirit of Yahweh came upon. “But there shall come forth a shoot from the stock of Jesse,—And, a sprout from his roots, shall bear fruit; And the spirit of Yahweh shall rest upon him” (Is. 11:1). That’s right, it was Yehoshua our beloved savior. He walked in the greatness of that anointing. “ The spirit of My Lord Yahweh, is upon me,—Because Yahweh hath anointed me to tell good tidings to the oppressed, hath sent me to bind up the broken-hearted, To proclaim To captives, liberty, To them who are bound, the opening of the prison” (Is. 61:1). The spirit of Yahweh in a child who will believe and act according to the information the spirit gives will result in great deliverance for mankind.

Now it’s our turn to walk in the fullness with the spirit of Yahweh. This spirit is the promise of the Father foretold in Joel. “And it shall come to pass, afterwards, I will pour out my [Yahweh’s] spirit upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions; Moreover also, upon the servants and upon the handmaids—in those days, will I pour out my spirit” (Joel 2:28,29). Listed below are other verses that refer to the promise of the Father:

*Luke 24:49 And lo! I, am sending forth the promise of my Father upon you; but tarry, ye, in the city, until ye be **clothed**, from on high, with power.*

*Acts 1:4,8 And being in company with them he charged them, from Jerusalem, not to absent themselves, but—To abide around the promise of the Father which ye have heard of me...ye shall receive **power** when the Holy Spirit cometh upon you*

Acts 2:33 By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy spirit, having received from the Father, He hath poured out this which, yourselves, do see and hear.

Acts 2:39 For, unto you, is the promise, and unto your children,—and unto all them who are afar off: as many soever as Yahweh our Elohim shall call unto him.

Ephesians 1:13 In whom, ye also—hearing the word of the truth, the glad-message of your salvation,—in whom also believing,—were sealed with the spirit of the promise, the holy.

The promise has arrived and you have it, the mighty spirit of Yahweh. Stoke the fire that has been given to you and as it blazes up it will become an ascending sacrifice that is well pleasing to our Father and our Lord, the Anointed Yehoshua.

What task is Yahweh stirring in your heart to perform? Yahweh is in you to energize and to do His good pleasure as He was in David when he slew Goliath (Phil. 2:13). What holds us back from being heroes is fear, sin or a lack of knowledge of Yahweh's Word. As Moses spoke, "Oh would that, all the people of Yahweh, were prophets! Yea let Yahweh put his spirit upon them" (Num. 11:29)! Yahweh has put His spirit upon you! Stoke the fire.

How do we stoke the fire? By feeding and acting on the Words of Yahweh as Gideon did. A messenger spoke to Gideon, "Yahweh, is with thee, thou mighty man of valor" (Judges 6:12)! Farther has also spoken to us. "We are more than conquering through him that hath loved us" (Rom. 8:37). Gideon removed Israel's sin by tearing down the altar of Baal and building a altar to Yahweh (Judges 6:25-32). In our lives, Farther promises, "If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness" (I Jn. 1:9). Yahweh instructed Gideon and Gideon obeyed the Word of Yahweh. "And Yahweh, turned unto him, and said—Go in this thy might, and thou shall save Israel, out of the hand of Midian,—have I not sent thee... And it came to pass, on that night, that Yahweh said unto him, Arise! go down against the camp,—for I have delivered it into thy hand. Or, if, thou, art afraid to go down, go down—thou and Purah thy young man, unto the camp; so shall thou hear what they shall say,—and, afterward, shall thy hands grow strong, and thou shall go down against the camp" (Judges 6:14, 7:9,10). Yehoshua has also spoken to us and said, " Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going" (Jn. 14:12). Be stirring up the fire that is within you by feeding and acting on Yahweh's Words. You have the spirit of Yahweh. Act accordingly.

For example: Jehoshaphat had a question that only Yahweh could answer. He asked, " Is there not here a prophet of Yahweh, besides,—that we may seek, from him" (I Kg. 22:7)? He was seeking someone that had the spirit of Yahweh. At that period of time the spirit of Yahweh was only upon prophets, some judges and some kings. Now you have the spirit of Yahweh. If there is no prophet available when someone needs to enquire of Yahweh, why don't you stand in for the prophet and operate your holy spirit. You never know, you just might be hired on a full time bases. Rise up and serve!

False Brethren

**Secretly introduced,—who, indeed, came in Secretly to Spy out our Freedom,
which we have in Christ Yehoshua,
that they might bring us into Bondage
(Gal. 2:4)**

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

Father has warned us that there will be spiritual enemies who will dwell within our midst.⁴⁰⁰ Today these enemies will appear as Christians. These individuals may be the leaders of our Christian Institutions, Bible translators or the pastor of our Church. Their zealotry is revealed when they persecute others who teach Yahweh's Word, when it contradicts their religious dogma. These individuals are not deceived. Their purpose is to deceive the Body of the Christ. They are the darnels⁴⁰¹ planted among the wheat; wolves in sheep clothing;⁴⁰² false brethren stealthily clothed; the first false minister of light being the serpent in Genesis. These deceitful workers labeled the Son of Yahweh, a heretic, a cult leader or a worker of Satan.⁴⁰³ Their primary mission is to destroy the Words of Yahweh, thereby weakening the Body of the Christ. The Words of Yahweh are the nutrients in the blood that flows through the Body of the Christ; the truths that bring us life and freedom. The corruption or elimination of these nutrients brings death in part or in whole to the cells of the Body. The preservation or destruction of these nutrients define the battle lines of the ever-present war that has waged since the creation, between Yahweh and His servants, against the serpent and his servants.

The Apostle Paul's epistles were under attack by false brethren before the ink had dried on the parchment. He instructed the Romans, "But I beseech you, brethren, to keep an eye upon them who are causing divisions and occasions of stumbling, aside from the teaching which, ye, have learned,—and be turning away from them" (Rm. 16:17). Paul wrote the Corinthians, "But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness [[and the chasteness]] which are *due* unto the Christ. For, if, indeed, he that cometh, is proclaiming, another Yehoshua, whom we have not proclaimed, or, a different spirit, ye are receiving, which ye had not received, or a different glad-message, which ye have never welcomed, ye are, well, bearing" (II Cor. 11:3-4). The Galatians were warned, "O thoughtless Galatians! who hath bewitched you,—before whose very eyes, Yehoshua Christ, was openly set forth as a crucified one? This only, am I wishing to learn from you:—by works of law, received ye,

⁴⁰⁰ Mt. 13:24-30, 36-43 He that soweth the good seed, is the Son of Man; And, the field, is the world, and, the good seed, these are the sons of the kingdom,—and, the darnel seeds, are the sons of the evil one; And, the enemy that sowed them, is the adversary

⁴⁰¹ Darnel = resembling wheat except the grains are black

⁴⁰² Mt 7:15 ¶ Beware of false prophets, who come unto you in clothing of sheep,—while, within, they are ravening wolves.

⁴⁰³ Mt 10:25 "It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household!

the spirit? or by a believed report? So thoughtless, are ye? Having made a beginning in spirit, are ye, now, in flesh, to be made complete” (Gal. 3:1-3)? Titus was told, “Not giving heed to Judaical stories and commandments of men who are turning away from the truth...Yahweh, they confess that they know, but, by their works, they deny him, being, abominable, and obdurate, and, as to any good work, found, worthless” (Titus 1:14-16).

Paul warned the Ephesians, “I, know, that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; and, from among your own selves, will arise men speaking distorted things, to draw away the disciples after themselves” (Acts 20:29). Paul, who within two years had taught the Word of Yahweh to all of Asia⁴⁰⁴ told Timothy, “thou knowest this—that all they who are in Asia [Ephesians included] have turned away from me...” (II Tim. 1:15).⁴⁰⁵ Paul instructed and warned Timothy to, “Proclaim the word, take thy position—in season, out of season,—convince, rebuke, encourage,—with all long—suffering and teaching. For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (II Tim. 4:2-4).

False brethren, along with Church members, who have itching ears, have been at work in the Christian Church corrupting the Word of Yahweh for two thousand years. These false brethren add to, change and delete from the Word of Yahweh. Most Church members see Joseph Smith (Church of the Latter Day Saints) or Mary Baker Eddy (Christian Science) as false brethren because they added to, changed and deleted parts of the Word of Yahweh. Members of these organizations are blinded to the corruption that is in their own midst because they have acquired teachers who will satisfy their own covetings or because their foundation is not based upon the Word of Yahweh. Orthodox Church members (Catholics, Protestants, Pentecostals etc.) are also blinded because of the same reasons. They do not recognize that many of their own beliefs are just as corrupted as the above mentioned. Why? Because they are ignorant of the scriptures either by not reading them or by reading an incorrect Bible translation. They also may desire man-made doctrines.

⁴⁰⁴ One of the great divisions of the eastern continent, lying east of Europe. The Asia spoken of in the Bible is Asia Minor, a peninsula which lies between the Euxine or Black sea and the eastern part of the Mediterranean, and which formerly included the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were anciently the countries of Eolia, Ionia, and Doris, the names of which were afterwards retained, although the countries were included in the provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions, as appears from the history in Acts, and from Josephus, the writers of the New Covenant comprehend, under the name of Asia, either (1) the whole of Asia Minor, #Ac 19:26,27; 20:4,16,18; or (2) only proconsular Asia, that is, the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, #Ac 2:9; 6:9; 16:6; 19:10,22. Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Amtract Dictionary

⁴⁰⁵ Ac 19:10 And, this, took place for two years, so that, all who dwelt in Asia, heard the word of Yahweh, both Jews and Greeks.

For instance, most denominations believe in a doctrine called the Trinity, which is a man-made doctrine beginning around 381 A.D by Basil of Cappadocian.⁴⁰⁶ (See Constantinople Creed under Doctrines of Men) False brethren have composed this doctrine, as Joseph Smith composed his doctrine, in order that three gods would be worshipped, thereby leading Christians into breaking Yahweh's first commandment.⁴⁰⁷ Many Church members want their loved ones, after they die, to go immediately to heaven instead of sheol as the Word instructs.⁴⁰⁸ False brethren grant their wish by changing the Word of Yahweh to meet their desire, thereby making death a portal to Christ instead of an enemy. Our adversary likes nothing better than to have Yahweh's children believe that death is their friend.⁴⁰⁹ Yahweh instructs us to speak in tongues and prophesy but Church leaders say that speaking in tongues etc. cannot be operated today because it went out with the apostles.⁴¹⁰ Yehoshua instructed us that if we believe, we can move mountains but false brethren, attempting to bring us into bondage, say just the opposite.⁴¹¹ False brethren are in the Orthodox Church as well as the Churches that are on the fringe of Christianity. They are the darnels (imposters) planted in our midst by the adversary.

Paul instructed us that false ministers will not be wearing red suits while holding a pitchfork but rather they will appear as messengers of light speaking at the pulpit.⁴¹² In the past, these messengers of light have appeared as prophets of Yahweh, giving counsel to the

⁴⁰⁶ THE SECOND ECUMENICAL COUNCIL, THE FIRST COUNCIL OF CONSTANTINOPLE A.D. 381 **Basil of Cappadocian** Caesarea (Basil the Great 329-379), his younger brother, Gregory of Nyssa (world-class philosopher), and their best friend, Gregory of Nazianzus were the three Cappadocian Fathers. Basil went to Constantinople, at that time "distinguished for its teachers of philosophy and rhetoric", and thence to Athens to study philosophy along with his two friends.⁴⁰⁶ Basil is partly responsible for the phrase in the Constantinople Creed (381 A.D.), which added to the Nicene Creed; "And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church." The Nicene Creed did not address the Holy Spirit. The identity of the Holy Spirit was in question. Basil stated, "Of the wise men among ourselves, some have conceived of him [the Holy Spirit] as an activity, some as a creature, some as God; and some have been uncertain which to call him... And therefore they neither worship him nor treat him with dishonor, but take up a neutral position..." "Basil came up with a doctrine explaining how God could be One and yet consist of two or three separate entities. And the development of this doctrine, Basil recognized, could not take place without a new language... It was necessary to create a new theological vocabulary capable of going beyond the bare statement that the Father and Son were of the same essence (homoousios). The Father, the Son, and the Holy Spirit are three separate beings, each with his own individual characteristics; they are three hypostases. But they are one and the same in essence; they are homoousios."⁴⁰⁶ "Basil the Great was a man of encyclopedic cast. A philosopher, philologist, orator, jurist, scientist, archaeologist, who possessed profound knowledge in astronomy, mathematics and medicine "he was a ship, loaded with as much erudition as human nature can contain", writes his contemporary, Saint Amphilochius, Bishop of Iconium." (Hierarch Basil the Great - Universal Teacher. www.stjohndc.org/stjohndc/english/saints/9601a.htm)

⁴⁰⁷ I, am Yahweh thy Elohim,—who have brought thee forth out of the land of Egypt, out of the house of servants:—Thou shalt not have other elohims, besides me. Ex. 20:2-3 (Trinity equals God the Father, God the Son and God the Holy Spirit)

⁴⁰⁸ Ps 89:48 Who is the man that shall live, and not see death? That can deliver his soul from the hand of sheol. Ec 9:10 Whatsoever thy hand findeth to do, with thy might, do,—for there is no work nor calculation nor knowledge nor wisdom, in sheol, whither, thou, art going.

⁴⁰⁹ For he must needs reign, until he shall put all his enemies under his feet: As a last enemy, death, is to be destroyed; I Cor. 15:25-26

⁴¹⁰ So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues; I Cor. 14:39

⁴¹¹ Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. Mk. 11:23

⁴¹² "For, such as these, are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no marvel! for, Satan himself, doth transfigure himself into a messenger of light! No great thing, therefore, if, his ministers also, are transfiguring themselves as ministers of righteousness!—whose end, shall be according to their works" (II Cor. 11:13-15).

Kings of Israel. They mocked the actual prophets of Yahweh and called them heretics just as they do today.⁴¹³ Yehoshua warned his disciples about the Scribes and Pharisees. He said to the Scribes and Pharisees, “hypocrites; because ye make yourselves like sepulchres whitewashed, which, outside, indeed, appear, beautiful, but, within, are full, of dead men’s bones and all uncleanness. Thus, ye also, outside, indeed, appear to men, righteous, but, within, are full, of hypocrisy and lawlessness. Alas for you, Scribes and Pharisees, hypocrites; because ye build the sepulchres of the prophets, and adorn the monuments of the righteous, and say—If we had been in the days of our fathers, we would not have been their partners in the blood of the prophets: So that ye bear witness against yourselves, that ye are, sons, of them who murdered the prophets. And, ye, fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of gehenna?” (Mt. 23:27-33). These individuals were the religious leaders of Israel. They would be known today as our theological professors, leaders of our denominations, Bible translators or maybe our pastor whose purpose is to bring the Church into bondage.⁴¹⁴ The methods used by these false brethren to deceive a flock, are no different today than they were thousands of years ago.

Human beings are social creatures, thus they gravitate to the herd. The adversary knows this need of humans and utilizes their hunger for acceptance by making an individual submit to the leaders of the herd. If they do not submit to the doctrine of the herd, they will be cut from the herd, resulting in their isolation. An example of this strategy is displayed in the record of the man who was born blind. The Pharisees, the leaders of the herd, kept people away from Yehoshua by making a rule; “the Jews agreed together, that, if anyone should confess, him, to be Christ, an, excommunicant from the synagogue, should he be made” (Jn. 9:22). The parents of the man who was born blind submitted to the religious authorities by not confessing Yehoshua as the Messiah, while their son chose isolation for the sake of Yehoshua. Isolation is one of the penalties used by the slanderer’s agents to control men’s behavior. Christians will submit to false doctrines in order to avoid isolation from the Church.

Another tool these broods of vipers employ against believers who stand against their deceit is labeling those believers that which they themselves actually are. They are the enemies of Christ but they will label us, the enemies of Christ. They are children of the adversary but they will label us, the children of satan. The High-priest said Yehoshua spoke profanely but in reality the High-priest spoke profanely.⁴¹⁵ They will stir up the multitudes against us as we speak Yahweh’s Word, as the High-priests also did against Yehoshua.⁴¹⁶ Yehoshua

⁴¹³ II Chron. 18

⁴¹⁴ But, *this was* because of the false brethren secretly introduced,—who, indeed, came in secretly to spy out our freedom, which we have in Christ Yehoshua, that they might bring us into bondage:— Unto whom, not even for an hour, gave we place by the *required* submission,—in order that, the truth of the glad-message, might still abide with you. Gal. 2:4-5

⁴¹⁵ Then, the High-priest rent asunder his garments, saying—He hath spoken profanely! What further need have we, of witnesses? Lo! now, ye have heard the profanity! Mt. 26:65

⁴¹⁶ But, the High-priests, stirred up the multitude, that, rather Barabbas, he should release unto them. Mk. 15:11

was called a deceiver but in reality they were the deceivers.⁴¹⁷ They said John the Immerser had a demon, when in truth they were probably demonized.⁴¹⁸ Deception is their method of operation.

Father has equipped us so we can identify the false brethren by operating discerning of spirits, which is a manifestation of our gift of spirit.⁴¹⁹ Yahweh revealed the children of the evil one to His Son, Yehoshua, as He will also do with us, His children.⁴²⁰ We can also issue a simple test to our pastors or leaders, which will reveal the condition of their hearts. The test is to have them read the following study, “THE OTHERS CRUCIFIED WITH THE LORD,” written by E. W. Bullinger. (See Appendix A) If they admit that the study is correct and tradition is wrong then their hearts are malleable and can be trusted. If they hold to the tradition of men and say that there are two crucified with our Lord instead of four, then their words cannot be trusted; they hold the traditions of men over the Word of Yahweh; they could be false brethren.

False brethren deceive by exalting the traditions, experiences and commandments of men over the Word of Yahweh. You will know them by their zealous adherence to man-made creeds and their resistance to the written Word. Yehoshua’s teaching undermined the religious foundation of Jerusalem, which was based on the sands of man-made creeds; grains of corruption interwoven with the Word of Yahweh. The zealousness of the religious leaders, who outwardly confess their ahab (love) for Yahweh, sought to put to death the only-begotten Son of Yahweh because he spoke the Words of Yahweh. If Christ appeared today as a regular Joe with no theological training, and began teaching the truths of Yahweh, the majority of today’s Churches would label him a heretic. The Words of Yahweh have and will always be, corrupted by the false brethren. These false ministers of light have existed through all of the ages, ours being no different. Their ancestors have corrupted our present belief system through our Bible translations and through our theological seminaries. They will attempt to nullify the words of life, not necessarily through Communism but through the Church pulpit. They will lead the Church in the singing of Amazing Grace, while later giving instructions not to speak in tongues. Yehoshua spoke to these enemies, “Hypocrites! well prophesied concerning you, Isaiah, saying This people, with the lips, do, honor, me, while, their heart, far off, holdeth from me; But, in vain, do they pay devotions unto me, teaching, for teachings, the commandments of men” (Mt. 15:7-9). Our objective is to feed the truth of our Father’s life giving words to those who hunger and thirst after righteousness, which will result in an upheaval of so called Christendom. If the religious rulers called Yehoshua, Beelzebul, we should not be content until our religious leaders label us as Beelzebul’s followers.

⁴¹⁷ Mt 27:63 saying, "Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’

⁴¹⁸ Lu 7:33 "For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

⁴¹⁹ And, unto another, energies of mighty works, [[and]], unto another, prophesying, [[and]], unto another, discriminations of spirits,—unto a different one, kinds of tongues, and, unto another, translation of tongues I Cor. 12:10

⁴²⁰ Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whensoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it. Jn. 8:44

Appendix A

THE OTHERS CRUCIFIED WITH THE LORD

(Matthew 27:38 and Luke 23:32)

(Appendix 164 in the KJV of the Companion Bible)

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that only two were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves," Greek *lestai* = robbers, (Mt 27:38). (#Mr 15:27); and that there were two "malefactors," Greek *kakourgoi*, (#Lu 23:32).

It is also recorded that both the robbers reviled Him (#Mt 27:44). (#Mr 15:32); while in (#Lu 23:39) only one of the malefactors "railed on Him," and "the other rebuked him" for so doing (verse 40). If there were only two, this is a real discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (#Lu 23:32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (verse 33).

But the other discrepancy is, according to Matthew, that after the parting of the garments, and after "sitting down they watched Him there," that "THEN were there two robbers crucified with Him, one on the right hand and the other on the left" (#Mt 27:38). (#Mr 15:27). The two malefactors had already been "led with Him" and were therefore crucified "with Him," before the dividing of the garments, and before the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (#Lu 23:39-43).

John's record confirms this for he speaks only of place and not of time. He speaks, generally of the fact: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (#Joh 19:18). In (#Re 22:2) we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (#Joh 19:32,33): ""then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Greek = having come) to Jesus, and saw that He was dead already, they brake not His legs."" Had there been only two (one on either side) the soldiers would not have come to the Lord, but

would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in (#Joh 19:32) and (#Lu 23:32), see (Appendix 124) 1.

In the former passage we read, "they brake the legs of the first and of the other." Here the Greek is allos, which is the other (the second) of two when there are more, see (#Mt 10:23); (#Mt 25:16,17,20); (#Mt 27:61); (#Mt 28:1). (#Joh 18:15,16); (#Joh 20:2,4,8), and (#Re 17:10).

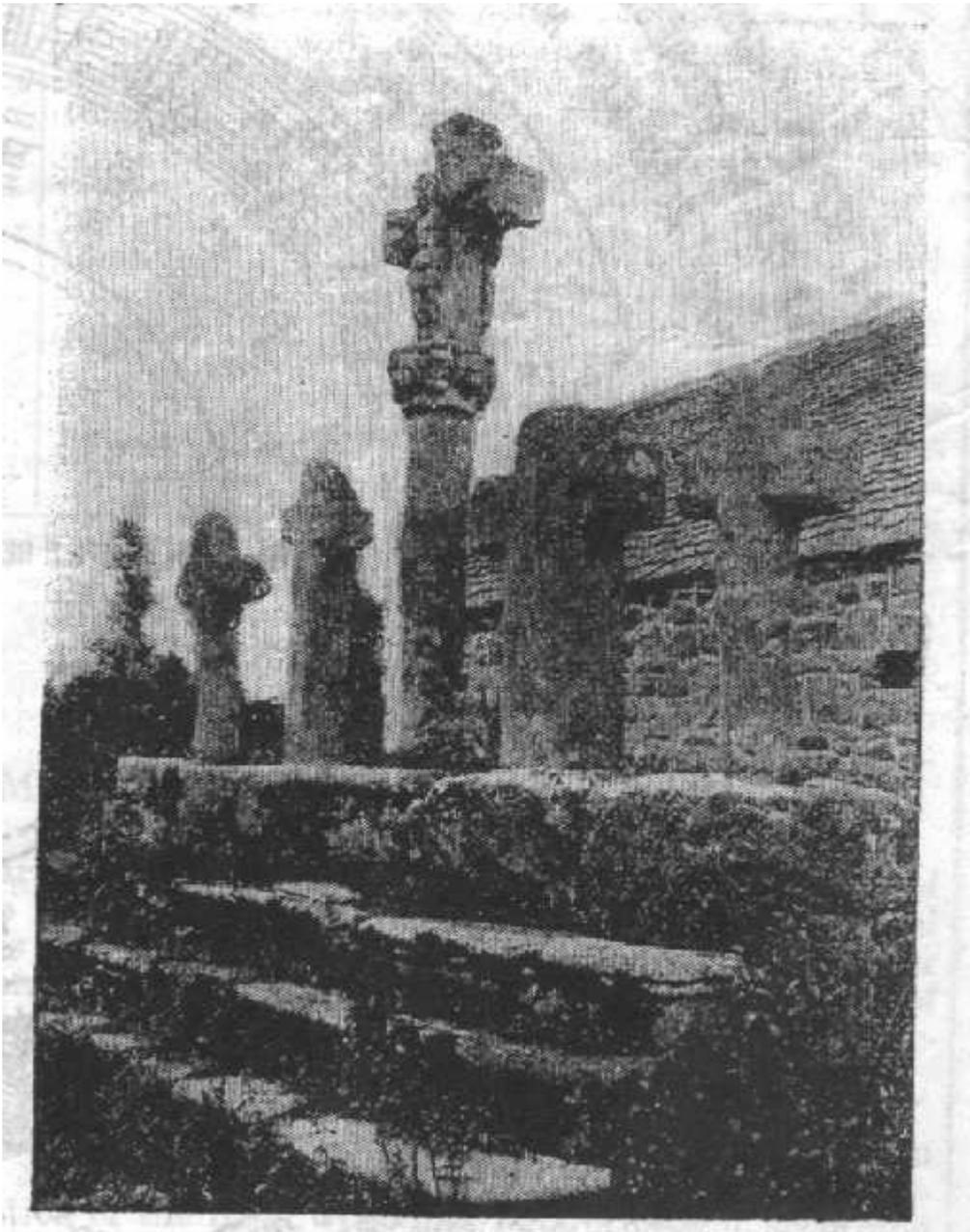
In the latter passage (#Lu 23:32) the word is heteros = different, see (Appendix 124). 2; "and others also, two, were being led with Him." These were different [1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation," and "justly," while He had "done nothing amiss" (verses 40,41).

[1] Compare (#Mt 6:21,24); (#Mt 8:21); (#Mt 11:3). (#Lu 5:7); (#Lu 6:6); (#Lu 7:41); (#Lu 9:56); (#Lu 14:31); (#Lu 16:13,18); (#Lu 17:34,35); (#Lu 18:10); (#Lu 23:40).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord; and thus, on the hand, there are no "discrepancies," as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as Les Cinq Croix ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

""In the Roman Catholic church... the altar-slab or 'table' alone is consecrated, and in sign if this are cut in its upper surface five Greek crosses, one in the centre and one in each corner... but the history of the origin and development of this practice is not fully worked out"" (Encycl. Brit., 11th (Cambridge) ed., vol. i, pages 762,763). This practice may possibly be explained by the subject of this Appendix.



THE FIVE CROSSES AT PLOUBEZERE, NEAR LANNION, Cotes-du-Nord, Brittany.

The Hellenization of the Word of Yahweh

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

Hellenization is defined as “the giving of a Greek character to anything.”⁴²¹ The Greek, Latin and English cultures have played major roles in corrupting our Father’s Revelation to mankind and especially to His children. This Word, which Yahweh has magnified above His name, has been hellenized, which results in the clouding of His revelation to us. The slanderer clouds the Word of Yahweh by adding to, deleting from and rearranging it with the assistance of men and women. Yahweh forbids such actions! “Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you” (Deu. 4:2).⁴²² Paul through revelation stated, “If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be” (Gal. 1:9)! Paganism has been interwoven into our Father’s Word as darnels⁴²³ in a wheat field and it is our duty to uproot and destroy the enemy’s work in order that we may know the truth, which will set us free. The written Word of Yahweh is our only foundation. All doctrines must be tried by fire and if they do not agree with our Father’s Word then they must be set aside.

Some of the changes or false doctrines, which have been woven into Christianity from Greek and other pagan religions, are:

1. Yahweh’s thoughts conveyed by Hebrew (Ibri) words have been replaced by pagan Greek thoughts by way of Greek words.
2. The Creator’s name has been changed from Yahweh to the Greek words Kurios (Lord) and Theos (God); our Savior’s name has been changed from Yehoshua to the Greek name Iesus, which eventually evolved into the present name Jesus;
3. One Yahweh changed to three Theos’ (Theos the Father, Theos the Son and Theos the Holy Spirit);
4. Yahweh’s teachings of soul, spirit, death, sheol, paradise and life age-abiding have been changed to Greek mythology and philosophy.
5. The names and order of the books of the Old Covenant (Covenant) were changed and rearranged by the Greeks;

Errors in the translation of our Father’s Word into Greek and English occur intentionally and unintentionally. “...There are, some, that are troubling you, and wishing to change the

⁴²¹ Oxford English Dictionary

⁴²² Deu. 12:32, II Cor. 11:4, 13, Gal. 1:6-9, II Thess 3:14, Rev. 22:19

⁴²³ a kind of darnel, resembling wheat except the grains are black

glad–message of the Christ” (Gal. 1:7). The Words of Yahweh are Hebrew (Ibri) words.⁴²⁴ The writers of the Word of Yahweh were all Hebrew (Ibri) prophets who thought in Hebrew (Ibri) thoughts. Our Lord was a Hebrew, born into a Hebrew (Ibri) family and His Father, Yahweh, the Elohim² (God) of the Hebrews, named him Yehoshua³ (Ex. 3:18) and not Iesous. In order to fully understand the words of Yahweh we must use Hebrew (Ibri) words and thoughts in order to convey their meanings. This practice will eliminate thousands of errors that are brought about by translating the Hebrew (Ibri) language (thought) into Greek or English thought. For example, in English the word ‘God,’ has one meaning for Christians. The English word, ‘God,’ is used to translate three different Hebrew (Ibri) words which all have different meanings. “For who is a God [Eloah], save Yahweh? And who is a Rock, save our God [Elohim]? The GOD [El] who girded me with strength, and set forth, as blameless, my way” (Ps. 18:31,32).

The Greek translation of the Old Covenant (the Septuagint) also translated the above three Hebrew (Ibri) words of Psalms 18:31-32 as one Greek word, ‘theos.’⁴²⁶ The Greek New Covenant never uses the name Yahweh, which was used over 6,000 times in the Hebrew (Ibri) Old Covenant. Yahweh, in the Greek New Covenant, becomes theos or kurios⁴²⁷ while sheol becomes hades⁴²⁸. Hades is part of Greek mythology while sheol is purely Hebrew. These Greek New Covenant shortcomings must be understood in order to rightly divide the word of truth. For example, the Greek text of Acts 2:34 states, “Said the Lord [kurios] unto my Lord [kurios], Sit thou at my right hand,” which is a quote of Psalms 110:1. The Hebrew (Ibri) text of Psalms 110:1 states, “The declaration of Yahweh to my Lord [adown]—Sit thou at my right hand.” In this case the Greek text is lacking in Acts 2:34. Another example of Greek corruption of the text would be Luke 4:18-19. Yehoshua is reading Isaiah 61:1-2, which contradicts what is written in Luke 4:18-19:

The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken–hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh. Isaiah 61:1-2

⁴²⁴ and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew (Ibri) language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking! Acts 26:14

⁴²⁵ In the beginning, Elohim (God) created the heavens and the earth” (Gen. 1:1). 0430 Myhla ‘elohiyim *el-o-heem*’ 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive-singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God

³ The proper Hebrew (Ibri) name of Yahweh’s Son is ‘Yah-shu-a’ the same as Joshua (Acts 7:45, Heb. 4:8). It means, “Yahweh is Salvation.” In Greek it is known as Ihsouv Iesous *ee-ay-sooce*, in English as ‘Je-sus’ and in Spanish as ‘Hay-sooce.’

⁴²⁶ 1) a god or goddess, a general name of deities or divinities

⁴²⁷ 2962 kurioy kurios *koo’-ree-os* 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

⁴²⁸ 1. *Gr. Myth.* a. The oldest name of the god of the dead, also called Pluto. b. *transf.* The kingdom of Hades, the lower world, the abode of departed spirits or shades. OED

The Spirit of the Lord, is upon me, because he hath anointed me—to tell glad tidings unto the destitute; He hath sent me forth,—To proclaim, to captives, a release, and, to the blind, a recovering of sight,—to send away the crushed, with a release; To proclaim the welcome year of the Lord. Luke 4:18-19

Isaiah 61:1-2 must take precedent over what is written in Luke 4:18-19. The spirit that was upon Yehoshua was the spirit of his Adonai, Yahweh and not the spirit of the kurios (Lord); Yehoshua was to proclaim the acceptable year of Yahweh and not the acceptable year of the kurios: Yahweh is used three times in these two verses while kurios is never used in the New Covenant (Covenant).

The majority of American pastors are Hellenized;⁴²⁹ when they say God they are really saying the Greek word, theos. They study theology, which is the study of theos and not the study of Yahweh; Yahweh is not in their vocabulary. Most pastors come to the Word of Yahweh with their views more or less fixed by the traditions and commandments of the Greek Church Fathers; man-made creeds⁴³⁰. These individuals believe and teach what they have received from man and they do their best to get it confirmed by the Word of Yahweh.⁴³¹ A worldly, man-made vocabulary exists today that is not used by Yahweh in His Word: rapture, trinity, incarnation, god-man, bible, god the son, mother of god, god the holy spirit, hypostatic union, immaculate conception, omnipotence, transubstantiation, three persons in one god. etc. This corruption of the Word by men and the deceiver should not be surprising but rather expected. Our Lord experienced the same corruption of the Word of Yahweh by the religious leaders in his day, which were the Hebrew (Ibri) sects known as the Pharisees, Sadducees and the Essences. “Mind! and beware, of the leaven of the Pharisees and Sadducees” (Mt. 16:6).

Yahweh’s Thoughts (Hebrew) being replaced by Greek Thoughts

Thoughts are communicated by words in the language of the hearer. Yahweh’s thoughts were communicated to His prophets in the Hebrew (Ibri) language. Hebrew (Ibri) words can be translated into Greek words, which can be translated into English words when they mean the exact same thing. For example, the sun is the same for the Hebrews, Greeks and English people. This word can be translated into different languages without losing meaning. When there is no equivalent word in another language the word should be transliterated, which happened with the Hebrew (Ibri) word Sabbath. In Hebrew (Ibri) the word is Sabbath as also it is in Greek and English. In rightly dividing the Word of Yahweh we must build our foundation on the Hebrew (Ibri) thought or language instead of

⁴²⁹ **1. intr.** To use the Greek language; to adopt Greek or Hellenistic habits; to become, or live as, a Greek or Hellenist. OED

⁴³⁰ Nicene, Jerusalem, Constantinople and Apostles Creed etc.

⁴³¹ Two criminals died with Yehoshua; Christ died on Good Friday; Easter is associated with our Lord’s resurrection, etc.

the Greek thought, which has been done by the majority of Christian pastors. Building the Church upon the Greek culture has injected the Church with error:

Nephesh, Psuche and Soul

The Hebrew (Ibri) word ‘nephesh’ has been translated into Greek as ‘psuche,’ which has been translated into English as ‘soul.’ The original concrete meaning of nephesh was probably ‘to breathe.’ Animals are called living nepheshs (souls). It must be concluded from the 755 usages of nephesh that the Hebrew (Ibri) word presents man as physical only.⁴³² Nephesh should have been transliterated instead of being translated into the Greek word, psuche, which has a different meaning.

The Greeks did not transliterate nephesh but translated nephesh into psuche. The Greeks taught that psuche “leaves man at the moment of death, escaping through the mouth or, according to another view, through the wound. This leads to the idea of the blood-soul. The psuche goes to the underworld and may sometimes show itself to a living person in a dream prior to burial of the corpse, taking on the appearance of the living man for this purpose. In the underworld it leads a shadowy existence, which has little to do with the self of man. This self has gone, having become food for the dogs and the birds, or, in the special instance of Hercules, having been taken up to be with the gods. Nothing is expected of the shadowy existence of the psuche in the underworld. Neither in life nor death does the psuche have anything at all to do with the intellectual or spiritual functions of man. Psuche did in fact become the term for this newly found master-concept in the 6th century BC. That it did so is connected with the belief in retribution in the hereafter, which became widespread from the 7th century BC onwards. The psuche in the underworld has to guarantee the continuity of life in this world and life in the world to come. In close connection herewith the doctrine of the transmigration of the psuche is found for the first time among the Greeks in the 6th century BC; it is a basic part of Pythagorean ethics. Here the psuche is the epitome of the individual. It can be thought of apart from the body and is indeed of greater worth than this [the body].”⁴³³

Christians have replaced the Hebrew (Ibri) word nephesh with the Greek thought of psuche, which has led the Church into paganism. The English Bible translators would not translate nephesh to soul, when the word was dealing with an animal but they would when it was dealing with humans. Why? An animal as a living soul would contradict the teaching of the Greek and now the English concept of psuche. In Genesis one and two, nephesh is used six times but is only translated soul once, except in the Rotherham Bible.⁴³⁴

⁴³² Theological Wordbook of the Old Covenant by Harris, Archer and Waltke; Vol. 2 pg. 591

⁴³³ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Covenant*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. psuche

⁴³⁴ Ge 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life [nephesh], and fowl *that* may fly above the earth in the open firmament of heaven.

Ahab, Agape and Love

The Hebrew (Ibri) word ‘ahab’ has been translated into the Greek word ‘agape,’ which has been translated into the English word, ‘love.’⁴³⁵ The English word love and the Greek word agape fail miserably when conveying the Hebrew (Ibri) thought of ahab! Ahab should have been transliterated instead of being translated into the Greek word, agape.

The Words for Love in Pre-biblical Greek

“Basically there are three expressions for love in pre-biblical Greek:

eros, phileo, and agape.

1. Eros is passionate love, which desires the other for itself. In every age the Greeks sung glowing hymns to sensually joyous and daemonic Eros, the god who is compelled by none but compels all. This god played a great role in the cult, became in philosophy from the time of Plato the epitome of the uttermost fulfillment and elevation of life. What the Greek seeks in eros is intoxication, and this is to him religion. To be sure, reflection is the finest of the flirts which the heavenly powers have set in the heart of man; it is the fulfillment of humanity in measure. More glorious, however, is the eros, which puts an end to all reflection, which sets all the senses in a frenzy, which bursts the measure and form of all humanistic humanity and lifts man above himself. The great tragic dramatists estimate it with no less horror than enthusiasm: All the forces of heaven and earth are forces of second rank compared with the one and only supreme power of eros. No choice is left, nor will, nor freedom, to the man who is seized by its tyrannical omnipotence, and he finds supreme bliss in being mastered by it.

But the intoxication sought by the Greek in eros is not necessarily sensual. Already in the Greek mysteries, as so often in mysticism, erotic concepts are spiritualized in many ways as images and symbols for the encounter with the suprasensual. Plato works in this direction, devoting a whole dialogue to eros. For him, too, eros is an ecstasy which

Ge 1:21 And God created great whales, and every living creature [nephesh] that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Ge 1:24 And God said, Let the earth bring forth the living creature [nephesh] after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Ge 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life [nephesh], *I have given* every green herb for meat: and it was so.

Ge 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [nephesh].

Ge 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature [nephesh], that *was* the name thereof.

⁴³⁵ De 6:5 Thou shalt therefore love [ahab] Yahweh thy Elohim,—with all thy heart, and with all thy nephesh, and with all thy might;

Mr 12:30 Therefore shalt thou love [agapao] the Kurios thy Theos, with all thy heart, and with all thy psuche,—and with all thy mind; and with all thy strength.

transports man beyond rationality, which has its source in an elemental need, and which finally, issues in creative inspiration...Plato decisively lifts erōs above everything sensual. Similarly, Aristotle frees it from the merely experiential and understands it as a cosmic function. It is the power of attraction in virtue of which the original principle maintains all being in order and movement. This loving which inwardly holds the world together has nothing more to do with intoxication.

2. Phileo, on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends. It means the love which embraces everything that bears a human countenance...Here we see most clearly the nobility of love. It is not an impulse or intoxication, which overcomes man, but an order or task which he may evade.

3. In the word agape the Greek finds nothing of the power or magic of eros and little of the warmth of phileo. Its etymology is uncertain, and its meaning weak and variable. Often it means no more than "to be satisfied with something;" often it means "to receive" or "to greet" or "to honor," i.e., in terms of external attitude. It relates more to the inward attitude in its meaning of "seeking after something," or "desiring someone or something." The verb is often used to denote regard or friendship between equals, or sometimes sympathy. Particularly characteristic are the instances in which agape takes on the meaning of "to prefer," "to set one good or aim above another," "to esteem one person more highly than another." Thus agape may be used as the preference of Yahweh for a particular man...

Ahab (Love in Judaism)

The picture changes completely when we turn to the Old Covenant 'ahab,' the main word for love in the Hebrew (Ibri) text, applies to the passionate love between man and woman (Song of Solomon 8:6; The Shulamite and Solomon), to the selfless loyalty of friendship (1 Sam. 20; Jonathan and David), and to resolute adherence to righteousness (Ps. 45:7). The Hebrew (Ibri) word thus covers all the wealth of the three Greek terms. But there is lacking one feature, i.e., religious eroticism, and this lack distinguishes Old Covenant religion no less sharply from the fertility cults of surrounding nations than from the Greek world. The ahab (love) of Yahweh for Israel (Dt 7:13) is not impulse but will; the ahab (love) for Yahweh and his neighbor demanded of the Israelite (Dt 6:5; Lv. 19:18) is not intoxication but act.

The distinctive characteristic of Israelite ahab is, of course, its tendency to exclusivism. Greek erōs is from the very outset a universal love, generous, unbound and non-selective. The love extolled in the Old Covenant is the jealous love, which chooses one among thousands, holds him with all the force of passion and will, and will allow no breach of loyalty...Not for nothing does Song of Solomon 8:6 link in its parallelism the love which is as strong as death with the jealousy which is as hard as sheol. Jacob has two wives, but

his love belongs only to the one (Gn. 29); he has twelve sons, but he loves one above all the rest (Gn. 37:3). Yahweh has set many nations in the world, but His love is for the elect people. With this people He has made a covenant, which He faithfully keeps, and jealously guards like a bond of marriage (Hos. 1 ff.). The same exclusive motif asserts itself in the principle of love for the neighbor. It is a love, which makes distinctions, which chooses, which prefers and overlooks. It is not a cosmopolitan love embracing millions. The Israelite begins his social action at home. He loves his people with the same preferential love as is shown by Yahweh. He extends his love to foreigners only so far as they are incorporated into his house or nation (Ex. 20:10; 22:20 etc.). Even the enemy is to have my assistance when in difficulty, and is expressly referred to my help (cf. Ex. 23:4 f.). It will be seen that the organic relationship and concrete situation are always normative for social responsibility. The general love of the Hellenistic cosmopolitan is eccentric. Neighborly love for the native Israelite is concentric.

The Septuagint almost always renders *ahab* of the Hebrew (Ibri) text to *agape*. *Eros* and *phileo* and derivatives are strongly suppressed. The harmless *agape* carries the day, mainly because by reason of its prior history it is the best adapted to express the thoughts of selection, of willed address and of readiness for action. It was once thought that *agape* was a completely new word coined by the Septuagint. This no longer seems likely. Much more significant, however, is the fact that the whole group of words associated with *agape* is given a new meaning by the Greek translation of the Old Covenant.”⁴³⁶

Ahab and *nephesh* are just a few examples of when Yahweh’s thoughts, which were written by the Hebrew (Ibri) prophets, take on different meanings or whole concepts are lost when Hebrew (Ibri) thought is translated into other languages. When I want to understand the concept of love written in the Word of Yahweh, I do not look up the word, love, in an English dictionary, neither do I stop my search at a Greek lexicon. My foundation for understanding the thoughts of Yahweh must rest on the Hebrew (Ibri) language. The New Covenant that we have today was written in Greek. This Greek heritage, introduced throughout the world, came from Alexander the Great, who brought Hellenism to the Hebrews.

Alexander the Great

“Alexandros III Philippou Makedonon (Alexander the Great, Alexander III of Macedon) (356-323 B.C.), King of [Macedonia](#), was born in late July 356 BC in Pella, Macedonia, he was one of the greatest military genius in history. He conquered much of what was then the civilized world, driven by his divine ambition for world conquest and the creation of a universal world monarchy.”⁴³⁷ “When Alexander defeated the Persians, the Macedonian

⁴³⁶ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Covenant*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. love

⁴³⁷ Alexander the Great of Macedon from history to eternity by John J. Popovic.

became undisputed Emperor of the Persian Empire. By destroying the Persian Kingdom, Alexander had abolished the frontier between East and West, thereby merging the East and the West into one cultural body. The resulting mixture of culture was to be known as Hellenism. In the remote hills of Judah, Hellenism came face to face with deeply rooted Judean traditions.”⁴³⁸

“After the death of Alexander the Great in 323 B.C., four of his generals divided up his kingdom among themselves, with Seleucus gaining control of Babylonia and Ptolemy controlling Egypt. Palestine was under the rule of Ptolemies until 198 B.C. when the Seleucid dynasty won control. In the initial years of the Seleucid reign, the Judeans enjoyed a period of brief tranquility. The Seleucid ruler, Antiochus III permitted the Jewish people to worship according to their law. In 187 B.C. Antiochus III was succeeded by his eldest son, Seleucus IV Philopater, and then by his youngest son, Antiochus IV Epiphanes, in 175 B.C.

The kingdom inherited by Antiochus IV Epiphanes was unstable. Antiochus’s remedy for this was a vigorous program of Hellenization, introducing Greek culture and institutions throughout his kingdom. In his mind one of the unifying factors was religion. Therefore in about 169 B.C. he began to encourage his subjects to worship himself as the manifestation of Zeus. On coins he was called Theos (God) Epiphanes, meaning “the manifest god.”

Antiochus decided to make Palestine (Judah etc.) a buffer zone between himself and Egypt. He returned to Jerusalem, broke down the city walls, and made the old City of David into a military fortress. In his self-appointed role as Zeus Manifest, he ordered vigorous Hellenization and the elimination of the Jewish religion. He forbade Judeans to keep the Sabbath, to offer sacrifices, or to circumcise and ordered the destruction of all copies of the Torah. Judeans were ordered to offer unclean sacrifices and to eat the flesh of pigs; all forbidden by the Law of Yahweh. The ultimate desecration of the Judean Temple occurred on December 16, 167 B.C., when Antiochus ordered that an altar of Zeus be built on top of the altar of burnt offering, and swine’s flesh was offered there to Zeus.”⁴³⁹ The Hebrews were a minority in a Hellenised culture. The language of the Hebrews was changed from Hebrew (Ibri) to Greek.

The Books of Yahweh were translated into the Greek language around 285-247 B.C. and were known as the Alexandrian Text, also known as the Septuagint. “After the conquests, Alexander brought Egypt under Macedonian rule, the newly founded city of Alexandria⁴⁴⁰

⁴³⁸ Judaism and Hellenism: the Encounter by Clare Goldfarb.

⁴³⁹ One Year Book of Christian History by E. Michael and Sharon Rusten, pg. 702.

⁴⁴⁰ The second largest city and the main port of [Egypt](#), Alexandria was built by the [Greek](#) architect Dinocrates (332-331 BC) on the site of an old village, Rhakotis, at the orders of [Alexander the Great](#). The city, immortalizing Alexander's name, quickly flourished into a prominent cultural, [intellectual](#), political, and economic metropolis, the remains of which are still evident to this day. It was the renowned capital of the [Ptolemies](#), with numerous monuments. It was the site of the [Lighthouse](#), one of the [Seven Wonders of the Ancient World](#), as well as the [Great Library](#). It was along these shores that history took a tragic turn at the time of [Cleopatra](#), [Julius Caesar](#), [Mark Antony](#), and Octavian.

became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was written.

Amongst the inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Judeans would easily become known to the Greek population.”⁴⁴¹

“Although it is not completely understood when or why the translation was originally done, it is clear that it in large measure reflects the common language of the period and became the “Bible” of the Greek-speaking Jews and then later of the Christians. It is worth noting that the Septuagint differs from the Hebrew (Ibri) Old Covenant in certain ways: 1) the Greek text varies at many points from the corresponding Hebrew (Ibri) text; 2) the order of the Biblical Books is not the same – the threefold division of the Hebrew (Ibri) canon into the Law, Prophets, and the Writings is not followed in the Septuagint⁴⁴²; and 3) several books not found in the Hebrew (Ibri) are included in the Septuagint – these books are known as the Apocrypha in the English Bible.”⁴⁴³ The Septuagint translation changed the Hebrew (Ibri) word ‘sheol,’ which is the state of the dead for all who die, to the Greek ‘place,’ called ‘hades,’ from which the Greek god Hades rules the underworld. People are alive in the Greek underworld of hades, while in sheol all are asleep awaiting the resurrection. The Septuagint also changed the Hebrew (Ibri) name of our Creator from Yahweh, to ‘the Lord’ and changed His Hebrew (Ibri) titles from Elohim, El and Eloah to the Greek term, ‘Theos.’ The Hebrew (Ibri) term ‘Adonay Yahweh’ or Lord Yahweh was translated in the Septuagint to ‘Kurios Theos’ or Lord God. The Hebrew (Ibri) name of Yahweh was changed in the Septuagint, to the Greek title ‘Theos’ (God) or ‘Kurios’ (Lord).

The Historical developments that have occurred to date are: 1) Malachi is the last book written in Hebrew (Ibri) or Aramaic around 397 B.C.; 2) Alexander the Great conquerors Judea around 333 B.C.; 3) Alexandria, Egypt was built 332-331 and became a center of Greek culture; 4) Antiochus IV Epiphanes, around 167 B.C., escalated the Hellenization of Judea; 5) The Septuagint or Greek translation of the Words of Yahweh, written in Alexandria, was being used along with the Apocrypha from 200 B.C. to the present. Over time the Septuagint translation devolved the Creator from Yahweh our Adonai into the

⁴⁴¹ The Septuagint with Apocrypha by Brenton, pg. i

⁴⁴² Luke 24:44 And he [Jesus] said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled. **Hebrew (Ibri) Canon of Scriptures:** Law of Moses (Torah) Genesis, exodus, Leviticus, Numbers and Deuteronomy; The Prophets Joshua, Judges, I&II Samuel, I&II Kings, Isaiah, Jermiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi; The Psalms (Writings) Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentation, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and I&II Chronicles.

⁴⁴³ The Septuagint with Apocrypha by Brenton, preface

Greek concept of Theos our Kurios. A similar devolution of the scriptures occurs today. An example of this devolution will be displayed in our English translations of Psalms 22:1:

Yahweh, is my shepherd—I shall not want: (Hebrew (Ibri) text,
Rotherham)

The Lord tends me as a shepherd, and I shall want nothing. (Septuagint)

The LORD is my shepherd; I shall not want. (NKJV)

GOD, my shepherd! I don't need a thing. (The Message)

The Nomina Sacra (The Sacred Names)

Philip Comfort is a helenized Christian Greek scholar who wrote the book, “Encountering the Manuscripts.” Many of his beliefs are Greek or pagan, as are those of the majority of Christians, but we can learn how the manuscripts were written and how they evolved from Hebrew (Ibri) writings to Greek writings. There is only one name that was sacred to the Hebrews and that name was not Elohim, El or Eloah; it was Yahweh. Yahweh has many titles such as Elohim, El, Eloah, Adonay, Almighty, Rock, Most High, Holy Spirit but there was only one name that was written in a special way in the Hebrew (Ibri) text.

“To the Jews, one name and one name only was sacred: Yahweh. This name was so sacred to them that they refused to utter it or even spell it out in full when they made copies of Scriptures. So, they wrote it in a special way known as the Tetragrammaton, YHWH in archaic Hebrew (Ibri) script.”⁴⁴⁴ “When the Jews started to translate the Hebrew (Ibri) Scriptures into Greek, they persisted in using the Hebrew (Ibri) Tetragrammaton (YHWH) wherever the name Yahweh appeared. This means that the Jewish scribe switched from Greek to Hebrew (Ibri) whenever he came to the sacred name, and then he would write it in an allotted space from right to left (as is done in writing Hebrew)...Scribes purposely left a space open for the Tetragrammaton (in paleo-Hebrew (Ibri) script) between the Greek words...The Tetragrammaton YHWH was added later perhaps by a different scribe.”⁴⁴⁵

“The Jews have always had great respect for the name of God, as have Christians. Both revere the same God, but they know him by different names; this means they recognize different Revelation of his person. The Jews call God by the names El, Elohim and Adonai. And above all, they recognize God as Yahweh, the I AM WHO I AM, but they dare not utter this name or even write it in full. The Christians recognize God as Creator, Lord and Father. And above all, they recognize God as Jesus [Philip Comfort's error]. This is where Jews and Christians divide. The Jews believe that Yahweh has always been the eternal, divine, transcendent God. Christians believe [pagan Christian's belief] that

⁴⁴⁴ Encountering the Manuscripts, Philip Comfort, pg. 207

⁴⁴⁵ Encountering the Manuscripts, Philip Comfort, pg. 208-209

Yahweh became incarnate; he is Jesus (Yahweh the Savior), the Christ, the Son of God, even God himself.”⁴⁴⁶

“According to Origen, the Tetragrammaton was still written in paleo-Hebrew (Ibri) letters in Aquila’s Greek translation of the Old Covenant, produced in the first or second century AD. It is also likely that the original translators of the Septuagint used the Hebrew (Ibri) Tetragrammaton for YHWH, although later copies of the Septuagint show that the scribes started to use kurios (Lord) as a surrogate. We know that Jews substituted Adonai (meaning ‘Lord’) for YHWH when they read the Tetragrammaton in the Hebrew (Ibri) text. It is also likely that they substituted kurios (the Greek form for ‘Lord’) when they were reading the Greek text to a Greek-speaking audience.”⁴⁴⁷

“A phenomenon occurred when the books of the New Covenant were written, published, and distributed in the first century. Either the writers themselves or the very earliest copyists used a special written form for the divine names. Instead of writing out in full the Greek words Kurios (Lord), Iesous (Jesus), Christos (Christ), Theos (God), and pneuma (Spirit), the writers and/or scribes wrote these words in special abbreviated forms. Today very few know about this, even those who read the Greek New Covenant, because the nomina sacra (sacred names) are not replicated in any fashion in printed editions of the Greek New Covenant...Scattered across the pages of nearly every extant Greek New Covenant manuscript can be seen the following nomina sacra:⁴⁴⁸

̄̄ KC for kurios = Lord, ̄̄ OC for theos = God,

̄̄ IH for Iesous = Jesus, ̄̄ XP for Christos = Christ

“One of the main reasons we know that the Old Covenant manuscripts are Christian manuscripts and not Jewish is the presence of nomina sacra in the text. Significantly, not one copy of the Greek Old Covenant found at Qumran has these nomina sacra because this was a Jewish, not a Christian community. Jews never wrote nomina sacra the way Christians did; the Jews did things differently for one divine name and one divine name only: Yahweh...Christians used KYPIOC (kurios = Lord) in place of Yahweh (YHWH) and wrote it in nomen sacrum form.”⁴⁴⁹ “The New Covenant writers and scribes distinguished their writing from secular writing and from the Jewish writing by making theos a nomen sacrum. All Greek texts of the Old Covenant prepared by Jews have the word theos written out in full...while Yahweh is written as a Tetragrammon in paleo-Hebrew (Ibri) script, the word for ‘God’ (theos) is not contracted.”⁴⁵⁰

⁴⁴⁶ Encountering the Manuscripts, Philip Comfort, pg. 207

⁴⁴⁷ Encountering the Manuscripts, Philip Comfort, pg. 209

⁴⁴⁸ Encountering the Manuscripts, Philip Comfort, pg. 199

⁴⁴⁹ Encountering the Manuscripts, Philip Comfort, pg. 202

⁴⁵⁰ Encountering the Manuscripts, Philip Comfort, pg. 226

Philip Comfort unknowingly documents the corruption of the Hebrew (Ibri) text by the Greeks when translating to the Greek language. The one sacred name, ‘Yahweh,’ was erased by the Greeks as well as by Christians and replaced with the Greek sacred names: ‘Kurios,’ ‘Theos,’ ‘Christos,’ ‘Iesous’ and ‘Pneuma.’ The corruption of the Word of Yahweh was not a single event but a series of events over great periods of time such as occurred to the Hebrews when they were under four hundred years of Egyptian pagan rule. The Hebrews, under Egyptian pagan rule, also lost the Creators name⁴⁵¹ and pursued the wisdom of men.

Yahweh's Wisdom

Paul writes to the Church at Corinth, which is in Greece, the heart of the philosophical world, about the wisdom of men. “For Christ sent me not, to be immersing, but to be telling the good news,—not with wisdom of discourse, lest, void should be made, the cross of the Christ. For, the discourse which concerneth the cross, unto them, indeed, who are perishing, is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power. For it is written—I will destroy the wisdom of the wise, and, the discernment of the discerning, will I set aside. Where is the wise? Where is the scribe? Where is the disputer of this age? Hath not Yahweh made foolish the wisdom of the world? For, seeing that, in the wisdom of Yahweh, the world, through its wisdom, did not get to know Yahweh, Yahweh was well-pleased—through the foolishness of the thing proclaimed, to save them that believe. Seeing that both, Jews for signs, do ask, and, Greeks for wisdom, do seek, Whereas, we, proclaim a Christ who hath been crucified,—unto Jews, indeed, an occasion of stumbling, and, unto Gentiles, foolishness; But, unto the called themselves—both Jews and Greeks, Christ, Yahweh’s power, and, Yahweh’s wisdom.

Because, Yahweh’s foolish thing, is, wiser than men, and, Yahweh’s weak thing, mightier than men. For be looking at the calling of you, brethren,—that *there were* not many wise, according to flesh. Not many powerful, not many high-born: On the contrary—the foolish things of the world, hath Yahweh chosen, that he might put to shame them who are wise...I, therefore, brethren, when I came unto you, came, not with excellency of discourse or wisdom, declaring unto you the mystery of Yahweh; For I had not determined to know anything among you, save Yehoshua Christ,—and, him, as one who had been crucified!

I, therefore in weakness, and in fear, and in much trembling, came to be with you, And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in **demonstration of spirit and power**: In order that, your faith, might not be in men’s wisdom, but in Yahweh’s power. Wisdom, however, we do speak, among the full-grown,—wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to

⁴⁵¹ Ex. 3:13 also see the paper “I am Yahweh, that is My Name.”

nought; But we speak, Yahweh's, wisdom, in a sacred secret, that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory...

Which we also speak—not in words taught of human wisdom, but in such as are taught of *the Spirit*, by spiritual words, spiritual things, explaining...Let no one be deceiving himself:—if anyone imagineth himself to be wise among you, in this age, let him become foolish, that he may become wise; For, the wisdom of this world, is, foolishness with Yahweh; for it is written—He that taketh the wise in their knavery,— And again—The Lord taketh note of the speculations of the wise, that they are vain. So then, let, no one, be boasting in men (I Corinthians 1:17-2:8,13-16, 3:18-21).

The Apostle Paul demonstrated the spirit by speaking in tongues, prophesying, casting out demons, healing the sick and delivering people from the power of darkness. The word translated, power, in I Corinthians 2:4, is the Greek word, 'dunamis.' Dunamis means strength, power and ability. Miracles, strength and ability are the result of the spirit, when demonstrated. The Church Fathers, if following in the footsteps of the Apostles and Prophets, should have also been demonstrating the spirit by speaking in tongues, prophesying and delivering people from the power of darkness. I am not aware that they demonstrated any spiritual power. I am thankful for their contributions to the Body of the Christ but I also must be aware of the Hellenism they introduced into Christianity.

Aaron was a good man also but he “made a molten calf, and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt. And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow” (Ex. 32:4-5)! Paul had to reprove the Apostle Peter when he separated himself from the Gentiles in order to please the Judeans.⁴⁵² Paul asked the Galatians, “I marvel that, thus quickly, ye are moving away from him that called you in the favor of Christ, unto a different glad-message” (Gal. 1:6). We were warned in the Books of Timothy that, “there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (II Tim. 4:3-4). We were warned twice in Galatians 1:8 and 9, “If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!” Adding or taking away from our Father's Word is a major offense.

‘For, the Wisdom of this World, is, Foolishness with Yahweh’ The Early Greek Church Fathers

⁴⁵² Gal. 2:12

Much of the Religious Doctrine believed in the Church today came from the writings of the early Church Fathers. John Wesley, co-founder of the Methodist Church, stated, “Can any who spend several years in those seats of learning, be excused if they do not add to that reading of the Fathers? the most authentic commentators on Scripture, as being both nearest the fountain, eminently endued with that Spirit by whom all Scripture was given. It will be easily perceived, I speak chiefly of those who wrote before the council of Nicea. But who could not likewise desire to have some acquaintance with those that followed them? with St. Chrysostom, Basil, Augustine, and above all, the man of a broken heart, Ephraim Syrus?”⁴⁵³ Others say about the Church Fathers, “The term ‘Post-Apostolic Fathers’ is the name given by the Christian Church to the writers who established Christian doctrine [such as the Nicene and Constantinople Creeds] before the 8th century. The writing of the Fathers or Patristic Literature synthesized Christian doctrine as found in the Bible, especially the gospels, the writing of the Apostolic Fathers, ecclesiastical dictums, and the decisions of the Church councils.”⁴⁵⁴

The Church doctrine was not established by the Church Fathers, as stated above, but by the Apostles who received the original revelation, given to them for the purpose of perfecting the Body of the Christ.⁴⁵⁵ It is ludicrous to believe that the Apostles did not complete their mission, which was to establish the Body of the Christ with sound doctrine, but left this mission to be completed hundreds of years later by the Hellenised Intellectual Church Fathers who were Philosophers!

The Church doctrines would have been established or synthesized, not by the Church Fathers but by the Apostles and Prophets around 26-70 A.D., when the revelation was given, and not hundreds of years later. Doctrines that are established hundreds of years later are either false doctrines or a restoration of original doctrines that had been lost by not obeying the original written doctrine given by our Father. An example of a false doctrine is displayed in the Book of Galatians concerning righteousness through the law. Paul said in Galatians 3:1, “O thoughtless Galatians! who hath bewitched you.” An example of the restoration of a lost doctrine would be teaching people to obey the Word, instead of Christian Denominations, and speak in tongues and prophesy as commanded in I Corinthians 14. The Apostles and Prophets who wrote the Word of Yahweh established the doctrine.⁴⁵⁶ Many of the major Church Fathers had two things in common. They were philosophers and they studied religion and philosophy in the Greek cities of Alexandria and Athens. The terms incarnation, trinity, God-man etc. are not in any scripture given by Yahweh. These doctrines came about with the help of the Hellenised Church Fathers.

⁴⁵³ <http://wesley.nnu.edu/noncanon/fathers.htm>

⁴⁵⁴ www.catholicapologetics.org/ap040600.htm

⁴⁵⁵ Eph. 4:11-14

⁴⁵⁶ “And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers, . . . That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ” (Eph. 4:11-15).

The Doctrines of Incarnation, Hades & Immortality of the Soul and the Philosophers who gave them to Us!

Christmas and Easter are just a few of the examples of the co-mingling of Christianity and Hellenism. December 25th was the celebration of the winter solstice⁴⁵⁷ and not the birth of the Christ, while the custom of Easter eggs come from the goddess of fertility.⁴⁵⁸ The name Easter is derived from the word *Éastre*, the name of a goddess whose festival was celebrated at the vernal equinox; her name shows that she was originally the dawn-goddess.⁴⁵⁹ What other beliefs do we hold that come from the Greeks? The Greeks helped give Christianity the doctrine of theology, incarnation, which brings about the doctrine of the Trinity, logos, reincarnation, immortality of man and hades. Many of the Church Fathers were Greek philosophers, who interwove Greek philosophy with the Words of Yahweh thereby creating a man made religion as Joseph Smith has done with the Mormon Religion. These are the same men who roused up a new brand of false Christian Orthodoxy under the leadership of the Alexandrian fathers of the second and third century. Pagan religions commingling with the Words of Yahweh is not unusual; Aaron, a prophet of Yahweh, made a molten calf (an Egyptian religious image) and said, “A festival to Yahweh tomorrow” (Ex. 32:5). Many Israelites worshipped Yahweh in their high places and their groves while others worshiped both Yahweh and Baal. Hellenism and paganism have been interwoven into present day Christianity.

Yahweh’s people, the Hebrews, have been influenced and corrupted by the people with whom they dwelt. Abraham was told to, “Come thou on thy way, Out of thy land and out of the place of thy birth and out of the house of thy father” (Gen. 12:1). Israel was told not to live with the Nations “lest thou solemnise a covenant with the inhabitant of the land,— And then as surely as they go unchastely after their elohims and sacrifice to their elohims, So surely will he invite thee, And thou wilt eat of his sacrifice” (Ex. 34:15). The Israelites were corrupted when they abode with the Egyptians, the Canaanites, the Assyrians, the Babylonians and the Greeks. Yahweh, the “Elohim of the Hebrews,”⁴⁶⁰ communicated to the Old Covenant prophets, who were Hebrews, in Hebrew. The last book of the Greek arrangement of the Old Covenant is Malachi, which was written around 397 B.C.⁴⁶¹ The Book of Malachi is the end of Hebrew (Ibri) thought according to our Bible. In the Old Covenant, Yahweh is the name of the Creator; this name was used over 6,000 times. In the Old Covenant there are no scriptures that talk about the immortality of the soul, incarnations, trinities, logos or hades. In the Old Covenant there is One Yahweh and not three Theos (Gods).⁴⁶²

⁴⁵⁷ http://www.religioustolerance.org/winter_solstice.htm

⁴⁵⁸ <http://www.religioustolerance.org/easter1.htm>

⁴⁵⁹ OED

⁴⁶⁰ Exodus 3:18

⁴⁶¹ Young’s Literal Translation of the Holy Bible.

⁴⁶² Deu. 6:4, Zechariah 14:9

The Church Fathers

Hellenised Judean (Hebrew)

A) Philo (20 B.C.-50 A.D.) (Alexandria) (Philosopher)

Hellenised Church Fathers (Christian)

- A) St. Justin the Martyr (105-165?) (Samaria) (Philosopher)
- B) Clement of Alexandria (150?-215?) (Athens) (Philosopher)
- C) Origen (185?-254?) (Alexandria) (Philosopher)
- D) Athanasius (293-373) (Alexandria) (Philosopher)
- E) Basil (329-379) (Caesarea) (Philosopher)
- F) Augustine (354-430) (Africa) (Philosopher)

“**Philo the Judean** (20 B.C.-50A.D) was an Alexandrian Jewish philosopher. His writings have had an enormous influence on both Jewish and Christian thought, and particularly upon the Alexandrian theologians Clement and Origen...Philo was the first important thinker to attempt to reconcile Biblical religion with Greek philosophy. In so doing he developed an allegorical interpretation of Scripture that enabled him to find many of the doctrines of Greek philosophy in the Torah (the Pentateuch). An eclectic and a mystic, Philo emphasized the total transcendence and perfection of God, and in order to account for creation and the relation between the infinite God and the finite world, he used the concept of the Logos.⁴⁶³ Logos is the intermediary through which God's will acts and is

⁴⁶³ **Summary of Philo's Concept of the Logos.** Philo's doctrine of the Logos is blurred by his mystical and religious vision, but his Logos is clearly the second individual in one God as a hypostatization of God's Creative Power - Wisdom. The supreme being is God and the next is Wisdom or the Logos of God (*Op.* 24). Logos has many names as did Zeus (LA 1.43,45,46), and multiple functions. Earthly wisdom is but a copy of this celestial Wisdom. It was represented in historical times by the tabernacle through which God sent an image of divine excellence as a representation and copy of Wisdom (Lev. 16:16; *Her.* 112-113). The Divine Logos never mixes with the things which are created and thus destined to perish, but attends the One alone. This Logos is apportioned into an infinite number of parts in humans, thus we impart the Divine Logos. As a result we acquire some likeness to the Father and the Creator of all (*Her.* 234-236). The Logos is the Bond of the universe and mediator extended in nature. The Father eternally begat the Logos and constituted it as an unbreakable bond of the universe that produces harmony (*Plant.* 9-10). The Logos, mediating between God and the world, is neither uncreated as God nor created as men. So in Philo's view the Father is the Supreme Being and the Logos, as his chief messenger, stands between Creator and creature. The Logos is an ambassador and suppliant, neither unbegotten nor begotten as are sensible things (*Her.* 205). Wisdom, the Daughter of God, is in reality masculine because powers have truly masculine descriptions, whereas virtues are feminine. That which is in the second place after the masculine Creator was called feminine, according to Philo, but her priority is masculine; so the Wisdom of God is both masculine and feminine (*Fug.* 50-52). Wisdom flows from the Divine Logos (*Fug.* 137-138). The Logos is the Cupbearer of God. He pours himself into happy souls (*Somn.* 2.249). The immortal part of the soul comes from the divine breath of the Father/Ruler as a part of his Logos. <http://www.utm.edu/research/iep/p/philo.htm>

thus the creative power that orders the world. Along with the Logos, Philo posited a whole realm of beings or potencies that bridge the gap between the Creator and his creation.”⁴⁶⁴ The Greek concept of logos, which dates back to 500 B.C., will be discussed later.

Justin (105-165 A.D.), it is said, when he was converted to Christianity, he kept his ‘philosopher’s robe.’⁴⁶⁵ He was the first generation of ‘scholarly men’ who was called the greatest of the Greek apologists. Justin said about philosophy, "I will tell you," said I, "what seems to me; for philosophy is, in fact, the greatest possession, and most honorable before God, to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, has escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being one.”⁴⁶⁶ Justin's writings discuss the soul and immortality in Greek philosophical terms; not in accordance with the Word of Yahweh.⁴⁶⁷

“**Clement of Alexandria** (105?-215?) was the first major scholar in Alexandria to work Christianity and Greek philosophy together in a blend that remained orthodox, yet appealed to the philosophically educated Greek of his day. Clement believed that philosophy paved the way for acceptance of Christian values, and that philosophical tools could be used to shape the presentation of Christian truth. He approached the educated world in an appealing way, like the Gnostics, but within the framework of traditional Christianity. He or his predecessors established a school in Alexandria [Catechetical

⁴⁶⁴ <http://www.slider.com/enc/41000/Philo.htm>

⁴⁶⁵ The Story of the Church-Part 1, Topic 6. www.ritchies.net/p1wk6.htm

⁴⁶⁶ Dialogue with Trypho, Chapter II.-Justin Describes His Studies in Philosophy.

⁴⁶⁷ Chapter V.-The Soul is Not in Its Own Nature Immortal." "These philosophers know nothing, then, about these things; for they cannot tell what a soul is.' ""It does not appear so.' ""Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.' ""It is both unbegotten and immortal, according to some who are styled Platonists.' ""Do you say that the world is also unbegotten?' ""Some say so. I do not, however, agree with them.' ""You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, souls also are necessarily begotten; and perhaps at one time they were not in existence, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies.' ""This seems to be correct.' ""They are not, then, immortal? ""No; since the world has appeared to us to be begotten.' ""But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.' ""Is what you say, then, of a like nature with that which Plato in *Timoeus* hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after 15 God, or shall at any time exist, 16 these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men, "I said, "who have been as a wall and fortress of philosophy to us?'

School at Alexandria]⁴⁶⁸ to teach Christianity, like the philosophers before him had done with their philosophies. His greatest pupil was Origen, who also became a teacher.”⁴⁶⁹ Athanasius was also a student.

“**Origen** (!85?-254?) frequented the philosophic schools, especially that of Ammonius Saccas (Neo-Platonic School), he devoted himself to a study of the philosophers, particularly Plato and the Stoics. In this he was but following the example of his predecessors Pantenus and Clement, and of Heracles, who was to succeed him. Afterwards, when the latter shared his labors in the catechetical school, he learned Hebrew, and communicated frequently with certain Jews who helped him to solve his

⁴⁶⁸ **School of Alexandria.** ...The catechetical school had forerunners in the Hellenistic "Museum" on one side, and in the Jewish schools (*batte midrashot*) on the other. The development of Helleno-Judaic learning, as seen in Philo, is a direct step to the Christian, which took up its inheritance. The speculations of the Egyptian Gnostics, the schools of Basilides and Valentinus, and those of the church theologians proceed from the same source. Its theology is the science of interpreting the written documents; it is extracted from the divine oracles by means of the exegetic-pneumatic method. But access to the highest secrets is possible only by passing through various anterooms, designated on one side by the different disciplines of Greek philosophy, and on the other by special divine Revelation. This progressive enlightenment corresponds to the constitution of nature and the human organism, with their long course of progressive development. The path thus marked out leads, however, naturally to apologetics, just as the preparatory study, in metaphysics and ethics, in knowledge and in divine love, leads to the laying of a foundation for the theological gnosis. All this has appeared already in Philo; and so has the essentially Platonic attitude toward the whole world of thought, the energetic effort to surpass Plato's *idea* by a *hypernoeton* (thus offering religion access in the form of the transcendental to a lofty region peculiarly its own), and the alchemistic process with the Bible by which it is made to yield not only the highest gnosis but also, when interpreted literally and morally, the theology of the preparatory stages. The Christian school made no radical change in this way of looking at things; but it modified the earlier views by giving the revelation of God in Christ precedence over the Old Covenant law, which it placed practically on a level with Greek philosophy, and by accepting the Pauline-Johannean conception of the appearance of the Godhead (the Logos) on earth. The mystery of God coming down to his creature, or of the deification of the created spirit, now became the central thought of theology, and served to strengthen the long-existing conception of the essential affinity of the created spirit with its creator. The fundamental question whether the return of souls to God is only an apparent return (since really all the time they are in him), or a strictly necessary natural process, or the historical consequence of a historical event (the Incarnation), was never satisfactorily answered by the teachers of the catechetical school. The Alexandrian orthodox teachers are distinguished from the heretical by their serious attempt to save the freedom of the creature, and thus to place a boundary between God and man and to leave some scope for history; but the attitude of the Christian Gnostic, which Origen praises as the highest, leaves room neither for the historic Christ nor for the Logos, in fact for no mediator at all, but conceives everything as existing in calm immanence and blessedness--while this very teacher, as soon as he placed himself on one of the numerous steps which lie between man as a natural being and man as a blessed spirit, became the theologian of redemption, atonement, and mediation. The catechetical school of Alexandria has a great significance as well for the internal history of the Church as for its relation to the world outside. It furnished the Church with a dogmatic theology; it taught it scientific exegesis, in the sense then understood, and gave it a scientific consciousness; it overthrew the heretical school; it laid down the main problems of future theology; and it transformed the primitive spirit of enthusiastic asceticism into one of contemplative asceticism. In regard to the outer world, it forced the Hellenic mind to take account of the message of Christianity, it led the conflict with the last phase of Greek philosophy, Neoplatonism, and defeated its enemies with their own weapons. The school had a settled organization under a single head. A knowledge of the course of study is obtained from the great tripartite work of Clement (the "Exhortation to the Heathen," the "Instructor," and the "Miscellanies") and from accounts of Origen's teaching. The main subjects of the older philosophy were taught, but the principal thing, to which the whole course led up, was the study of Scripture. The school seems to have had no fixed domicile, at least in Origen's day, but to have met in the teacher's house. There were no fixed payments; rich friends and voluntary offerings from such as could afford them provided for its needs. The list of heads is as follows: Pantænus, Clement, Origen, Heracles, Dionysius (the latter two afterward bishops), Pierius (Achillas), Theognostus, Serapion, Peter (afterward bishop), Macarius (?) . . . Didymus, Rhodon. The last-named, the teacher of Philippus Sidetes, migrated to Side in Pamphylia about 405, and the school, shaken already by the Arian controversy and by the unsuccessful struggle of Theophilus with the barbarous monastic orthodoxy, became extinct. www.cbilibrary.com/schaff_h/ag/alexandria_school_of.htm

⁴⁶⁹ The Story of the Church, Part 1, Topic 6. www.ritchies.net/plwk6.htm

difficulties.”⁴⁷⁰ Origen’s theology is stated below.⁴⁷¹ Origen developed the idea of Christ as Logos or Incarnate Word.⁴⁷²

“**Athanasius** (293-373) was, no doubt, a student in the "Didascaleion," or famous "catechetical school " of Alexandria, which included amongst its already illustrious teachers the names of Clement and Origen. His chief distinction as a theologian was his zealous advocacy of the essential divinity of Christ as co-equal in substance with the Father. This was the doctrine of the Homoousion, proclaimed by the Nicene Creed, and elaborately defended by his life and writings. The Nicene Creed (325 A.D.) states, “*We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man... And [we believe] in the Holy Ghost.*” Whether or not Athanasius first suggested the use of this expression, he was its greatest defender. Athanasius had made himself known as the author of two essays addressed to a convert from heathenism, one of them entitled *Against the Gentiles*, and the other *On the Incarnation of the Word*. Both are of the nature of apologetical treatises, arguing such questions as monotheism, and the necessity of divine interposition for the salvation of the world; and already in the second may be traced that tone of thought respecting the essential divinity of Christ as the "God-man" for which he afterwards became conspicuous.”⁴⁷³

⁴⁷⁰ www.newadvent.org/cathen/11306b.htm

⁴⁷¹ **The theology of Origen** is all- encompassing and universal in scope. It can be considered the representative of the highest Christian Gnosis and the greatest systematized exposition of Christian theology yet advanced. It is ironic that although Origen opposed certain ideas of the Gnostic sectarian Christians such as the concept of a demiurge (Creator- God) considered as inferior to the Supreme God, pairs of Aeons or emanations and the allegorical works such as we find in Valentinus' cosmic myth, he actually popularized key Gnostic doctrines on the soul's preexistence, the fall and descent of the soul into matter, the resurrection of the soul in a celestial or heavenly body, Gnosis as the way of the soul's salvation, and the ultimate restoration into divine unity. The Christology of Origen is significant for its complexity and because it endeavors to give an adequate conception of Christ's humanity, that is, "the moral freedom pertaining to him as a creature." < 49> Origen clearly taught that Christ earned his place as the incarnation of the Logos through choice and self- effort, not because he was God from all eternity. For the Christian- Gnostics, Christ is an emanation of the Pleroma; for Origen, he is one of the created spirits. The doctrines are similar, though not exact. Christians and Gnostic- Christians each had differing views of the nature of Christianity. I have endeavored to prove that the earliest Christianity was, indeed, gnostic, however diverse. The great work of Origen was to unify the ancient doctrines of Christianity, as Harnack points out: "Origen... contrived to reconcile contradictions and thus acknowledged, outdid, reconciled and united both the theses of the Gnostics and those of orthodox Christians." < 50> Origen, therefore, was the great synthesizer who, as we have said, inadvertently popularized the doctrines of the Christian- Gnostics, based as they were on the secret teaching of Jesus, and evolved them into the soundest, most rational theological system yet attempted. In the works of Origen the Christian world finally had a unified theology and doctrine it could call its own. From the death of Origen to the close of the third century, the theology of Origen gradually replaced that of the Gnostic-Christian sects and schools. Up until the fourth century, Origen had numerous followers and disciples and, as a result, his theology and doctrines were considered to be the standard on which all other expositions were to be based. Christian theology had truly entered its Golden Age as the works of Origen penetrated the minds and hearts of learned Christians everywhere. Yet this "Golden Age" was soon to enter a period of decline. The same reactionary forces which had attempted to destroy the Christian-Gnostics were at work to destroy Origen. <http://www.essene.com/Church/Conspiracy/OrigenOfAlexandria.html>

⁴⁷² www.catholicapologetics.org/ap040600.htm

⁴⁷³ Encyclopaedia Britannica 9th Edition, Vol. II

Basil of Cappadocian Caesarea (Basil the Great 329-379), his younger brother, Gregory of Nyssa (world-class philosopher), and their best friend, Gregory of Nazianzus were the three Cappadocian Fathers. Basil went to Constantinople, at that time "distinguished for its teachers of philosophy and rhetoric", and thence to Athens to study philosophy along with his two friends.⁴⁷⁴ Basil is partly responsible for the phrase in the Constantinople Creed (381 A.D.), which added to the Nicene Creed; "*And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church.*" The Nicene Creed did not address the Holy Spirit. The identity of the Holy Spirit was in question. Basil stated, "Of the wise men among ourselves, some have conceived of him [the Holy Spirit] as an activity, some as a creature, some as God; and some have been uncertain which to call him... And therefore they neither worship him nor treat him with dishonor, but take up a neutral position..."⁴⁷⁵ Basil came up with a doctrine explaining how God could be One and yet consist of two or three separate entities. And the development of this doctrine, Basil recognized, could not take place without a new language... It was necessary to create a new theological vocabulary capable of going beyond the bare statement that the Father and Son were of the same essence (homoousios). The Father, the Son, and the Holy Spirit are three separate beings, each with his own individual characteristics; they are three hypostases. But they are one and the same in essence; they are homoousios."⁴⁷⁵ "Basil the Great was a man of encyclopedic cast. A philosopher, philologist, orator, jurist, scientist, archaeologist, who possessed profound knowledge in astronomy, mathematics and medicine "he was a ship, loaded with as much erudition as human nature can contain", writes his contemporary, Saint Amphilochius, Bishop of Iconium."⁴⁷⁶

"**Saint Augustine** (354-430) was one of the foremost philosopher-theologians of early Christianity and the leading figure in the church of North Africa. He had a profound influence on the subsequent development of Western thought and culture, and shaped the themes and defined the problems that have characterized the Western tradition of Christian theology. His two most celebrated writings are his semiautobiographical *Confessions* and *City of God*, a Christian vision of history. By the age of twenty he turned away from his Christian upbringing. He was repelled by its codes of behavior, but he never completely renounced it. At Cathage he became enthusiastic about philosophy after reading Cicero's *Hortensius*. He considered becoming a Christian, but experimented with several philosophical systems before finally entering the church. About 383 Augustine left Carthage for Rome, but a year later he went on to Milan as a teacher of rhetoric. There he came under the influence of the philosophy of Neoplatonism and also met the bishop of Milan, St. Ambrose, then the most distinguished ecclesiastic in Italy. Augustine presently

⁴⁷⁴ When Jesus became God by Richard E. Rubenstein, pg. 204, 205.

⁴⁷⁵ When Jesus Became God by Richard E. Rubenstein, pg. 206

⁴⁷⁶ Hierarch Basil the Great - Universal Teacher. www.stjohndc.org/stjohndc/english/saints/9601a.htm

was attracted again to Christianity, and found Neoplatonism to be compatible with Christian beliefs."⁴⁷⁷ A part of Augustine's discourse on the Trinity is presented below.⁴⁷⁸

The twelve Apostles, chosen by our Lord, were not men of worldly wisdom, as were the Church Fathers (men who were philosophers that studied in Alexandria and Athens) but they were fishermen, tax collectors etc.. The Apostle Paul, a Pharisee of the Pharisees, who was taught at the feet of Gamaliel,⁴⁷⁹ said of his learning that he counted it as dung.⁴⁸⁰ Paul said to the Greek Christians, "my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of spirit and power."

A further examination of Greek Concepts

- A) Theos (Theos the Father, Theos the Son and Theos the Holy Spirit)
- B) Logos
- C) Immortality of the Soul
- D) Incarnation
- E) Hades
- F) Theanthropos (god-man)

Theology is not the study of Yahweh but the study of the Greek term 'theos,' translated into English as, 'god.' God is defined as a "being of more than human attributes and powers." A theologian is a person well versed in the study of theos. Theos is not equivalent to Yahweh. The Greek term, 'theos,' is used 1318 times in the New Covenant, while Yahweh, which is our Creator's name, is never used in the Greek New Covenant.

⁴⁷⁷ <http://www.island-of-freedom.com/AUGUST.HTM>

⁴⁷⁸ **CHAPTER 4.--WHAT THE DOCTRINE OF THE CATHOLIC FAITH IS CONCERNING THE TRINITY** All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods, but one God: although the Father hath begotten the Son, and so He who is the Father is not the Son; and the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity. Yet not that this Trinity was born of the Virgin Mary, and crucified under Pontius Pilate, and rose, again the third day, and ascended into heaven, but only the Son. Nor, again, that this Trinity descended in the form of a dove upon Jesus when He was baptized; nor that, on the day of Pentecost, after the ascension of the Lord, when "there came a sound from heaven, as of a rushing mighty wind," the same Trinity "sat upon each of them with cloven tongues like as of fire," but only the Holy Spirit. Nor yet that this Trinity said from heaven, "Thou art my Son," whether when He was baptized by John, or when the three disciples were with Him in the mount, or when the voice sounded, saying, "I have both glorified it, and will glorify it again;" but that it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the Catholic faith. <http://www.newadvent.org/fathers/130101.htm>

⁴⁷⁹ Acts 22:3

⁴⁸⁰ For, we, are the circumcision, who in the Spirit of God, are doing divine service, and are boasting in Christ Jesus, and, not in flesh, having confidence,—Although, indeed, I, might have confidence even in flesh. If any other thinketh to have confidence in flesh, I, more:— Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew (Ibri) of Hebrews,—regarding law, a Pharisee, Regarding zeal, persecuting the assembly, regarding the righteousness that is in law, having become blameless. But, whatever things, unto me, were gain, the same, have I accounted, for the Christ's sake, loss; Yea, doubtless! and I account all things to be, loss, because of the excellency of the knowledge of Christ Jesus my Lord, for the sake of whom, the loss, of all things, have I suffered, and do account them refuse, in order that, Christ, I may win, Phil. 3:3-8

The Greek Concept of Theos.

“The question of the etymology of, ‘theos’ has never been solved. It can thus tell us nothing about the nature of the Greek concept of theos. Theos is originally a predicative term; hence its use is as broad and varied as the religious interpretation of the world and of life by the Greeks. In this usage he is sometimes thinking of a divine being and work in general, sometimes of a particular Theos, and sometimes specifically of Zeus. Yet the theos does not denote the unity of a specific personality in the monotheistic sense. It rather expresses what is felt to be the unity of the religious world in spite of its multiplicity. The Greek concept of theos is essentially polytheistic [Theos the Father, Theos the Son and Theos the Holy Spirit], not in the sense of many individual theoses, but in that of an ordered totality of theoses, of a world of theoses, which, e.g., in the divine state of Homer, forms an integrated nexus. This view naturally gave strong support to the term, theos. Indeed, it brought it into prominence, and it found its finest expression in the person in Zeus.

This brings us to a further vital point in the Greek concept of theos. In face of the deepest reality, of great, sustaining being in all its glory, the Greek can only say that this, and not the Wholly Other, is theos. The Greek theos are simply basic forms of reality, whether this be conceived in the forms of myth (Homer), in a final, unifying Ionic physics, or in the ideas of philosophers. Reality, however, is manifold, and it advances on man the most varied claims, which are free and unbound in the world of the theoses, but which in many cases tragically intersect in the human breast. Finally, in the world of religious philosophy, theos is used increasingly to denote impersonal metaphysical powers and forces, and it is thus often replaced by general and neutral terms like the divine, destiny, or even the good, the existent, the one. This is linked with the total development of the Greek concept, which might be regarded as a process of progressive refinement in the sense that the palpable divine figures of myth are increasingly spiritualized and moralized, thus gaining in dignity, spirituality and purity, but to the same degree losing in proximity, in relationship to man and in mythical presence.

The Greek concept of theos, which achieved its first enduring form in the myth of Homer, ends in the philosophical idea, in religious philosophy. It must be immediately emphasized however, that this does not imply a change in the essence, the inner structure or the substance of the concept, but a constant shift in the form of the divine in accordance with the attitude of man to the world and to life. This change in the form of the divine constitutes the development in the Greek idea of theos.⁴⁸¹

Logos

⁴⁸¹ The Theology Dictionary of the New Covenant by Kittle.

The Greek word Logos is defined as: 1) of speech 1a) a word, uttered by a living voice, embodies a conception or idea 1b) what someone has said. An example of logos is illustrated in Matthew 5:37. "But let your communication [logos] be, Yea, yea; Nay, nay:" Greek and Christian philosophy has given it another meaning. “**Logos**, in Greek and Hebrew (Ibri) metaphysics, is the unifying principle of the world. The central idea of the Logos is that it links God and man, hence any system in which the Logos plays a part is monistic. The Greek [Heraclitus](#) held (c.500 B.C.) that the world is animated and kept in order by fire : this fire is the Logos; it is the power of order in the world and the order itself. It thus became the unifying feature of the Heraclitean system.

The Stoics (see [Stoicism](#)) were influenced in part by Platonism and Aristotelianism in their conception of the Logos. To them God was immanent in the world, its vitalizing force, and God as the law guiding the universe they called Logos; with the additional idea that all things develop from this force, it is called the Spermaticos Logos. The Logos reappears in Greek philosophy in a much restricted form in the system of emanations of [Neoplatonism](#).

Certain books of the Old Covenant present a principle called the Wisdom of God active in the world. At the same time there was a very ancient Hebrew (Ibri) idea of the Word of God, also active in the world. Thus the Wisdom and the Word of God, sometimes quasi-distinct from Him, coalesced. [Philo](#), in his synthesis of Judaism and Greek thought, naturally hit upon the Logos as a union between the systems; hence his Logos retains qualities both of the Stoic Logos and the Hebrew (Ibri) Word of God. Philo's God is remote, unaffected by the world, without attributes, unmoving; hence He must have mediation to connect Him with the world. At times Philo's Logos is independent of God (because of God's remoteness); at other times the Logos is simply the Reason of God (because Philo's monism obliges God to act in the world through His mediating forces).

St. John in his Gospel adapted the term to his purpose. In the prologue of 14 verses, the idea of the Gospel is stated clearly and simply. The Logos, which is the eternal God, took flesh and became man, in time. The Logos is Jesus. The impersonal, remote God of Philo is not there; the intermediate Logos, neither God nor man, has been replaced by a Logos that is both God and man. This explanation of the relation of God and man became an abiding feature of Christian thought.”⁴⁸²

The Dead according to Hellenism

The majority of Christian funerals today do not mention our hope, which is the resurrection of the dead but instead have the dead person not being dead at all but alive in heaven with the Lord. Death has now become the Christian's Hope and not Christ's return; paganism in Christianity teaches that death unites us with our Lord, becoming our friend and not our enemy; the dead are not asleep in sheol but alive in heaven, purgatory or hell.

⁴⁸² <http://www.slider.com/enc/32000/Logos.htm>

No need for a resurrection if you never die. The Greeks also did not believe in the dead being raised. “But, while, in Athens, Paul was expecting them, his spirit within him was being urged on, seeing how the city was given to idols...Now, when they heard of raising the dead, some, indeed, began to mock” (Acts 17:16, 32). I have never heard I Thessalonians 4:13-18 read at a funeral even though we are commanded to “be consoling one another with these words” (I Thess. 4:18). I Corinthians 15 deals exclusively with the topic of death and the resurrection but it also is absent from so-called Christian funeral services. Most present day funerals celebrate the Greek teaching of the immortality of the soul. Below are examples of funeral poems:

“Do not stand at my grave and weep; I am not there. I do not sleep...”

“Don’t grieve for me, for now I’m free, I’m following the path God laid for me. I took His hand when I heard Him call, I turned my back and left it all...”

“When God Calls little children to dwell with Him above, We mortals sometime question the wisdom of His love...Perhaps God tires of calling the aged to his fold, so He picks a rosebud before it can grow old...”

Immortality of the Soul

The Greeks taught that all men are immortal. Hellenist Christians teach, as Plato did, that we are spirits who live in a body and we have a soul and upon death our spirit or soul goes to heaven or hades until we return for our resurrected bodies in the future. This is a teaching of reincarnation. Incarnation is spirit-entering flesh, which had to occur at our birth. Re-incarnation would be our spirit’s leaving our bodies upon death and then reentering our bodies at the resurrection. Our spirit would re-enter flesh again, which is reincarnation. Socrates, the teacher of Plato, also believed in the immortality of the soul. He says that the human soul is immortal, and that he has learnt from several religious teachers: *“They say that the soul of man is immortal: at one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything there is. Death is one of two things. Either it is annihilation and the dead have no consciousness of anything; or, as we are told, it is really a change: a migration of the soul from this place to another.”*⁴⁸³ “For Socrates, death itself is the separation of the body from the soul: Is it anything else than the separation of the soul from the body? So we believe that death is this, namely, that the body comes to be separated by itself apart from the soul, and the soul comes to be separated by itself apart from the body? Is death anything else than that?”⁴⁸⁴ Gloria Copeland states, “The Lord told Kenneth E. Hagin one time, ‘I don’t look at death the way

⁴⁸³ What has Plato to say about the Soul By [Julie Albrow](#),

⁴⁸⁴ Life after Death, A History of the Afterlife in Western Religion by Alan F. Segal; pg. 225, 226

people do. In fact, I never see My children dying, because they don't die.' Well, what do they do, Gloria? They leave! They just go home. To God, what we call dying is just our spirits changing addresses, moving from earth to heaven."⁴⁸⁵ Incarnation, reincarnation and the immortality of man are Hellenist views, which are also a major part of Hellenist Christianity today. If people never die but only change forms when they die, then they must go somewhere after their body dies. Hades is one of these places and is an integral part of Hellenised Christianity. Yahweh's usage of nephesh (soul) is not the same usage used in the Christian Church.

Animals are living souls (nephesh) in the Word of Yahweh.⁴⁸⁶ Man does not have a soul but became a living soul when Yahweh breathed into his nostrils the breath of life (Gen. 2:7). In the Word of Yahweh there are dead souls (nepheshs).⁴⁸⁷ Christianity has taken the pagan teaching of soul from the Greeks instead of from Yahweh.⁴⁸⁸ The Catholic Church teaches: "The Church teaches that every spiritual soul is created immediately by God, it is not produced by the parents and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection."⁴⁸⁹ Billy Graham also agrees with Plato: "Third, the Bible teaches that the soul of man is eternal... You have a body with eyes and ears and hands and feet, but your body is temporary. It will go to the grave. But your personality, your intelligence, your conscience, your memory – these live on forever. This is your spirit, and according to the Bible, our spirit will never die."⁴⁹⁰

Incarnation

Incarnation implies a spirit entering (in) and inhabiting flesh (carnate); a human or animal. False Christian teaching of the immortality of the soul necessitates incarnation at sometime or another. "Incarnation is the assumption of human form by a god, an idea common in religion. In early times the idea was expressed in the belief that certain living men, often kings or priests, were divine incarnations. India and Egypt were especially rich in forms of incarnation in men as well as in beasts. Incarnation is found in various phases of Greek religion, in which the human body of a god was a disguise or a temporary means of communication. Among western cultures the most widely accepted belief in incarnation is in that of Jesus Christ, held by Christians to be God in the flesh, partaking wholly both of divinity and of humanity, except in so far as human beings have a propensity to sin."⁴⁹¹

⁴⁸⁵ You can only die once, by Gloria Copeland, BVOV April 2003, pg. 29

⁴⁸⁶ Gen. 1:20,21, 24, 30, 2:19

⁴⁸⁷ Lev. 21:11, Num. 6:6, 19:11 ((muwth (dead) mephesh (soul))

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⁴⁸⁹ Catechism of the Catholic Church, article 366

⁴⁹⁰ What happens when you die? A message by Billy Graham; <http://www.billygraham.org/topic.asp?s=60>

⁴⁹¹ The Columbia Encyclopedia, Fifth Edition Copyright ?1994, 1995 Columbia University Press

An example of the prevailing incarnation belief, in pagan religions, is recorded in Acts 14:11-12. “And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter [Zeus]; and Paul, Mercurius [Hermes], because he was the chief speaker.” Plato, a Greek, who was born in Athens, about 427 B.C., and died there about 347 B.C., taught incarnation of the soul. “His first proof of immortality, in answer to the comment by Cebes that surely the soul would disintegrate on death, showed only that life and death, as opposites, must pass into one another without end ‘lest the world of generation should cease to be.’ The second proof was based on the assumption that two states and two processes are involved in everything. Therefore if dead and alive are the states, then being born and dying must be the processes. However, after dying the process would stop unless it was followed by a process of rebirth. The final proof showed that the soul had kinship with the Forms, being truly itself when it mingles with these eternal essences.

Plato thus concludes that the mortal portion of a man dissolves at death, while the immortal portion of him retains its immutable eternity. Immortality was also an issue in the Phaedrus. Here Socrates talks of a choice that fallen souls must make every one thousand years - that of which creature they would like to become. Some may be able to turn into animals, having once been human; and some may turn human after a spell as an animal. The myth of the Republic agrees with this, adding to it the point that the form in which it is to be reborn is chosen by the discarnate soul and is chosen in accordance with the nature acquired in its previous incarnation. However, for a soul to appear in human form, it must have seen the ultimate truth, the Forms, for humans are required.”⁴⁹²

We absolutely know from their writings, that the Egyptians, the Greeks and the Indians believed in incarnation and the immortality of the soul but did the writings of the Hebrews (Word of Yahweh) communicate incarnation? Yahweh did appear in human form to Abraham and in visions to others.⁴⁹³ These people knew He was Yahweh. He did not disguise himself in someone else's body, as demons do. We must also ask ourselves, “Was there a promise in the Old Covenant of the incarnation of Yahweh, as a baby? There are records of Yahweh’s Son being born but none of Yahweh being born.”⁴⁹⁴ Incarnation was always a part of the Greek culture but it was not part of the Hebrew (Ibri) culture until they were Hellenised. According to the Old Covenant, Hebrews die and go to sheol, where there is no remembrance.⁴⁹⁵ Righteous men will sleep and wait for their resurrection, while the unrighteous shall perish.⁴⁹⁶ In the Old Covenant there was no immortality of the soul or spirit as is commonly taught today.

Hades

⁴⁹² What has Plato to say about the Soul By [Julie Albrow](#),

⁴⁹³ Genesis 18

⁴⁹⁴ Psalms 2:7

⁴⁹⁵ Psalms 6:5, 89:48, Genesis 37:35

⁴⁹⁶ Psalms 37

Hades was the ruler of the Greek Underworld (which itself is sometimes confusingly referred to as "Hades" also). In mythology, he was the brother of Zeus and Poseidon, and therefore from the first generation of Olympian gods. Then what is this term 'hades' doing in the language of Christianity? The Septuagint, which includes the Apocrypha, uses the word *hades*⁴⁹⁷ 109 times. Sheol, in the Hebrew (Ibri) Old Covenant, is only used 65 times. The Hebrew (Ibri) word 'sheol' was translated into the Greek word 'hades' 200 years before the birth of the Christ. Generations upon generations of Hellenised Judeans were reading the scriptures that talked of the Greek place called 'hades,' where the dead are alive and not the Hebrew (Ibri) concept of 'sheol,' where there is sleep and no remembrance. Josephus, the Hellenised Judean Historian, who lived around 100 A.D. wrote about 'Hades.' "NOW as to Hades, wherein the souls of the righteous and the unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners."⁴⁹⁸ Where did the Hebrew (Ibri) Josephus get this information on *hades*? This information was not in the Old Covenant (Word of Yahweh) but it came from Greek Mythology. Josephus committed the same error as our Church Fathers, in that they left the scriptures in search of the wisdom of men.

God-Man (theanthropos)

The Greek word, "theanthropos," (theo=god, anthropos=man) is not in the Word of Yahweh although the term is used by the majority of Christian pastors to identify Christ. Man has "changed the glad-message of the Christ" (Gal. 1:7). Our Father's Word identifies Christ not as a God-man nor as God the Son but as "Son of the Most High"⁴⁹⁹ and "Son of Theos [Elohim or Yahweh]."⁵⁰⁰ Yahweh is not a man but His only begotten Son, Christ Yehoshua is (I Tim. 2:5)! The Greeks had god-men and one of those was Hercules.

"Hercules's mother was Alcmena or Alcmene, the wife of King Amphitryon of Troezen. His father was none other than Zeus, the king of the gods, who disguised himself as

⁴⁹⁷ 86 Adhv *hades hah'-dace* from 1 (as negative particle) and 1492; TDNT-1:146,22; n pr loc

1) name Hades or Pluto, the god of the lower regions 2) Orcus, the nether world, the realm of the dead

3) later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, #Lu 16:23; Re 20:13,14; a very uncomfortable place. TDNT.

⁴⁹⁸ An extract out of Josephus's discourse to the Greek's concerning Hades.

⁴⁹⁹ Luke 1:32

⁵⁰⁰ Luke 1:35

Amphitryon and visited Alcmena on a night that lasted as long as three ordinary nights. Zeus's wife, Hera, was furious when she learned that Alcmena was pregnant with Zeus's child...Unable to stand the pain any longer, Hercules built a funeral pyre, climbed onto it, and ordered his friends to set it on fire. His friend Philoctetes obeyed. Proud of Hercules for dying so nobly, Zeus made him immortal.” The Greeks thought Paul and Barnabas were god-men or gods in the likeness of men because they exhibited supernatural power.⁵⁰¹ The Philosophical Greek Church Fathers created a theanthropos (god-man) in Christianity, which is observed today by the Christian Church.

The Catholic Church states, “One of the most important effects of the union of the Divine nature and human nature in One Person is a mutual interchange of attributes, Divine and human, between God and man, the *Communicatio Idiomatum*. The God-Man is one Person, and to Him in the concrete may be applied the predicates that refer to the Divinity as well as those that refer to the Humanity of Christ. We may say God is man, was born, died, was buried. These predicates refer to the Person Whose nature is human, as well as Divine; to the Person Who is man, as well as God. We do not mean to say that God, as God, was born; but God, Who is man, was born. We may not predicate the abstract Divinity of the abstract humanity, nor the abstract Divinity of the concrete man, nor vice versa; nor the concrete God of the abstract humanity, nor vice versa. We predicate the concrete of the concrete: Jesus is God; Jesus is man; the God-Man was sad; the Man-God was killed. Some ways of speaking should not be used, not that they may not be rightly explained, but that they may easily be misunderstood in an heretical sense.”⁵⁰²

The Books of the Old Covenant

The order, number and names of the books in the English Old Covenant are not Divine but are man made, usually by the Greeks and accepted by American pastors. The name of Yahweh's first book is not Genesis, which is Greek meaning birth⁵⁰³, but “B’resheeth,” (The Book of the Beginning), which is the first Hebrew (Ibri) word of the book. The second book is not Exodus, which is Greek, but “V’aleh Shemoth” (The Book of the Names); the book of Leviticus is a Greek title but should be called Vayichrah (The Book of the Calling); the book of Numbers is a Latin title but should be called B’midbar (The Book of the Wilderness); the book of Deuteronomy is a Greek title but should be called Aleh Haddabahreem (The Book of the Words). There are not thirty-six books but twenty-four in the Old Covenant and the last book is not Malachi but II Chronicles.⁵⁰⁴ Yehoshua arranged the Old Covenant books into the order of “the law of Moses and the Prophets and Psalms” (Lk. 24:44) but the Greeks did not agreed when they composed the Septuagint translation around 250 B.C.

⁵⁰¹ Acts 14:12-13

⁵⁰² The Incarnation, Catholic Encyclopedia, “On the God-Man,” <http://www.newadvent.org/cathen/07706b.htm>

⁵⁰³ Mt. 1:18, Lk. 1:14

⁵⁰⁴ Things to Come, Vol. 1, Dec. 1894, No. 6, pg. 110 by E. W. Bullinger

The Greek's Arranged the Old Covenant into 39 Books

(Septuagint Translation)

Genesis	<i>Greek title = birth</i>
Exodus	<i>Greek title = the way out</i>
Leviticus	<i>Greek title = Levitical</i>
Numbers	<i>Latin title = numbers</i>
Deuteronomy	<i>Greek title = Second law</i>
Joshua	
Judges	
Ruth	
1 Samuel	
2 Samuel	
1 Kings	
2 Kings	
1 Chronicles	
2 Chronicles	
Ezra	
Nehemiah	
Esther	
Job	
Psalms	
Proverbs	
Ecclesiastes	
Song of Solomon	
Isaiah	
Jeremiah	
Lamentations	
Ezekiel	
Daniel	
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	

Yahweh's Arrangement of His 24 Books of the Old Covenant

The Law of Moses, the Prophets and the Psalms(Lk. 24:44)

1. Genesis*	Law of Moses (Pentateuch)
2. Exodus*	
3. Leviticus*	
4. Numbers*	
5. Deuteronomy*	
6. Joshua	Former Prophets
7. Judges	
8. Samuel	
9. Kings	Latter Prophets
10. Isaiah	
11. Jeremiah	
12. Ezekiel	
13. Hosea	Minor Prophets (Equal One Book)
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	
14. Psalms	Psalms (Writings)
15. Proverbs	
16. Job	
17. Song of Solomon	
18. Ruth	
19. Lamentations	
20. Ecclesiastes	
21. Esther	
22. Daniel	
23. Ezra - Nehemiah	
24. Chronicles	
<i>Hebrew (Ibri) Titles</i>	
<i>B' resheeth = The Book of the Beginning (Genesis)</i>	
<i>V' aleh Shemoth = The Book of the Names (Exodus)</i>	
<i>Vayichrah = The Book of the Calling (Leviticus)</i>	
<i>B' midbar = The Book of the Wilderness (Numbers)</i>	
<i>Aleh Haddabahreem = The Book of the Words (Deu)</i>	

Conclusion

Hellenism has been attached and interwoven into the Words of Yahweh by men. The writings of the Hellenised Church Fathers have been received by the Christian Church and given the same or more weight than the writings of Yahweh. It was as though the Church Fathers came down from heaven to enlighten us on the concepts of the logos, incarnation, reincarnation, hades, death and the soul. The Words of Yahweh, written by the prophets, was not enough and more wisdom, which the Greek seek, was needed. A Church leader writes, “What is important to stress is that mainstream Church fathers were students of both the Bible and Greek Literature, people who understood the Semitic and also the Greek thought-world. From as early as the Apostolic age, Christian Apologists, theologians, ecclesiastical writers and leading Church fathers realized that Christianity is only in part a Semitic religion. As students of the Scriptures, they discerned that from its very beginning Christianity’s teachings were fertilized with Greek ideas, terminology, and concepts that were more cosmopolitan than their Semitic counterparts.”⁵⁰⁵

So philosophers came and planted new doctrines, as seeds. These doctrines were watered, fertilized and pruned into a beautiful man-made doctrine. Scripture is not necessary to prove them; these doctrines must be taken by faith; excommunication to those who do not embrace the doctrines of the Philosophers! We also have been raised in a Hellenised culture. We were raised with; calling our Creator, Theos (God); praying to dead saints or talking to dead family members and fearing a place called hell, where satan and devils rule the underworld. We were taught that when we die we go to heaven but we fight death with all our power, which means we must be resisting Yahweh who is trying to bring us home? We are taught that the Son always existed, which means he was not born of the Father nor did not have a beginning but he is still called a Son, which contradicts the very concept of the terms, Father and Son?

Yahweh is our Creator and not Theos. The words, incarnation, trinity, God-man, God the Son, God the Holy Ghost, Mother of God are not in the Word of Yahweh. Easter and Christmas are not in the scriptures; sheol is not the underworld run by the Greek god Hades; logos means, ‘to say;’ Christ was probably born in September and Easter eggs and bunnies have nothing to do with the Resurrection of our Lord who was not raised on Sunday but Saturday after sunset, which is the first day of the week according to its usage in the Word of Yahweh. Let us “no longer, be infants—bellow—tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ” (Eph. 4:14-15)!

⁵⁰⁵ HELLENIC PAIDEIA AND CHURCH FATHERS - EDUCATIONAL PRINCIPLES AND CULTURAL HERITAGE
Demetrios J. Constantelos <http://www.goarch.org/en/ourfaith/articles/article8143.asp>

The Assassination of the Resurrection of the Dead

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

It is a sad day when we have to reestablish such a fundamental doctrine of the Christian faith, as the Resurrection or Awakening of the Dead. (Appendix A & E) The Apostle Paul had to reestablish this very same doctrine to the Corinthian believers in his first Epistle, which he did in chapter fifteen. I must commend our enemies, men and our adversary, on their outstanding achievement of corrupting the very foundation of Christianity. The awakening of the dead to stand up again has always been in the sights of the deceiver. (To “deceive implies the imposing of an idea or belief that contributes to a person’s bewilderment or helplessness or makes him further the agent’s end.”⁵⁰⁶) The deceiver, our adversary, had assassinated the teaching of the resurrection of the dead as early as the second century if not earlier. This assassination could not have happened without the pagan teaching that a human being is two parts; body and soul. Furthermore this teaching states that the soul is immortal and can live without the body, which is mortal. According to Greek mythology, the body is a hindrance to the soul and is not needed in the afterlife, which is why the Greeks on Mars Hill laughed at Paul’s teaching of the resurrection of the dead. Paul reprimanded those who taught this Greek theology including the Corinthian Church, “for some have, an ignorance of Yahweh: for shame, unto you, am I speaking” (I Cor. 15:34)! Peter’s proclamation was, “announcing, in Yehoshua, the Resurrection from among the dead” (Acts 4:2). Paul’s proclamation was, “Yehoshua and the Resurrection” (Acts 17:18). The Church proclamation today is, “The Death of our Body brings our souls to Yehoshua and not the Resurrection of the Dead!” The, ‘Hope of the Resurrection of the Dead,’ is no longer the clarion call of the Body of the Christ. The call has been changed to the ‘Hope of Death.’ This false proclamation states that ‘death reunites our immortal soul with Christ who is in Heaven.’ Long life has now become our enemy because it keeps us from Heaven while Death becomes our Portal to Yahweh and Christ!

Was death the portal to heaven or hell for Lazarus? Did Yehoshua command Lazarus to return from heaven or hell and get back into his body so he could be raised from the dead? Yehoshua did not command Lazarus’s body to come forth but said, “Lazarus! Come forth” (Jn. 11:43)! Yehoshua did not command the damsel to leave heaven or hell and enter her body but said, “Talitha, koum! which is, when translated—O damsel! to thee, I say, Arise” (Mk. 5:41)! Yehoshua did not tell the young man to reenter his body but said, “Young man! to thee, I say, Arise” (Lk. 7:14)! Peter did not command Dorcas to leave heaven but said, “Tabitha, arise” (Act 9:40)! After the death of the two witnesses, who are left in the

⁵⁰⁶ Deceive; Webster’s New Collegiate Dictionary

street for three and one-half days, Yahweh with “...a loud voice out of heaven, says unto them—Come up hither” (Rev. 11:12)! He does not say to their bodies to come up to heaven and reunite with their souls, which had arrived three and one-half days earlier, but he says unto them, “Come up hither.”

The awakening of the dead has always been under attack; the Sadducees said, “there is no resurrection” (Mt. 22:23); people in Corinth were saying the, “resurrection of the dead, there is none” (I Cor. 15:12); the Greek’s response to Paul’s proclamation of the resurrection of the dead was, “... some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again” (Acts 17:32). Paul warned Timothy by saying, “Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some” (2 Tim. 2:18). The serpent stated to Eve, “Dying, ye do not die” (Gen. 3:4 Young’s), which is the same teaching taught by many Christian Churches today; the teaching that people do not die only their bodies.

William Tyndale & Martin Luther

William Tyndale, who translated the Bible into English, was murdered by the Church in 1536 for his actions. His dialogue with Sir Thomas More concerning the resurrection is as follows:

“Tyndale responding to Sir More: And when he proveth that the saints be in heaven in glory with Christ already, saying, If God be their God, they be in heaven, for he is not the God of the dead; there he stealeth away Christ's argument, wherewith he proveth the resurrection: that Abraham and all saints should rise again, and not that their souls were in heaven; which doctrine was not yet in the world: And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the scripture, that God is Abraham's God, and addeth to, that God is not God of the dead but of the living, and so prevail that Abraham must rise again; I deny Christ's argument, and I ear with Sir More, that Abraham is yet alive, not because of the resurrection, but because his soul it in heaven. And in this manner, Paul's argument unto the Corinthians is nought worth: for when he saith; If there be no resurrection, we be of all wretches the miserablest; here we have no pleasure, but sorrow, care, and oppression; and therefore, if we rise not again, all our suffering is in vain: “Nay, Paul, thou art unlearned; go to Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again.” And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wit it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection?”⁵⁰⁷

⁵⁰⁷ [An Answer to Sir Thomas More's Dialogue \(Parker's 1850 reprint\)](#), pg. 118

“**Sir More:**—“Item, that all souls lie and sleep till dooms-day.”

Tyndale:—And ye, in putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man. And because the fleshly- minded pope consenteth unto heathen doctrine, therefore he corrupteth the scripture to stablish it. Moses saith in Deut.

“The secret things pertain unto the Lord, and the things that be opened pertain unto us, that we do all that is written in the book.” Wherefore, sir, if we loved the laws of God, and would occupy ourselves to fulfill them, and would on the other side be meek, and let God alone with his secrets, and suffer him to be wiser than we, we should make none article of the faith of this or that. And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?”⁵⁰⁸

Martin Luther, the translator of the Bible into German, spoke concerning the resurrection:

“We should learn to view our death in the right light, so that we need not become alarmed on account of it, as unbelief does; because in Christ it is indeed not death, but a fine, sweet and brief sleep, which brings us release from this vale of tears, from sin and from the fear and extremity of real death and from all the misfortunes of this life, and we shall be secure and without care, rest sweetly and gently for a brief moment, as on a sofa, until the time when he shall call and awaken us together with all his dear children to his eternal glory and joy. For since we call it a sleep, we know that we shall not remain in it, but be again awakened and live, and that the time during which we sleep, shall seem no longer than if we had just fallen asleep. Hence, we shall censure ourselves that we were surprised or alarmed at such a sleep in the hour of death, and suddenly come alive out of the grave and from decomposition, and entirely well, fresh, with a pure, clear, glorified life, meet our Lord and Savior Jesus Christ in the clouds...Scripture everywhere affords such consolation, which speaks of the death of the saints, as if they fell asleep and were gathered to their fathers, that is, had overcome death through this faith and comfort in Christ, and awaited the resurrection, together with the saints who preceded them in death.”⁵⁰⁹

“St. Paul writes to those at Thessalonica (I Thess. 4:13), that they should not sorrow over the dead as the others who have no hope, but that they should comfort themselves with God's Word, as those who possess sure hope of eternal life and the resurrection of the dead. For it is no wonder that those who have no hope grieve; nor can they be blamed for this. Since they are beyond the pale of the faith in Christ they either must cherish this temporal life alone and

⁵⁰⁸ [An Answer to Sir Thomas More's Dialogue \(Parker's 1850 reprint\)](#), pg. 180-181

⁵⁰⁹ *A Compend of Luther's Theology*, edited by Hugh Thomson Ker, Jr., p. 242.

love it and be unwilling to lose it, or store up for themselves, after this life, eternal death and the wrath of God in hell, and go there unwillingly. But we Christians, who have been redeemed from all this through the precious blood of God's Son, should train and accustom ourselves in faith to despise death and regard it as a deep, strong, sweet sleep; to consider the coffin as nothing other than our Lord Jesus' bosom or Paradise, the grave as nothing other than a soft couch of ease or rest. As verily, before God, it truly is just this; for he testifies, John 11:21: Lazarus, our friend sleeps; Matthew 9:24: The maiden is not dead, she sleeps. Thus, too, St. Paul, in I Corinthians 15, removes from sight all hateful aspects of death as related to our mortal body and brings forward nothing but charming and joyful aspects of the promised life. He says there (vv. 42 ff) : It is sown in corruption and will rise in incorruption; it is sown in dishonor (that is, a hateful, shameful form) and will rise in glory; it is sown in weakness and will rise in strength; it is sown a natural body and will rise a spiritual body.”⁵¹⁰

All Christians would say, “We believe in the resurrection!” (The Greek word translated resurrection is ‘anastasis,’ which means to ‘stand up.’) Then we would ask the question, “the resurrection of what?” The Apostle’s Creed, the anthem of Christendom, would say, “I believe in the resurrection of the body.” All the major Christian Churches except for the Mennonite have ingested this great deceptive statement proclaimed by men and instituted by the deceiver. The substitution of the resurrection of the body or flesh, for the resurrection of the dead, furthers our adversary’s end in promoting death as a friend of mankind. If Christians enter heaven when they die without their physical bodies, as is taught by most Churches, and they can live there in heavenly bliss for thousands of years, then what significance is the resurrection of their bodies thousands of years later? None! Life in heaven cannot be a heavenly bliss if we are lacking something, which is necessary for our happiness. If our physical bodies are necessary for our happiness or we are incomplete without our bodies, then going to heaven without our bodies will result in our unhappiness for thousands of years. On the other hand, if our physical bodies are not necessary for our happiness in heaven, because we are complete after death, as taught by the Greeks and pagan religions, then why should our physical bodies ever be resurrected?

If death unites us with our Father and Savior, then I should take up activities that are dangerous to my health, such as parachuting, base jumping, bull riding and teaching the Bible in the worst part of town on a Saturday night, at 2 am by the most dangerous Tavern; or maybe I can go to a Muslim country and bring a Bible into their Mosque. The people to do such activities will probably see Christ sooner than those who do not. If death is our friend then Abel was blessed to be murdered by Cain because he was with Christ hundreds of years before Cain or Adam, who both died a natural death. Death and murder are not friends but enemies according to the scriptures. “As a last enemy, death, is to be

⁵¹⁰ *“Christian Songs, Latin and German, for Use at Funerals,” Works of Martin Luther, Vol. VI, pp. 287 f; A Compend of Luther’s Theology, pg. 238-238*

destroyed” (I Cor. 15:26). “Costly in the eyes of Yahweh, is, death, for his men of lovingkindness” (Ps. 116:15). (See Appendix B) The teaching of the immortality of the soul makes long-life a curse instead of a blessing because our bodies keep our souls bound to earth instead of heaven. If children want to go to Heaven as children, then they should not honor their parents because Yahweh promises, “Ye children, be obedient unto your parents, for this is right: Honor thy father and thy mother,—which indeed is the first commandment with promise, That it may come to be, well with thee, and thou shalt be long-lived upon the land” (Eph. 5:1-3).

The substitute teaching of the resurrection of the body, for the resurrection of the dead, began very early in the Church. Josephus, who was a Hebrew (Ibri) historian, believed that souls lived in Hades until the resurrection of the body. (See Appendix C) Tertullian, of the second century, quoted a creed that stated a belief of the “resurrection of the flesh.”⁵¹¹ The Catholic Encyclopedic states, “Resurrection is the rising again from the dead, the resumption of life. The Fourth Lateran Council teaches that all men, whether elect or reprobate, "will rise again with their own bodies which they now bear about with them" (cap. "Firmiter"). In the language of the creeds and professions of faith this return to life is called, resurrection of the body (*resurrectio carnis, resurrectio mortuorum, anastasis ton nekron*) for a double reason: first, since the soul cannot die, it cannot be said to return to life..."No doctrine of the Christian Faith", says St. Augustine, "is so vehemently and so obstinately opposed as the doctrine of the resurrection of the flesh"...Among the opponents of the Resurrection we naturally find first those who denied the immortality of the soul; secondly, all those who, like Plato, regarded the body as the prison of the soul and death as an escape from the bondage of matter..."⁵¹² At the same time, the Catholic Church believes that “each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven through a purification [Purgatory] or immediately, or immediate and everlasting damnation.”⁵¹³ “Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.”⁵¹⁴ The Catholics believe as well as most Christians, that upon death your immortal soul, which is the real you, goes somewhere immediately and lives an existence separate from your dead body, which will be raised thousands of years later.

For illustration purposes let us communicate the false concept of the body being raised separate from the person because the person’s immortal soul is in heaven after his body dies. As we have been taught, the soul cannot die because it is immortal so then Christ did not die on the cross, only his body died! Christ was not raised from among the dead only his body was, as taught by the Apostle Creed; “I believe in the resurrection of the body.” If this is true then we can replace the phrase, “he hath been raised on the third day” with “his

⁵¹¹ Apostles' Creed <http://www.newadvent.org/cathen/01629a.htm>

⁵¹² General Resurrection <http://www.newadvent.org/cathen/12792a.htm>

⁵¹³ Catechism of the Catholic Church; 1022

⁵¹⁴ Catechism of the Catholic Church; 1024

body hath been raised on the third day.” We will replace the noun ‘Christ’ with ‘Christ’s body’ and we will replace the pronoun ‘he’ for ‘his body’ in I Corinthians 15:3-8.

The Verse as Written:

For I delivered unto you, among the first things, what also I received:—how that Christ died for our sins, according to the Scriptures, And that he was buried, and that he hath been raised, on the third day, according to the Scriptures,— And that he appeared unto Cephas, then, to the twelve, After that, he appeared to above five hundred brethren at once,—of whom, the greater number, remain until even now, but, some, have fallen asleep,— After that, he appeared unto James, then, unto all the apostles, And, last of all, just as if unto the unseasonable birth, he appeared, even unto me;

The Verse as Taught by Religion

For I delivered unto you, among the first things, what also I received: how that Christ’s body died for our sins, according to the Scriptures, And that his body was buried, and that his body hath been raised, on the third day, according to the Scriptures, And that his body appeared unto Cephas, then, to the twelve, After that, his body appeared to above five hundred brethren at once, of whom, the greater number, remain until even now, but, some, have fallen asleep, After that, his body appeared unto James, then, unto all the apostles, And, last of all, just as if unto the unseasonable birth, his body appeared, even unto me;

The resurrection of the dead, as taught in the Word of Yahweh, declares that people do not enter heaven after they die but they sleep in Sheol; corruptible, powerless, totally dependent upon their resurrection by Christ. The resurrection of the dead then takes its rightful position as being our only hope for being taken out of total darkness (death, corruption) into His glorious age abiding light. “So shall ye know, that, I, am Yahweh,— When I open your graves, And cause you to come up out of your graves, O my people, And I will put my spirit within you, and ye shall live, And I will settle you upon your own soil, So shall ye know, that, I, Yahweh, have spoken and have performed, Declareth Yahweh” (Ez. 37:12-14). “Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth” (Is. 26:19). “...and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding life, but, those, to reproach, and age—abiding abhorrence” (Daniel 12:2).

Our hope is not death but the sound of the trumpet when; “the Lord himself, with a word of command, with a chief—messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise [or stand up], first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! So then, be consoling one another with these words” (I Thess. 4:16-18). The statement, “thus, evermore, with the Lord, shall we be” contradicts the pagan teaching that we are already with the Lord upon

our death! We have been commanded to, “console one another with these words” and not with the present consolations given at funerals today, such as; “He has gone to be with the Lord or the Lord called him home or Yahweh needed another a rose petal in heaven.” The message of the Hope of the Resurrection of the Dead is absent from funeral services today, because the minister proclaims that the one who died is already in heaven with the Lord, seeing Him face to face; what need is there of a resurrection of the body message?

Our everlasting existence is not dependent upon us having an immortal soul, as taught by the Church and pagan religions but on our Lord raising us up and giving us Life; incorruptible, powerful and glorious. Adam, as well as all of mankind, including Yehoshua, were made living souls; corruptible, weak and dishonorable. Christ died in dishonor, weakness and was corruptible but Yahweh would not allow His Son to see corruption.⁵¹⁵ Yahweh raised His Son before he saw corruption but not as a living soul, as Lazarus was raised to die again, but as a zoopoieo⁵¹⁶ pneuma or life giving spirit; incorruptible, powerful, and glorious. Was Christ dead for three days and three nights? Yes! “For, just as was Jonah in the belly of the sea-monster three days and three nights, so, will be the Son of Man, in the heart of the earth, three days and three nights” (Mt. 12:40). Yahweh made Christ a zoopoieo pneuma when he raised him from among the dead; not a spirit because Christ the Man, has flesh and bone⁵¹⁷ which are incorruptible. “The first man, Adam, became, a living soul [chay nephesh]⁵¹⁸, the last Adam, a life-giving [zoopoieo] spirit [pneuma]” (I Cor. 15:45). We also will be raised from among the dead and we will also become a zoopoieo pneuma. “For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive [zoopoieo]” (I Cor. 15:22).

What is a zoopoieo pneuma? This is Yahweh’s promised spiritual life given to His Son and promised to those who obey Yahweh; Christ being the first fruit; after that, they who are the Christ’s, in his presence (I Cor. 15:23). (See Appendix D) We shall live upon the new earth, Paradise, as Adam and Eve lived in the Garden of Yahweh. We will be raised incorruptible, glorious and powerful. “As we have borne the image of the man of earth, let us also bear the image of the man of heaven” (I Cor. 15:49). We will be able to shout, “Death hath been swallowed up, victoriously; Where, O death, is thy victory? Where, O death, is thy sting?” (I Cor. 15:54-55).

⁵¹⁵ Ps 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

⁵¹⁶ 2227 zwopoiew zoopoieo *dzo-op-oy-eh'-o* 1) to produce alive, begat or bear living young 2) to cause to live, make alive, give life

Joh 5:21 For, just as the Father waketh up the dead, and quickeneth [zoopoieo] them, in like manner, the Son also, whom he pleaseth, doth quicken [zoopoieo].

Joh 6:63 The spirit, it is, that giveth life [zoopoieo],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, spirit, and, are, life.

⁵¹⁷ Lu 24:39 See my hands, and my feet,—that it is, I, myself: Handle me, and see! because, a spirit, hath not, flesh and bones, as ye perceive, I, have.

⁵¹⁸ Gen. 2:7

Yahweh's perspective on the death of His servants or children, is that they are asleep waiting to be egeiro⁵¹⁹ (awakened). (See Appendix E & the article, 'The Awakening.') Yehoshua unveiled this perspective when he awoke Lazarus.⁵²⁰ I believe that death can be likened to a person being in a comma or on anesthesia. In the comma, the person has no awareness of time, neither does he have any quality of life. His only hope is to be brought out of the comma and live. This awakening (egeiro) results in one who has fallen asleep to surrect (rise) again, which is the definition of re-surrection (rising up, again). This is to be likened to being brought out of sleep, a comma or anesthesia. Yahweh told David in II Samuel 7:12, "And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers." David is not in heaven but is asleep in Sheol awaiting his awakening. "Concerning the patriarch David,—that he both died and was buried, and, his tomb, is among us until this day... For, David, hath not ascended into the heavens" (Acts 2:29, 34). David is asleep and not his body!

Would it be any great loss if our dead, decomposed, physical bodies were not raised to life? For thousands of years, religion has taught that Abraham, Sarah and millions if not billions of others are supposedly living in heaven without their physical bodies. Yahweh and angels do not have physical bodies, so why do we need a resurrection of the body anyway? Would heaven still be the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness if we did not have our resurrected bodies in heaven when we die, or would we be incomplete for thousands of years; a soul without a body? Christ's awakening and resurrection has been degraded to nonsense because religion teaches that Christ never died, only his body did. According to religious traditions, he was incarnated in the first place, which means he was a spirit that entered a body. Spirits do not need bodies as our Lord stated, "a spirit, hath not, flesh and bones, as ye perceive, I, have" (Lk. 24:39). Yahweh does not have a body why would Yehoshua have one? According to religion, Yehoshua "descended into hell"⁵²¹ upon his death and

⁵¹⁹ 1453 egeirw egeiro *eg-i'-ro* to arouse from sleep, to awake; Matt 1:24; 2:13f, 20f; 3:9; 8:15, 25f; 9:5ff, 19, 25; 10:8; 11:5, 11; 12:11, 42; 14:2; 16:21; 17:7, 9, 23; 20:19; 24:7, 11, 24; 25:7; 26:32, 46; 27:52, 63f; 28:6f; Mark 1:31; 2:9, 11f; 3:3; 4:27, 38; 5:41; 6:14, 16; 9:27; 10:49; 12:26; 13:8, 22; 14:28, 42; 16:6, 14; Luke 1:69; 3:8; 5:23f; 6:8; 7:14, 16, 22; 8:54; 9:7, 22; 11:8, 31; 13:25; 20:37; 21:10; 24:6, 34; John 2:19f, 22; 5:8, 21; 7:52; 11:29; 12:1, 9, 17; 13:4; 14:31; 21:14; Acts 3:7, 15; 4:10; 5:30; 9:8; 10:26, 40; 12:7; 13:22, 30, 37; 26:8; Rom 4:24f; 6:4, 9; 7:4; 8:11, 34; 10:9; 13:11; 1 Cor 6:14; 15:4, 12ff, 20, 29, 32, 35, 42ff, 52; 2 Cor 1:9; 4:14; 5:15; Gal 1:1; Eph 1:20; 5:14; Phil 1:17; Col 2:12; 1 Thess 1:10; 2 Tim 2:8; Heb 11:19; Jas 5:15; 1 Pet 1:21; Rev 11:1

⁵²⁰ 'Lazarus our friend hath fallen asleep, but I go on that I may awake him; Jn. 11:11

⁵²¹ **ARTICLE "HE DESCENDED INTO HELL. ON THE THIRD DAY HE ROSE AGAIN"**

631 Jesus "descended into the lower parts of the earth. He who descended is he who also ascended far above all the heavens."⁴⁷⁶ The Apostles' Creed confesses in the same article Christ's descent into hell and his Resurrection from the dead on the third day, because in his Passover it was precisely out of the depths of death that he made life spring forth:

Christ, that Morning Star, who came back from the dead, and shed his peaceful light on all mankind, your Son who lives and reigns for ever and ever. Amen.⁴⁷⁷

Paragraph 1. Christ Descended into Hell

632 The frequent New Covenant affirmations that Jesus was "raised from the dead" presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection.⁴⁷⁸ This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there.⁴⁷⁹

633 Scripture calls the abode of the dead, to which the dead Christ went down, "hell" - *Sheol* in Hebrew (Ibri) or *Hades* in Greek - because those who are there are deprived of the vision of God.⁴⁸⁰ Such is the case for all the dead, whether evil or

was busily doing activities while his inactive body was in the grave for three days and three nights. This teaching is false. The scriptures teach us that Yehoshua was dead for three days and three nights and not his body. Men, as well as animals are living souls. When they quit breathing they die. Yehoshua is a Man and not a spirit; "For there is, one, Yahweh, one, mediator also, between Yahweh and men,—a Man—Christ Yehoshua" (I Tim. 2:5). Yehoshua was dead; "The dead, cannot praise Yah, nor any that go down into silence" (Ps 115:17); "For, in death, is no remembrance of thee,—In Sheol, who shall give thanks unto thee" (Ps. 6:5)?

Yahweh has warned us not to add to, or take away from His Word. The penalty of which is to be cursed. The teachings of the resurrection of the body, instead of the resurrection of the dead and the teaching of the immortality of the soul are additions to His Word; the result being that the hearers will be bewitched and the teachers will be cursed!⁵²² E. W. Bullinger wrote in the 1900's, "They talk about heaven; they sing about 'Paradise;' their only hope is 'to die and go to heaven.' They know not the blessed hope of 'the heavenward Call.' In response to the Lord's promise, 'I will come again and receive you unto Myself,' they say: 'No, Lord, you need not come to me, I am going to die and come to You.' They need no resurrection and look for no Ascension! It is this, to-day, which distinguishes the two great classes of believers."⁵²³

righteous, while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into "Abraham's bosom":⁴⁸¹ "It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell."⁴⁸² Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.⁴⁸³

634 "The gospel was preached even to the dead."⁴⁸⁴ The descent into hell brings the Gospel message of salvation to complete fulfilment. This is the last phase of Jesus' messianic mission, a phase which is condensed in time but vast in its real significance: the spread of Christ's redemptive work to all men of all times and all places, for all who are saved have been made sharers in the redemption.

635 Christ went down into the depths of death so that "the dead will hear the voice of the Son of God, and those who hear will live."⁴⁸⁵ Jesus, "the Author of life", by dying destroyed "him who has the power of death, that is, the devil, and [delivered] all those who through fear of death were subject to lifelong bondage."⁴⁸⁶ Henceforth the risen Christ holds "the keys of Death and Hades", so that "at the name of Jesus every knee should bow, in heaven and on earth and under the earth."⁴⁸⁷

Today a great silence reigns on earth, a great silence and a great stillness. A great silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. . . He has gone to search for Adam, our first father, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow Adam in his bonds and Eve, captive with him - He who is both their God and the son of Eve. . . "I am your God, who for your sake have become your son. . . I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead."⁴⁸⁸

IN BRIEF

636 By the expression "He descended into hell", the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" (*Heb* 2:14).

637 In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.

CATECHISM OF THE CATHOLIC CHURCH SECOND EDITION <http://www.scborromeo.org/ccc/p122a5p1.htm>

⁵²² Gal. 1 & 3:1

⁵²³ Things to Come, No, 222, December, 1912; The Lord hath Spoken, page 135; E W Bullinger

Appendix A

Resurrection (anastasis)

Ac 1:22 Beginning from the immersion by John until the day when he was taken up from us, that, a witness of his resurrection along with us, should one of these become.

Ac 2:31 With foresight, spake he concerning the resurrection of the Christ—that neither was he abandoned unto hades, nor did his flesh see corruption.

Ac 4:2 Being tired out because of their teaching the people, and announcing, in Yehoshua, the resurrection from among the dead;

Ac 4:33 And, with great power, were the apostles giving forth their witness of the resurrection of the Lord Yehoshua; great favour also was upon them all.

Ac 17:18 But, certain both of the Epicurean and of the Stoic philosophers, were encountering him; and some were saying—What might this picker-up-of-scrap wish to be saying? And, others—Of foreign demons, he seemeth to be a declarer: because, of Yehoshua and the Resurrection, he was announcing the joyful tidings.

Ac 24:15 Having, hope, towards Yahweh, which, even these themselves, do entertain—that, a resurrection, there shall certainly be, both of righteous and of unrighteous:

Ac 26:23 If, to suffer, the Christ was destined, if, the first of a resurrection of the dead, he is about to carry tidings, of light, both unto the people, and unto the nations.

Ro 1:4 Who was distinguished as the Son of Yahweh—by power, according to a Holy Spirit, through means of a resurrection of the dead,—Yehoshua Christ our Lord;

Ro 6:5 For, if we have come to be grown together in the likeness of his death, certainly, in that of his resurrection also, shall we be.

1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none?

1Co 15:13 But, if, resurrection of the dead, there is none, not even Christ, hath been raised;

1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is raised in incorruption,

Php 3:10 To get to know him, and the power of his resurrection and fellowship of his sufferings, becoming conformed unto his death,—

Php 3:11 If by any means I may advance to the earlier resurrection, which is from among the dead:

2Ti 2:18 Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some.

Heb 6:2 Of immersions—in respect of teaching, and of the laying on of hands, of the resurrection of the dead, and of judgment age-abiding; —

Heb 11:35 Women received, by resurrection, their dead; but, others, were put to the rack, not accepting redemption, that, unto a better resurrection, they might attain:

1Pe 1:3 Blessed be the Elohim and Father of our Lord Yehoshua Christ, Who, according to his great mercy, hath regenerated us unto a living hope, through the resurrection of Yehoshua Christ from among the dead,

1Pe 3:21 Which *water* in manner corresponding, doth, now, save, you also—even immersion,—not a putting away of the filth of the flesh, but the request unto Yahweh, for a good conscience, through the resurrection of Yehoshua Christ,—

Re 20:5 The rest of the dead, lived not, until the thousand years, were ended. This, is the first resurrection.

Re 20:6 Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years.

Egeiro (To Awaken)

Ac 3:15 But, the Princely Leader of Life, ye slew:—whom, Yahweh, awoke [egeiro] from among the dead, whereof, we, are witnesses.

Ac 4:10 Be it known unto you all, and unto all the people of Israel: that, in the name of Yehoshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, awoke [egeiro] from among the dead, in him, doth, this man stand by, in your presence, whole.

Ac 5:30 The Elohim of our fathers, hath waken [egeiro] up Yehoshua,—whom, ye, got into your hands, suspending him upon a tree:—

Ac 10:40 The same, Yahweh woke [egeiro] up on the third day, and gave him to become, manifest,

Ac 13:30 But, Yahweh, woke [egeiro] him from among the dead:

Ac 13:37 But, he whom Yahweh hath awakened [egeiro], did not see corruption.

Ro 4:24 But for our sakes also—unto whom it is to be reckoned,—even unto them that believe upon him who awoke [egeiro] Yehoshua our Lord from among the dead:

Ro 6:4 We were, therefore, buried together with him through our immersion into his death, in order that—just as Christ was awakened [egeiro] from among the dead through the glory of the Father, so, we also, in newness of life should walk.

Ro 6:9 Knowing that, Christ having been awakened [egeiro] from among the dead, no more dieth,—death, over him, no more, hath lordship,—

Ro 7:4 So, then, my brethren, ye also, were made dead unto the law through the body of the Christ, to the end ye might become another's—his who from among the dead was awakened [egeiro], in order that we might bring forth fruit unto Yahweh.

Ro 8:11 If, moreover, the spirit of him that awoke [egeiro] Yehoshua from among the dead dwelleth in you, he that awoke [egeiro] from among the dead Christ Yehoshua, shall make alive [[even]] your death-doomed bodies, through means of his indwelling spirit within you.

Ro 8:34 Who is he that condemneth? Christ who died?—Nay! rather was awakened [egeiro], —who is on the right hand of Yahweh, who also is making intercession in our behalf?

Ro 10:9 That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, awoke [egeiro] him from among the dead, thou shalt be saved; —

1Co 6:14 Yahweh, moreover, hath both woke [egeiro] up, the Lord, and will raise, us, up from among *the dead* through his power.

1Co 15:4 And that he was buried, and that he hath been awakened [egeiro], on the third day, according to the Scriptures,—

1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been awakened [egeiro], how say some, among you—resurrection of the dead, there is none?

1Co 15:20 But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep;

1Co 15:29 Else, what will they do, who are being immersed in behalf of the dead? If, not at all, are the dead to be awakened [egeiro], why are they even being immersed in their behalf?

1Co 15:32 If, after the manner of men, I have fought with wild-beasts at Ephesus, what, to me, the profit? If the dead are not awakened [egeiro], Let us eat and drink, for, tomorrow, we die.

1Co 15:35 But some one will say—How, are the dead awakened [egeiro]? and, with what kind of body, do they come?

1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is awakened [egeiro] in incorruption,

1Co 15:52 In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and, the dead, shall be awakened [egeiro], incorruptible, and, we, shall be changed.

2Co 4:14 Knowing that, he who woke [egeiro] up Yehoshua, will awaken [egeiro], us also, together with Yehoshua, and will present *us* together with you.

Ga 1:1 Paul, an apostle,—not from men, nor through man, but through Yehoshua Christ, and Yahweh the Father who awoke [egeiro] him from among the dead,
Eph 1:20 which he energised in the Christ, when he awoke [egeiro] him from among the dead, and seated him at his right hand in the heavenlies,
Col 2:12 Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of Yahweh—Who awoke [egeiro] him from among the dead.
1Th 1:10 And awaiting his Son out of the heavens—whom he awoke [egeiro] from among the dead,—Yehoshua: Who is to rescue us out of the anger that is coming.
2Ti 2:8 Keep in mind Yehoshua Christ— awakened [egeiro] from among the dead, of the seed of David,—according to my joyful message:
1Pe 1:21 who, through him, are faithful towards Yahweh,—Who awoke [egeiro] him from among the dead, and glory to him gave, So that your faith and hope are directed towards Yahweh:

Appendix B

Precious [or is it Costly] in the sight of the LORD is the Death of his Saints

Psalms 116:15 (KJV)

The subject of Psalms 116 is not the death of a saint or a funeral but on the contrary it is a saint's deliverance from death, as you will see below. Death is an enemy and not a friend as stated in I Corinthians 15:26. "*Costly in the eyes of Yahweh, is, death, for his men of lovingkindness,*" is a correct translation as done by the Rotherham Bible.

Psalm 116

I love Yahweh—because he heareth my voice, my supplications;
Because he hath bowed down his ear unto me, therefore, throughout my days, will I call.

The meshes of death encompassed me, and the distresses of hades, came upon me,
Peril and sorrow, I found;
But, on the Name of Yahweh, I called—I beseech thee, Yahweh, deliver my soul.

Gracious is Yahweh and righteous, and, our God, is full of compassion.
Yahweh, preserveth the simple, I was brought low, when, to me, he granted salvation.

Return, O my soul, to thy rest, For, Yahweh, hath dealt bountifully with thee.
For thou hast rescued my soul from death,—mine eyes from tears, my feet from stumbling.

I will walk to and fro before Yahweh, in the lands of life.
I believed that I should speak, I, was greatly depressed.
I, said in mine alarm,
All men, are false!

How shall I give back to Yahweh, All his benefits unto me?
The cup of salvation, will I lift, and, on the Name of Yahweh, will I call:

My vows—to Yahweh, will I pay, Might it be in presence of all his people!

Costly in the eyes of Yahweh, is, death, for his men of lovingkindness.

I beseech thee, O Yahweh—for, I, am thy servant,—
I, am thy servant, the son of thy handmaid, Thou hast loosened my bonds.

To thee, will I sacrifice a sacrifice of thanksgiving,
and, on the Name of Yahweh, will I call:

My vows—to Yahweh, will I pay, Might it be in the presence of all his people;

In the courts of the house of Yahweh,
In the midst of thee, O Jerusalem.
Praise ye Yah!

Appendix C

The Jewish and Greek mindset concerning Death and the Immortality of the Soul in the 1st Century. by Josephus

Josephus was a Jewish historian (not a Christian) who was born AD 37/38, and died early in the 2nd century. He joined the party of the Pharisees at the age of nineteen. After the fall of Jerusalem, Josephus went to Rome, where he settled down as a client and pensioner of the emperor, whose family name, Flavius, he adopted.

He had access to first-rate sources, both published and unpublished: the works of Nicolas of Damascus, historiographer to Herod the Great, supplied a detailed record of that monarch's career; official records were placed at his disposal; he consulted the younger Agrippa on various details concerning the origin of the Jewish war. This same Agrippa had an encounter with the Apostle Paul, whom he charged in bantering vein, with trying to make a Christian of him (Acts 26:28). Josephus works were completed in AD 93⁵²⁴.

“Josephus’ discourse to the Greeks concerning Hades” (see attached) gives us an insight to the beliefs of the 1st Century Jews concerning the events, which occur after death. This Jewish/Greek belief system cannot be found in the Old Covenant. This belief system must have been in the minds of the Jews Yehoshua was teaching. The parable of the Rich Man and Lazarus as illustrated in Luke 16:19 is an excellent example of this Jewish/Greek belief.

⁵²⁴ The New Bible Dictionary, Douglas pg. 660

An Extract Out Of Josephus's Discourse To The Greeks Concerning Hades

1. NOW as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain *an incorruptible and never-fading kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briers there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be

raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*: for to him hath the *Father committed all judgment* : and he, in order to *fulfill the will of his Father*, shall come as Judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified*: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm, never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption, to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest,] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.*

8. *In whatsoever ways I shall find you, in them shall I judge you entirely:* so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever Amen.*

Appendix D

zoopoieo

Joh 5:21 For, just as the Father waketh up the dead, and quickeneth [zoopoieo] them, in like manner, the Son also, whom he pleaseth, doth quicken [zoopoieo].

Joh 6:63 The spirit, it is, that giveth life [zoopoieo],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, spirit, and, are, life.

Ro 4:17 ¶ Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live [zoopoieo], and calleth the things that are not as things that are:—

Ro 8:11 If, moreover, the Spirit of him that raised Yehoshua from among the dead dwelleth in you, he that raised from among the dead Christ Yehoshua, shall make alive [zoopoieo] your death—doomed bodies, through means of his indwelling Spirit within you.

1Co 15:22 For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive [zoopoieo].

1Co 15:36 Simple one! What, thou, sowest, is not quickened [zoopoieo], except it die;

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving [zoopoieo] spirit.

2Co 3:6 ¶ Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of spirit, for, the letter, killeth, whereas, the Spirit, maketh alive [zoopoieo].

Ga 3:21 Is, the law, then, against the promises [[of Yahweh]]? Far be it! For, if a law had been given, which had been able to give life [zoopoieo], verily, in law, would have been our righteousness;

1Ti 6:13 ¶ I charge thee, before Yahweh, who engendereth [zoopoieo] life in all things, and Christ Yehoshua, who, before Pontius Pilate, witnessed the noble confession,

1Pe 3:18 ¶ Because, Christ also, once for all, concerning sins, died,—Just in behalf of unjust,—in order that he might introduce us unto Yahweh; being put to death, indeed, in flesh, but made alive [zoopoieo] in spirit,—

Appendix E

Sleep

De 31:16 Then said Yahweh unto Moses, Lo! thou art about to sleep with thy fathers
2Sa 7:12 And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers
1Ki 1:21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers
1Ki 2:10 So then David slept with his fathers,—and was buried in the city of David.
1Ki 11:43 So then Solomon slept with his fathers, and was buried in the city of David his father
1Ki 14:20 And, the days which Jeroboam reigned, were twenty—two years,—and he slept with his fathers
1Ki 14:31 So then Rehoboam slept with his fathers,
1Ki 15:8 So then Abijah slept with his fathers
1Ki 15:24 So then Asa slept with his fathers,
1Ki 16:6 So Baasha slept with his fathers, and was buried in Tirzah,—and, Elah his son, reigned,...
1Ki 16:28 So Omri slept with his fathers, and was buried in Samaria,—and, Ahab his son, reigned, ...
1Ki 19:5 And, as he lay, and slept, under a certain shrub, lo! a messenger, touching him,...
1Ki 22:40 So Ahab slept with his fathers,—and, Ahaziah his son, reigned, in his stead.
1Ki 22:50 So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and, Jehoram his son, reigned, in his stead.
2Ki 4:11 And it came to pass, on a day, that he came thither,—so he turned aside into the upper chamber, and slept there.
2Ki 8:24 And Joram slept with his fathers, and was buried with his fathers, in the city of David,—and, Ahaziah his son, reigned, in his stead.
2Ki 10:35 And Jehu slept with his fathers, and they buried him in Samaria,—and, Jehoahaz his son, reigned, in his stead.
2Ki 13:9 So then Jehoahaz slept with his fathers, and they buried him in Samaria,—and, Joash his son, reigned, in his stead.
2Ki 13:13 So then Joash slept with his fathers, and, Jeroboam, took his seat on his throne,—and Joash was buried in Samaria, with the kings of Israel.
2Ki 14:16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel,—and, Jeroboam his son, reigned, in his stead.
2Ki 14:22 He, built Elath, and restored it to Judah,—after the king slept with his fathers.
2Ki 14:29 And Jeroboam slept with his fathers, with the kings of Israel,—and, Zechariah his son, reigned, in his stead.
2Ki 15:7 And Azariah slept with his fathers, and they buried him with his fathers, in the city of David,—and, Jotham his son, reigned, in his stead.
2Ki 15:22 And Menahem slept with his fathers,—and, Pekahiah his son, reigned in his stead.
2Ki 15:38 And Jotham slept with his fathers, and was buried with his fathers, in the city of David his father,—and, Ahaz his son, reigned, in his stead.
2Ki 16:20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and, Hezekiah his son, reigned, in his stead.
2Ki 20:21 So Hezekiah slept with his fathers, and, Manasseh his son, reigned, in his stead.
2Ki 21:18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza,—and, Amon his son, reigned, in his stead.
2Ki 24:6 So Jehoiakim slept with his fathers,—and, Jehoiachin his son, reigned, in his stead.

1Ch 17:11 And it shall be that, when thy days are fulfilled, to sleep with thy fathers

2Ch 9:31 And Solomon slept with his fathers, and they buried him in the city of David his father,—and Rehoboam his son reigned in his stead.

2Ch 12:16 And Rehoboam slept with his fathers, and was buried in the city of David,—and Abijah his son reigned in his stead.

2Ch 14:1 So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead,—in his days, the land rested ten years.

2Ch 16:13 And Asa slept with his fathers,—yea he died in the forty-first year of his reign;

2Ch 21:1 And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David,—and Jehoram his son reigned in his stead.

2Ch 26:2 He, built Eloth, and restored it to Judah,—after that the king slept with his fathers.

2Ch 26:23 And Uzziah slept with his fathers, and they buried him with his fathers in the field of burial that pertained unto the kings, for they said, A leper, he is. And Jotham his son reigned in his stead.

2Ch 27:9 And Jotham slept with his fathers, and they buried him, in the city of David,—and Ahaz his son reigned in his stead.

2Ch 28:27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they brought him not into the sepulchres of the kings of Israel,—and Hezekiah his son reigned in his stead.

2Ch 32:33 And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him, honour, in his death,—and Manasseh his son reigned in his stead.

2Ch 33:20 And Manasseh slept with his fathers, and they buried him in the garden off his own house,—and Amon his son reigned in his stead.

Mt 27:52 and, the tombs, were opened and, many bodies of the holy ones who had fallen asleep, arose,—

Joh 11:11 These things, he said, and, after this, he saith unto them—Lazarus, our dear friend, hath fallen asleep; but I am going, that I may awake him.

Ac 7:60 And, kneeling down, he cried out with a loud voice—Lord! do not charge against them, this sin. And, having said this, he fell asleep.

Ac 13:36 For, David, indeed, unto his own generation having done service, by the counsel of God, fell asleep, and was added unto fathers, and saw corruption;

1Co 7:39 A wife, is bound for as long a time as her husband is living; but, if the husband have fallen asleep, she is, free, to be married unto whom she pleaseth,—only, in the Lord;

1Co 11:30 For this cause, many among you are weak and sickly; and, not a few, are falling asleep.

1Co 15:6 After that, he appeared to above five hundred brethren at once,—of whom, the greater number, remain until even now, but, some, have fallen asleep,—

1Co 15:18 Hence also, they who are fallen asleep in Christ, are lost:

1Co 15:20 But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep;

1Th 4:13 But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—lest ye be sorrowing, even as the rest also, who are without hope;

1Th 4:14 For, if we believe that, Jesus, died, and rose again, so, also will, God, bring forth with him, them who have fallen asleep through Jesus;

1Th 4:15 For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep;

2Pe 3:4 and saying—Where is the promise of his presence? For, since the fathers fell asleep, all things, thus remain, from the beginning of creation.

Reexamining our Understanding of 'Forgiveness' in the light of 'Justice'

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Yahweh delights in lovingkindness (cheched⁵²⁵), justice (mishpat⁵²⁶), and righteousness (tsedaqah⁵²⁷).⁵²⁸ Our Father's Word has instructed us to practice the same virtues. Christians are instructed to forgive even as our Heavenly Father forgives.⁵²⁹ The question we must ask ourselves is, "Does Yahweh forgive an individual if the individual is not sorry nor does he repent of his sins? The answer is obviously no! A problem in our understanding occurs when we are told, in our English translations of the Bible, to forgive, whether or not the transgressor is sorry and whether or not they have restored the loss that was incurred by their actions. Our English word, 'forgive,' is polysemy;⁵³⁰ having multiple meanings. (Actually we should have three different words to convey the three different meanings listed below. Communication is obstructed or hindered when we do not have the vocabulary to communicate thoughts clearly or precisely.)

Forgive:

1. To give up, cease to harbor (resentment, wrath).
2. To remit (a debt); to give up resentment or claim to requital for, pardon (an offence).
3. To give up resentment against, pardon (an offender).⁵³¹

If we forgive, as defined in definitions 2 & 3 above, then justice and righteousness may be forfeited, thereby releasing upon society predators who will inflict upon the innocent injustice and unrighteousness. Yahweh's justice for a transgression has always required a

⁵²⁵ 02617 dox cheched *kheh'- sed* 1) goodness, kindness, faithfulness

⁵²⁶ 04941 jpvm mishpat *mish-pawt'* 1) judgment, justice, ordinance 1a) judgment 1b) justice, right, rectitude (attributes of Yahweh or man)

⁵²⁷ 06666 hqdu ts@daqah *tsed-aw-kaw'* 1) justice, righteousness

⁵²⁸ Ps 33:5 Who loveth righteousness and justice, With the lovingkindness of Yahweh, the earth is full.

Ps 89:14 Righteousness and justice, are the establishing of thy throne, Lovingkindness and faithfulness, go before thy face.

Isa 16:5 So shall be established, in lovingkindness, a throne, And one shall sit thereon, in truth, in the home of David,—Judging—and seeking justice, and speeding righteousness.

Jer 9:24 But, in this, let the glorying one glory—In having intelligence, and in knowing, me, That, I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh.

Ho 2:19 And I will take thee unto myself, unto times age-abiding,—yea I will take thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion:

⁵²⁹ And be ye gracious one to another, tenderly affectionate, in favour forgiving one another—even as, Yahweh also, in Christ, hath in favour forgiven you; Eph. 4:32

⁵³⁰ So "polyseme, a word having several or multiple meanings; poly"semic, *a.*, of or pertaining to polysemy; having several meanings, exhibiting polysemy. OED

⁵³¹ OED

repentant heart,⁵³² a sin-bearer, restitution and or sometimes death. Christians, under the religious misunderstanding of forgiveness, have allowed murderers, rapists, child molesters etc. to be let loose back into society where they will continually inflict wickedness upon the innocent. On January 11, 2003, the Governor of Illinois, George Ryan, who is a Catholic⁵³³, commuted the sentences of 167 inmates on death row. His actions are not practicing lovingkindness, justice and righteousness to the victims of the past crimes. We have been instructed, in the Word of Yahweh, to put a man to death if he has murdered in premeditation (Ex. 21:12). Also the State of Illinois will release these criminals back into society who will then prey upon new victims as illustrated below!⁵³⁴

Lovingkindness, Justice and Righteousness

Adam and Eve were the first sinners who needed forgiveness, which they received from Yahweh but there were consequences for their sin, which affected all of mankind. Cain, an unrepentant sinner, murdered Abel, which resulted in his ground or food production being cursed.⁵³⁵ Cain's unrepentant heart and the category of his sin, which was murder, resulted in him suffering a lifetime penalty for his actions against Abel and Yahweh. Using our definition of the word forgive, we would say that Yahweh did not forgive Cain, who was "of the wicked one,"⁵³⁶ for murdering Abel because Cain did not repent of his

⁵³² And it shall become unto you, a statute age-abiding,—In the seventh month, on the tenth of the month, Shall ye humble you souls, And, no work, shall ye do, The home-born, Or the sojourner that sojourneth in your midst; For, on this day, shall a propitiatory-covering be put over you, to cleanse you,—From all your sins before Yahweh, shall ye be clean. A sabbath of sacred rest, it is, unto you, Therefore shall ye humble your souls, A statute age-abiding. Lev. 16:29-31

⁵³³ In a homily at a Jan. 27, 1999 Papal Mass in St. Louis, Mo., he termed the death penalty "both cruel and unnecessary," and went on to say: "The new evangelization calls for followers of Christ who are unconditionally pro-life: who will acclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform." In a declaration to the first World Congress on the Death Penalty held June 21-23, 2001 in Strasbourg, France, the Vatican termed the death penalty "a sign of desperation," and said it pursued the abolition of capital punishment as "an integral part of the defense of human life at every stage of its development.... The universal abolition of the death penalty would be a courageous reaffirmation of the belief that humankind can be successful in dealing with criminality and of our refusal to succumb to despair before such forces, and as such it would regenerate new hope in our very humanity."

⁵³⁴ [Convicted KS Child Killer Confesses to New Murder -- From KAKE & WRTV, Indianapolis](#)

November 2 -- Danny Rouse was first questioned as a person of interest in the amber alert of a 16-year-old girl in Indiana. In court this morning, there are reports he confessed to killing the murdered teenager.

Stephanie Wagner disappeared while leaving work at a restaurant in Winimac, Indiana. Her body was found late last night. Rouse was seen leaving that restaurant at the same time as Wagner.

Rouse also worked at the restaurant, and reportedly told an investigator a feeling overcame him. He says he attempted to strangle Wagner, and realized she was not dead, so he took out his hunting knife and stabbed her. He says he then took her to a cornfield and left her.

Rouse was convicted of first degree murder and aggravated battery back in 1980, for killing a 5-year-old Wichita boy in Sedgwick County in 1979. Rouse was paroled to Indiana from a Kansas prison this past March.

Rouse's Indiana court appearance this morning was a bond hearing. He is currently being held in jail without bond. Rouse is expected to be back in court to formally hear the charges against him. <http://www.kake.com/home/headlines/4551127.html>

⁵³⁵ Then said Yahweh unto Cain, Where is Abel thy brother? And he said, I know not, the keeper of my brother, am, I? And he said, What hast thou done? With a voice, the shed-blood of thy brother is crying out to me from the ground. Now, therefore, accursed, art thou,—from the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand. Though thou till the ground, it shall not go on to give its vigour to thee,—A wanderer and a fugitive, shalt thou be in the earth. Gen. 4:9-12

⁵³⁶ 1Jo 3:12 Not just as, Cain, was, of the wicked one, and slew his brother! And, for what cause, slew he him? Because, his works, were, wicked, whereas, those of his brother, were, righteous.

offenses. David also murdered and committed adultery. These crimes were to be punishable by death.⁵³⁷ David received, from Yahweh, a full absolution from the moral burden of the sin and also a pardon from being stoned to death because he repented of his actions.⁵³⁸ David, although forgiven, suffered from the consequences of his sins.⁵³⁹ King Agag and the Amalekites sinned against Yahweh. Yahweh ordered Saul to destroy them. The prophet Samuel said unto King Agag, “as women have been made childless by thy sword, So, childless among women, shall be, thine own mother. And Samuel cut Agag asunder before Yahweh, in Gilgal” (I Sam. 15:33). The prophet of Yahweh served Justice to the victims of King Agag by killing him.

Committing sin or unrighteousness is the reason for forgiveness. There is nothing to forgive if sin has not been committed. The sinner either is sorry for his actions or he is not. Yahweh does not forgive sinners who do not ask for forgiveness.⁵⁴⁰ These individuals will be separated from Yahweh by experiencing the second death.⁵⁴¹ Yahweh’s lovingkindness, justice and righteousness have always required a sinner to have a repentant heart, a sin-bearer⁵⁴² and in many cases, to restore the loss incurred and even to die for the offense.⁵⁴³ Sin-bearers were animals that had to die in their owner’s stead because of the owner’s sin; Christ being our present day sin-bearer.

⁵³⁷ He that smiteth a man, so that he die, shall, surely be put to death. (Ex. 21:12) And, any man, who committeth adultery with the wife of any other man, he that committeth adultery with the wife of his neighbour, shall, surely be put to death—the adulterer, and the adulteress. (Lev. 20:10)

⁵³⁸ “David said unto Nathan, I have sinned against Yahweh. Then said Nathan unto David,—Yahweh also, hath put away thy sin, thou shalt not die” (II Sam. 12:13)!

⁵³⁹ II Sam. 12:9-14

⁵⁴⁰ Nu 19:20 But, in the case of the man who shall be unclean and shall not cleanse himself from sin, that person, shall be cut off, out of the midst of the convocation,—for, the sanctuary of Yahweh, hath he made unclean, the water of separation, hath not been dashed upon him, unclean, he is.

Num. 15:30-31 But, as for the person who acteth with a high hand—of the native born or of the sojourners, Yahweh himself, he, reproacheth,—therefore shall that person be cut off out of the midst of his people.

31 Because, the word of Yahweh, hath he despised, and, his commandment, hath he broken, that person shall be, surely cut off, his iniquity, is in himself.

⁵⁴¹ Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

⁵⁴² Le 4:2-3 Speak thou unto the sons of Israel, saying—When, any person, shall sin by mistake, departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them,— If, the anointed priest, shall sin, so as to bring guilt upon the people, then shall he bring near, for his sin which he hath committed, a choice young bullock without defect, unto Yahweh, as a sin-bearer.

⁵⁴³ If we say—Sin, have we none! we are deceiving, ourselves, and, the truth, is not in us. If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness. If we say—We have not sinned! false, are we making, him, and, his word, is not in us. My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Yehoshua Christ, the Righteous; And, he, is, a propitiation, concerning our sins,—and, not concerning our own only, but, also concerning those of the whole world. I Jn. 1:8-2:2

Restitution⁵⁴⁴ to a victim is part of the lovingkindness, justice and righteousness of Yahweh. Yahweh does not allow a person, who harms an individual, even if he is sorry, to walk away from the damage he has caused. We see Yahweh's justice unveiled in Exodus chapter 21-22. For example, "when men strive together, and one shall smite the other, with a stone or with his fist,—and he die not, but shall fall to his bed; — if he rise, and shall walk abroad on his staff, then shall he that smote him be acquitted,—only, for his loss of time, he shall pay, and, shall surely heal, him" (Ex. 21:18-19). Another example of restitution is, "when a man stealeth an ox or a sheep, and slayeth it, or selleth it, with five of the herd, shall he make good" (Ex. 22:1). Restitution is justice served to the damaged party.

The penalties of some sins are death as we read above concerning King Agag. The death penalty was the sentence for the sins of premeditated murder, adultery, homosexuality, kidnapping, bestiality etc.⁵⁴⁵ The death penalty was enacted by Yahweh after the flood, through Noah and also Moses.⁵⁴⁶ Even though a man repented of his sin, the death penalty was still required by Yahweh for certain offenses because He is the Elohim of Mishpat (Justice). Their blood was to be upon their own heads.⁵⁴⁷

Justice means, "Exercise of authority or power in maintenance of right; vindication of right by assignment of reward or punishment; the quality of being righteous, impartiality, fairness; reward or penalty as deserved." The Hebrew (Ibri) word translated justice or judgment is 'mishpat.' (See Appendix A) Abraham was trying to save Lot and his family by pleading with Yahweh to save Sodom. Abraham said, "Far be it from thee [Yahweh]! to do after this manner, to put to death the righteous with the lawless! Then should

⁵⁴⁴ Ex 22:3 should the sun have arisen upon him, there would be shedding of blood due for him,—he is, surely to make restitution, if he hath nothing, then is he to be sold, for his theft.

Ex 22:4 If the thing stolen is, found in his hand—whether ox, or ass, or sheep, alive, with two, shall he make restitution.

Ex 22:5 When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another, he shall, surely make restitution, out of his own field, according to the yield thereof; or, if, all the field, he depasture, with the best of his own field, or with the best of his own vineyard, shall he make restitution.

Ex 22:6 When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field, he that kindled the fire, shall surely make restitution.

Ex 22:8 if the thief be found, he shall give in restitution, double: if the thief be not found, then shall the owner of the house be brought near unto Elohim *to swear* that he hath not laid his hand on the property of his neighbour.

Ex 22:9 For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution of double, to his neighbour.

Ex 22:11 the oath of Yahweh, shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution.

Ex 22:12 But, if it be, verily stolen, from him, he shall make restitution to the owner thereof.

Ex 22:14 And, when a man asketh aught of his neighbour, and it is fractured or dieth, its owner, not being with it, he shall, surely make restitution.

Ex 22:15 If, its owner, was with it, he shall not make restitution,—if it is, hired, it cometh into its hire.

⁵⁴⁵ Ex. 21:12-14,15-17, 29; 31:14; Lev. 20:2, 10-16, 27; 24:16; Deu. 13:5, 22:25, 17:2-7; 21:18-21; 24:7; Num. 3:10; 35:31; 15:35;

⁵⁴⁶ He that sheddeth man's blood, by man, shall his blood be shed,—For, in the image of Elohim, made he man. Gen. 9:6

⁵⁴⁷ Le 20:9 When, any man whatsoever, curseth his father or his mother, he shall, surely be put to death,—his father or his mother, hath he cursed, his blood, shall be upon himself.

righteous and lawless be alike, Far be it from thee! Shall, the Judge of all the earth not do justice [mishpat]” (Gen.18:25)? The Judge of all the earth did do mishpat (justice) by allowing the righteous to flee and the lawless to die. Killing the lawless appears to be unforgiving, as we understand the English word but destroying the lawless that dwelled in Sodom and Gomorrah was Yahweh performing His justice. “As I live, Declareth Adonay, Yahweh, Surely, I can take no pleasure in the death of the lawless man, But that the lawless man turn, from his way, and live,—Turn ye, turn ye, from your wicked ways...” (Ez. 33:11). Yahweh uses the word repent (mnemoneuo)⁵⁴⁸ ten times in the Book of Revelation but “neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts” (Rev. 9:21). Those who do not repent in the Book of Revelation will be killed.

Yahweh is a judge who renders to the oppressed, justice. “For a Elohim of justice [mishpat], is, Yahweh” (Is. 30:18). Exodus chapter 21-24 is an example of Yahweh’s justice to the victims of unrighteousness. To pardon criminal acts would serve injustice to the victims. “I know that Yahweh will execute, the right of the oppressed one, the vindication [mishpat] of the needy” (Ps. 140:12). Righteousness and justice lie at the very heart of a true understanding of our Heavenly Father. The breastplate worn by the high priest is called a ‘breastplate of justice [mishpat].’⁵⁴⁹ In understanding forgiveness we must remember that Yahweh delights in lovingkindness, justice and righteousness.

Correcting our Understanding of Forgiveness

When translating a word, thought or idiom from one language to another, misunderstanding can occur when the second language does not have an equivalent expression. This has happened with the word, ‘forgive.’ Confusion is caused by translating the Hebrew (Ibri) words, salah (*saw-lakh*’) and nasa (*naw-saw*’) and the Greek words,

⁵⁴⁸ Re 2:5 Remember, therefore, whence thou hast fallen, and repent, and do, thy first works; otherwise, I come unto thee, and will remove thy lamp out of its place, except thou repent.

Re 2:16 Repent, therefore, otherwise, I come unto thee speedily,—and will fight against them, with the sword of my mouth.

Re 2:21 and I gave her time, that she might repent, and she willeth not to repent out of her lewdness.

Re 2:22 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works;

Re 3:3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. If then thou shall not watch, I will have come as a thief, and in nowise shalt thou get to know, during what sort of hour, I will have come upon thee.

Re 3:19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent.

Re 9:20 And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;

Re 9:21 Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

Re 16:9 and mankind were scorched with a great scorching heat, and they blasphemed the name of Yahweh who had authority over these plagues, and repented not to give him glory.

Re 16:11 and they blasphemed the Elohim of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works.

⁵⁴⁹ So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence [mishpat], upon his heart, when he goeth into the holy place,—for a memorial before Yahweh, continually. Thus shalt thou place, in the breastpiece for giving sentence [mishpat], the lights and the perfections, so shall they be upon the heart of Aaron, when he goeth in before Yahweh,—so shall Aaron bear the sentence [mishpat] of the sons of Israel, upon his heart, before Yahweh, continually. Ex. 28:29-30

aphiemi (*af-ee'-ay-mee*) and charizomai (*khar-id'-zom-ahee*), forgive. Our definition of the word, 'forgive,' does not reflect the above four Hebrew (Ibri) and Greek words used by Yahweh in His Word. We will begin by distinguishing between an offender and the offended and by sins that have victims and those that do not.

I am the Offender

- 1.) I have sinned against Yahweh. (lust⁵⁵⁰) (I am harmed but others are not)
- 2.) I have sinned against Yahweh and mankind, whereby victims have been harmed. (murder, theft, destruction etc.⁵⁵¹)

I am the Victim

- 1.) I have been sinned against. (lies were told about me where no physical harm was incurred)
- 2.) I have been sinned against, whereby physical harm is incurred. (stealing of property)

Salah (*saw-lakh'*) has been translated into English as forgive. (See Appendix A) "This verb, together with a few others, such as 'bara' 'to create,' is used in Scriptures solely of Yahweh. Salah is used of Yahweh's offer of pardon and forgiveness to the sinner. Never does this word in any of its forms refer to people forgiving each other."⁵⁵² The Greek language, as well as the English language, does not have a word for salah. The Greeks used the word 'aphiemi,'⁵⁵³ while the English used the word 'forgive.' Aphiemi and forgive can be used in the forgiving of people, unlike salah. Salah should have been transliterated instead of translated. A better translation of salah into English would be the word, absolve, modified for our purpose. The modified meaning of absolved would be to, set free, cleansing, pronounce free from blame, guilt or moral burden but not from the penalties and consequences of the crime or sin. (Salah is translated, 'forgive,' more than any other Hebrew (Ibri) word.) Absolution, which implies a cleansing, is conditioned upon the repentance (to change one's mind or direction) of an individual for the sin committed. Salah is only used when Yahweh absolves by way of a priest or Himself. The first usage of 'salah' is used in Exodus 34:9. Moses said, "If, I pray thee, I have found favour in thine eyes, O My Lord, I pray thee let My Lord go on in our midst,—although a stiff-necked people, it is, so wilt thou pardon [salah] our iniquity and our sin and take us as thine own." The second usage is in Leviticus 4:20. " And, if the whole assembly of Israel, shall make a mistake, and a matter be hidden from the eyes of the convocation,—and so they do something, whereby they depart from any of the commandments of Yahweh as to things which should not be done, and become guilty; and the sin shall become known, which they have committed therein, then shall the convocation bring near a choice young bullock as a

⁵⁵⁰ "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

⁵⁵¹ "He that smiteth a man, so that he die, shall be surely put to death" (Ex. 21:12).

⁵⁵² Theological Wordbook of the Old Covenant by Harris, Archer and Waltke; Pg. 626

⁵⁵³ Mr 2:7,10 Why doth, this, man thus talk? he is speaking profanely! Who can forgive [aphiemi] sins, save one, Yahweh...But, that ye may know that the Son of Man hath authority to be forgiving [aphiemi] sins upon the earth, he saith to the paralytic:

sin-bearer...and the priest shall put a propitiatory-covering over them, and it shall be forgiven [salah] them” (Lev. 4:13-20). The wages or penalty of sin is death (Rm. 6:23). Without absolution from Yahweh, all mankind would pay the penalty of sin, which is to be thrown into the Lake of Fire, the second death. Natural men receive an absolution when they confess and believe Romans 10:9. They become children of Yahweh and receive a remission of their sins because of the substitutional work of Yehoshua. When a believer sins against Yahweh, he can repent and receive absolution (cleansing) from Yahweh, through the blood of Yehoshua (I Jn. 1:9).

Even though Yahweh salah (absolved) an individual from his sin upon repentance, the restitution for certain sins still has to be paid because a victim was involved. In Leviticus chapter twenty, the consequence for nine different sins was death. The blood of the sinner was to be upon themselves (Lev. 20:12). In these cases the absolution was in a setting free from moral burden but not from the consequences of certain sins. An example of this kind of absolution would be the story of Achan. The sin of Achan and his family resulted in the death of thirty-six men of Israel (Joshua 7:5). Achan disobeyed Yahweh and took spoil from Jericho, which was devoted to Yahweh (Joshua 6:17).. “And Joshua said unto Achan—My son give I pray thee glory unto Yahweh Elohim of Israel and make to him confession,—and tell me I pray thee what thou hast done, do not hide it from me. And Achan answered Joshua and said,—Of a truth, I, have sinned against Yahweh Elohim of Israel, and, thus and thus, have I done: When I saw among the spoil a certain goodly mantle of Babylonia and two hundred shekels of silver and a certain wedge of gold—fifty shekels the weight thereof, then I coveted them, then I took them,—and, there they are, hid in the earth, in the midst of my tent, and the silver under it. So Joshua sent messengers, and they ran unto the tent,—and, there it was, hid in his tent, and, the silver, under it. And they took them out of the midst of the tent, and brought them in unto Joshua, and unto all the sons of Israel,—and poured them out before Yahweh. And Joshua, and all Israel with him, took Achan—son of Zerah, and the silver and the mantle and the wedge of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent, and all that he had, and brought them up the valley of Achor. And Joshua said—Why hast thou troubled us? Yahweh, will trouble thee, this day. And all Israel stoned him with stones, and burned them up with fire, and covered them with stones” (Joshua 7:19-25). Achan and his family paid the penalty for the death of the thirty-six men, which is justice, even though he repented of his sin and received absolution. According to our understanding of the word forgive, we would say that, “these people were not forgiven by Yahweh because they were put to death even though they repented.” Our English word, ‘forgiveness,’ implies giving up all claims to punishment, which is not necessarily the case when someone is salahed in the Old Covenant.

Nasa (*naw-saw*’) does not mean absolution but to “to lift, bear up, carry, take.” This word is used 674 times but is only translated, ‘forgive,’ sixteen times. The first place that it is translated, ‘forgive,’ is in Genesis 50:17. “Thus, shall ye say to Joseph—Ah now! do forgive [nasa] we pray thee the transgression of thy brethren and their sin in that with evil,

they requited thee. Now, therefore grant forgiveness [nasa] we pray thee, for the transgression of the servants of the Elohim of thy father! And Joseph wept when they spake unto him.”

Charizomai (*khar-id’-zom-ahēe*) does not mean absolution but “to do something pleasant or agreeable (to one), to do a favor to, gratify.” This is the same word used in 1 Corinthians 2:12. “But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favor [charizomai] unto us.” So when we read charizomai, in Ephesians 4:32, we could possibly change the translation from, ‘forgiven’ to, ‘be giving to.’ “And be ye gracious one to another, tenderly affectionate, in favor forgiving [be giving to, charizomai] one another—even as, Yahweh also, in Christ, hath in favor forgiven [was giving to, charizomai] you.” Charizomai comes from charis⁵⁵⁴ which is translated, ‘grace.’

Aphiemi⁵⁵⁵ (*af-ee’-ay-mee*) does not mean absolution, but to send away, to bid going away, depart, dismiss, as of a husband divorcing his wife. (Aphiemi is the most common word translated, ‘forgive,’ in the New Covenant.) When I have been sinned against or unfairly treated, I am to send away or dismiss from my mind the incident. In Matthew 27:50 aphiemi is translated dismissed. “And, Yehoshua, again crying out with a loud voice, dismissed [aphiemi] the spirit.” “And, dismissing [aphiemi] the multitude, they take him with them, as he was, in the boat, and, other boats, were with him” (Mk 4:36). We are to let go, send away or dismiss from our minds any offense that has been committed against us. This action has no bearing on whether the person repented. Even if they do not repent, I am to let go or dismiss from my mind the offense lest the adversary gets an advantage of us.⁵⁵⁶ I will not be brought under the power of another, by continually thinking about the sin committed against me, or about the one who sinned against me.

Salah (absolution) of sin, which is conditional upon repentance, can only come from Yahweh or Yehoshua and not from men. Aphiemi could have been used, in the Greek Text, in the sense of absolution when there is a cleansing of sin by Yahweh or Yehoshua, as in the account of Mark 2:5-11. (I will insert the word absolve for the word forgive.) “Yehoshua, seeing their faith, saith unto the paralytic—Child! Absolved [aphiemi] are thy sins! Now there were certain of the Scribes there, sitting and deliberating in their hearts,—Why doth, this, man thus talk? he is speaking profanely! Who can absolve [aphiemi] sins, save one, Yahweh? And Yehoshua, straightway, taking note...saith...Which is easier—to say unto the paralytic, Absolved [aphiemi] are thy sins, or to say, Rise, and take up thy couch, and be walking? But, that ye may know that the Son of Man hath authority to be

⁵⁵⁴ ⁵⁵⁴ 5485 cariv charis *khar’-ece* 1) grace 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech 2) good will, loving-kindness, favor

⁵⁵⁵ Aphiemi was translated something other than forgive over two-thirds of the time. (See Appendix A)

⁵⁵⁶ Now, to whom ye forgive anything, I, also; for, I also, what I have forgiven, if, anything, I have forgiven, for your sake, in the person of Christ, *have I forgiven it*. Lest we should be overreached by Satan, for, of his thoughts, we are not ignorant. II Cor. 2:11-11

absolving [aphiemi] sins upon the earth, he saith to the paralytic: To thee, I say, Rise...” Another example would be I John 1:9. “If we are confessing our sins, faithful, is he and, righteous—that he should absolve [aphiemi] us our sins, and cleanse us from all unrighteousness.” A penalty (justice), imposed by Yahweh or society, can still be enforced upon the sinner even if the sin is absolved.

For example, if an unbeliever steals \$10,000 from me, I must dismiss (aphiemi) from my mind or let go of the evil that has occurred to me. However I will also file charges against the individual and try to retrieve my \$10,000, plus damages. He may need to serve time in jail. If the individual is a Christian, I am instructed that I can take the wrong or I can bring the case to the saints.⁵⁵⁷ The individual can repent or not repent. If he repents, he will be absolved (salah) from his sin by Yahweh, through the blood of Christ (I Jn. 1:9). Justice (mishpat) is to be served to me by restoring my loss or by paying a penalty; “for any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is, it, unto Elohim, shall come the affair of them both,—he whom Elohim shall condemn, shall make restitution of double, to his neighbour. (Ex. 22:9). Yahweh ahabs (loves) the oppressed by providing justice to them; “alas! for them who ordain iniquitous decree,—And, busy writers, who make a business of writing mischief: Turning aside from judgment, the poor, And robbing, of justice [mishpat], the oppressed of my people,—So that, widows, become, their spoil, And of the fatherless, they make prey” (Is. 10:1-2). “Yahweh is one, who executeth righteousness, Yea vindication [mishpat] for all the oppressed” (Ps. 103:6).

Conclusion

We have been taught by the Church that Father’s will for us is to forgive, which entails no punishment or restitution. If this word, ‘forgive,’ means to give up all claims to punishment, then there can be no judgment. If there can be no judgment then there can be no justice. If Yahweh is our Judge and He issues judgments, which He does, then Yahweh does not forgive us, as we understand the word (II Thes. 2:12, II Tim. 4:1). We are to be imitators of Yahweh, the Righteous Judge who loves justice (Eph. 5:10). He has made us judges and has given us His laws to enforce, whereby we can issue forth justice to the oppressed (I Cor. 6). Aphiemi must be understood in the light of mishpat (justice).

Yahweh and Christ are the only ones who can salah (absolve) an individual from sin. Salah is used forty-six times and is always associated with a setting free from a moral burden of sin but not necessarily from the penalties associated with the sin. When a person is salahed, Yahweh has cleansed him from unrighteousness. Nasa means, “to lift, bear up, carry, take.” Charizomai means, “to do something pleasant or agreeable (to one), to do a favor to, gratify.” Aphiemi means, “to send away.” All of these words, at sometime, have been translated, ‘forgive.’ The above four words do not mean pardon or forgive, as we

⁵⁵⁷ “Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints” (I Cor. 6:1)?

understand the word, which is “to release from punishment for an offense.” For certain sins, justice must be served. If I murder someone with premeditation, I must pay the price of death, even though my Father, upon my repentance, will salah (absolve) my sin. If I lust, I can be absolved without any physical consequences because no loss was incurred. If I steal, I am required to make restitution to my victim. Yahweh is a just Elohim. Mishpat (justice) is to be served to the victim, their family and society. “For, Yahweh, loves justice [mishpat], and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off” (Ps. 37:28). We must dismiss or send forth from our minds evil that has occurred to us while at the same time pursuing the justice of Yahweh, when a victim of sin has incurred harm.

Appendix A

Justice

04941 jpv^m mishpat *mish-pawt'*

1) judgment, justice, ordinance

Jud 4:5 she used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice [mishpat] .

2Sa 8:15 And David reigned over all Israel,—and so it was that David used to execute justice [mishpat] and righteousness for all his people;

1Ki 10:9 Yahweh thy God be blessed, who delighted in thee, to set thee upon the throne of Israel,—because Yahweh loveth Israel unto times age-abiding, therefore hath he appointed thee to be king, to execute justice [mishpat] and righteousness.

Job 8:3 Should, El, pervert justice [mishpat] ? Or, the Almighty, pervert righteousness?

Ps 37:28 For, Yahweh, loveth justice [mishpat] , and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Ps 106:3 How happy! They who observe justice [mishpat] , He that executeth righteousness at all times.

Pr 21:3 To do righteousness and justice [mishpat] , is more choice to Yahweh than sacrifice.

Isa 1:17 Learn to do well—Seek justice [mishpat] , Correct the oppressor,—Vindicate the fatherless, Plead the cause of the widow.

Isa 10:2 Turning aside, from judgment, the poor, And robbing, of justice [mishpat] , the oppressed of my people,—So that, widows, become, their spoil, And, of the fatherless, they make prey.

Jer 7:5 But, if ye shall, thoroughly amend, your ways, and your doings,—Shall, thoroughly execute, justice [mishpat] , between a man and his neighbour;

Jer 23:5 Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud, And he shall reign as, king, and prosper, And shall execute justice [mishpat] and righteousness in the land.

Eze 18:27 But, when a lawless man, turneth away, from his lawlessness which he hath done, And hath done justice [mishpat] and righteousness, He, shall save, his own soul, alive:

Am 5:15 Hate wrong, and love right, and station, Justice [mishpat] , in the gate,—Peradventure, Yahweh, God of hosts, will be gracious unto the remnant of Joseph.

Am 5:24 But let, justice [mishpat] , roll along like water,—and, righteousness, as a torrent over flowing.

Mic 6:8 He hath told thee, O son of earth, what is good,—what then is, Yahweh, seeking of thee, but, to do justice [mishpat] , to delight in lovingkindness, and humbly to walk with thy God?

Hab 1:4 For which cause, benumbed is the law, and there is never any going forth of justice [mishpat] ,—for, the lawless, doth circumvent the righteous, for which cause, justice [mishpat] doth go forth perverted?

Zec 7:9 Thus, spake Yahweh of hosts, saying,—With true justice [mishpat] , give ye judgment, and, lovingkindness and compassions, observe ye, one with another;

Words translated, 'forgive,' in the Word of Yahweh

Hebrew

05545 xlo salah *saw-lakh'*

1) to forgive, pardon

05375 asn nasa' *naw-saw'* or hon nakah (# Ps 4:6) *naw-saw'*

1) to lift, bear up, carry, take

Greek

863 afihmi aphiem *af-ee'-ay-mee*

1) to send away 1a) to bid going away or depart 1a1) of a husband divorcing his wife 1b) to send forth, yield up, to expire 1c) to let go, let alone, let be

5483 carizomai charizomai *khar-id'-zom-ahee*

1) to do something pleasant or agreeable (to one), to do a favour to, gratify 1a) to show one's self gracious, kind, benevolent 1b) to grant forgiveness, to pardon 1c) to give graciously, give freely, bestow

Appendix B

Aphiemi

(We have replaced forgive with dismiss.)

Matthew 6:12 And dismiss [aphiemi] us our debts [what is owed], as, we also, have dismissed our debtors [what is owed us];

Matthew 6:14 For, if ye dismiss [aphiemi] men their faults, Your Father who is in the heavens, will dismiss, even you;

Matthew 6:15 But, if ye dismiss [aphiemi] not men their faults, neither will your Father dismiss, your faults.

Matthew 18:21 ¶ Then, coming near, Peter said to him—Lord! how many times, shall my brother sin against me, and I dismiss [aphiemi] him? Until, seven, times?

Matthew 18:35 Thus, my heavenly Father also, will do unto you, if ye dismiss [aphiemi] not each one his brother, from your hearts.

Mark 11:25 And, when ye stand praying, dismiss [aphiemi], if aught ye have against any,—that, your Father also, who is in the heavens, may dismiss [aphiemi] you your offences.

Luke 11:4 And dismiss [aphiemi] us our sins, for, even we ourselves, dismiss [aphiemi] every one indebted [owes] to us; And bring us not into temptation.

Luke 17:3 Be taking heed to yourselves,—If thy brother sin, rebuke him, and, if he repent, dismiss [aphiemi] him;

Luke 17:4 Even if, seven times a day, he sin against thee, and, seven times, turn to thee, saying, I repent, thou shalt dismiss [aphiemi] him.

Verses associated with Yahweh and Yehoshua (We have replaced forgive with absolve because of the context of these verses.)

Matthew 9:6 But, that ye may know, that the Son of Man hath, authority, upon the earth, to be absolving [aphiemi] sins, then, saith he to the paralytic,—Rise! take up thy couch, and withdraw unto thy house.

Mark 2:7 Why doth, this, man thus talk? he is speaking profanely! Who can absolve [aphiemi] sins, save one, Yahweh?

Mark 2:10 But, that ye may know that the Son of Man hath authority to be absolving [aphiemi] sins upon the earth, he saith to the paralytic:

Luke 5:21 And the Scribes and the Pharisees began to reason, saying—Who is this that speaketh profanities? Who can absolve [aphiemi], sins, save, Yahweh alone?

Luke 5:24 But, that ye may know that, the Son of Man, hath, authority, upon the earth to absolve [aphiemi] sins—he said to the paralyzed man—To thee, I say, Arise, and, taking up thy couch, be going thy way unto thy house.

1 John 1:9 If we are confessing our sins, faithful, is he and, righteous—that he should absolve [aphiemi] us our sins, and cleanse us from all unrighteousness.

This Sacred Secret is Great

(The Manifold Wisdom of Yahweh)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

The Epistle to the Ephesians is the pinnacle of the doctrine for the Assembly of the Body. The sacred secret (musterion⁵⁵⁸) sometimes translated, mystery, is unveiled in chapter three and the book ends with the Apostle Paul requesting that prayer be made for him so “that, unto me, may be given discourse in the opening of my mouth, with freedom of utterance, to make known the sacred secret of the glad-message” (Eph. 6:19). In the Book of Colossians, Paul request prayer, “that, Yahweh, would open unto us a door for the word, so that we may speak the sacred secret of the Christ—for the sake of which also I am in bonds, That I may make it manifest as behoveth me to speak” (Col. 4:3,4). Musterion is used more in the Book of Ephesians (six times) than in any other Book. This sacred secret revealed in the Church Epistles is a if not the pinnacle of Christianity.

This sacred secret was hidden in Yahweh and made known, first, to the Apostle Paul (Rom. 16:25,26, Eph. 3:5,8). It was hidden from the Old Covenant prophets, including Yehoshua, which meant it could not be found in the Gospels, the Book of Revelation or in the Old Covenant Scriptures. This sacred secret was so great that if the rulers of this age had known it, they would not have crucified the Lord of the glory (I Cor. 2:7,8). This revelation is colossal! The manifold wisdom of Yahweh!

“The sacred secret of the Anointed One”

(Col. 4:3)

Ephesians begins with a greeting from the Lord Yehoshua Christ and ends with a farewell from the Lord Yehoshua Christ (Eph. 1:2, 6:23,24). In the middle of Ephesians is ‘the Christ.’ When we read our Father’s Word we must distinguish between the term, ‘Lord Yehoshua Christ’ and ‘the Christ.’ The Lord Yehoshua Christ is seated at the right hand of our Father as His only Begotten Son. His life was revealed in the Gospels. ‘The Christ’ is a new creation only revealed in the Epistles of which we are a part. We are the brothers of the Lord Yehoshua Christ. We are one flesh with, ‘The Christ.’ In Ephesians the Lord Yehoshua Christ is used six times while Christ by itself is used twenty-four times.

Christ is the Greek Word, ‘Christos,’ which means anointed. Christos comes from the Greek Word, ‘chrio’ which is used in Acts 10:39. “How Yahweh anointed [chrio] him [Yehoshua] with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him.” The great sacred

⁵⁵⁸ 3466 musthriōn musterion *moos-tay’-ree-on* from a derivative of muo (to shut the mouth); TDNT-4:802,615; n n AV-mystery 27; 27 1) hidden thing, secret, mystery

secret is ‘the Christ,’ which means ‘the Anointed One’ (Eph. 3:4, Col. 2:2). What is ‘the Anointed One’ and what is it anointed with?

The Christ or the Anointed One is a new creation whereby Christ is the Head and we are his Body, anointed with spirit and power. The Christ is the first born of all creation (Col. 1:15). “He, is before all, and, they all, in him, hold together; And, he, is the head of the Body, the Assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent;— Because, in him, was all the fullness well pleased to dwell” (Col. 1:17, 19). One Anointed Head and one Anointed Body called ‘the Christ!’ “They two, shall become, one flesh. This sacred secret, is, great,—I, however, am speaking as to Christ and as to the Assembly” (Eph. 5:31, 32). We are one body and one spirit even as we were called in one hope of our calling (Eph. 4:4). Jews, Gentiles, females or males can all become members of the Anointed One. Paul wrote, “Unto me...was given this favor, unto the nations, to announce the glad-message of the untraceable riches of the Christ, And to bring to light—what is the administration of the sacred secret which had been hidden away from the ages in Yahweh, who did all things create: In order that now, unto the principalities and the authorities in the heavenlies, might be **made known**, through means of the Assembly [the Body of the Anointed One, us], **the manifold wisdom of Yahweh**,— According to a plan of the ages which he made in the anointed Yehoshua our Lord” (Eph. 3:8-11).

“The Hope of the Glory”

(Col. 1:27)

“Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory” (Col. 1:27). The hope of the glory is, that the glory of the Christ (who is the glory of Yahweh) can be reflected from members of his Anointed Body. The ministration of death was now over (II Cor. 3:7). “Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or sabbath,— Which are a shadow of the things to come, whereas, the Body, is of the Christ (Col. 2:16). The ministration of the spirit had begun. “Ye are a letter of Christ, ministered by us,—inscribed—not with ink, but with spirit of a Living Elohim, not in tablets of stone, but in tablets *which are* hearts of flesh” (II Cor. 3:3). The ministration of spirit abounds with glory (II Cor. 3:9). Yahweh is the Spirit; and where the spirit of Yahweh *is*, there *is* liberty; and we all, with unveiled face, the glory of Yahweh beholding in a mirror, to the same image are being transformed, from glory to glory, even as by the spirit of Yahweh. As our Lord Yehoshua said, “The spirit of My Lord Yahweh, is upon me,—Because Yahweh Hath anointed me to tell good tidings to the oppressed” (Is. 61:1, Lk. 4:18). Hallelu-yah! Praise Yah! As Yehoshua reflected the glory of Yahweh, who was within him, so also should we reflect the glory of Christ who is within us.

What does this mean to the principalities and the authorities in the heavenlies? Yehoshua could only be at one place at a time. His anointing with spirit and power was limited by time and space. Now the anointing that was on Yehoshua has been poured out on a new

creation, 'the Christ.' We are members of the Christ, the Anointed One. We are the Christ's Anointed Body. We can deliver the oppressed because of the anointing poured out upon us. Now principalities and authorities will have to say about us, "How Yahweh anointed them with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with them." Billions of anointed members of the Christ can now walk in power and deliverance if they are taught the sacred secret of the Christ. Paul's mission was to speak the sacred secret of the Anointed One while the adversary's mission is keeping it hidden.

One of the first unveiling's of the sacred secret was to the house of Cornelius who was a Gentile. The Gentiles (Nations) were unclean according to the Law of Yahweh (Lev. 8:24-30). Peter was shown, in a vision, that Yahweh had cleansed the nations (Acts 10:14). Peter stated to Cornelius, "Ye, well know, how unlawful it is, for, a Jew, to be joining himself or coming in unto one of another race. And yet, unto me, hath Yahweh pointed out that I should be calling no man, common or unclean" (Acts 10:28). As Peter was speaking the Word of Yahweh "the holy spirit fell upon all who were hearing the word. And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the holy spirit had been poured out; For they heard them speaking with tongues, and magnifying Yahweh" (Acts 10:44-46). Cornelius and his friends and family were not Jews, nor were they proselytes, neither had they been baptized in water and yet they were anointed with the gift of holy spirit and demonstrated this anointing by speaking in tongues. They were immersed, not in water, but in holy spirit (Acts 11:16). They had been, "circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, *but* in the circumcision of the Christ" (Col. 2:11). The sacred secret began to be unveiled to Peter in Acts chapter ten and was fully unveiled in the third chapter of Ephesians by Paul. "How that, by way of revelation, was made known unto me the sacred secret...That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Anointed Yehoshua through means of the glad-message" (Eph. 3:3-6).

The outpouring of spirit was not a secret as it was prophesied in Joel (Joel 2:28). The sacred secret is that a new creation, the Anointed One, came into existence. Christ being the head and we, Gentiles and Jews, are his body, anointed with spirit. "For, just as, the body, is one, and yet hath many members, but, all the members of the body, though many, are one body, so, also, the Anointed One;— For, even to one spirit, we all, into one body, have been immersed,—whether Jews or Greeks, whether bond or free,—and, all, of one spirit, have been caused to drink" (I Cor. 12:12). Our goal is that we "may, in love, grow into him in all things,—who is the head, Christ,— Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply, by way of energizing in the measure of each single part—secures the growing of the body, unto an up building of itself in love" (Eph. 4:16). How do we build up the body? "He that prophesies, unto men, doth speak—edification, and exhortation, and comfort. He that

speaks with a tongue, builds up, himself, whereas, he that prophesies, builds up, an assembly” (I Cor. 14:3,4). We build up the Assembly by manifesting in love our gift, holy spirit.

“In age-past times kept silent”

(Rom. 16:25)

The Gospels unveiled ‘Yehoshua,’ while the seven Church Epistles are unveiling ‘the Christ.’ The ‘House of Israel’ is the subject of the Old Covenant, Gospels and the Book of Revelation while ‘the Christ’ is the subject of the Seven Church Epistles (Mt. 15:25).

Number of Usages in the Four Gospels

Jesus	558
Christ	48
Jesus Christ	6
Christ Jesus	0

Number of Usages in the Seven Church Epistles

Christ	208
Jesus Christ	73
Christ Jesus	58
Jesus	45

The Gospels and the Book of Revelation are a continuation of the Old Covenant addressed to the House of Israel (Mt. 5:17). Without the sacred secret the Books of Yahweh would be Malachi, Matthew, Mark, Luke, John and Revelation. The Old Covenant prophets prophesied of many of the events recorded in the Gospels and the Book of Revelation but ‘the Christ,’ the new creation of one spirit and the one body was hid from them. Malachi ended with the prophesy of John the Immerser, which is where the Gospels begin (Mal. 4:5). Matthew ends with the Day of Yahweh, which is where Revelation begins (Mt. 24,25). These events were not secrets. On the other hand, the information in the seven Church Epistles was kept secret, hidden away from the ages in Yahweh⁵⁵⁹. Neither the Old Covenant prophets nor our adversary had any revelation of the creation, known as ‘the Christ.’ People try to fit our time period into the end times prophesies of Matthew chapter twenty-four, which is impossible because Matthew prophesied concerning the House of Israel and not the Body of Christ.

The Jews will go through the Day of Yahweh but the Body of the Christ will be caught up into the air before the Day of Yahweh and so shall we ever be with the Lord (I Thess. 4:17). There is no Old Covenant prophesy of the Parousia of the Lord for his Body because this event was a sacred secret. There are prophesies of the resurrection of the just and unjust which were written in the Old Covenant, Gospels and Revelation. The resurrection of the just and unjust is fulfilled in Revelation chapter twenty. The Parousia of the Lord for his Assembly, ends the age of the great sacred secret. At that time, all

⁵⁵⁹ “According to the revelation of a sacred secret, in age-past times kept silent” (Rom. 16:25).

“The sacred secret of the Christ, which, in other generations, had not been made known unto the sons of men”(Eph. 3:4,5).

“What is the administration of the sacred secret which had been hidden away from the ages in God” (Eph. 3:9).

“The sacred secret which had been hidden away from the ages and from the generations” (Col. 1:26).

Christians will be with the Lord. The Jews will be left and then Matthew chapter twenty-four and the book of Revelation can begin the Day of Yahweh (Joel 2:30-32, Mt.24:29, Rev. 6:12-17).

Let us be imitators of Paul and, “speak the sacred secret of the Christ” (Col. 4:3). Let us walk in the fullness of the manifold wisdom of Yahweh. As we do, the hope of the glory will be fulfilled as we reflect the glory of the Christ within us. See Appendix A for scriptures on your power and position coming from the great sacred secret, ‘the Christ.’

Appendix A

Christ, the Anointed One

- Romans 8:10 But, if Anointed One is in you, the body, indeed, is dead by reason of sin, whereas, the spirit, is life by reason of righteousness;
- Romans 12:5 So, we, the many, are one body in Anointed One, yet, severally, members one of another.
- 1 Corinthians 1:24 But, unto the called themselves—both Jews and Greeks, Anointed One, Yahweh's power, and, Yahweh's wisdom.
- 1 Corinthians 2:16 For who hath come to know the mind of the Lord, that shall instruct him? But, we, have, the mind of Anointed One.
- 1 Corinthians 3:23 And, ye, are Anointed One's,—and, Anointed One, is, Yahweh's.
- 1 Corinthians 6:15 Know ye not that, your bodies, are, members of Anointed One? Shall I, then, take away the members of the Anointed One and make them members of a harlot? Far be it!
- 1 Corinthians 12:12 For, just as, the body, is one, and yet hath many members, but, all the members of the body, though many, are one body, so, also, the Anointed One;
- 1 Corinthians 12:27 Now, ye, are the body of Anointed One, and members severally;—
- 1 Corinthians 15:22 For, just as, in the Adam, all die, so, also, in the Anointed One, shall all be made alive.
- 1 Corinthians 15:23 But, each, in his own rank:—A firstfruit, Anointed One, after that, they who are the Anointed One's, in his presence,
- 2 Corinthians 2:15 That, of Anointed One, a grateful odour, are we, unto Yahweh,—in them who are being saved, and in them who are being lost:
- 2 Corinthians 4:4 In whom, the elohim of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Anointed One—who is the image of Yahweh.
- 2 Corinthians 5:17 On the contrary, now, no longer, are we gaining it. So that, if any one is in Anointed One, there is a new creation! the old things, have passed away,—Lo! they have become new!
- 2 Corinthians 6:15 And what concord hath Anointed One with Beliar? Or what part hath a believer with an unbeliever?
- 2 Corinthians 10:5 When we pull down, calculations, and every height that uplifteth itself against the knowledge of Yahweh, and when we bring into captivity every thought unto the obedience of the Anointed One,
- 2 Corinthians 12:9 And at once he said unto me—Sufficient for thee, is my favour, for, my power, in weakness, is made complete. Most gladly, therefore, will I rather boast in my weaknesses, that the power of Anointed One may spread a tent over me.
- Galatians 2:20 With Anointed One, have I been crucified; and, living no longer, am, I, but, living in me, is, Anointed One,—while, so far as I now do live in flesh, by faith, I live—The faith in the Son of Yahweh, who loved me, and gave himself up in my behalf.
- Galatians 3:16 Now, unto Abraham, were spoken the promises—and unto his seed;—He saith not—and unto thy seeds, as of many, but, as of one—and unto thy seed, which is Anointed One:
- Galatians 3:27 For ye, as many as, into Anointed One, have been immersed, have put Anointed One, on:
- Galatians 3:29 Now, if, ye, are of Anointed One, by consequence ye are, Abraham's seed, according to promise, heirs.
- Galatians 4:19 My dear children! for whom I, again, am in birth-pains, until Anointed One be formed within you;—
- Ephesians 1:3 Blessed, be the Elohim and Father of our Lord Yehoshua the Anointed One, who hath blessed us with every spiritual blessing, in the heavenlies, in Anointed One,
- Ephesians 1:10 For an administration of the fulness of the seasons, to reunite for himself (under one head) the all things in the Anointed One, the things upon the heavens, and the things upon the earth, in him:
- Ephesians 2:5 Although we were dead by our offences, gave us life together with the Anointed One,—by favour, ye have been saved,—
- Ephesians 2:6 And raised us up together, and seated us together in the heavenlies, in Anointed One:
- Ephesians 2:12 That ye were, in that season, separate from Anointed One, alienated from the citizenship of Israel, and strangers from the covenants of promise, having no hope, and godless in the world;
- Ephesians 2:13 But, just now, in the Anointed One Yehoshua, ye, who at one time were afar off, were made nigh in the blood of the Anointed One;
- Ephesians 3:4 Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Anointed One,—
- Ephesians 3:8 Unto me—the less than least of all saints, was given this favour, unto the nations, to announce the glad-message of the untraceable riches of the Anointed One,
- Ephesians 3:17 That the Anointed One may dwell, through means of your faith, in your hearts, in love, having become rooted and founded,
- Ephesians 3:19 To get to know, also, the knowledge-surpassing, love of the Anointed One,—in order that ye may be filled unto all the fulness of Yahweh:

Ephesians 4:7 To each one of you, however, hath favour been given, according to the measure of the free-gift of the Anointed One;

Ephesians 4:12 With a view to the fitting of the saints for the work of ministering, for an upbuilding of the body of the Anointed One;

Ephesians 4:13 Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of Yahweh, into a man of full-growth, into the measure of the stature of the fullness of the Anointed One;

Ephesians 4:15 But, pursuing truth—may, in love, grow into him in all things,—who is the head, Anointed One,—

Ephesians 5:14 Wherefore it saith—Up! thou sleeper, and arise from among the dead, and the Anointed One will shine upon thee.

Ephesians 5:21 Submitting yourselves one to another in reverence of Anointed One,—

Ephesians 5:23 Because, a husband, is the head of his wife, as, the Anointed One also, is the head of the assembly, he, being the saviour of the body,—

Ephesians 5:24 Nevertheless, as, the assembly, submitteth herself unto the Anointed One, so, the wives, unto their husbands, in everything:

Ephesians 5:25 Ye husbands, be loving your wives, even as, the Anointed One also, loved the assembly, and delivered, himself, up in her behalf,

Ephesians 5:29 No one, in fact, ever yet hated, his own flesh, but nourisheth and cherisheth it,—even as, the Anointed One, the assembly,

Ephesians 5:32 This sacred secret, is, great,—I, however, am speaking as to Anointed One and as to the assembly;—

Colossians 1:2 Unto the holy and faithful brethren in Anointed One that are, in Colosse, favour unto you, and peace, from our Elohim and Father.

Colossians 1:24 Now, am I rejoicing in the sufferings on your behalf, and am filling up the things that lack of the tribulations of the Anointed One, in my flesh, in behalf of his body, which is the assembly,

Colossians 1:27 Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Anointed One in you, the hope of the glory,—

Colossians 1:28 Whom we are declaring, admonishing every man, and teaching every man, in all wisdom, in order that we may present every man complete in Anointed One;

Colossians 2:2 In order that their hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of their understanding, unto a personal knowledge of the sacred secret of Yahweh,—Anointed One;

Colossians 2:8 Be taking heed, lest there shall be anyone leading, you, off as a spoil, through means of their philosophy, and an empty deceit,—according to the instruction of men, according to the first principles of the world,—and not according to Anointed One;

Colossians 2:11 In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Anointed One,—

Colossians 2:17 Which are a shadow of the things to come, whereas, the body, is of the Anointed One.

Colossians 2:20 If ye have died, together with Anointed One, from the first principles of the world, why, as though alive in the world, are ye submitting to decrees,—

Colossians 3:1 If, therefore, ye have been raised together with the Anointed One, the things on high, be seeking, where, the Anointed One, is—on the right hand of Yahweh, sitting;

Colossians 3:3 For ye have died, and, your life, is hid, together with the Anointed One, in Yahweh,—

Colossians 3:4 As soon as, the Anointed One, shall be made manifest—our life, then, ye also, together with him, shall be made manifest in glory;

Colossians 3:11 Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free,—but, all things and in all, Anointed One;

Colossians 3:15 And let, the peace of Anointed One, act as umpire in your hearts, unto which ye have been called in one body, and be thankful:

Colossians 3:16 Let, the word of the Anointed One, dwell within you richly,—in all wisdom, teaching and admonishing one another, with psalms, hymns, spiritual songs, with gratitude, raising song with your hearts unto Yahweh:

Colossians 4:3 Praying, at the same time, for us also,—that, Yahweh, would open unto us a door for the word, so that we may speak the sacred secret of the Anointed One—for the sake of which also I am in bonds,

1 Thessalonians 4:16 Because, the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Anointed One, shall rise, first,

Lessons from Samson

on

Faith, Valor, Deception & Repentance

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Yehoshua (Joshua) instructed the children of Israel that, “One man of you, can chase a thousand,—for, Yahweh your Elohim, is he that fighteth for you...” (Josh. 23:10). Samson, a judge of Israel for twenty years, fulfilled the words of Yehoshua as recorded above. He killed, in one day, one thousand Philistines with the jawbone of an ass.⁵⁶⁰ Yahweh raised up judges, such as Samson, to save Israel from the hand of their enemies.⁵⁶¹ A judge of Israel was called to administer Yahweh’s justice,⁵⁶² which Samson unleashed on the Philistines including their god Dagon. Yahweh called Samson from his birth for a purpose to, “save Israel out of the hand of the Philistines” (Jud. 13:5); Samson, a man filled with the spirit of Yahweh, a man of strength and weaknesses, made Yahweh’s Hall of Fame as recorded in Hebrews 11. His life is recorded for our instruction on how to imitate his faith, valor and repentance and also to learn to evade and expose the deceptions of darkness.

The Lesson of Samson’s Faith and Valor

The name ‘Samson’ means “like the sun.” Yahweh is referred to as the sun; “...for, a sun and shield, is Yahweh Elohim” (Ps. 84:11). Samson was a judge as also is Yahweh; “Let Yahweh, the Judge, give judgment today...” (Jud. 11:22). Samson was Yahweh’s hands, feet and mouth. Yahweh sometimes fulfills His plans in unorthodox ways. (See the paper, “Yahweh’s Plans Accomplished in Unorthodox Ways,” under “Understanding Yahweh’s Word”) Samson’s mission was to “begin to save Israel out of the hand of the Philistines” (Jud. 13:5). Why were the Philistines still in the land of Canaan? The children of Israel disobeyed Yahweh’s commandment to destroy the inhabitants of Canaan. (See Appendix A) Yahweh commanded them to “...smite them [Canaanites], thou shalt devote them to destruction, thou shalt not solemnise with them a covenant, neither shalt thou shew them favour” (Deu. 7:2). The Israelites were also told, “thine eye shall not look with pity upon them” (Deu. 7:16). The Israelites did not fully keep these commandments, resulting in their lives being kept in bondage, at different times, by the nations they were commanded

⁵⁶⁰ And Samson said, With the jawbone of an ass,—have I piled them up in heaps! With the jawbone of an ass, have I smitten a thousand men! Judges 15:16

⁵⁶¹ Jud 2:18 And, when Yahweh raised them up judges, then was Yahweh with the judges, and saved them out of the hand of their enemies, all the days of the judge,—for Yahweh was grieved at their outcry, because of them who oppressed them, and ill-treated them.

⁵⁶² Jud 4:5 she used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice.

Ruth 1:1 And it came to pass, in the days when the Judges administered justice...

to destroy. Yahweh's blessing on Israel, as well as upon ourselves, is dependent upon us fully obeying His voice.

Yehoshua (Joshua) destroyed thirty-one Canaanite kingdoms but because of his age and time he could not destroy the rest of the nations, which included the Philistines (Jos. 13:1-2). The tribes of Israel would have to destroy the rest of the nations but some of them were slothful. "So Yehoshua [Joshua] said unto the sons of Israel,—How long, will ye be too slothful, to enter in and take possession of the land, which Yahweh Elohim of your fathers, hath given unto you" (Jud. 18:3)? After Yehoshua's death, Israel disobeyed Yahweh's commandment to destroy the rest of the inhabitants of the land, which resulted in the Philistines remaining in power (Josh. 1:21-36). (See Appendix B) The Israelites kept them as neighbors, intermarried with them and taxed them. The consequence being, as Moses prophesied, they began following the gods of Canaan (Deu. 7:4). The time span between Yehoshua's (Joshua's) death and Samson was over 300 years. The time span from Samson to David was approximately 130 years. We have approximately 430 years of the Philistines harming Israel because Yahweh's original commandment to destroy them was not adhered to by the Israelites.

The Judge, 'Shamgar,' who judged Israel approximately 150 years before Samson, by himself killed six hundred Philistines with an ox-goad. This saved Israel for a period of time but the sons of Israel again, did the thing that was wicked in the sight of Yahweh,—so Yahweh delivered them up into the hand of the Philistines, forty years (Jud. 3:31, 13:1). Samson, by himself, would be called to accomplish Yahweh's will, which was to destroy the Philistines and give Israel their inheritance. Why was he alone? The rest of the Israelites lacked the faith and courage to help Samson fulfill Yahweh's will against the Philistines (Jud. 15:11). This cowardness was similar to the event when twelve spies were sent out to spy out the land of Canaan. Out of the twelve spies only two were full of faith, Yehoshua and Caleb, while the other ten were full of fear (Deu. 1:26-40).

From Samson's birth unto his death, he was a vessel separated unto Yahweh. Yahweh blessed him and the spirit of Yahweh began to urge him to and fro among the Philistines. A lion attacked Samson but the spirit of Yahweh came mightily upon him and he tore the lion apart, bare handed (Jud. 14:5-6). Yahweh urged him to take a wife of the Philistines, even though intermarrying was against Yahweh's commandment.⁵⁶³ (Yahweh can make

⁵⁶³ And Samson went down to Timnath,—and saw a woman in Timnath, of the daughters of the Philistines. So he came up, and told his father and his mother, and said—A woman, have I seen in Timnath, of the daughters of the Philistines,—now, therefore, take her for me, to wife. And his father and his mother said to him—Is there not, among the daughters of thy brethren, or among all my people, a woman, that thou art going away to take a woman from among the uncircumcised Philistines? But Samson said unto his father—Take, her, for me, for, she, is pleasant in mine eyes. Now, his father and his mother, knew not, that, from Yahweh, it was, that, an occasion [opportunity], he was seeking of the Philistines,—at that time, the Philistines having dominion over Israel. Now, his father and his mother, knew not, that, from Yahweh, it was, that, an occasion, he was seeking of the Philistines,—at that time, the Philistines having dominion over Israel. Jud. 14:1-4

When Yahweh thy God shall bring thee into the land which thou art going in to possess, and shall clear away many nations from before thee—the Hittites and the Girgashites and the Amorites, and the Canaanites and the Perizzites, and the Hivites and

exceptions for His own commandments.) Yahweh's judgment on the Philistines, through Samson, began after Samson's Philistine wife betrayed him, which resulted in the spirit of Yahweh coming upon him, and he killed thirty Philistines (Jud. 14:19). He then destroyed their crops by fire. Later on he killed one thousand Philistines with the jawbone of an ass newly–slain (Jud. 15:15).

(Samson's life must have been an inspiration to David who also was a mighty man of faith⁵⁶⁴ and valor, called and anointed with the spirit of Yahweh to fight the Philistines.⁵⁶⁵ Like Samson, David also killed a lion with his bare hands, after he was anointed with the spirit of Yahweh.⁵⁶⁶ David killed the champion of the Philistines, Goliath, with a sling and beheaded him in front of the troops; Yahweh wrought a great victory by David for all Israel (I Sam. 19:5). "So the women sang as they danced, and said: "Saul has slain his thousands, And David his ten thousands" (1Sam. 18:7). One other similarity between Samson and David was that Samson sinned with Delilah and David sinned with Bathsheba. Both suffered greatly for their sin and both repented and both were restored to serve Yahweh until their death. One significant difference between Samson and David is that Samson stood alone against the Philistines, while David did not, which might have accounted for Samson's premature death. "And it came to pass [approximately 130 years after Samson], after this, that David smote the Philistines, and subdued them,—and took Gath and her villages, out of the hand of the Philistines...so Yahweh gave victory to David, whithersoever he went" (I Chron. 18:1,6).

Samson believed Yahweh and it was counted unto him for righteousness. Yahweh is a Jealous Elohim.⁵⁶⁷ The Philistines and some of the Israelites worshipped Dagon, while Samson worshipped Yahweh (Jud. 10:6). Yahweh conquered the Egyptian gods through Moses;⁵⁶⁸ He had Gideon throw down the altar of Baal and cut down the sacred stem (Jud. 6:26); He had Samson assault Dagon by conquering the Philistines. Samson represented 'Yahweh' as the Philistines represented the god 'Dagon' (Jud. 16:23). (In David's time the Ark of Yahweh was brought into the temple of Dagon, which resulted in Dagon bowing down to Yahweh.⁵⁶⁹) A man of uncommon valor and faith, filled with the spirit of Yahweh

the Jebusites...thou shalt not solemnise with them a covenant, neither shalt thou shew them favour; neither shalt thou intermarry with them,—thy daughter, shalt thou not give unto his son, nor, his daughter, shalt thou take for thy son; Deu. 7:1-3

⁵⁶⁴ 1Sa 17:37 And David said, Yahweh, who hath rescued me out of the power of the lion, and out of the power of the bear, he, will rescue us out of the hand of this Philistine. Then said Saul unto David—Go! and, Yahweh, will be with thee.

⁵⁶⁵ 1Sa 16:13 And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the spirit of Yahweh came mightily upon David, from that day forward.

⁵⁶⁶ 1Sa 17:36 Thy servant could slay, either a lion or a bear,—and, this uncircumcised Philistine, shall become, as one of them, for he hath reproached the ranks of a Living Elohim.

⁵⁶⁷ De 5:9 thou shalt not bow thyself down to them, nor be led to serve them,—for, I Yahweh, thy Elohim, am a jealous El, visiting the iniquity of fathers upon sons, even unto three generations and unto four, unto them that hate me;

⁵⁶⁸ Ex 12:12 I will pass along, therefore, throughout the land of Egypt, this night, and will smite every firstborn in the land of Egypt, from man even to beast,—and, against all the gods of Egypt, will I execute judgments—I, Yahweh.

I Kings 18:21-40

⁵⁶⁹ 1Sa 5:4 And, when they rose up early in the morning of the morrow, lo! Dagon, was lying prostrate on his face to the earth, before the ark of Yahweh—and, the head of Dagon, and both the palms of his hands, had been cut off against the threshold, only, Dagon himself, was left to him.

conquered thousands; defeating Dagon. Samson judged Israel for twenty years instead of forty years, as did the judges Othniel, Deborah, Gideon and David. Why? Probably because of his premature death, which was the result of the deception of Delilah.

Samson honored his vow to Yahweh, up until the deception of Delilah, as ‘One Separate,’ which is the Hebrew (Ibri) word, ‘Nazirite.’ We have no record that the Israelites helped him in his mission to destroy the Philistines but the spirit of Yahweh armed him completely. We also have a vow with Yehoshua; we have been washed, sanctified and justified in the name of the Lord Yehoshua and by the spirit of Yahweh. For we have been bought with a price! Therefore we are commanded to glorify Yahweh in our bodies (I Cor. 6:11-20). Samson was equipped with the spirit of Yahweh, which enabled him to perform the will of Yahweh supernaturally. We also are equipped with the supernatural power that comes from the spirit of Yahweh. Yehoshua told us, “He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going” (Jn. 14:12). We are the Body of the Christ clothed with power from on high. Samson executed the will of Yahweh alone, as we also may have to. Our warning from Yahweh is to learn from the deception that blinded, imprisoned and enslaved Samson.

The Lesson of Delilah

The name ‘Delilah,’ is derived from the Hebrew (Ibri) word, ‘dalal.’ The meaning of dalal is “to hang, languish, hang down, be low.” The first usage of dalal is in Judges 6:6; “Thus was Israel greatly *impoverished* [dalal], because of Midian,—and the sons of Israel made outcry unto Yahweh.” Another usage of dalal is in Psalm 79:8, “Do not remember against us former iniquities,—Haste thee, let thy compassions, come to meet us, For we have been *brought very low* [dalal]”! The lessons we will learn from Delilah are:

- 1) Not to fellowship with darkness; people, religion, movies, books, video games, etc.
- 2) Darkness’s mission is to blind us, put us into chains and enslave us to work for it.
- 3) Yahweh’s power will depart when we fellowship with darkness;
- 4) Yahweh will return when we return to Him.

Samson was impoverished and brought very low because of Delilah, as also we will be if we fellowship with darkness. Samson’s fellowship with Delilah resulted in his blindness, imprisonment and enslavement; “And the Philistines seized him, and put out his eyes,—and took him down to Gaza, and bound him with fetters of bronze, and it came to pass that he used to grind in the prison” (Jud. 16:21).

Fellowshipping with Darkness

Yahweh has commanded us not to fellowship with darkness (II Cor. 6:14-18). He has warned us that a little leaven leavens the whole lump (I Cor. 5, Gal. 5). Proverbs 6:27 says, “Can a man snatch up fire in his bosom, and, his clothes, not be burned?” What is the,

‘Delilah,’ in our lives, whose purpose it is to blind, imprison and enslave us? The tools of deception are enticing lies told seductively. Our fellowshiping with darkness could be an intimate relationship with an unbeliever; religion disguised as Christianity;⁵⁷⁰ activity such as violent video games; movies we should not view; books we should not read or television programs we should not watch. At first Samson felt in control of Delilah. Their relationship was pleasurable to Samson and he was deceived into believing that Delilah loved him. As time moved on, the darkness engulfed Samson; instead of him controlling Delilah, darkness had control over him. Father has warned us, “Be not getting diversely yoked with unbelievers; for what partnership have righteousness and lawlessness? Or what fellowship hath light with darkness? And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever? And what agreement hath a shrine of Yahweh with idols? For, we, are *the* shrine of an Elohim, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people” (II Cor. 6:14-16). Our adversary’s purpose is to veil Yahweh’s Word, thereby blinding the minds of the unbelieving so that evil may abound (II Cor. 4:4). Yahweh’s purpose is to open our eyes and to turn us from darkness unto the light, and the authority of Satan unto Himself (Acts 26:18). Samson became blind by choosing darkness over Yahweh.

Saul, before he became the Apostle Paul, was blinded, imprisoned and enslaved by false religion. His Delilah was false Judaism. Saul was deceived into working for the slanderer when he thought he was pleasing Yahweh. Christ said, “there cometh an hour, that, every one who killeth you, shall think to be rendering, divine service, unto Yahweh” (Jn. 16:2)! Why was Paul blinded by deception? He did not adhere to the written Word of Yahweh but was practicing the doctrines and traditions of men. Yehoshua (Joshua) fulfilled his mission because He obeyed the commandment from Yahweh that said, “This scroll of the law must not cease out of thy mouth, but thou must talk to thyself therein, day and night, that thou mayest take heed to do according to all that is written therein,—for, then, shalt thou make thy way prosperous, and, then, shalt thou have good success” (Josh. 1:8). Samson’s encounter with his Delilah led him away from Yahweh unto his own demise.

Being Deceived

The slanderer has deceived the whole world (Rev. 12:6). Being deceived implies, “the imposing of an idea or belief that contributes to a person’s bewilderment or helplessness or makes him further the agent’s end.”⁵⁷¹ Samson loved a woman in the ravine of Shorek, whose, name, was Delilah (Jud. 16:4). Samson did not discern that Delilah was his enemy and that she would receive eleven hundred pieces of silver for his capture (Jud. 16:5). She was no friend to Samson, as the serpent was no friend to Eve, even though he promised her

⁵⁷⁰ **United Church of Christ; 1972: Ordination of first openly gay minister** The UCC’s Golden Gate Association ordains the first openly gay person as a minister in a mainline Protestant denomination: the Rev. William R. Johnson. In the following three decades, General Synod urges equal rights for homosexual citizens and calls on congregations to welcome gay, lesbian and bisexual members. In 2005 General Synod goes one step further: it becomes the first leadership body of a large U.S. church to support equal marriage rights for same-sex couples; <http://www.stillspeaking.com/about/beliefs.htm>

⁵⁷¹ Deceive; Webster’s New Collegiate Dictionary

the enticing lie, “Ye shall not, die.” We must not underestimate the ability of the deceiver as he works through people and other alluring avenues such as entertainment. The coveting of the flesh, the coveting of the eyes, and the vain grandeur of life is of the world whose path leads to destruction (I Jn. 2:16). We must realize that “our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies” (Eph. 6:12). Delilah was an agent for the Philistines, who were the agents for our adversary. Delilah wanted money; the Philistines wanted revenge; the adversary wanted the Israelites enslaved so he could accuse them before Yahweh.⁵⁷²

Putting Out Our Eyes, Binding Us with Chains Grinding in the Enemies Prison

The slanderer’s mission is to blind us to the truth of Yahweh’s Word, thereby imprisoning us and having us work for him. After we have been blinded and imprisoned we begin to grind in the prison or otherwise work for the deceiver. If we rebel against our Father’s instructions, we will forge the same chains that will bind us. Samson, the judge who walked the supernatural walk with Yahweh, became blinded, imprisoned and enslaved. This also is the intention of our adversary when he entices us with temptation; the end result being our slavery. James 1:14-15 explains Samson’s scenario as well as ours, if we do not heed to Father’s Words of Life; “but, each one, is tempted, when, by his own coveting, he is drawn out and enticed, Then, the coveting, having conceived, giveth birth to sin, and, the sin, when full-grown, bringeth forth death.” Our worldly coveting leads to sin, which can eventually lead to our premature death. The slanderer has deceived the whole world (Rev. 12:9). Our Life’s Compass is the written Word of Yahweh. Once we discard that compass, thereby choosing slavery, we will be “bellow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error” (Eph. 4:14).

Yahweh’s Departure

“And she [Delilah] made him sleep upon her knees, and called for a man, and caused him to shave off the seven braids of his head,—and she began to humble him, and his strength departed from him. And she said—The Philistines, are upon thee, Samson! And he awoke out of his sleep, and said—I will go out now, as time after time, and shake myself free: he, not knowing, that, Yahweh, had departed from him” (Jud. 16:19-20). Yahweh does not leave us but we leave Yahweh resulting in our loss of spiritual protection and power. Today we are children of Yahweh and we cannot lose His gift of holy spirit as Samson did but when we are walking in darkness we are blinded, not knowing where we are going. The confession and repentance of our sins cleanses us from all unrighteousness, enabling

⁵⁷² Re 12:10 And I heard a loud voice in heaven, saying—Now, hath come the salvation, and the power, and the kingdom of our Elohim, and the authority of his Christ; because the accuser of our brethren hath been cast out, who was accusing them before our Elohim day and night;

us to be able to walk in power and fellowship, with Christ and our Father (I Jn. 1:9). Forgiveness is received in a twinkling of an eye!

The Lesson of Samson's Repentance and Forgiveness

Samson's repentance and faith resulted in his forgiveness and the restoration of his supernatural strength, which was derived from the spirit of Yahweh. "So then Samson cried unto Yahweh [*repentance*], and said,—My Lord Yahweh! remember me, I pray thee,—and strengthen me, I pray thee, only this once, O Elohim, that I may be avenged, with one avenging, for my two eyes, upon the Philistines. Then did Samson grasp [*faith*] the two middle pillars, whereon the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. And Samson said—Let my soul die with the Philistines! And he bowed mightily [*supernatural power*], and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they whom he slew in his life" (Jud. 16:28-30). Yahweh's will to "save Israel out of the hand of the Philistines," was in part accomplished by One Man, who dared to believe Yahweh. We also can receive absolution from our sins, resulting in our eyes being opened, our chains being broken and our position in the Body of the Christ restored. When we walk in the light, we no longer serve the enemy but the one who died for us. Our spiritual strength, derived from our gift of holy spirit, operated by faith, can extinguish every fiery dart of the wicked one, as promised in Ephesians chapter six; thereby delivering the Body of the Christ and mankind from wickedness. Yahweh has promised us that we will not be blinded, imprisoned or enslaved if we obey his words. We also have the ability and the duty to exercise spiritual power, like Samson, because we have received the gift of holy spirit. Christ is our Head and we are his powerful Body. Let our actions be well pleasing in his sight, by walking by faith, exhibiting valor and exposing the deceptions of our adversary!

Appendix A

The Destruction of the Canaanite Nations

By Joseph Bryant Rotherham
(Page 259 of the “Rotherham’s Emphasized Bible”)

In reviewing the destruction of the nations of Canaan, it is most important to bear in mind the terrible nature of the crimes for which they were exterminated. Their very worship was grossly sensual and revoltingly cruel. In honor of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The people had holy prostitutes, male and female. Lustful gods are cruel, and demanding to be worshiped with human blood. Hence, to the king-idol Molech, the Canaanites, with some contiguous nations, immolated (to sacrifice) their sons and daughters. At such crimes as these nature shudders; and the Palestine was fain (glad, rejoiced), in abhorrence, to eject her inhabitants. Who shall say that the Most High has not the right to extinguish such polluters of the earth and contaminators of mankind as these? Doubtless the world has been made permanently the sweeter and the more habitable by reason of the occasional Divine use of the besom (to sweep with force or violence) of destruction. Let us remember that there was long waiting before these nations were destroyed. Not till their iniquity was “full” did the stroke of vengeance fall. It was doubtless both safe and kind that the extermination was to be made ruthlessly complete. And let us not forget that Joshua’s commission was divine, direct, positive, explicit and repeated; and therefore no example for generals destitute of such sanctions. How far other commanders may volunteer, or be lawfully commissioned, to follow Joshua’s example is, for us, a question of casuistry⁵⁷³ into which we are not here called upon to enter. Moreover, Divine Mercy drew a line around the devoted nations, and outside that line people might be spared unless, indeed, the interdict went forth against them; while, on the other hand, Divine Equity warned the Hebrews that, if they fell into the same sins, they would receive a like punishment. For their father’s sake, indeed, they were not to be utterly annihilated; but short of that, if they would sin, they must suffer. Their land would vomit them forth, We know the sad sequel: they fell into sensual and cruel idol-worship; and Yahweh kept His word, as the captivities of Assyria and Babylon attest. We have yet to trace the long and painful story of Israel’s sin and punishment: let us be thankful that we shall also have the privilege of turning over a brighter leaf and dwelling on glowing prophetic songs of redemption, deliverance and salvation...

To complete, once for all, the needful reference to this painful and admonitory subject, the student has only to connect the worship of the Golden Calf (Ex. 32) with the Egyptian worship of Apis, as briefly disclosed by the “Encyclopedia Britannica,” to apprehend why, on that occasion, the sedate Moses was driven frantic with consternation; and has only to conceive, in the light of the facts indicated in Numbers 25 and in this note, the real nature of the awful snare into which Israel fell at Baal-peor,⁵⁷⁴ to apprehend that instant excision alone could be trusted to prevent national extermination.

⁵⁷³ The science, art, or reasoning of the casuist; that part of Ethics which resolves cases of conscience, applying the general rules of religion and morality to particular instances in which ‘circumstances alter cases’, or in which there appears to be a conflict of duties. Often (and perhaps originally) applied to a quibbling or evasive way of dealing with difficult cases of duty; sophistry.

⁵⁷⁴ Master of the generative organ; a Moabitish idol in whose worship females prostituted themselves. Davies’ H. L.

Appendix B

The Philistines

Philistines: (immigrants), The origin of the Philistines is nowhere expressly stated in the Bible; but as the prophets describe them as "the Philistines-from Caphtor," Am 9:7 and "the remnant of the maritime district of Caphtor" Jer 47:4 it is prima facie probable that they were the Caphtorim which came out of Caphtor" who expelled the Avim from their territory and occupied it; in their place, De 2:23 and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim. Ge 10:14 It has been generally assumed that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. But the name Caphtor is more probably identified with the Egyptian Coptos. [CAPHTOR]

History. --The Philistines must have settled in the land of Canaan before the time of Abraham; for they are noticed in his day as a pastoral tribe in the neighborhood of Gerur. Ge 21:32,34; 26:1,8 Between the times of Abraham and Joshua the Philistines had changed their quarters, and had advanced northward into the plain of Philistia. The Philistines had at an early period attained proficiency in the arts of peace. Their wealth was abundant, Jud 16:5,19 and they appear in all respects to have been a prosperous people. Possessed of such elements of power, they had attained in the time of the judges an important position among eastern nations. About B.C. 1200 we find them engaged in successful war with the Sidonians. Justin xviii. 3. The territory of the Philistines having been once occupied by the Canaanites, formed a portion of the promised land, and was assigned the tribe of Judah. Jos 15:2,12,45-47 No portion of it, however, was conquered in the lifetime of Joshua, Jos 13:2 and even after his death no permanent conquest was effected, Jud 3:3 though we are informed that the three cities of Gaza, Ashkelon and Ekron were taken. Jud 1:18 The Philistines soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendancy over them. Individual heroes were raised up from time to time, such as Shamgar the son of Anath, Jud 3:31 and still more Samson, Judg 13-16, but neither of these men succeeded in permanently throwing off the yoke. The Israelites attributed their past weakness to their want, of unity, and they desired a king, with the special object of leading them against the foe. 1Sa 8:20 Saul threw off the yoke; and the Philistines were defeated with great slaughter at Geba. 1Sa 13:3 They made no attempt to regain their supremacy for about twenty-five years, and the scene of the next contest shows the altered strength of the two parties. It was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of Elah, the position of which is about 14 miles southwest of Jerusalem. On this occasion the prowess of young David secured success to Israel, and the foe was pursued to the gates of Gath and Ekron. 1Sa 17:1 ... The power of the Philistines was, however, still intact on their own territory. The border warfare was continued. The scene of the next conflict was far to the north, in the valley of Esdraelon. The battle on this occasion proved disastrous to the Israelites; Saul himself perished, and the Philistines penetrated across the Jordan and occupied the, forsaken cities. 1Sa 31:1-7 On the appointment of David to be king, he twice attacked them, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them "from Geba until thou come to Gazer." 2Sa 5:17-25; 1Ch 14:8-16 Henceforth the Israelites appear as the aggressors. About seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil and took Gath with its dependencies. The whole of Philistia was included in Solomon's empire. Later when the Philistines, joined by the Syrians and Assyrians, made war on the kingdom of Israel, Hezekiah formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. The Assyrians under Tartan, the general of Sargon, made an expedition against Egypt, and took Ashdod, as the key of that country. Isa 20:1,4,5 Under Senacherib, Philistia was again the scene of important operations. The Assyrian supremacy was restored by Esarhaddon, and it seems probable that the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. It was about this time that Philistia was traversed by a vast Scythian horde on their way to Egypt. The Egyptian ascendancy was not as yet re-established, for we find the next king, Necho, compelled to besiege Gaza on his return from the battle of Megiddo. After the death of Necho the contest was renewed between the Egyptians and the Chaldeans under Nebuchadnezzar, and the result was specially disastrous to the Philistines. The "old hatred" that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity, Eze 25:15-17 but on the return this was somewhat abated, for some of the Jews married Philistine women, to the great scandal of their rulers. Ne 13:23,24 From this time the history of Philistia is absorbed in the struggles of the neighboring kingdoms. The latest notices of the Philistines as a nation occur in 1 Macc. 3-5. Institutions, religion, etc. -- With regard to the institutions of the Philistines our information is very scanty, The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted however, in all probability, to matters of offence and defence. Each was under the government of a prince, Jos 13:3; Jud 3:3 etc.; 1Sa 18:30; 29:6 and each possessed its own territory. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns, 2Sa 5:21 and proclaimed their victories in their presence. 1Sa 31:9 The gods whom they chiefly worshipped was Dagon, Jud 16:23; 1Sa 5:3-5; 1Ch 10:10

LIMITS OF ISRAELITE SETTLEMENT AND THE LAND YET TO BE CONQUERED

JOSH. 13:1-7; 15:63; 16:10; 17:11-18
JUDG. 1:1-3:6

- City
- City (uncertain location)
- City specified by Judges 1 as not taken by Israel
- ▲ Mountain peak
- Limit of Israelite control
- Areas yet to be conquered



Lying to an Enemy

(Can be our Father's will under certain circumstances)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

“The Japanese invaded Borneo in 1942. To escape capture, three Christian and Missionary Alliance missionaries, John Willfinger and Mr. And Mrs. Richard Leham, fled into the jungle to live with Christians of the Murut tribe. Willfinger, a bachelor linguist, was anticipating his upcoming furlough and seeing his fiancée again. The Lenhams were working on a Murut translation of the Bible.

In July the three missionaries learned that a group of Europeans had been captured by the Japanese. In response, they moved to another Murut village in the northern part of Borneo. There they learned that the three missionaries serving in eastern Borneo had been imprisoned by the Japanese.

Willfinger and the Lenhams assumed that the Japanese would find them. On September 19 a messenger brought a list of people for whom the Japanese were searching. The names of all three were on the list. The messenger warned that anyone harboring fugitives would be severely punished.

‘Stay,’ the Murut Christians pleaded. ‘We will take you where you cannot be found.’

The three missionaries discussed what they should do and finally came to a decision. They told their Murut hosts, ‘You would have to lie to the Japanese. We would rather surrender than cause you to be disobedient to God’s Word.’

...The Lenhams taking their precious Bible translations with them, set out for a Japanese post to the north. Several days later they walked into a Japanese prison camp and were immediately imprisoned...Willfinger surrendered to the Japanese and was executed.”⁵⁷⁵

The title of the above story was called, “His religion was real.” Following religion instead of Christianity can lead to unnecessary death and hardship as it did with the above missionaries. Following the speed limit is obeying the law but speeding or breaking that law is allowed and expected when a person’s life is at stake. Yahweh can and is flexible on His commandments. King David had Uriah murdered and according to the Law of Moses, David should have been put to death but Yahweh spared his life by breaking His own

⁵⁷⁵ The One Year Book of Christian Histry by E. Michael and Sharon Rusten, pg. 726

commandment.⁵⁷⁶ Our Father's will for us is to walk by the spirit in love, which may include lying to an enemy. We must walk by the spirit and common sense as the saints listed below have done.

Pharaoh ordered Shiphrah and Puah, the Hebrew (Ibri) midwives during Moses time, "When ye act as midwives unto the Hebrew (Ibri) women, then shall ye look out for the sex,—If it is, a son, then shall ye kill it, But, if it is, a daughter, then shall it live" (Ex. 1:15). These women feared Yahweh "and did not as the king of Egypt spake unto them,—but suffered the male children to live" (Ex. 1:17). "Then called the king of Egypt for the midwives, and said to them—Wherefore have ye done this thing,—that ye should let the male children live? And the midwives said unto Pharaoh, Because, not like the Egyptian women, are the Hebrew (Ibri) women,—for they are, full of life, ere yet the midwife can come in unto them, they have given birth. So then Elohim dealt well with the midwives,—and the people multiplied, and waxed exceeding mighty. And it came to pass, because the midwives feared Elohim, that he made for them households." (Ex. 1:18-20). Yahweh rewarded these women for disobeying and lying to Pharaoh!

Rahab was a hero and referenced in the Hall of Fame of Believers, Hebrews chapter eleven, even though she lied to protect the spies. "By faith, Rahab the harlot perished not with them who refused to yield, she having welcomed the spies with peace" (Heb. 11:31). Rahab lied to the King of Jericho. "So the king of Jericho sent unto Rahab, saying,—Bring forth the men that are come in unto thee who have entered thy house, for, to search out all the land, have they come. And the woman took the two men and hid them,—and said: Even so, the men did come in unto me, but I knew not from whence they were; and it came to pass, as the gate was about to be shut in the darkness, that, the men, went out, I know not whither the men went,—pursue them quickly for ye shall overtake them. But, she, had taken them up to the roof,—and concealed them with the stalks of flax which she had laid in order for herself upon the roof" (Josh. 2:3-6). Joshua protected her family because Rahab protected the spies by lying to the King of Jericho.⁵⁷⁷

Elisha, Yahweh's prophet, deceived and lied to the Syrian soldiers. The King of Syria said, "Go, and see where he [Elisha] is, that I may send and take him...Therefore sent he thither—horses and chariots, and a strong force,—and they came in by night, and encompassed the city. And, when the attendant of the man of Elohim arose early and went forth, lo! a force surrounding the city, with horses and chariots...And, when they came down to him, Elisha prayed unto Yahweh, and said—Smite, I beseech thee, this people, with sudden blindness. And he smote them with sudden blindness, according to the word of Elisha. Then Elisha said unto them—This, is not the way, neither is, this, the city,

⁵⁷⁶ He that smiteth a man, so that he die, shall surely be put to death. But he who hath not lain in wait, but, Elohim, hath occasioned him to come to his hand, then will I appoint for thee a place, whither he may flee. But, when a man shall act presumptuously against his neighbour to slay him with guile, from mine altar, shalt thou take him to die. Ex. 21:12-14

⁵⁷⁷ And it shall be, that, as for the city, devoted, shall it be and all that is therein unto Yahweh,—nevertheless, Rahab the harlot, shall live, she and all who are with her in the house, because she hid the messengers whom we sent. Josh. 6:17

follow me, that I may lead you unto the man, whom ye would secure! So he led them to Samaria. And it came to pass, when they had entered Samaria, that Elisha said, O Yahweh! open the eyes of these men, that they may see! And Yahweh opened their eyes, and they saw, and lo! they were in the midst of Samaria” (II Kg. 6:13-20)!

Jehu, Yahweh’s anointed King, lied to the prophets of Baal. “Then Jehu gathered together all the people, and said unto them,—Ahab, served Baal, a little,—Jehu, will serve him, much. Now, therefore, all the prophets of Baal, all his servants and all his priests, call ye for me; do not let, a man, be missing; for, a great sacrifice, have I, to Baal, no one that is missing, shall live. But, Jehu, acted, craftily, to the end he might destroy the servants of Baal. And Jehu said—Hallow ye a solemn festival unto Baal. And they made proclamation. And Jehu sent throughout all Israel, and all the servants of Baal came in, so that there was not left remaining a man, who had not come in,—and they entered the house of Baal, and the house of Baal was filled, from door to door. Then said he to him who was over the wardrobe chamber, Bring forth vestments for all the servants of Baal. And he brought forth for them the vestments. Then entered Jehu, with Jehonadab son of Rechab, into the house of Baal,—and he said unto the servants of Baal—Search ye and see, that there be not here, with you, any of the servants of Yahweh, none but the servants of Baal, alone. And, when they entered to offer sacrifices and ascending-offerings, Jehu, set him, outside, eighty men, and said—The man who shall escape, of the men whom I am bringing into your power, his own life, shall be for, his life. And it came to pass, as soon as he had made an end of offering the ascending-sacrifice, that Jehu said to the runners and to the officers—Enter, smite them, let not, a man, get out. So they smote them, with the edge of the sword,—and the runners and the officers cast them out, and then went as far as the city of the house of Baal, and brought forth the idolatrous pillars that were in the house of Baal, and then burned it; and they brake down the pillars of Baal,—and brake down the house of Baal, and appointed it for a sewer-house—until this day. Thus Jehu destroyed Baal out of Israel” (II Kg. 10:18-28). “And Yahweh said unto Jehu: Because thou hast done well, by doing that which was right in mine eyes—according to all that was in my heart, hast done to the house of Ahab, sons, of thine, unto the fourth generation, shall sit upon the throne of Israel” (II Kg. 10:30).

Michal, David’s wife, saved his life by deceiving her father, Saul. “And Saul sent messengers unto David’s house, to watch him, and to put him to death, in the morning! And Michal his wife told David, saying, If thou do not deliver thyself to-night, tomorrow, art thou to be put to death. So Michal let down David, through the window, and he departed and fled, and escaped. And Michal took the household god, and put it in the bed, and, a fly-net of goat’s-hair, put she at its head,—and covered it with the clothes. And, when Saul sent messengers to take David, she said—He is, sick. So Saul sent messengers to see David, saying,—Bring him up in the bed unto me, that I may put him to death” (1 Sam. 19:11-15).

David, Yahweh's prophet, deceived Achish, king of Gath. "Then arose David, and fled, that day, from the face of Saul,—and came in unto Achish, king of Gath. And the servants of Achish said unto him, Is not, this, David, king of the land? Was it not, of this man, that they kept responding in the dances, saying, Saul, hath smitten his, thousands, but, David, his, tens of thousands? And David laid up these words in his heart,—and feared greatly, because of Achish king of Gath. So he feigned himself mad, in their sight, and raged in their hand,—and struck against the doors of the gate, and let his spittle run down upon his beard. Then said Achish unto his servants,—Lo! ye can see, a madman playing his pranks, wherefore should ye bring him in, unto me? Lacking of madmen, am I that ye should bring in this one to play his mad pranks, unto me? Shall, this, one enter my household? David therefore departed thence, and escaped, into the cave of Adullam" (I Sam. 22:10-23:1).

Jeremiah, Yahweh's prophet, lied to the princes. "Then said King Zedekiah unto Jeremiah: I am afraid of the Jews who have fallen away unto the Chaldeans, lest they deliver me, into their hand, and they maltreat me. But Jeremiah said, They shall not deliver!—Hearken I pray thee unto the voice of Yahweh in what I am speaking unto thee, that it may be well with thee and thy soul live. But if thou art refusing to go forth, this, is the thing which Yahweh hath shewed me: behold, then, all the women that are left in the house of the king of Judah, brought forth unto the princes of the king of Babylon,—and, these very women, saying, The men thou wast wont to salute, have goaded thee on and prevailed upon thee,—Thy foot having sunk in the mire, they have turned away back. Yea thou shalt behold all thy wives and thy children brought forth unto the Chaldeans, and thou, shalt not escape out of their hand,—but by the hand of the king of Babylon, shalt thou be taken, and, this city, shall be burned with fire. Then said Zedekiah unto Jeremiah—Do not let, any man, know of these words, and thou shalt not die. But, when the princes hear that I have spoken with thee and they come in unto thee and say unto thee—Do tell us we pray thee what thou didst speak unto the king, do not hide it from us so will we not put thee to death,—and what spake the king unto, thee? Then shalt thou say unto them,—I was causing my supplication to fall prostrate before the king,—that he would not cause me to return to the house of Jonathan, to die there. Then came in all the princes unto Jeremiah and asked him, and he told them according to all these words which the king, had commanded,—so they turned in silence from him, for the matter, had not been reported" (Jer. 38:16-27).

Abraham, Yahweh's prophet, deceived Pharaoh. "Thus Abram brake up, again and again, towards the South. And it came to pass that there was a famine, in the land,—so Abram went down towards Egypt, to sojourn there, because grievous, was the famine in the land. And it came to pass when he had come near to enter into Egypt, that he said unto Sarai his wife: Behold! I beseech thee I know that a woman fair to look on, thou art: so will it come to pass when the Egyptians behold thee, that they will say, His wife, this! and will slay me while thee, they preserve alive. Say, I beseech thee that my sister, art thou,—to the end it may be well with me for thy sake, so shall my soul be preserved alive because of thee"

(Gen. 12:9-13). Abraham was never reproved for this deception but Pharaoh was contacted.⁵⁷⁸

Isaac also deceived Abimelech king of the Philistines. “So Isaac dwelt in Gerar. Then asked the men of the place as to his wife, and he said, My sister, is she,—For he feared to say My wife, lest *said he* the men of the place should slay me on account of Rebekah, for fair to look on, she is. And it came to pass when the days had lengthened out to him there, that Abimelech king of the Philistines, looked out through the lattice of a window,—and he beheld and lo! Isaac—laughing with Rebekah his wife. So Abimelech called for Isaac, and said, But to she is, thy wife! How then, saidst thou, She is, my sister? And Isaac said unto him, Because, I said, Lest I die on her account. Then, said, Abimelech, What is this thou hast done to us? A little more, and one of the people might have lien with thy wife, so shouldst thou have brought upon us, guilt. And Abimelech commanded all the people saying,—He that toucheth this man or his wife, shall surely be put to death And Isaac sowed in that land, and found in the same year, a hundredfold,—seeing that Yahweh had blessed him” (Gen. 26:6-12).

Naaman asked Yahweh’s permission to deceive his master and the request was granted. “Then said Naaman, Shall there not, then, I pray thee, be given to thy servant, two mules’ burden of earth? For thy servant will henceforth offer neither ascending-offering nor sacrifice to other gods, save only to Yahweh. In this thing, Yahweh grant forgiveness to thy servant,—When my lord entereth the house of Rimmon, to bow down therein, he leaning upon my hand, and so I bow down in the house of Rimmon, when he boweth down in the house of Rimmon, Yahweh, I pray, grant forgiveness to thy servant, in this thing. And he said unto him—Go and prosper” (II Kg. 5:17-19)!

Joseph deceived Pharaoh. “Then said Joseph unto his brethren and unto the house of his father, I must go up, and must tell Pharaoh—and must say unto him, My brethren, and the house of my father, who were in the land of Canaan, have come in unto me. Now, the men, are feeders of flocks, for men of cattle, they are,—and their flocks and their herds and all that they have, have they brought in. So shall it come to pass, when Pharaoh shall call for you,—and shall say—What is your occupation? Then shall ye say—Men of cattle, have thy servants been from our youth even until now, both we and our fathers,—To the end ye may dwell in the land of Goshen, for an abomination to Egyptians, is every feeder of a flock” (Gen. 46:31-34).

There are exceptions to Father’s commandments as scriptures have shown. Yahweh’s will is communicated to us by His written Word and by the gift of holy spirit, which we have received from Him (I Cor. 2:12). Let us walk by the spirit instead of the letter of the law because it could save our life as in the case of the spies of Joshua!

⁵⁷⁸ And Yahweh plagued Pharaoh with great plagues, also his house,—for the matter of Sarai, wife of Abram. Gen. 12:17

What about Israel?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Many Christian's organizations are financially supporting the nation of Israel. These organizations believe that Israel is part of the family of Yahweh; a Christian's brother. We will examine the Word of Yahweh to see if this is true. We will also determine who is a Jew according to the Word of Yahweh and who is a Jew according to the world?⁵⁷⁹

The English word Jew came about in the 17th century, it was derived from Iew, which was derived from Iuu etc.⁵⁸⁰ Jew came from Judean who was a person who lived in Judea. The term Israel comprised the Northern Kingdom (ten tribes) and Judah comprised the Southern Kingdom (two tribes). The twelve tribes came from Israel who was born as Jacob; who came from Isaac; who came from Abraham and Sarah. Abraham came from Noah; who came from Enoch; who came from Seth who was a replacement of Abel for the Christ line; who began the faith lineage in Hebrews chapter eleven:

*By faith, a fuller sacrifice, did **Abel**, offer unto Yahweh, than Cain,—
through which, he received witness that he was righteous, there being a
witnessing upon his gifts, by Yahweh;*

*By faith, **Enoch** was translated...he had received witness that he had
become well-pleasing unto Yahweh;*

*By faith, **Noah**, having received intimation concerning the things not yet
seen, filled with reverence, prepared an ark to the saving of his house...by
way of faith, became heir.*

*By faith, being called, **Abraham** obeyed—to come forth into a place he
was destined to receive for an inheritance; and he came forth, not well
knowing whither he was coming.*

Faith in Yahweh and not the blood from Abraham has always been the standard by which Yahweh established His covenant with His followers; “apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is,

⁵⁷⁹ **JEW 1. a.** A person of Hebrew (Ibri) descent; one whose religion is Judaism; an Israelite. **HEBREW (IBRI) 1.** A person belonging to the Semitic tribe or nation descended from Abraham, Isaac, and Jacob; an Israelite, a Jew. (Historically, the term is usually applied to the early Israelites; in modern use it avoids the religious and other associations often attaching to Jew.) Oxford English Dictionary

⁵⁸⁰ Jew, *n.* (dZ(j)u;): Forms: *sing.* 3 **Gyu**, 4 **Giu**, **Gyw**, **Iu**, **Iuu**, **Iuw(e, Ieu, Ieuu, IeuŠ**, 4–5 **Iwe**, 4 (6 *Sc.*) **Iow**, 4–7 **Iewe**, 5 **Ieue**, 5–6 **Iue**, (**Ive**), 4–7 **Iew**, 7– **Jew**. *pl.* 2 **Giwis**, 3 **Giws**, **Gius**, **Gyu(e)s**, 3–4 **Gywes**, **Giwes**, **Geus**, 4 **Iuu(e)s**, **Iuwis**, **Iow(e)s**, **Ioues**, **Iewis**, **-ys**, **-us**, 4–5 **Iuwes**, 4–6 **Iues**, 4–7 **Iewes**, 5 **Iuys**, 6 *Sc.* **Iowis**, **Iouis**, 4–7 **Iews**, 7– **Jews**; *b.* 4 **Iuen**. [ME. *a.* OF. *giu*, *gyu*, *giue*, earlier *juieu*, *juiu*, *jueu*:—L. *iGdæum* (nom. *-us*) Jew (cf. F. *dieu*, *ebreu*:—L. *deum*, *hebræum*); in later F. *juif*, fem. *juive*. L. *iGdæus* was a. Gr. Ἰωδαῖος, f. Aramaic *y'hGdQi*, corresp. to Heb. *y'hGdW* Jew, f. *y'hGdQh* Judah, name of a Hebrew (Ibri) patriarch and the tribe descended from him. (The OE. equivalent was *Judeas* Jews, Early ME. *Iudeow*, *Iudew*: see *Judew*.)]

and that, to them who seek him out, a rewarder he becometh” (Heb. 11:6). “For, not he who is one in appearance, is a Jew, nor is, that which is such in appearance in flesh, circumcision; But, he who is one in secret, is a Jew,—and, *that is*, circumcision, which is of the heart, in spirit, not in letter,—whose, praise, is not of men, but of Yahweh” (Rom. 2:28-29). A follower of Yahweh did not have to be of the bloodline of Abraham.

Abraham circumcised his seed and also the seed of strangers if they so desired to part take of Yahweh’s covenant.⁵⁸¹ Bloodline was not a requirement to Yahweh. The Samaritans were not of the bloodline of Abraham but Yehoshua knew them as Israel.⁵⁸² Why? They worshipped Yahweh! Yehoshua was sent to the lost sheep of the house of Israel, which included the Samaritans.⁵⁸³ Yehoshua spoke with the woman at the well who was a Samaritan and many Samaritans believed on him.⁵⁸⁴ Most Christians today are circumcised and they believe in Yahweh. If these same Christians were living in the time period before Pentecost they would be known as Israel because they are followers of Yahweh and they are circumcised.

The Jew of the flesh today, as is anyone who denies that Yehoshua is the Messiah, is called an antichrist in our Father’s Word:

“I have not written unto you because ye know not the truth, but because ye know it, and because, no falsehood, is, of the truth. Who, is the False One;—save he that denieth that, Yehoshua, is the Christ? The same, is the Antichrist,—he that denieth the Father and the Son. Whosoever denieth the Son, neither hath he, the Father: He that confesseth the Son, hath, the Father also” (I Jn. 2:21-23).

“Beloved! not in every spirit, believe ye, but test the spirits, whether they are, of Yahweh; because, many false prophets, have gone out into the world. Hereby, do ye perceive the Spirit of Yahweh:—every spirit that confesseth Yehoshua Christ as having come, in flesh, is, of Yahweh; And, every spirit that doth not confess Yehoshua, of Yahweh, is not. And, this, is the spirit of the Antichrist, touching which ye have heard that it cometh: even now, is it, in the world, already” (I Jn. 4:1-3).

“Because, many deceivers, have gone out into the world, they who do not confess Yehoshua Christ coming in flesh: This, is the deceiver and the antichrist” (II Jn. 1:7).

⁵⁸¹ And he that is eight days old, shall be circumcised to you every male to your generations,—he that is born of the house, and he that is bought with silver of any son of a stranger, who is, not of thy seed, He must surely be circumcised, born of thy house or bought with thy silver,—So shall my covenant be in your flesh for an age-abiding covenant. Gen. 17:11-12

⁵⁸² II Kings 17:24-41

⁵⁸³ Mat. 10:6, 15:24

⁵⁸⁴ John 4:39

The Jew of the flesh has confessed that Yehoshua is not the Messiah thereby rejecting Yahweh as stated in the above verses. The Greek word translated as ‘antichrist,’ is antichristos, which is defined as “the adversary of the Messiah.” The opposite of a Christian is an antichrist. People, who reject Yehoshua as the Messiah, such as the Jew, Hindu etc., may have similar morals as a Christian but this does not change the fact that they are antichrist. “For, not he who is one in appearance, is a Jew, nor is, that which is such in appearance in flesh, circumcision; But, he who is one in secret, is a Jew,—and, *that is*, circumcision, which is of the heart, in spirit, not in letter,—whose, praise, is not of men, but of Yahweh” (Rm. 2:28-29). Circumcision was always to be of the heart.⁵⁸⁵

Abram and Sari were pleasing to Yahweh not because of their bloodline but because they believed Yahweh’s Word and it was counted unto them for righteousness. A child of Abraham is one who does the works of Abraham. The Pharisees spoke to Yehoshua, “...Our father, is, Abraham. Yehoshua saith unto them—If, children of Abraham, ye are, the works of Abraham, are ye doing but, now, ye are seeking, to kill me...” (Jn. 8:39-40). “Believing or faith has always been the requirement for Yahweh’s people. This agrees with Galatians 3:7-29, “Even as Abraham—believed Yahweh, and it was reckoned unto him as righteousness. Be taking note, therefore—that, they who are of faith, the same, are, sons, of Abraham...So then, they who are of faith, are blessed with believing Abraham... Moreover, that, in law, no one, is declared righteous with Yahweh, *is* evident,—because, The righteous one, by faith, shall live...For ye, all, are, sons of Yahweh, through the faith in Christ Yehoshua...There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Yehoshua: Now, if, ye, are of Christ, by consequence ye are, Abraham’s seed, according to promise, heirs.” According to the Word, Israel or a Jew of the flesh is not of Abraham’s seed if they are not of faith. They cannot be of faith if they reject Yehoshua as the Messiah. Israel will be treated no different than Egypt. “Lo! days are coming, Declareth Yahweh,—When I will bring punishment upon every one circumcised, With him that is uncircumcised: Upon Egypt and upon Judah, And upon Edom, and upon the sons of Ammon, And upon Moab, And upon all the clipped beards, The dwellers in the desert,—For, all the nations, are uncircumcised, And, all the house of Israel, are uncircumcised in heart” (Jer. 9:25-26).

Yahweh looks on the heart and not the flesh. Mankind has been given the offer to live age-abiding. The requirement is not to be of the bloodline of Isaac but that you “take even of the tree of life, and eat” (Gen. 3:22). Yehoshua is the bread of life and “except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves” (Jn.

⁵⁸⁵ Therefore must ye circumcise the foreskin of your hearts...Deu. 10:16, And Yahweh thy Elohim will circumcise thy heart, and the heart of thy seed,—to love Yahweh thy Elohim with all thy heart and with all thy soul, that thou mayest live. Deu. 30:6, Circumcise yourselves unto Yahweh So shall ye remove the impurity of your heart Jer. 4:4, Lo! days are coming, Declareth Yahweh,—When I will bring punishment upon every one circumcised, With him that is uncircumcised: Upon Egypt and upon Judah, And upon Edom, and upon the sons of Ammon, And upon Moab, And upon all the clipped beards, The dwellers in the desert,—For, all the nations, are uncircumcised, And, all the house of Israel, are uncircumcised in heart. Jer. 9:25-26

6:53). If you reject Yahweh's Anointed One you reject Yahweh; you will perish whether you are of the bloodline of Isaac or Ishmael.⁵⁸⁶ For ye, as many as, into Christ, have been immersed are of the seed of Abraham. The nation of Israel, as many other nations, are nations filled with antichrists. Israel is not our brother. They are not children of Abraham nor are they children of Yahweh. Israel is without hope, and godless in the world as we were before we accepted Christ. Israel as a nation is a United States ally but spiritually speaking they are not a Christian's ally. They are antichrist. He that denieth that, Yehoshua, is the Christ? The same, is the Antichrist (I Jn. 2)!

⁵⁸⁶ John 3:16

The Higher Authorities of Romans 13

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yehoshua and Elohim for God and the LORD and Anointed for Christ.)

The, “higher authorities” of Romans 13:1-7 has been interpreted by many religious institutions to mean our civil authorities or government officials.⁵⁸⁷ This section of scripture is difficult because the higher authorities could be government officials (although it never states that) or they could be ministers or servants of Yahweh. The Greek word translated, higher, is *huperecho*, which means to excel and is used five times in the New Covenant.⁵⁸⁸ Lets take a look at the characteristics of these individuals, as described in Romans 13, to determine to whom we are to give our submission.

Higher authorities are:

- 1) Appointed by Yahweh (vs. 1).
- 2) Rulers who are a cause of fear for evil workers (vs. 3).
- 3) They praise good works (vs. 3).
- 4) Minister of Yahweh for good (vs. 4).
- 5) An avenger of Yahweh to those practicing evil (vs. 4).
- 6) Servants of Yahweh they are (vs. 6).

Now lets look at some of the behaviors of the government officials, in the Gospels and the books of Acts, to see if they fit the description of these higher authorities. In Matthew 2:16, Herod the Great killed all the male children in Bethlehem who were two years old or younger in his attempt to have the Messiah killed. “Then Herod, having seen that he was deceived by the mages, was very wroth, and having sent forth, he slew all the male children in Bethlehem, and in all its borders, from two years and under.” Herod Antipas beheaded John the Baptist as recorded in Matthew 14:3-12 . In Acts 12: 1-2 Agrippa I, also known as Herod, killed the apostle James and attempted to kill Peter. “And about that time, Herod the king put forth his hands, to do evil to certain of those of the assembly, and he killed James, the brother of John, with the sword,³ and having seen that it is pleasing to the Jews, he added to lay hold of Peter also.” Pilate had the authority to release Yehoshua Christ from the Jews but instead allowed him to be crucified. Felix, in Acts 23: 24-27, kept Paul bound in prison for two years. Also Yahweh has stated in Hosea 8:4, “They, have appointed kings, but not from me [Yahweh], have made rulers, but I have not acknowledged them:” Yahweh rejected Saul as King but Saul would not give up his

⁵⁸⁷ “Let every person be loyally subject to the governing (civil) authorities. “ (NIV Roms. 13:1)

⁵⁸⁸ 5242 uperecw *huperecho hoop-er-ekh’-o* 1) to have or hold over one 2) to stand out, rise above, overtop 2a) to be above, be superior in rank, authority, power 2a1) the prominent men, rulers 2b) to excel, to be superior, better than, to surpass (Rm. 13:1, Phil. 2:3, 3:8, 4:7, I Pet. 2:13)

kingdom nor his power.⁵⁸⁹ (Yahweh has appointed unusual leaders such as Nebuchadnezzar and Cyrus but their appointment was announced by the prophets.⁵⁹⁰)

We must ask ourselves the question, “Were these the servants of Yahweh, appointed by Yahweh, to praise the good works of the Church as described in Roman 13, or were they the enemies of Yahweh?” They all had something in common. They were all civil authorities or government officials. Are they the higher authorities spoken of in Romans 13? If we resist them, do we resist Yahweh’s ordinances? Would Yahweh deliver Peter from Agrippa I, who was going to have Peter killed, if he was given his authority by Yahweh? Did Yahweh appoint these men as His servants, to kill children; behead John the Baptist; crucify Yehoshua; kill James by the sword and keep Paul in prison for two years? Were any of these men faithful Christians or faithful Hebrews? Emphatically no! Then who are the higher authorities?

They are called “servants [leitourgōs] of Yahweh in verse six. Leitourgōs is used four other places in the Word of Yahweh. Paul was speaking about himself when he said, “for my being a servant [leitourgōs] of Yehoshua Christ to the nations” (Rom. 15:16). In Philippians 2:25 Epaphroditus was called a servant, “And I thought it necessary Epaphroditus—my brother, and fellow-workman, and fellow-soldier, and your apostle and servant [leitourgōs] to my need.” Leitourgōs is used twice in the book of Hebrews. “And unto the messengers, indeed, He said, ‘Who is making His messengers spirits, and His ministers [leitourgōs] a flame of fire of the holy places a servant’”(Heb. 1:7). “And the sum concerning the things spoken of is: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens, of the holy places a servant [leitourgōs]”(Heb. 8:1,2). Servant is used for apostles, high priest and angels but not for civil government officials. Also, the higher authorities were twice referred to as ministers [diakonos] of Yahweh in Romans 13:4.

A few examples of diakonos are listed below. “Paul and Timothy, servants [diakonos] of Christ Yehoshua”(Phip. 1:1). “Ministers [diakonos] in like manner grave, not double-tongued, not given to much wine, not given to filthy lucre” (I Tim. 3:8). “And I say Yehoshua Christ to have become a minister [diakonos] of circumcision for the truth of Yahweh, to confirm the promises to the fathers”(Rom15:8). Diakonos, when used in association with Yahweh, always refers to faithful Christians or faithful Hebrews. Other attributes of these servants are that they give praise to those doing good and are appointed by Yahweh to rule.

⁵⁸⁹ And Yahweh said unto Samuel—How long, art thou going to pine for Saul, seeing that, I, have rejected him from being king over Israel? (I Sam. 16:1)

⁵⁹⁰ Now, therefore, I, have given all these lands, into the hand of Nebuchadnezzar king of Babylon, my servant... Jer. 27:6; Thus, saith Yahweh, to his Anointed, to Cyrus—Whose right hand I have firmly grasped, To subdue, before him, nations, And, the loins of kings, will I ungird... Is. 45:1

“That which is good be doing, and you shall **have praise** from it, for of Yahweh he is a minister to you for good”(Rom. 13:3,4). A servant of Yahweh may praise you when you do good but this behavior is not common with a civil government official. “The authorities existing are **appointed** [tasso] **by Yahweh**”(Rom. 13:1). Another example of “tasso” is in Acts 22:10 when Paul said, “What shall I do, Lord? and the Lord said unto me, Having risen, go on to Damascus, and there it shall be told you concerning all things that have been appointed [tasso] for you to do.” In verse three Yahweh states that they rule. Rule is the Greek word “arche” which means “a ruler, commander, chief or leader. Nicodemus was a ruler of the Jews (John 3:1). Jairus was a ruler of the synagogue (Luke 8:41). These were Hebrew (Ibri) rulers or leaders who were faithful to Yahweh.

Romans 13 is in the context of chapter 12, which is talking about the Body of the Christ and its members. “For as in one body we have many members, and all the members have not the same office, so we, the many, one body are in Christ, and members each one of one another. And having gifts, different according to the grace that was given to us; whether prophecy—‘According to the proportion of faith!’ or ministry [diakonia]—‘In the ministry’” (Rom. 12:4-6). Diakonia is the service rendered by a diakonos as used in Romans 13:4. Yahweh has called believers into the ministry and the Apostle Paul is an excellent example of a called servant of Yahweh serving the Body of the Christ. Chapter 13 gives instructions on how we are to submit to the minister or servants of Yahweh.

A good example of a higher authority would also be the Apostle Paul. He was a servant [leitourgos] of Yahweh (Rom. 15:16). He was called a minister [diakonos] of Christ Yehoshua (Phil. 1:1). He praised the believers for doing good; he was appointed by Yahweh (Acts 22:10). But was he a ruler (leader) and a avenger of Yahweh? Lets take a look at I Cor. 4:20-5:5. “For not in word is the reign of Yahweh, but in power? what do you wish? with a rod shall I come unto you, or in love, with a spirit also of meekness? Sexual immorality is actually heard of among you, and such sexual immorality as is not even named among the nations—as that one has the wife of the father!—and you are having been puffed up, and did not rather mourn, that he may be removed out of the midst of you who did this work, for I indeed, as being absent as to the body, and present as to the spirit, have already judged, as being present, him who so wrought this thing: in the name of our Lord Yehoshua Christ—you being gathered together, also my spirit—with the power of our Lord Yehoshua Christ, to deliver up such a one to the Adversary for the destruction of the flesh, that the spirit may be saved in the day of Yahweh.” I believe delivering someone to the Adversary would fit as a avenger of Yahweh. This is nothing new. Moses, a prophet of Yahweh, had 3,000 people killed in the wilderness (Exodus 32:25-28). The prophet Samuel also killed by Yahweh’s order. “And Samuel saith, ‘As thy sword bereaved women—so is thy mother bereaved above women;’ and Samuel heweth Agag in pieces before Yahweh in Gilgal” (I Sam. 15:33). Higher authorities also bear the sword as described in Roman 13:4.

The sword can mean the Word of Yahweh. “For the reckoning [Word] of Yahweh is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discernor of thoughts and intents of the heart”(Hebrew (Ibri) 4:12).”Take you up the whole armor of Yahweh... and the sword of the Spirit, which is the saying of Yahweh”(Eph. 6:17). A minister of Yahweh bears the Word (sword) of Yahweh, which is sharper than any two edge sword. To those who practice evil the Word of Yahweh will cut into the thoughts and intents of the heart.

In Romans 13:7 we are to render tribute, tax, fear and honor to those who are due. “The well-leading elders of double honor let them be counted worthy, especially those laboring in word and teaching, for the Writing said, ‘An ox treading out you shall not muzzle,’ and ‘Worthy is the workman of his reward’(I Tim. 5:17,18). Both of these verses are instructing us to render service to the servants of Yahweh. Yahweh commands the believer to support financially the minister of Yahweh (I Cor. 9:11, Phil. 4:16).

In conclusion, Romans 13:1-7 is a difficult scripture. Ministers of the Glad-Message of Yahweh are called by Yahweh and placed in the Body of the Christ to serve and lead its members. They stand for lovingkindness, justice and righteousness. They are excelling authorities. The higher authorities, in Romans 13, could also apply to good government officials, such as King David because “... he [governed] unto thee for that which is good. But, if, that which is evil, thou be doing, be afraid! For, not in vain, the sword he beareth; for, Yahweh’s minister, he is,—an avenger, unto anger, to him who practiseth what is evil” (Rm. 13:4). On the other hand there are other government officials, such as Ahab and Jezebel, who practiced evil instead of good. These individuals are not the servants but the enemies of Yahweh. As Yahweh has said in Hosea 8:4, “They, have appointed kings, but not from me [Yahweh], have made rulers, but I have not acknowledged them:” You will know a tree by its fruit.

An additional article written on Romans chapter 13 is listed below. It was written in 1750 by the Reverend Jonathan Mayhew. Jonathan Mayhew (1720-1776) was a leading New England clergyman who served at West Church in Boston from 1747 to his death. He was famous, in part, for this 1750 sermon, in which he espouses the cause of liberty and the right and duty to resist tyranny. In 1818, Founding Father John Adams identified Mayhew and this sermon as having "great influence in the commencement of the Revolution."

A Discourse concerning Unlimited Submission and Non-Resistance to the Higher Powers: with Some Reflections on the resistance Made to King Charles I

Let us now trace the apostle’s reasoning in favor of submission to the *higher powers*, a little more particularly and exactly. For by this it will appear, on one hand, how good and conclusive it is, for submission to those rulers who exercise their power in a proper manner: And, on the other, how weak and

trifling and inconnected [sic] it is, if it be supposed to be meant by the apostle to show the obligation and duty of obedience to tyrannical, oppressive rulers in common with others of a different character.

The apostle enters upon his subject thus—*Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God.* Here he urges the duty of obedience from this topic of argument, that civil rulers, as they are supposed to fulfil the pleasure of God, are the ordinance of God. But how is this an argument for obedience to such rulers as do not perform the pleasure of God, by doing good; but the pleasure of the devil, by doing evil; and such as are not, therefore, *God's ministers*, but the devil's! *Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.* Here the apostle argues, that those who resist a reasonable and just authority, which is agreeable to the will of God, do really resist the will of God himself; and will, therefore, be punished by him. But how does this prove, that those who resist a lawless, unreasonable power, which is contrary to the will of God, do therein resist the will and ordinance of God? Is resisting those who resist God's will, the same thing with resisting God? Or shall those who do so, *receive to themselves damnation! For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good; and thou shalt have praise of the same. For he is the minister of God to thee for good.* Here the apostle argues more explicitly than he had before done, for revering, and submitting to, magistracy, from this consideration, that such as really performed the duty of magistrates, would be enemies only to the vil actions of men, and would befriend and encourage the good; and so be a common blessing to society. But how is this an argument, that we must honor, and submit to, such magistrates as are not enemies to the evil actions of men, but to the good; and such as are not a common blessing, but a common curse, to society! *But if thou do that which is evil, be afraid: For he is the minister of God, a revenger, to execute wrath upon him that doth evil.* Here the apostle argues from the nature and end of magistracy, that such as did evil, (and such only) had reason to be afraid of the *higher powers*; it being part of their office to punish evil doers, no less than to defend and encourage such as do well. But if magistrates are unrighteous; if they are *respecters of persons*; if they are partial in their administration of justice; then those who do well have as much reason to *be afraid*, as those that do evil: there can be no safety for the good, nor any peculiar ground of terror to the unruly and injurious. So that, in this case, the main end of civil government will be frustrated. And what reason is there for submitting to that government, which does by no means answer the design of government? *Wherefore ye must needs be subject not only for wrath, but also for conscience sake.* Here the apostle argues the duty of a chearful and conscientious submission to civil government, from the nature and end of magistracy as he had before laid it down, i. e. as the design of it was to punish evil doers, and to support and encourage such as do well; and as it must, if so exercised, be agreeable to the will of God. But how does what he here says, prove the duty of a chearful and conscientious subjection to those who forfeit the character of rulers? to those who encourage the bad, and discourage the good? The argument here used no more proves it to be a sin to resist such rulers, than it does, to *resist the devil*, that he may *flee from us*. For one is as truly the *minister of God* as may the other. *For, for this cause pay you tribute also; for they are God's ministers, attending continually upon this very thing.* Here the apostle argues the duty of paying taxes from this consideration, that those who perform the duty of rulers, are continually attending upon the public welfare. But how does this argument conclude for paying taxes to such princes as are continually endeavouring to ruin the public? And especially when such payment would facilitate and promote this wicked design! *Render therefore to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor.* Here the apostle sums up what he had been saying concerning the duty of subjects to rulers. And his argument stands thus—"Since magistrates who execute their office well, are common benefactors to society; and may, in that respect, be properly stiled *the ministers and ordinance of God*; and since they are constantly employed in the service of the public; it becomes you to pay them tribute and custom; and to reverence, honor, and submit to, them in the execution of their respective offices." This is apparently good reasoning. But does this argument conclude for the duty of paying tribute, custom, reverence, honor and obedience, to such persons as (although they

bear the title of rulers) use all their powers to hurt and injure the public: such as are not *God's ministers*, but *satan's*? such as do not take care of, and attend upon, the public interest, but their own, to the ruin of the public? that is, in short, to such as have no natural and just claim at all to tribute, custom, reverence, honor, and obedience? It is to be hoped that those who have any regard to the apostle's character as an inspired writer, or even as a man of common understanding, will not represent him as reasoning in such a loose incoherent manner; and drawing conclusions which have not the least relation to his premises. For what can be more absurd than an argument thus framed? "Rulers are, by their office, bound to consult the public welfare and the good of society: therefore you are bound to pay them tribute, to honor, and to submit to them, even when they destroy the public welfare, and are a common pest to society, by acting in direct contradiction to the nature and end of their office."

Thus, upon a careful review of the apostle's reasoning in this passage, it appears that his arguments to enforce submission, are of such a nature, as to conclude only in favour of submission *to such rulers as he himself describes*; i.e. such as rule for the good of society, which is the only end of their institution. Common tyrants, and public oppressors, are not intitled [sic] to obedience from their subjects, by virtue of any thing here laid down by the inspired apostle.

I now add, farther, that the apostle's argument is so far from proving it to be the duty of people to obey, and submit to, such rulers as act in contradiction to the public good, and so to the design of their office, that it proves *the direct contrary*. For, please to observe, that if the end of all civil government, be the good of society; if this be the thing that is aimed at in constituting civil rulers; and if the motive and argument for submission to government, be taken from the apparent usefulness of civil authority; it follows, that when no such good end can be answered by submission, there remains no argument or motive to enforce it; if instead of this good end's being brought about by submission, a *contrary end* is brought about, and the ruin and misery of society effected by it, here is a plain and positive reason against submission in all such cases, should they ever happen. And therefore, in such cases, a regard to the public welfare, ought to make us with-hold from our rulers, that obedience and subjection which it would, otherwise, be our duty to render to them. If it be our duty, for example, to obey our king, merely for this reason, that he rules for the public welfare, (which is the only argument the apostle makes use of) it follows, by a parity of reason, that when he turns tyrant, and makes his subjects his prey to devour and to destroy, instead of his charge to defend and cherish, we are bound to throw off our allegiance to him, and to resist; and that according to the tenor of the apostle's argument in this passage. Not to discontinue our allegiance, in this case, would be to join with the sovereign in promoting the slavery and misery of that society, the welfare of which, we ourselves, as well as our sovereign, are indispensably obliged to secure and promote, as far as in us lies. It is true the apostle puts no case of such a tyrannical prince; but by his grounding his argument for submission wholly upon the good of civil society; it is plain he implicitly authorises, and even requires us to make resistance, whenever this shall be necessary to the public safety and happiness. Let me make use of this easy and familiar *similitude* to illustrate the point in hand—Suppose God requires a family of children, to obey their father and not to resist him and inforces [sic] his command with this argument; that the superintendence and care and authority of a just and kind parent, will contribute to the happiness of the whole family; so that they ought to obey him for their own sakes more than for his: Suppose this parent at length runs distracted, and attempts, in his mad fit, to cut all his children's throats: Now in this case, is not the reason before assigned, why these children should obey their parent while he continued of a sound mind, namely, *their common good*, a reason equally conclusive for disobeying and resisting him, since he is become delirious, and attempts their ruin? It makes no alteration in the argument, whether this parent, properly speaking, loses his reason; or does, while he retains his understanding, that which is as fatal in its consequences, as any thing he could do, were he really deprived of it.

Shooting for the Stars!

(Seeking Greatness and Rewards in the coming Paradise)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

Religion and the traditions of man have put many Christians in a position that discourages godly aspirations. Yahweh's Word encourages godly achievements and the seeking of rewards for our present and future lives. Our Father presented to His Son, Yehoshua, a colossal task. If he could accomplish it he would also receive a colossal reward. Our Lord shot for the stars and hit his mark.

Yehoshua was in the temple, at the age of twelve, reading his Father's Word and discovering letters written to him (Luke 2:46-49). In Genesis 3:15 Yahweh spoke to the Adversary and to his Son saying, "and enmity I put between you and the woman, and between your seed and her seed [Yehoshua]; he shall crush your head, and you shall crush his heel." Our Lord's mission was laid before him. He would win the fight but be wounded in the battle. His reward would be declared in Psalms 2:7-9. "I declare concerning a statute: Yahweh said unto me, 'My Son you are, I to-day have brought you forth. Ask of Me and I give nations—your inheritance, And your possession—the ends of earth. You shall rule them with a sceptre of iron, As a vessel of a potter You shall crush them.'" He would receive a reward like none other given, Lordship over the earth. Yehoshua sought greatness through obedience, which brings with it rewards, as directed his Father. What were Yahweh's directions? To serve mankind in love!

Our Lord gave his all to us. "But did empty himself, the form of a servant having taken, in the likeness of men having been made, and in fashion having been found as a man, he humbled himself, having become obedient unto death—death even of a cross, wherefore, also, Yahweh did highly exalt him, and gave to him a name that is above every name, that in the name of Yehoshua every knee may bow—of heavenlies, and earthlies, and what are under the earth—and every tongue may confess that Yehoshua *the* Messiah is Lord, to the glory of Yahweh the Father"(Phil 2:7-11). What a wonderful passage! Father explains the task to be performed, how to perform it and the reward when accomplished. The task was to die for mankind. What motivated Yehoshua to take the job. "Who in consideration of **the joy** lying before him endured a cross, shame despising! And on the right hand of the throne of Yahweh hath taken his seat" (Heb. 12:2). What was the joy that was laid before him? Sitting at our Father's right hand ruling the earth. Do you want to sit at our Lords right hand? James and John did.

James and John desired greatness and Yehoshua did not reprove them for desiring greatness but instructed them on how to attain such a worthy aspiration. "Whoever may

will among you **to become great**, let him be your minister; and whoever may will among **you to be first**, let him be your servant; even as the Son of Man did not come to be ministered to, but to minister, and to give his life a ransom for many”(Matt. 20:26-28). Others also desired greatness. “And he came to Capernaum, and being in the house, he was questioning them, ‘What were you reasoning in the way among yourselves?’ and they were silent, for with one another they did reason in the way **who is greater**; and having sat down he called the twelve, and he said to them, ‘If any did **will to be first**, he shall be last of all, and **minister of all**”(Mark 9:33-35). Desiring to be first is OK with Father. He is also a rewarder to them who seek Him out by faith (Heb. 11:6).

Our Father is a rewarder. Some will say, “O, I will be happy just to be in Paradise with any job. The reward is just being there. Seeking rewards is selfish.” Father will and does pay for services rendered, according to His will, as long as they are being done in love (I Cor. 13). “For in the law of Moses it has been written, ‘you shall not muzzle an ox treading out corn;’ for the oxen did Yahweh care? or because of us by all means did He say it? yes, because of us it was written, because in hope ought the plower to plow, and he who is treading ought of his hope to partake in hope”(I Cor. 9:9,10). Father is the Motivator. He motivates by loving us unconditionally and by giving us rewards. “And his lord said to him, Well done, servant, good and faithful, over a few things you were faithful, over many things I will set you; enter into the joy of your lord”(Matt. 25:21). The apostles will be rewarded in the kingdom because of their labors. “And Yehoshua said to them, ‘Verily I say to you, that you who did follow me, in the regeneration, when the Son of Man may sit upon a throne of his glory, shall sit—you also—upon twelve thrones, judging [governing] the twelve tribes of Israel; and every one who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for my name’s sake, **an hundredfold shall receive**, and life age-abiding shall inherit; and many first shall be last, and last first” (Matt. 19:28-30). What about the saints reward? “Have you not known that the holy ones [us] shall judge [or govern] the world? and if by you the world is judged [or governed], are you unworthy of the smaller judgments? have you not known that we shall judge [govern] messengers? why not then the things of life”(I Cor. 6:2,3)? Do you want to govern? Do you want to serve in the coming Paradise? Serve now in love and be faithful and you too shall be rewarded in this life and in Paradise.

We work together with our Father and our Lord in order that His will be done on earth as it is in heaven. “I planted, Apollos watered, but Yahweh was giving growth; so that neither is he who is planting anything, nor he who is watering, but He who is giving growth—Yahweh; and he who is planting and he who is watering are one, and each **his own reward** shall receive, according to his own labor, for of Yahweh **we are fellow-workmen**; Yahweh’s farm, Yahweh’s building you are. According to the grace of Yahweh that was given to me, as a wise master-builder, a foundation I have laid, and another did build on it, for other foundation no one is able to lay except that which is laid, which is Yehoshua the Anointed One; and if any one did build upon this foundation gold, silver, precious stones,

wood, hay, straw—of each the work shall become manifest, for the day shall declare it, because in fire it is revealed, and the work of each, what kind it is, the fire shall prove; if of any one the work did remain that he built on it, **a wage he shall receive**; if of any the work is burned up, he shall suffer loss; and himself shall be saved, but so as through fire”(I Cor. 3:6-15). Seek greatness by way of service in love. Expect rewards because our Father and our Lord are the best tippers. Make deposits into your spiritual IRA account (Paradise) daily and it will add up so when our Lord appears he will say, “Well done my good and faithful servant, enter into my joy.”

A Cry from the Tombs

(Chains of darkness are broken for the man of Decapolis)

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I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for
Christ.)*

The tombs of the Hebrews would afford shelter, being either natural caves or recesses hewn out of the rock. The tombs were unclean to the Hebrews, because of the dead men's bones. They would attract those who sought to flee from all fellowship of their kind. There was a man of Decapolis, a Hebrew, who called the tombs his home. At some point in his life, he made a cry to Yahweh, which may have sounded like Psalms. 142:5-7. "I have made outcry unto thee, O Yahweh,—I have said, Thou, art my refuge, my portion, in the land of the living. Attend thou unto my loud cry, for I am brought very low,—Rescue me from my pursuers, for they are stronger than I. O bring forth, out of prison, my soul, That I may give thanks unto thy Name,—About me, let the righteous gather round, for thou wilt deal bountifully with me." His prayer was an SOS, a May Day call for deliverance.

The prayer was received by Yahweh, and relayed to Yehoshua, our deliverer, who said, "We may go over to the other side of the lake" (Lk. 8:22). To what length would Yehoshua go to deliver one man? "What man from among you, having a hundred sheep, and losing, from among them, one, doth not leave the ninety-nine in the wilderness and go his way after the lost one, until he find it? And, finding it, he lays it upon his shoulders, rejoicing; and, coming unto his house, calls together the friends and the neighbors, saying unto them—Rejoice with me! because I have found my sheep that was lost" (Lk 15:4-6)! The Great Shepherd of the sheep, Yehoshua, went after his lost lamb that was in the mouth of the wolf.

Yehoshua entered a boat and fell deeply asleep. "There cometh a great storm of wind (maybe a hurricane)...and they wake him up, and say to him, "Teacher, art thou not caring that we perish" (Mk 4:37,38). As Yehoshua rebuked demons, he also rebuked the wind (Mt. 17:18, Mk 4:39). The storm, which made an attempt on their lives, would not stop the work of our Father. This was going to be a one-man operation but Yehoshua brought his disciples along to witness the power, Yahweh his El, had given him. Yehoshua had been tried and tested, by the adversary in the wilderness for forty days and forty nights and returned to civilization in the power of the spirit. The adversary was no match for the Son of Elohim.

As Yehoshua arrived in Decapolis and left the boat, the naked demonized madman ran at him and his disciples. The onrush of the yelling maniac must have tried the confidence of the disciples. We can imagine their surprise when, approaching, he threw himself on his

knees. The demons knew they had no chance to harm the Anointed One. “And, when he went forth out of the boat, straightway, there met him, from amongst the tombs, a man, in an impure spirit: who had his dwelling among the tombs, and, not even with a chain, any longer, was anyone able to bind him,— because of his having been, many times, with fetters and chains, bound, and the chains having been plucked asunder by him, and the fetters smashed, and no one was mighty enough to tame him; and, continually, night and day, in the tombs and in the mountains, was he crying aloud, and cutting himself in pieces with stones” (Mk 5:2-5). The disciples probably stood behind Yehoshua when the demonized man made his assault. This man’s appearance would have been quite a sight to behold; naked, bloody, screaming and strong. A legion (6,826) of impure spirits were abiding in the man of Decapolis, a spiritual strong-hold of wickedness.

(Choosing a life-style of spiritual wickedness is probably the reason the man was demonized. Demons pursue darkness but are repelled by the light. If we chose to live a life in darkness we could be inviting demons to abide in us. The man of Decapolis was responsible for his own nightmare. Many times we forge the chains that will binds us by the lifestyle we live. Nevertheless, Yahweh our loving Father will deliver us when we decide to walk in His light and call on His name.)

Yehoshua did not speak to the man but spoke to the spirits. This deliverance was a struggle between Yehoshua and the demons. In most Bible translations it appears that Yehoshua spoke once and the demons left. This is not the case. Our Lord had repeatedly ordered the demon to come out of the man. “For he was **saying** to him—Go forth thou impure spirit, out of the man; and he was **questioning** him—What is thy name? and he said to him— Legion, is my name, because we are, many” (Mk 5:8,9). The word, saying and questioning, are in the progressive imperfect⁵⁹¹. Thus implying that the demons only responded after repeated saying and questioning. This spiritual battle was a major victory against spiritual wickedness. Yehoshua prevailed against thousands of demons. The city people saw, “And they come unto Yehoshua, and view the demonized man, clothed and of sound mind, him who had had the legion,—and they were struck with fear” (Mk. 5:15).

The people rejected Yehoshua’ message of deliverance and asked him to leave. The life-threatening trip, across the waters, was for one man, the man of Decapolis. The man of Decapolis became a faithful servant and, “went away through all the city proclaiming how great things Yehoshua did to him” (Lk 8:39). A similar story was the account of the man called Saul, who assented to the death of a disciple named Stephen and made threatening and slaughter to the disciples of the Lord (Acts 9:1). The deliverer sent was a disciple called Ananias, whom Yehoshua sent to break Saul’s chains of darkness. Today, thousands of imprison souls are calling out to Yahweh for deliverance as also did the man of Decapolis. These are the lost of his fold. I was lost once, and cried out Ps. 142:5-7, as maybe you did. Yahweh answered my prayer by sending a disciple to my tomb, bearing

⁵⁹¹ The imperfect tense generally represents continual or repeated action.

the good news of deliverance. “How beautiful the feet of those proclaiming good tidings of peace, of those proclaiming good tidings of the good things” (Rm 10:15). In the area of Decapolis, one man cried out for deliverance and received it, while hundreds of others rejected the Son of Elohim, the touch of the Masters hand. Let us be sent to the lost and let the light of the glorious gospel of the Anointed Yehoshua be unveiled. What is one soul worth to Our Shepherd? His life!

THE RICH MAN AND LAZARUS

OR

THE INTERMEDIATE STATE

(Luke 16:19-31)

Written in 1902 by E. W. Bullinger

(Edited by Chuck Cunningham, 2005)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant or E. W. Bullinger, I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the Lord, when referring to the Creator, and Anointed for Christ.)

In dealing with this Scripture, and the subject of the so-called "intermediate state", it is important that we should confirm ourselves to the Word of Yahweh, and not go to Tradition. Yet, when nine out of ten believe what they have learned from Tradition, we have a thankless task, so far as pleasing man is concerned. We might give our own ideas as to the employment's, etc., of the "departed", and man would deal leniently with us. But let us only put Yahweh's Revelation against man's imagination, and then we shall be made to feel his wrath, and experience his opposition.

Claiming, however, to have as great a love and jealousy for the Word of Yahweh as any of our brethren; and as sincere a desire to find out what Yahweh says, and what Yahweh means: we claim also the sympathy of all our fellow members of the Body of the Christ. There are several matters to be considered before we can reach the Scripture concerning the rich man and Lazarus; or arrive at a satisfactory conclusion as to the State after death. It will be well for us to remember that all such expressions as "Intermediate State", "Church Triumphant", and others similar to them are unknown to Scripture. They have been inherited by us from Tradition, and have been accepted without thought or examination.

Recognizing Inherent flaws in our Bible Translations regarding Soul and Spirit

There are inherent flaws in our Bible translations. The Hebrew (Ibri) word, 'nephesh,' which is the word translated soul, is used 753 times in the Old Covenant but is translated soul only 10% to 30% of the time. The majority of the translations change the meaning of the word nephesh, as used by Yahweh, into their theological and metaphysical philosophical meaning. If we want to understand the word soul we must first understand the meaning of nephesh, as used by Yahweh. Nephesh is used 171 times in the NIV Bible

before it is translated soul in Deuteronomy 4:29. This illustrates the deception perpetrated by the NIV translators. The footnote below lists the first ten usages of *nephesh*.⁵⁹²

The ultimate consequence of Adam and Eve's disobedience was that they would return to the dust from which they came; "Thou hidest thy face, they are dismayed, Thou withdrawest their *ruah*, They cease to breathe, And, unto their own dust, do they return" (Ps. 104:29). Death is ceasing to breath, which is equivalent to giving up the *ruah* of life. Returning to dust is the promise that Yahweh spoke to Adam and Eve "...For, dust, thou art, And, unto dust, shalt thou return" (Gen. 3:19). David spoke, "What profit in my blood? in my going down into the pit? Can dust praise thee? Can it declare thy faithfulness" (Ps. 30:9). Ecclesiastes says, "all, go unto one place,—all, came from the dust, and all, return to the dust" (Ecc. 3:20). Our returning to dust is a truth from which we build the foundation of our existence. The Psalmist wrote, "For, he, knoweth how we are formed, He is mindful that, dust, we are. As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a *ruah*, hath passed over it, and it is gone, And its own place is acquainted with it no more" (Ps. 103:14-16). James wrote about man, "...for ye are, a vapor—for a little, appearing, then, just disappearing" (Ja. 4:14)! Yahweh did not say to Adam and Eve that their bodies would return to dust but rather "For, dust, thou art, And, unto dust, shalt thou return."

An additional error made by the majority of Christian Churches is that they have changed Yahweh's meaning of *ruah*, which they translate as Spirit, from 'breath or wind' to meanings that have nothing to do with the breath of Yahweh or wind. (See the article, "Spirit and Soul") We err if we hear the word spirit, a translation of *ruah* and do not immediately associate it with 'the breath of Yahweh or air in motion.' The meaning of the word, 'spirit,' is 'to breath.'⁵⁹³ The Hebrew (Ibri) word, '*ruah*,' also spelled as *ruwach*,

⁵⁹² Ge 1:20 ¶ And Elohim said—Let the waters swarm *with* an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And Elohim created the great sea-monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good.

Ge 1:24 ¶ And Elohim said—Let the land, bring forth, living soul, after its kind, tame-beast and creeping thing and wild-beast of the land, after its kind. And it was so.

Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so.

Ge 2:7 So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul.

Ge 2:19 Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any living soul, that, should be the name thereof.

Ge 9:4 Yet, flesh with the soul thereof, the blood thereof, shall ye not eat;

Ge 9:5 And surely, your blood, of your lives, will I require, From the hand of every living creature, will I require it,—and from the hand of man, From the hand of each one's brother, will I require the soul of man:

Ge 9:10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth;

Ge 9:12 ¶ And Elohim said, This, is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

⁵⁹³ spirit, *n.* (It. *spirito*, Pg. *espírito*, Sp. *espíritu*) breathing, breath, air, etc., related to *spirare* to breathe.

means wind, breath and mind. Ruah is related to the vowel root ‘ruh,’ which means, ‘to breathe.’ The basic idea of ruah is ‘air in motion,’ which denotes ‘power,’ that signifies ‘activity and life;’ “He sendeth forth His Word and melteth them, He causeth His wind [ruah] to blow, the waters, stream along” (Ps. 147:18). The breath of Yahweh brought life to man; “By the Word of Yahweh, the heavens were made, and, by the breath [ruah] of his mouth, all their host” (Ps. 33:6). In Genesis 1:2, “the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah or breath of Elohim, was brooding on the face of the waters.” In Genesis 1:3, Yahweh’s spoke, “Light, be. And light was.” Speaking requires ruah or breath. The phrase, “Elohim said,” is used ten times in the first chapter of Genesis. The Word of Yahweh is the ruah or breath from the mouth of Yahweh as given to the prophets; “and, their heart, turned they into adamant, that they might not hear the Law, nor the Words which Yahweh of hosts sent by his ruah or breath, through the former prophets,—and so there came great wrath from Yahweh of hosts” (Zec. 7:12); “The ruah or breath of Yahweh, it is, that giveth life,—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, ruah or breath of Yahweh, and, are, life” (Jn. 6:63). Illustrations of the breath or life of Yahweh being breathed into man and leaving man are in the footnote.⁵⁹⁴

The earlier English uses of the word are mainly derived from passages in the Vulgate, in which *spiritus* is employed to render Gr. *pneuma* and Heb. *ruah*. The translation of these words by *spirit* (or one of its variant forms) is common to all versions of the Bible from Wyclif onwards.] OED

⁵⁹⁴ “So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath [neshamah] of life—and man became a living soul [nephesh]” (Gen. 2:7). “And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the ruah or breath of life, from under the heavens,—everything that is in the earth, shall cease to breathe” (Gen. 6:17). “So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah or breath of life” (Gen. 7:15). “All in whose nostrils was the breath [neshamah] of the ruah or breath of life, of all that were on the dry ground, died” (Gen. 7:22). “Thou hidest thy face, they are dismayed, Thou withdrawest their ruah or breath, They cease to breathe, And, unto their own dust, do they return: Thou sendest forth thy ruah or breath, they are created, And thou renewest the face of the ground” (Ps. 104:29-30). “Do not ye trust in nobles, in a son of man who hath no deliverance: His ruah or breath, goeth forth, he returneth to his ground, In that very day, his thoughts perish” (Ps. 146:3-4). For, as regardeth the destiny of the sons of men and the destiny of beasts, one fate, have they, as dieth the one, so, dieth the other, and, one ruah or breath, have they all,—and, the pre-eminence of man over beast, is nothing, for, all, were vanity. All, go unto one place,—all, came from the dust, and all, return to the dust. Who knoweth the ruah or breath of the sons of men, whether it, ascendeth, above,—or the ruah or breath of the beast, whether it, descendeth, below, to the earth” (Ecc. 3:19-21)? “And the dust return to the earth, as it was,—and, the ruah or breath, return unto Elohim, who gave it” (Ecc. 12:7). “Oh, remember that my life *is* a ruah or breath! My eye will never again see good” (Job 7:7). “And Job again took up his measure, and said: As El liveth who hath taken away my right, even the Almighty, who hath embittered my soul; All the while my inspiration is in me, and the ruah or breath of El is in my nostrils” (Job 27:1-3). “The grass, hath withered, The flower, hath faded, Because, the ruah or breath of Yahweh, hath blown upon it! Surely the people, is grass” (Is. 40:7)! “...At thy rebuke O Yahweh, at the blast of the breath [ruah] of thy nostrils” (Ps. 18:15). “The ruah or breath of our nostrils, The Anointed of Yahweh, hath been captured in their pits,—of whom we had said—In his shade, shall we live among the nations” (Lam. 4:20). “Thus, saith My Lord, Yahweh, Unto these bones,—Lo! I am about to bring into you—ruah or breath, and ye shall live; Yea I will lay upon you—sinews, And bring up over you—flesh, And cover over you—skin, And put in you—ruah or breath, And ye shall live, Then shall ye know, that, I, am Yahweh...And, when I looked, then lo! upon them were sinews, and, flesh, had come up, and there had spread, over them skin, above,—but, ruah or breath, was there none, within them...Then said he unto me, Prophesy unto the ruah or breath,—Prophesy, Son of man, and thou shalt say unto the ruah or breath, Thus, saith My Lord, Yahweh—From the four winds, come thou, O ruah or breath, And breathe into these slain, That they may live...And, when I prophesied, as he commanded me, then came into them the ruah or breath, and they lived, and stood upon their feet, an exceeding, great army...And I will put my ruah or breath within you, and ye shall live, And I will settle you upon your own soil, So shall ye know, that, I, Yahweh, have spoken and have performed, Declareth Yahweh” (Ez. 37:5, 6, 8, 9, 10, 14). “And, calling out with a loud voice, Yehoshua said—Father! into thy hands, I commend my ruah or breath. And, this, saying, he ceased to breathe” (Lk. 23:46).

Putting aside, therefore, all that we have thus been taught, let us see what Yahweh actually does reveal to us in Scripture concerning man, in life, and in death; and concerning the state and condition of the dead.

Psalm 146:4 declares of man,

“His spirit (ruwach), goeth forth, he returneth to his ground, In that very day, his thoughts perish.”

or

“His breath (ruwach), goeth forth, He returneth to his earth; In that very day his thoughts perish.” (KJV)

Yahweh is here speaking of "Man"; not of some part of man, but of "princes", any "man" or any "son of man" (v. 3), i.e. any and every human being begotten or born of human parents.

There is not a word about "disembodied man". No such expression is to be found in the Scriptures! The phrase is man's own invention in order to make this and other scriptures agree with his tradition. This Scripture speaks of "man" as man. "His breath"; "he returneth"; "his thoughts". It is an unwarrantable liberty to put "body" when Yahweh has put "man". The passage says nothing about the "body". It is whatever has done the thinking. The "body" does not think. The "body" apart from the spirit has no "thoughts". Whatever has had the "thoughts" has them no more; and this is "man". If this were the only statement in Scripture on the subject it would be sufficient. But there are many others.

There is Ecc. 9:5, which declares that "The dead, knew not, anything". This also is so clear that there could be no second meaning. "The dead" are the dead; they are those who have ceased to live; and if the dead do or can know anything, then words are useless for the purpose of revelation. The word "dead" here is used in the immediate context as the opposite of "the living", e.g.:

"For, the living, knew that they should die,—but, the dead, knew not, anything".

It does not say dead bodies know not anything, but "the dead", i.e. dead people, who are set in contrast with "the living". As one of these "living" David says, by Yahweh (Psalm 146:2):

**" I will praise Yahweh while I live!
I will make melody to my Elohim while I continue!**

There would be no praising Yahweh after he had ceased to "live". Nor would there be any singing of praises after he had ceased to "have any being". Why? because "princes" and

"the son of man" are helpless (Psalm 146:3,4). They return to their earth; and when they die, their "thoughts perish": and they "know not anything".

This is what Yahweh says about death. He explains it to us Himself. We need not therefore ask any man what it is. And if we did, his answer would be valueless, inasmuch as it is absolutely impossible for him to know anything of death, i.e. the death-state, beyond what Yahweh has told us in the Scriptures. We are obliged to use the word "death" for the state of death, as we have no noun in English to express the act of dying (as German has in the word "sterbend"). This is unfortunate, and has been the cause of much error and confusion.

We find the answer is just as clear and decisive in Psalm 104:29,30:

**"Thou takest away their breath [ruwach], they die, And return to their dust:
Thou sendest forth thy spirit, they are created: And thou renewest the face of the
earth ". (KJV)**

Or

**Thou withdrawest their spirit [ruwach], They cease to breathe, And, unto their own
dust, do they return: Thou sendest forth thy spirit, they are created, And thou
renewest the face of the ground.**

With this agrees Ecc. 12:7, in which we have a categorical statement as to what takes place at death:

**"And the dust return to the earth, as it was,
and, the spirit [ruwach] [or breath of life], return unto Elohim, who gave it."**

So then Yahweh Elohim formed man, of the dust of the ground, and breathed in his nostrils the breath [neshamah] of life—and man became a living soul[nephesh]. (Gen 2:7)

The "dust" was, and will again be "dust": but nothing is said in Scripture as to the spirit or breath of life apart from the body, either before their union, which made man "a living soul", or after that union is broken, when man becomes what Scripture calls "a dead soul".

Where Scripture is silent, we may well be silent too: and, therefore, as to the spirit or breath of life and its possibilities between dying and resurrection we have not said, and do not say, anything. Scripture says it will "return to Elohim". We do not go beyond this; nor dare we contradict it by saying, with Tradition, that it goes to Purgatory or to Paradise; or with Spiritualism, that it goes elsewhere.

The prayer in I Thess. 5:23 is that these three (spirit soul and body) may be found and "preserved ENTIRE. . . at the coming of our Lord Yehoshua Christ" (R. V.): i.e. preserved alive as a "living soul" till (or "at") that coming; and not to die and be separated before it.

Hence the importance of Resurrection as the great doctrine peculiar to Christianity; and known only by revelation. All man's religions end at death, and his only hope is "after death". Christianity goes beyond this, and gives a hope after the grave. Scripture shuts us up to the blessed hope of being reunited in resurrection. This is why the death of believers is so often called "sleep"; and dying is called "falling asleep"; because of the assured hope of awaking in resurrection. It is not called "the sleep of the body" as many express it; or "the sleep of the soul." Scripture knows nothing of either expression. Its language is, "David fell asleep" (Acts 13:36). not David's body or David's soul. "Stephen... fell asleep" (Acts 7:60). "Lazarus hath fallen asleep" (John 11 :11), which is explained. when the Lord afterward speaks "plainly". as meaning "Lazarus died" (v. 14).

Now. when Yahweh uses one thing to describe or explain another, He does not choose the opposite word or expression. If He speaks of night, He does not use the word light. If He speaks of daylight, He does not use the word night. He does not put "sweet for bitter and bitter for sweet" (Isaiah 5:20). He uses adultery to illustrate Idolatry; He does not use virtue. And so, if He uses the word "sleep" of death, it is because sleep illustrates to us what the condition of death is like. If Tradition be the truth. He ought to have used the word awake or wakefulness. But Yehoshua first uses a Figure and says "Lazarus hath fallen asleep"; and afterwards. when he speaks "plainly" He says "Lazarus died". Why? Because sleep expresses and describes the condition of the "unclothed" state. In normal sleep there is no consciousness. For Yehoshua, therefore, to have used this word "sleep" to represent the very opposite condition of conscious wakefulness would have been indeed to mislead us. But all His words are perfect; and are used for the purpose of teaching us and not for leading us astray.

Traditionalists. however who say that death means life, do not hesitate to say also that to "fall asleep" means to wake up! A friend vouches for a case personally known to him of one who (though a firm believer in tradition) was, through a fall, utterly unconscious for two weeks. Had he died during that period, Traditionalists would, we presume, say that the man woke up and returned to consciousness when he died! But if this be so, what does it mean when it says.

"I, in righteousness, shall behold thy face, Shall be satisfied when awakened by a vision of thee."

If death is a waking up, what is the awaking in this verse (Psalm 17:15)? Surely it is resurrection, which is the very opposite of falling asleep in death. Indeed, this is why sleep is used of Yahweh's people. To them it is like going to sleep; for when they are raised from the dead they will surely wake again according to the promise of Yahweh; and they shall awake in His own likeness.

And if we ask what life is, the answer from Yahweh is given in Gen. 2:7.

**"So then Yahweh Elohim formed man, of the dust of the ground,
and breathed in his nostrils the breath [neshamah] of life
and man became a living soul [nephesh]."**

So that the body apart from the spirit or breath of life cannot be the man; and the spirit or breath of life apart from the body is not the man; but it is the union of the two that makes "a living soul". When two separate things having different names, are united, they often receive and are known by a third name, different from both. Not that they are three separate things, but two united in one, which makes a third and receives another or third name. For example, there is the barrel, and there is the stock; but, together they form and are called a Rifle. Neither is the Rifle separately. Oxygen and Hydrogen are two separate and distinct elements; but when they are united, we call them Water. So also we have the case, and the works; but together they form what we call a Watch; neither is the Watch separately.

The Hebrew (Ibri) is (NEPHESH CHAIYAH) soul of life, or living soul. What it really means can be known only by observing how Yahweh Himself uses it. In this very chapter (Gen. 2:19) it is used of the whole animate creation generally; and is rendered "living soul."

Four times nephesh⁵⁹⁵ is used in the previous chapter (Gen. I.):

In verse 20 it is used of "fishes."

In verse 21 it is used of the great sea monsters.

⁵⁹⁵ 753 usages of nephesh: Gen 1:20f, 24, 30; 2:7, 19; 9:4f, 10, 12, 15f; 12:5; 14:21; 17:14; 19:17, 19f; 23:8; 27:4; 32:30; 34:8; 35:18; 37:21; 42:21; 44:30; 46:18, 22, 25ff; 49:6; Exod 1:5; 4:19; 12:4, 15f, 19; 15:9; 16:16; 21:23, 30; 23:9; 30:12, 15f; 31:14; Lev 2:1; 4:2, 27; 5:1f, 4, 15, 17; 6:2; 7:18, 20f, 25, 27; 11:10, 43f; 16:29, 31; 17:10ff, 14f; 18:29; 19:8, 28; 20:6, 25; 21:1, 11; 22:3f, 6, 11; 23:27, 29f, 32; 24:17f; 26:11, 15f, 30, 43; 27:2; Num 5:2, 6; 6:6, 11; 9:6f, 10, 13; 11:6; 15:27f, 30f; 16:38; 19:11, 13, 18, 20, 22; 21:4; 29:7; 30:2, 4ff; 31:19, 35, 40, 46, 50; 35:11, 15, 30f; Deut 4:9, 15, 29; 6:5; 10:12, 22; 11:13, 18; 12:23; 13:3, 6; 14:26; 19:6, 21; 21:14; 24:6f, 15; 26:16; 27:25; 28:65; 30:2, 6, 10; Josh 2:13f; 9:24; 10:28, 30, 32, 35, 37, 39; 11:11; 20:3, 9; 22:5; 23:11, 14; Judg 5:18, 21; 9:17; 12:3; 16:16; 18:25; Ruth 4:15; 1 Sam 1:15, 26; 2:33, 35; 17:55; 18:1, 3; 19:5, 11; 20:1, 3, 17; 22:2, 22f; 23:15, 20; 24:11; 25:26, 29; 26:21, 24; 28:9, 21; 2 Sam 1:9; 3:21; 4:8f; 5:8; 11:11; 14:7, 14, 19; 16:11; 17:8; 18:13; 19:5; 23:17; 1 Kgs 1:12, 29; 2:4, 23; 3:11; 8:48; 17:21f; 19:2ff, 10, 14; 20:31, 39, 42; 2 Kgs 1:13f; 2:2, 4, 6; 4:27, 30; 7:7; 9:15; 10:24; 23:3, 25; 1 Chr 5:21; 11:19; 22:19; 28:9; 2 Chr 1:11; 6:38; 15:12; 34:31; Esth 7:3, 7; 8:11; 9:16, 31; Job 2:4, 6; 3:20; 6:7, 11; 7:11, 15; 9:21; 10:1; 12:10; 13:14; 14:22; 18:4; 21:25; 23:13; 24:12; 27:2, 8; 30:16, 25; 31:30, 39; 32:2; 33:18, 20, 22, 28, 30; 41:21; Ps 3:2; 6:3f; 7:2, 5; 10:3; 11:1, 5; 13:2; 16:10; 17:9, 13; 19:7; 22:20, 29; 23:3; 24:4; 25:1, 13, 20; 26:9; 27:12; 30:3; 31:7, 9, 13; 33:19f; 34:2, 22; 35:3f, 7, 9, 12f, 17, 25; 38:12; 40:14; 41:2, 4; 42:1f, 4ff, 11; 43:5; 44:25; 49:8, 15, 18; 54:3f; 55:18; 56:6, 13; 57:1, 4, 6; 59:3; 62:1, 5; 63:1, 5, 8f; 66:16; 69:1, 10, 18; 70:2; 71:10, 13, 23; 72:13f; 74:19; 77:2; 78:18, 50; 84:2; 86:2, 4, 13f; 88:3, 14; 89:48; 94:17, 19, 21; 97:10; 103:1f, 22; 104:1, 35; 105:18, 22; 107:5, 9, 18, 26; 109:20, 31; 116:4, 7f; 119:20, 25, 28, 81, 109, 129, 167, 175; 120:2, 6; 121:7; 123:4; 124:4f, 7; 130:5f; 131:2; 138:3; 139:14; 141:8; 142:4, 7; 143:3, 6, 8, 11f; 146:1; Prov 1:18f; 2:10; 3:22; 6:26, 30, 32; 7:23; 8:36; 11:17, 25, 30; 12:10; 13:2ff, 8, 19, 25; 14:10, 25; 15:32; 16:17, 24, 26; 18:7; 19:2, 8, 15f, 18; 20:2; 21:10, 23; 22:5, 23, 25; 23:2, 7, 14; 24:12, 14; 25:13, 25; 27:7, 9; 28:17; 29:10, 17, 24; 31:6; Eccl 2:24; 4:8; 6:2f, 7, 9; Song 1:7; 3:1ff; 5:6; 6:12; Isa 3:20; 5:14; 10:18; 15:4; 19:10; 26:8f; 29:8; 32:6; 38:15, 17; 42:1; 43:4; 44:20; 46:2; 47:14; 53:10ff; 55:2; 56:11; 58:3, 5, 10f; 61:10; 66:3; Jer 2:24, 34; 3:11; 4:10, 19, 30; 5:9, 29; 6:16; 9:9; 11:21; 12:7; 13:17; 15:1; 17:21; 19:7, 9; 20:13; 21:7, 9; 22:25, 27; 26:19; 31:12, 14, 25; 32:41; 34:16, 20f; 37:9; 38:2, 16; 39:18; 40:14f; 42:20; 43:6; 44:7, 14, 30; 45:5; 46:26; 48:6; 49:37; 50:19; 51:6, 14, 45; 52:29f; Lam 1:11, 16, 19; 2:12, 19; 3:17, 20, 24f, 51, 58; 5:9; Ezek 3:19, 21; 7:19; 13:18ff; 14:14, 20; 16:27; 17:17; 18:4, 20, 27; 22:25, 27; 24:21, 25; 25:6, 15; 27:13, 31; 32:10; 33:5f, 9; 36:5; 47:9; Hos 4:8; 9:4; Amos 2:14f; 6:8; Jonah 1:14; 2:5; 4:3, 8; Mic 6:7; 7:3; Hab 2:4f, 10; Hag 2:13; Zech 11:8

In verse 24 it is used of "cattle and beasts of the earth."

In verse 30 it is used of every beast of the earth, and every fowl of the air and every thing that creepeth upon the earth wherein there is (i.e. "to" which there is) life.

Four times in chapter 9 it is also rendered "living soul", and is used of "all flesh". See verses 10, 12, 15, 16. Twice in Leviticus 11 it is used:

In verse 10 of all fishes,
In verse 46 of all beasts,

Only once (Gen. 2:7 in the KJV) when it is used of man, has it been translated "living soul" - as though it there meant something quite different altogether. The Translators could accurately have used one rendering for all these passages, and thus enable Word of Yahweh students to learn what Yahweh teaches on this important subject.

This then is Yahweh's answer to our question, what is life? The teaching of Scripture is (as we have seen) that man consists of two parts: body and spirit or breath (neshamah) of life; and that the union of these two makes a third thing, which is called "soul" or "living soul". Hence the word "soul" is used of the whole personality; the living 'organism' e.g. Gen. 12:5, "Abram took Sarai his wife. . . and the souls (i.e. the persons) whom they had gotten in Haran". Gen. 36:6, "And Esau took his wives. . . and all the souls of his house". So 46:15, and 26, "All the souls (i.e. persons) which came with Jacob into Egypt". As persons, souls have "blood" Jer. 2:34, "In thy skirts is found the blood of the souls of the poor innocents". The Hebrew (Ibri) word NEPHESH (soul) is actually translated "person" in the KJV in Gen. 14:21; 36:6. Ex. 16:16. Lev. 27:2. Num. 5:6; 31:19; 35:11,15,30 (twice). Deut. 10:22; 27:25. Josh. 20:3, 9. I Sam. 22:22. 2 Sam. 14:14. Prov. 28:17. Jer. 43:6; 52:29, 30. Ezek. 16:5; 17:17; 27:13; 33:6.

Hence, the Lord Yehoshua says, " And be not in fear, by reason of them that are killing the body,—and, the soul (i.e. the 'personality), are not able to kill. But fear, rather, him who is able, both soul and body, to destroy in gehenna! (i.e. the whole personality in gehenna) (Matt. 10:28).

Hence, souls (as persons) are said to be destroyed: Lev. 5:1,2,4, 15, 17; 6:2; 17:11, 12; 33:30. Num. 15:30. See also Joshua 10:20,30,32,35,37,39. The soul, being the person, is said to be bought and sold. See Lev. 22:11, and Rev. 18:13, where the word "soul" is used of slaves.

Hence, also, when the body returns to dust and the spirit or breath (neshamah or ruwach) of life returns to Yahweh, the person is called a "dead soul", i.e. a dead person. That is why it says in Ezek. 18:4, "The soul that sinneth, it shall die"; and Psalm 78:50, "He spared not

their soul from death". What "the breath (neshamah) of life" is in Gen. 2:7, is explained for us in Gen. 7:22, where we read that every thing died, "all in whose nostrils was the breath (neshamah) of life". Margin, "Heb. the breath of the spirit of life", which is a still stronger expression, and is used of the whole animate creation that died in the Flood.

But such are the exigencies of Traditionalists, that in thirteen passages where the Hebrew (Ibri) word "NEPHESH" (soul) refers to a dead soul, such reference is hidden from the English reader in the KJV by the Translators. Nephesh is actually rendered in the KJV "Body" in Lev. 21:11. Num. 6:6; 19:11, 13. Haggai 2:13. "Dead Body" in Num. 9:6, 7, 10. And "The Dead" in Lev. 19:28; 21:1; 22:4. Num. 5:2; 6:11. In none of these passages is there a word in the margin of either the A. V. or R. V. to indicate that the translators are thus rendering the Hebrew (Ibri) word NEPHESH (soul). The Rotherham Bible translates nephesh, 'soul,' the majority of the time.

Again, SHEOL is the Hebrew (Ibri) word used in the Old Covenant for the grave, or death-state, and Hades is the corresponding Greek word for it in the New Covenant. It is the word Hades used in Luke xvi. 23; and not Gehenna.

The Scriptures are also positive and 'numerous which declare that "Hades", where the Rich Man is said to be "buried" is always represented as a place of silence. "There is no work nor calculation nor knowledge nor wisdom, in sheol, whither, thou, art going" (Ecc. 9:10). But the rich man, here, was making devices, based on his knowledge. Of those who are there it is written, "Both their love and their hatred and their envy, already had perished,—and, portion, had they none any longer, unto times age-abiding, in aught that was done under the sun." (Ecc. 9:6). But the rich man is represented as having "love" for his brethren; and as having a "portion" in what is being done on the earth.

Psalm 6:5 declares that

**For, in death, is no remembrance of thee,
In sheol, who shall give thanks unto thee?**

Psalm 31:17,

Go down in silence to sheol!

Psalm 115:17,

The dead, cannot praise Yah, nor any that go down into silence;

The Scriptures everywhere speak of the dead as destitute of knowledge or speech;

Psalms 30:9,

**What profit in my blood? in my going down into the pit?
Can dust praise thee? Can it declare thy faithfulness?**

Psalms 88:11,

**Shall Thy lovingkindness be recounted in the grave?
Thy faithfulness, in destruction?**

Isaiah 38:18,

**For, sheol, cannot praise thee, Nor, death, celebrate thee,
They who go down to the pit cannot wait for thy faithfulness.**

Isaiah 38:19,

**The living, the living, he, can praise thee, As I, do this day,
A father, to his children, can make known thy faithfulness.**

If these Scriptures are to be believed (as they most surely are), then it is clear that the teaching of Tradition is not true, which says that death is not death, but only life in some other form.

Hades means the 'grave' (Heb. SHEOL): not in Heathen mythology, but in the Word of Yahweh. It was in Hades (sheol) the Lord Yehoshua was put: for "He was buried". As to His spirit, He said, "Father! into thy hands, I commend my spirit. And, this, saying, he ceased to breathe" (Luke 23:46). And as to His body, it was "laid in a sepulcher". Of this burial He says (Psalm 16:10):

**For thou wilt not abandon my soul to sheol,
neither wilt thou suffer thy man of lovingkindness, to see corruption.**

These two lines are strictly parallel; and the second expands and explains the first. Hence, SHEOL (Greek, Hades) is the place where "corruption" is seen. And resurrection is the only way of exit from it. This is made perfectly clear by the Divine commentary on the passage in the New Covenant. We read in Acts 2:31: "With foresight, spake he [David] concerning the resurrection of the Christ—that neither was he abandoned unto hades, nor did his flesh see corruption." To make it still more clear, it is immediately added, and expressly stated, that "David is not yet ascended into the heavens" (v. 34), and therefore

had not been raised from among the dead. Note, it does not say David's body, but David. This is another proof that resurrection is the only way of entrance into heaven.

But this passage (Psalm 16:10) is again referred to in Acts 13:34-37, and here we have the same important lesson re-stated: "And, in that he raised him from among the dead, no more destined to return unto corruption, on this wise hath he spoken...Thou wilt not give thy man of lovingkindness to see corruption. For, David...fell asleep, and was added unto fathers, and saw corruption; But, he whom Yahweh hath raised, did not see corruption." He saw it not, because He was raised from among the dead, and thus brought out of the Sepulcher, where He had been "buried". This is the teaching of the Word of Yahweh. It knows nothing whatever of a "descent into hell" as separate, and distinct, from His burial. That is tradition pure and simple. Not one of the Ancient Creeds of the Church knew anything of it. Up to the seventh century they all said "And was buried" and nothing more. But the Creed used in the Church of Aquileia (A.D. 400), instead of saying "buried" had the words "he descended into hell", but only as an equivalent for "he was buried". This was of course quite correct.

These are the words of Bishop Pearson (Exposition of the Creed. Fourth Ed. 1857, pp. 402-3): "I observe that in the Aquileian Creed, where this article was first expressed, there was no mention of Christ's burial; but the words of their Confession ran thus, crucified under Pontius Pilate, he descended in inferna. From whence there is no question but the observation of Ruffinus (fl. 397), who first expounded it, was most true, that though the Roman and Oriental Creeds had not these words, yet they had the sense of them in the word buried. It appears, therefore, that the first intention of putting these words in the Creed was only to express the burial of our Savior, or the descent of his body into the grave. In a note he adds that "the same may be observed in the Athanasian Creed, which has the descent, but not the Sepulcher (i.e. the burial) Nor is this observable only in these two, but also in the Creed made at Sirmium, and produced at Ariminum" (A.D. 359).

By the incorporation of the words "he descended into hell" in the "Apostles' Creed" and the retention of the word "buried", Tradition obtained an additional "article of faith" quite distinct from the fact of the Lord's burial. This is not a matter of opinion, but a matter of history. Not only are these historical facts vouched for by Bishop Pearson, but by Archbishop Ussher, and in more recent times by the late Bishop Harold-Browne in his standard work on the Thirty nine Articles.

Those who have been brought up on "The Apostles' Creed" naturally read this spurious additional article "he descended into hell", into Luke 23:43 and I Peter 3: 19, and of course find it difficult to believe that those passages have nothing whatever to do with that "descent". They are thus led into the serious error of substituting man's tradition for Yahweh's revelation. This tradition about "the descent into hell" led directly to a misunderstanding of 1 Peter 3:17-22. But note:

(1) There is not a word about "hell", or Hades, in the passage.

(2) The word "spirit", by itself, is never used, without qualification, of man in any state or condition, But it is constantly used of messengers, of whom it is said, "He maketh his messengers spirits"; i.e. they are spiritual beings, while a man is a human being.

(3) In spite of these being "in-prison spirits", they are taken to refer to men; notwithstanding that in the next Epistle (2 Pet. 2:4) we read of "the messengers that sinned", and of their being "cast down to Tartarus (not Hades or Gehenna), and delivered into chains of darkness to be reserved unto judgment". These messengers are again mentioned in connection with Noah, and are thus identified with the spirits (or angels) in I Pet. 3:19, who were also disobedient "in the days of Noah". We read further what their sin was in Jude 6, 7, which can be understood only by reference to Gen. 6. Here again we read of these messenger beings "reserved in everlasting chains under darkness unto the judgment of the great day". It is surprising that, in the face of these two passages (2 Pet. 2:4 and Jude 6, 7), which speak of messengers (or spirits) being "in chains", anyone should ever have interpreted the "in-prison spirits" of 1 Pet. 3: 19 as referring to human beings!

(4) Moreover. the word "preached," in the KJV, does not, by itself, refer to the preaching of the glad message. It is not "evangelize", which would be euaggelizw (euangelizo). But it is khrussw (kenlsso) to proclaim as a herald, to make proclamation, and the context shows that this paragraph about Christ is intended as an encouragement. It begins with verse 17: "For it is, better, as well-doers, if it should please the pleasure of Yahweh, to be suffering, than, as evil-doers: Because, Christ also, once for all, concerning sins, died,— Just in behalf of unjust,—in order that he might introduce us unto Yahweh;" Then it goes on to explain that as Christ suffered for well-doing, and not for evil-doing, they were to do the same; and if they did they would have, like Him, a glorious triumph. For though He was put to death in the flesh, yet He was made alive again (1 Cor. 15.) in spirit (i.e. in a spiritual body, I Cor. 15:44): and in this He made such proclamation of His triumph that it reached even to Tartarus, and was heard there by the messengers reserved in chains unto judgment. Never mind, therefore, if you are called to suffer. You will have a like glorious triumph."

No other explanation of this passage takes in the argument of the context; or complies with the strict requirements of the original text. Thus the support for the tradition about Christ's "descent into hell" as distinct from His being buried, vanishes from the Scriptures. Eph. 4:9 also speaks of the Lord's descent "into the lower parts of the earth" before His ascension "on high". But this word "of here is what is called the genitive of apposition, by which "of the earth" explains what is meant by, "the lower parts" and should be rendered "the lower parts", that is to say "the earth". For example: "the temple of his body" means "the temple", that is to say "his body" (John 2:21). "A sign of circumcision" means "a sign", that is to say "circumcision" (Romans 4:11). "The firstfruits of the Spirit" means

"the firstfruits", that is to say "the Spirit" (Romans 8:23). "The earnest of the Spirit" means "the earnest", that is to say "the Spirit" (2 Cor. 5: 5). "The bond of peace": means "the bond", which is "peace" (Eph. 4:3). "The breastplate of righteousness" means "the breastplate", which is "righteousness" (Eph. 4:14). So here it should be rendered "He descended into the lower parts (that is to say) the earth". If it means more than this it is not true, for He was "laid in a Sepulcher" and not in a grave in, or below, the Earth: His spirit or breath of life being commended into the Father's hands.

But Tradition is only the handing down of the Old Serpent's lie, which deceived our first parents. Yahweh Elohim said, "dying thou dost die" (Gen. 2:17, Young's). The serpent said "Dying, ye do not die" (Gen. 3:4, Young's). And all Traditionalists and Spiritists agree with the Deceiver in saying, "There is no such thing as death: it is only life in some other form."^{596,}

Death

Yahweh speaks of death as an enemy (I Cor. 15:26);

Yahweh speaks of it as a terminus;

Yahweh speaks of it as a calamity;

Yahweh speaks of delivering from it as showing mercy

Man speaks of it as a friend.

Man speaks of it as a gate.

Man speaks of it as a blessing.

Man, strange to say, says the same! And loses no opportunity of seeking such deliverance by using every means in his power.

In Phil. 2:27 we read that Epaphroditus "was sick nigh unto death; but Yahweh had mercy on him". So that it was mercy to preserve Epaphroditus from death. This could hardly be called "mercy" if death were the "gate of glory", according to popular tradition.

In 2 Cor. 1:10, 11, it was deliverance of no ordinary kind when Paul himself also was "delivered from so great a death" which called for corresponding greatness of thanksgiving for Yahweh's answer to their prayers on his behalf. Moreover, he trusted that Yahweh would still deliver him. It is clear from II Cor. 5:4 that Paul did not wish for death: for he distinctly says "not for that we would be unclothed, but clothed upon (i.e. in resurrection and "change") that mortality might be swallowed up of life"; not of death. This is what he was so "earnestly desiring" (v. 2). True, in Phil. 1 :21 some think Paul spoke of death as "gain", but we may ask, Whose gain? The answer is clear, for the whole context from verses 12-24 shows that Christ and His cause are the subjects to which he is referring; not

⁵⁹⁶ You have a body with eyes and ears and hands and feet, but your body is temporary. It will go to the grave. But your personality, your intelligence, your conscience, your memory -- these live on forever. This is your spirit, and according to the Bible, our spirit will never die. **What Happens When You Die?** A Message by Billy Graham; <http://www.billygraham.org/topic.asp?s=60>. **Different View of Death** The Lord told Kenneth E. Hagin one time, "I don't look at death the way people do. In fact, I never see My Children dying, because they don't die." "Well, what do they do, Gloria?" They leave! They just go home. To God, what we call dying is just our spirits changing addresses -- moving from earth to heaven. Death is separation. 'You can only Die once,' by Gloria Copeland, BVOV April 2003, pg. 29

himself. Paul's imprisonment had turned out to be for "the furtherance of the glad message" (v. 12). His death might further it still more, and thus prove a "gain" for it. Verse 2 I begins with "for" and is given in explanation of verse 20.

Hezekiah also. had reason to praise Yahweh for delivering him from "the king of terrors". It was "mercy" shown to Epaphroditus; it was "a gift" to Paul; it was "love" to Hezekiah. He says (Isa. 38:17-19):

**" Lo! for well-being, I had bitterness—bitterness,
But, thou, cleaving unto my soul, hast raised me from the pit of corruption,
For thou hast cast, behind thy back, all my sins.**

**For, sheol, cannot praise thee, Nor, death, celebrate thee,
They who go down to the pit cannot wait for thy faithfulness.**

So effectually has satan's lie succeeded, and accomplished its purpose that, though the Lord Yehoshua said "I will come again and receive you unto myself", Christendom says, with one voice, "No! Lord. Thou needest not to come for me: I will die and come to Thee". Thus the blessed hope of resurrection and the coming of the Lord have been well nigh blotted out from the belief of the Churches~ and the promise of the Lord been made of none effect by the ravages of Tradition. Men may write their books, and a Spiritist may entitle one "There is no death", etc. They may sing words and expressions which are foreign to the Scriptures, about "the Church triumphant". They may speak of having "being absent from the body is to be present with the Lord;" and "passed on"; and about the "home going"; and "the great beyond"; and the "border-land"; and "beyond the veil" but against all this we set a special revelation from Yahweh, introduced by the prophetic formula, "the Word of the Lord".

**" For, this, unto you, do we say, by a word of the Lord,
that, we, the living who are left unto the Presence of the Lord,
shall in nowise get before them who have fallen asleep." (1 Thess. 4:15).**

To agree with Tradition this ought to have been written, "shall not get before them which are already with the Lord". But this would have made nonsense~ and there is nothing of that in the Word of Yahweh. There are many things in Scripture difficult; and hard to be understood; there are many Figures of Speech also~ but there are no self contradictory statements such as that would have been.

Moreover, we ought to note that this special Divine revelation was given for the express purpose that we might not be ignorant on this subject, as the heathen and Traditionalists were. This revelation of Yahweh's truth as to the state of the dead is introduced by the noteworthy words in verse 13: ' But we do not wish you to be ignorant, brethren,

concerning them who are falling asleep." Unless, therefore, we know what the Lord has revealed, we must all alike remain "ignorant". What is revealed here "by the Word of the Lord", is:

(a) That as the Lord Yehoshua was "led up from among the dead" (Heb. 13:20), so will His people be." For, if we believe that, Yehoshua, died, and rose again, so, also will, Yahweh, bring forth with him, them who have fallen asleep through Yehoshua (i.e. bring again from among the dead), even as the Lord Yehoshua "died and rose again" (v. 14).

(b) The living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep.

(c) And therefore they cannot be with the Lord before us (v. 15).

(d) The first thing to happen will be their resurrection. They are called "the dead in Christ". Not the living, but "the dead", for resurrection concerns only "the dead" (v. 16).

(e) The next thing is "we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air" (v. 17). Not (as many people put it) to meet our friends, who are supposed to be already there; but to meet "the Lord Himself" (v. 17).

(f) Finally, it is revealed that this is the manner in which we shall be "with the Lord". The word is sun (sun) thus, so, in this manner, and in no other way.

Those who do not know the truths here given by special Divine revelation have invented other ways of getting there. They say that "death is the gate of glory". Yahweh says that resurrection and ascension is the gate. It is the tradition that those who have fallen asleep are already in heaven that has given rise to the idea of "the Church Triumphant". But no such expression can be found in Scripture. Eph. 3:15 is supposed to teach or support it, when it speaks of "The whole family in heaven and earth". But. it is by no means necessary to translate the words in this way. The R. V. and the American R. V. render them "every family in heaven and earth" so does the A. V. also in Eph. 1 :21, where we have the same subject, viz. the giving of names (as *onomazw onomazoovo*, in both places, means. See Luke 6:13 etc..) to some of these heavenly families, e.g. "principality and power, and might, and dominion, and every name that is named not only in this world, but in that which is to come". It is not "the whole family" that is named; but every family has its own name given to it. A few verses before Eph. 3:15 we have two more of these families, "principalities and powers" (v. 10). Why then create a new thing altogether by forcing verse 17 apart from its context? These families in heaven are clearly set in contrast with the family of Yahweh upon earth. In verse 10 the earthly family is used as an object lesson to the heavenly family.

Now, these being the positive and clear statements of revelation as to man in life and in death, there are certain passages in the New Covenant which seem to speak with a different voice, and to bear a different testimony. We say advisedly "seem"; for when properly understood, and accurately translated, not only is there no difference or opposition to the teaching of the Old Covenant, but there is perfect harmony and unity in their testimony. The one corroborates and supports the other. If not, and these New Covenant passages do uphold the teachings of Tradition, then quite a different meaning must be given to those passages which we have quoted above from the Old Covenant: and Traditionalists must show us how they understand them; and support their interpretations by proofs from the Word of Yahweh.

There are five passages which are generally relied on and referred to by Traditionalists, viz.:

(1) Matthew 22:32

**" I, am the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob?—
He is not Elohim, of the dead, but, of the living."**

(2) Luke 23:43

**" And he said unto him—Verily, I say unto thee this day: With me, shalt thou be in
Paradise."**

(3) II Corinthians 5:6,8

**" Having good courage, therefore, at all times, and knowing that—remaining at
home in the body, we are away from home from the Lord:
We have good courage, however, and are well pleased—rather to be away from
home, out of the body, and to come home, unto the Lord."**

(4) Philippians 1:23

**" I am held in constraint, however, by reason of the two,—having, the coveting, to be
released,
and to be with, Christ, for it were far better!"**

(5) Luke 16: 19-31

**" Now, a certain man, was rich, and he used to clothe himself
with purple and fine linen,**

making merry day by day, brilliantly.

And, a certain beggar, by name Lazarus, used to be cast near his gate, full of sores,
and to long to be fed from the crumbs that fell from the table of the rich man: nay!
even, the dogs, used to come and lick his sores.

And it came to pass that the beggar died,
and was carried away by the messengers, into the bosom of Abraham.

And, the rich man also, died, and was buried.

And, in hades [sheol], lifting up his eyes,
being in torments, he seeth Abraham afar off, and Lazarus in his bosom.

And, he, calling out, said—Father Abraham!
have mercy upon me, and send Lazarus,
that he may dip the tip of his finger in water, and cool my tongue,
because I am in anguish in this flame.

But Abraham said—Child! remember—That thou didst duly received thy good
things in thy life, and, Lazarus, in like manner, the evil things;
but, now, here, he is comforted, and, thou, art in anguish.

And, besides all these things, betwixt us and you, a great chasm, hath been fixed,
so that, they who might wish to cross over from hence unto you, should not be able,
nor any, from thence unto us, be crossing over.

But he said—I request thee then, father,
that thou wouldst send him unto my father's house,
for I have five brethren; —that he may solemnly testify unto them,
lest, they also, come into this place of torment. But Abraham saith
They have Moses and the Prophets: Let them hearken unto them. But, he, said
Nay! father Abraham, but, if one, from the dead,
should go unto them, they would repent.”

We will deal with them in this order. The first is "The Elohim of the Living" (Matt. 22:32. Mark 12:27. Luke 20:38). In these scriptures it is stated that "Yahweh is not the Elohim of the dead, but of the living". But Traditionalists, believing that the "dead" are "the living", make Yahweh the "Elohim of the dead", which He distinctly says He is not. Interpreting the words in this way, they utterly ignore the whole context, which shows that the words refer to the RESURRECTION, and not to the dead at all. Notice how this is emphasized in each Gospel:

(1) "Then come unto Him the Sadducees, which say there is no RESURRECTION"
(Matt. 22:23. Mark 12:18. Luke 20:27).

(2) The one issue raised by the Sadducees was the question,
"Whose wife shall she be in the RESURRECTION?"
(Matt. 22:28. Mark 12:23. Luke 20:33).

(3) The answer of our Lord deals solely with this one issue, which was RESURRECTION. Hence He says:

Matt. 22, "as touching the RESURRECTION of the dead" (v. 31).

Mark 12, "as touching the dead that they RISE" (v. 26).

Luke 20, "now that the dead are RAISED, even Moses showed at the bush, when he called Yahweh, the Elohim of Abraham, and the Elohim of Isaac, and the Elohim of Jacob, for he is not a Elohim of the dead, but of the living, for all live unto him" (v. 38).

These words were spoken by the Lord Yehoshua in order to prove "that the dead are RAISED". Traditionalists use them to prove that the dead are "living" without being RAISED! The Sadducees may have denied many other things, but the one and the only thing in question here is RESURRECTION. Christ's argument was:

1. Yahweh's words at the bush prove a life for the dead patriarchs.
2. But there is no life for the dead without a resurrection.
3. Therefore they must be RAISED FROM THE DEAD; or "live again" by Him.

This argument held good, for it silenced the Sadducees. For if they are "living" now, and not dead, how does that prove a resurrection? and, moreover, what is the difference between them and those who are in "the land of the living"? For this is the expression constantly used of the present condition of life in contrast with the state of death:

Psalms 27:13

I believe that I shall see—The goodness of Yahweh in the land of the living,

Psalms 56:13

For thou hast rescued my soul from death, Wilt thou not *rescue* my feet from stumbling?

That I may walk to and fro, before Elohim, In the light of life.

Psalms 116:9

I will walk to and fro before Yahweh, in the lands of life

Psalms 142:5

I have made outcry unto thee, O Yahweh,

I have said, Thou, art my refuge, my portion, in the land of the living

Jeremiah 11: 19

**But, I, was as a gentle lamb that is to be led to the slaughter,
and I knew not that, against me, they had devised devices, *saying*—
Let us destroy the tree with its fruit, Yea let us cut him off out of the land of the
living,**

And, his name, shall be remembered no more!

Ezekiel 26:20

**Then will I bring thee down with them that go down into the pit,
Unto the people of age–past times, And cause thee to dwell in the earth below,
Among the desolations from age–past times, With them that go down into the pit,
That thou mayest not be dwelt in,—Nor yet present thyself in the land of the living**

The argument as to resurrection was so conclusive to the Scribes who heard Him, that they said, "Master, thou hast well said. And after that they durst not ask him any question at all" (Luke 20:39,40).

(2) Luke 23:43: "To-day shalt thou be with me in Paradise (KJV)." This can mean only "Verily I say unto thee this day, thou shalt be with me in Paradise". (The Rotherham Emphasized Bible states "And he said unto him—Verily, I say unto thee this day: With me, shalt thou be in Paradise.")

In the first place we must remember that the punctuation is not inspired. It is only of human authority. There is none whatever in the Greek manuscripts. We have, therefore, perfect liberty to criticize and alter man's use of it, and to substitute our own. The verb "say" when used with "to-day", is sometimes separated from it by the word *oti* (*hoti*) that; and sometimes it is joined with it by the absence of *hoti*. Yahweh uses these words with perfect exactness, and it behooves us to learn what He would thus teach us.

When He puts the word *hoti* (that) between "say" and "to-day", it throws "to-day" into what is said, and cuts it off from the verb "say", e.g. Luke 19:9, "Yehoshua said., that (Gr. *oti*, *hoti*) this day is salvation come to this house". Here "to-day" is joined with the verb "come", and separated from the verb "I say". So also in Luke 4: 21: "And he began to say unto them that (*oti*, *hoti*) this day is this scripture fulfilled in your ears". Here again the presence of *oti* (*hoti*) cuts off "to-day" from "say" and joins it with "fulfilled".

But this is not the case in Luke 23:43. Here Yahweh has carefully excluded the word *hoti* (that). How then dare anyone to read the verse as though He had not excluded it, and read it as though it said "I say unto thee, that this day", etc. It is surely adding to the Word of Yahweh to insert, or imply the insertion of, the word "that" when Yahweh has not used it; as He has in two other places in this same Gospel (Luke 4:21, and 19:9).

We are now prepared to see that we must translate Luke 23:43 in this manner, "Verily I say to thee this day, thou shalt be with me in Paradise". The prayer was answered. It referred to the future, and so did the promise; for, when the Lord shall have come in His Kingdom, the only Paradise the Scripture knows of will be restored. As a matter of fact, the Greek word Paradise occurs in the Septuagint twenty eight times. Nine times it represents the Hebrew (Ibri) word "Eden", and nineteen times the Hebrew (Ibri) word (*gan*) "Garden". In English it is rendered "Eden", "Garden", "Forest", "Orchard". The Hebrew (Ibri) word for "Eden" occurs sixteen times. The Hebrew (Ibri) word for "Garden"

is used of Eden thirteen times in Genesis alone; and six times in other passages, of "the garden of Yahweh", etc. See Gen. 2. Neh. 2:8. Ecc. 2:5. Song 4:13.

From these facts we learn and notice others:

- (1) We see that the three words, Paradise, Eden and Garden are used interchangeably; and always, either of the Eden of Gen. 2. or of some glorious park like beauty which may be compared with it.
- (2) It is never used in any other sense than that of an earthly place of beauty and delight.
- (3) The "tree of life" and the river of "the water of life" are its great conspicuous characteristics.
- (4) We see it:

Described in Gen. 2.

Lost in Gen. 3.

Restoration promised in Rev. 2:7.

Regained in Rev. 22:1-5,14,17.

Further we must note that the formula "I say unto thee this day", was a well known Hebrew (Ibri) idiom used to emphasize the solemnity of the occasion and the importance of the words. See Deut. 4:26, 29,40; 5:6; 6:6; 7:11; 8:1, 11, 19; 9:3; 10:13; 11: 2, 8,13,18,27,28,32; 13:18; 15:5; 19:9; 26:3, 17, 18; 27:1, 4, 10; 28:1, 13, 14, 15; 24:12; 30:2, 8, 11, 15, 16, 18, 19; 32:46. The expression, therefore, "I say unto thee this day", marks the wonderful character of the man's faith; which, under such circumstances, could still believe in, and look forward to the coming kingdom; and acknowledge that Christ was the King, though on that very day He was hanging on the Cross.

(3) The third passage, 2 Cor. 5:6, 8, "to be absent from the body and to be present with the Lord (KJV)," was the inspired desire of the Apostle, which could be realized only in resurrection. Resurrection (and not death) is the subject of the whole context. These words are generally misquoted "Absent from the body, present with the Lord", as though it said that when we are absent from the body we are present with the Lord. But no such sentence can be found. No less than nine words are deliberately omitted from the context when the quotation is thus popularly made. The omission of these words creates quite a new sense, and puts the verse out of all harmony with the context; the object of which is to show that we cannot be "present with the Lord" except by being clothed upon with our Resurrection body our "house which is from heaven". Rotherham translation II Cor. 5:1-8 as:

“For we know that—if, our earthly tent—dwelling, should be taken down,
we have, a building of Yahweh, a dwelling not made by hand, age—abiding in the heavens.
And verily, in this, we sigh, earnestly desiring to clothe ourselves over,

with our habitation which is of heaven,—
 Although, indeed, even clothing ourselves, **we shall not be found, naked;**
 And verily, we who are in the tent, do sigh, being weighed down,
 while yet **we are not wishing to unclothe ourselves,** but to clothe ourselves over,
 in order that, what is mortal, may be swallowed up, by life.
 Now, he that hath wrought us for this very thing, is, Yahweh,
 who hath given unto us the earnest of the spirit,
 Having good courage, therefore, at all times,
 and knowing that—remaining at home in the body,
 we are away from home from the Lord,
 By faith, are we walking, not by sight;
 We have good courage, however, and are well pleased rather to be
 away from home, out of the body, and to come home, unto the Lord.

We might with equal justice quote the words "hang all the law and the prophets", and leave out "on these two commandments" (Matt. 22:40); or say "there is no Elohim" and leave out "The fool hath said in his heart" (Psalm 53:1), or say "Ye shall not drink wine", and leave out "Ye have planted pleasant vineyards, but (ye shall not drink wine) of them" (Amos. 5:11); or talk about "the restitution of all things" and leave out "which Yahweh hath spoken by the mouth of all his holy prophets" (Acts 3 :21).

All these partial quotations are correct so far as the Text is concerned, but what about the Context? The context is, "We have good courage, however, and are well pleased—rather to be away from home, out of the body, and to come home, unto the Lord." (v. 8). Being "at home in the body" in both verses is explained, in verse 3 as being in "this tent", which, in v. 1, is called "our earthly tent, dwelling"; and being "and to come home, unto the Lord" is explained in verse 2 as being "clothe ourselves over, with our habitation which is of heaven". The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed"); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). It is true that some years later he did say "to die is gain"; but as we have seen above, the circumstances were very different, for he was then in prison.

(4) This brings us to the expression of Paul's desire in Phil. 1:23. The desire of the Apostle was not "to depart" (KJV) himself, by dying; but his desire was for the return of Christ; the verb rendered "depart" being used elsewhere in the New Covenant only in Luke 12:36, where it is rendered "return": "when be shall RETURN from the wedding". May we not fairly ask, Why are we not to translate it in the same way in Phil. 1 :23?

For I am in a strait betwixt [ek] two, having a desire to depart [analuō], and to be with Christ; which is far better" (Phil. 1:23, KJV).

“And ye yourselves like unto men that wait for their lord, when he will return [analuo] from the wedding; that when he cometh and knocketh, they may open unto him immediately” (Lk. 12:36, KJV).

The preposition ana (ana) again, when compounded with the verb luw (luo) to loosen, means to loosen back again to the place from whence the original departure was made, not to set out to a new place; hence, analusiv (analuo) means to loosen back again or to return, and it is so rendered in the only other place where it occurs in the New Covenant, Luke 12:36: "when he shall RETURN from the wedding" (KJV). It does NOT mean to depart, in the sense of setting off from the place where one is, but to return to the place that one has left. The noun analusiv; (analysis) occurs in 2 Tim. 4:6, and has the same meaning, returning or dissolution, i.e. the body returning to dust as it was, and the spirit or breath of life returning to Yahweh Who gave it. The verb does not occur in the Greek translation of the Canonical books of the Old Covenant, but it does occur in the Apocryphal books which, though of no authority in the establishment of doctrine, are invaluable, as to the use and meaning of words. In these books this word always means to return, and is generally so translated.

But there is another fact with regard to Phil. 1:23. The English verb depart occurs 130 times in the New Covenant; and is used as the rendering of 22 different Greek words. But this one verb analusiv (analuo) occurs only twice, and is rendered depart only once; the other occurrence being rendered return, and used by the Lord Himself of His own return from heaven. We must also further note that it is not the simple infinitive of the verb to return. It is a combination of three words: the preposition eiv (eis) unto, and the definite article tou (to) the, with the aorist inference (analusai), to return; so that the verb must be translated as a noun -- "having a strong desire unto THE RETURN"; i.e. of Christ, as in Luke 12:36. These words must be interpreted by the context, and from this it is clear that the Apostle's whole argument is that the Gospel might be furthered (v. 12); and that Christ might be magnified (v. 20). To this end he cared not whether he lived or died; for, he says, "to me, living (is) Christ, and dying (would be) gain. But if living in the flesh (would be Christ), this (dying) for me, (would be) the fruit of (my) labor. Yet, what I shall choose I wot not, for I am being PRESSED OUT OF these two [i.e. living or dying (vv. 20, 21), by a third thing (v. 23), viz.], having a strong desire unto The RETURN (i.e. of Christ), and to be with Christ, which is a far, far better thing". (The word ek (ek) occurs 857 times, and is never once translated "betwixt" except in this place. It is translated "out of" 165 times).

Paul's imprisonment had made many brethren "more abundantly bold" (v. 12 R. V.) to preach the gospel. His death might produce still more abundant fruit of his labor; for these brethren were the fruit of his labor (v. 11; 4:17. Romans 1:13). Christ would thus be magnified in his body whether Paul lived or died. That was why he did not know what to choose of these three things: Living would be good; for he could himself preach Christ. Dying might be even better, and further the preaching of Christ more abundantly, judging

by the result of his imprisonment. But there was a third thing, which was far, far better than either; and that was the return of Christ, which he so earnestly desired.

It is for the Traditionalists to show how they deal with these facts. It is not sufficient to say they do not believe in this our understanding of these passages: they must show how they dispose of our evidence, and must produce their own in support of their own conclusions. Here we have four passages which seem to be opposed to those we have quoted from the Old Covenant. Both cannot be true. We must either explain away the Old Covenant passages, or we must see whether these four passages admit of other renderings, which remove their apparent opposition. We have suggested these other renderings, based on ample evidence; which, not only deprive them of such opposition, but show that their teaching is in exact accordance with those other passages.

(5) There remains the fifth passage, Luke 16:19-31, commonly called "the Parable of the Rich Man and Lazarus", or of "Dives and Lazarus". (If we speak of it sometimes as a Parable, it is not because we hold it to be one of Christ's Parables, specially so called, but because it partakes of the nature of parabolic teaching.)

It is absolutely impossible that the Traditional interpretation of this can be correct: because if it were, it would be directly opposed to all the other teaching of Scripture. And' the Lord's words cannot and must not be so interpreted. If it be truth (as it is) that "the dead know not anything", how could the Lord have taught, and how can we believe that they do know a very great deal? If it be the fact that when a man's "breath goeth forth, in that very day his thoughts perish", how can we believe that he goes on thinking? and not only thinking without a brain, but putting his "thoughts" into words, and speaking them without a tongue?

When the great subject of Resurrection is in question, one of the most solemn arguments employed is that, if there be no such thing as resurrection, then not only all the dead, but "they also which are fallen asleep in Christ are perished" (I Cor. 15:18). This is also the argument which immediately follows in verse 29 (after the parenthesis in verses 20-28), and is based upon verse 18. "Else, what are they doing who are being baptized? It is for dead (corpses) if the dead rise not at all. Why are they then being baptized for corpses?" Which is, of course, the case, if they are not going to rise again. We render this as Romans 8:33, 34 is rendered, by supplying the ellipsis of the verb "to be", as in both the A.V. and R.V. The word nekrov (nekros) with the article (as in I Cor. 15:29) means dead bodies, or corpses. See Gen. 23:3,4,6,8, 13, 15. Deut. 28:26. Jer. 12:3. Ezek. 37:9. Matt. 22:31. Luke 24:5. 1 Cor. 15:29 (1st and 3rd words), 35, 42,52.

On the other hand, nekrov (nekros) without the article (as in I Pet. 4:6) means dead people, i.e. people who have died. See Deut. 14:1. Matt. 22:32. Mark 9:10. Luke 16:30,31; 24:46. Acts 23:6; 24:15; 26:8. Romans 6:13; 10:7; 11:15. Heb. 11:19; 13:20. 1 Cor.

15:12,13,15,16,20,21,29 (2nd word), 32. This throws light upon 1 Pet. 4:6 (where it is without the article), which shows that "the dead", there, are those who had the gospel preached to them while they were alive, and though, according to the will of Yahweh, man might put them to death, they would "live again" in resurrection. The word *zaw* (*zao*), to live again, has for one of its principal meanings, to live in resurrection life. See Matt. 9:18. Acts 9:41. Mark 16:11. Luke 24:5, 23. John 11:25,26. Acts 1:3; 25:19. Romans 6: 10: 14:9.2 Cor. 13:4. Rev. 1:18; 2:8; 13:14; 20:4, 5.

We are expressly enjoined by the Lord Himself: "Do not be marveling at this: because there come an hour, in which, all they in the tombs, shall hearken unto his voice," (John 5:28). These are the Lord's own words, and they tell us where His Voice will be heard; and, that is not in heaven, not in Paradise, or in any so-called "intermediate state", but "in the TOMBS". With this agrees Dan. 12:2, which tells us that "many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding life, but, those, to reproach, and age—abiding abhorrence;" It does not say, in "Abraham's bosom", or any other place, state, or condition, but "IN THE DUSTY GROUND"; from which man was "taken" (Gen. 2:7; 3:23), and to which he must "re-turn" (Gen. 3:19. Ecc. 12:7).

It is of course, most blessedly true that there is a vast difference between the saved and the unsaved in this "falling asleep". The former have received the gift of "life age—abiding" (Romans 6:23): not yet in actual fruition; but "in Christ", who is responsible to raise them from among the dead (John 6:39), that they may enter upon the enjoyment of it. The unsaved do not possess "life age—abiding", for it is declared to be "the gift of Yahweh" (Romans 6:23). Very different, therefore, are these two cases. The Atonement, and Resurrection, and Ascension of Christ has made all the difference for His people. They die like others; but for them it is only falling asleep; Why? Because they are to awake again. Though dead, they are now called "the dead in Christ", but it remains perfectly true that "we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep." And, therefore, it follows, of necessity, that they cannot precede us.

But it is sometimes urged that "the Lord led forth a multitude of captives from Hades to Paradise when He wrested from satan his dominion over death (Eph. 4:8). But the fact is that Eph. 4:8 says nothing about Hades or Paradise! Nothing about "multitudes of captives", and nothing about the state between the moment of His dying and rising. It was "when He ascended up on high" that there was this great triumph for the Lord Yehoshua Christ. We are not told what were all the immediate effects of Christ's death, resurrection and ascension, in satan's realm of evil messengers. Col. 2: 15 tells us the great fact that He "spoiled principalities and powers". Hence - forth He held the keys of death ~~ and sheol:

"And the Living One,—and I became dead; —and lo! living, am I, unto the ages of ages, and have the keys of death and of hades [sheol]."

There was a mighty conflict and a glorious victory when Christ rose from the dead and conquered him that had the dominion of death. In proof and token of His triumph "many" (not a few) rose from the dead (Matt. 27:52,53): but as others that have been raised from the dead again sleep in Christ awaiting the return and final Resurrection.

We now come to the so-called Parable itself. It is evident that this Scripture (Luke 16:19-31) must be interpreted and understood in a manner that shall not only not contradict the plain and direct teaching of all these passages; but on the contrary, in a manner which must be in perfect and complete harmony with them: and in such a way that it shall be necessary for the better understanding of the whole context in which it stands. That is to say, we must not explain the Parable apologetically, as though we wished it were not there; but as though we could not do without it. We must treat it as being indispensable, when taken with the context.

Let us look first at some of the inconsistencies of the Traditional Interpreters. Some of them call it a "Parable": but the Lord does not so designate it. It does not even begin by saying "He said". It commences abruptly - "There was"; without any further guide as to the reason or meaning of what is said. Then they follow their own arbitrary will, picking out one word or expression, which they say is literal; and another, which they say is parabolic. For example "Abraham's bosom" is, according to them, parabolic; and denotes Paradise. They are bound so to take it, because if literal, "Abraham's bosom" would hold only one person! It refers to the act of reclining at meals, where anyone person, if he leaned back, would be "in the bosom" of the other. John was so placed with regard to the Lord Yehoshua (John 13:23; 21:20), and it was a token of favor and love (John 19:26; 20:2; 21:7). Then they take the "fire" and the "water", the "tongue" and the "flame", etc., as being literal; but when the Lord elsewhere speaks of "the worm that dieth not" they take that as parabolic, and say it does not mean "a worm" but conscience. In all this they draw only on their imagination, and interpret according to their own arbitrary will.

If we follow out this illogical principle, then according to them Lazarus was never buried at all; while the rich man was. For "the rich man also died and was buried" (v. 22); while Lazarus, instead of being buried, was "carried by the messengers into Abraham's bosom". There is the further difficulty as to how a man who has been actually buried, could think without a brain, or speak without a tongue. How can the dead speak, or act apart from the physical organs of the body? This is a difficulty our friends cannot get over: and so they have to invent some theory (which outdoes the Spiritists' invention of an "Astral body") which has no foundation whatever in fact: and is absolutely destitute of anything worthy of

the name "evidence" of any kind whatsoever. Then again, Hades or Sheol is never elsewhere mentioned as a place of fire. On the contrary, it is itself to be "cast into the lake of fire" (Rev. 20:14).

Moreover, there is this further moral difficulty; in this parable, which is supposed to treat of the most solemn realities as to the eternal destiny of the righteous and the wicked, there is a man who receives all blessing, and his only merit is poverty. That, for ought that is said, is the only title Lazarus has for his reward. It is useless to assume that he might have been righteous as well as poor. The answer is that the parable does not say a word about it; and it is perfectly arbitrary for anyone to insert either the words or the thought. On the other hand, the only sin for which the rich man was punished with those torments was his previous enjoyment of "good things" and his neglect of Lazarus. But for this neglect, and his style of living, he might have been as good and moral a man as Lazarus.

Again, if "Abraham's bosom" is the same as Paradise, then we ask, Is that where Christ and the thief went according to the popular interpretation of Luke 23:43? Did they go to "Abraham's bosom"? The fact is, the more closely we look at Tradition, the more glaring are the inconsistencies which it creates.

The teaching of the Pharisees had much in common with the teaching of Romanists and Spiritists in the present day. We have only to refer to the Lord's words to see what He thought of the Pharisees and their teachings, He reserved for them His severest denunciations and woes; and administered to them His most scathing judgments. It was the teaching of the Pharisees, which had made the Word of Yahweh of none effect, that was the very essence of their sin and its condemnation. Everywhere the Lord refers to this as bringing down His wrath: and calling forth His "woes". The Word of Yahweh said one thing, and the Pharisees said another; they thus contracted themselves out of the Law of Yahweh by their traditions. The context shows that the Lord's controversy with the Pharisees was now approaching a crisis. It begins, in chapter 14:35, with the solemn formula, "He that hath ears to hear, let him hear". We are immediately shown who had these opened ears; for we read (15:1), "But all the tax-collectors and the sinners were, unto him, drawing near, to be hearkening unto him; and both the Pharisees and the Scribes were murmuring, saying, This man, unto sinners, giveth welcome, and eateth with them." They professed to have the key of knowledge, but they entered not in themselves; and those who were entering in they hindered (Matt. 23:13-33). They had the Scriptures, but they overlaid them with their traditions, and thus made them of none effect (Matt. 15:19). They were like "the Unjust Steward" (Luke 16:1-12) in the parable which immediately follows Luke 15. For He would explain to His immediate believing followers the iniquity of these murmuring Pharisees. They dealt unjustly with the oracles of Yahweh which were committed unto them (Romans 3:2). They allowed His commandments to be disobeyed by others that they might make gain. In Mark 7:9 the Lord said, "Well, do ye set aside the commandment of Yahweh, that, your own tradition, ye may observe". This was said in

solemn irony; for they did not "well" in the strict meaning of the word, though they did well, i.e. consistently with their own teaching when they practically did away with the fifth and seventh Commandments for their own profit and gain, just as Rome in later days did away with the doctrine of "justification through faith" by the sale of "indulgences". (Read carefully Matt. 15:3-6 and Mark 7:7-13.) They were "unjust stewards"; and contrary to their teaching, the Lord declared there was no such thing as "little" or "much" when it came to honesty, especially in dealing with the Word of Yahweh; and that, if they were unfaithful in the least, they would be in much also, and could not be trusted. The time was at hand when the sentence would go forth, "thou mayest be no longer steward".

Then in Luke 16:14 we read: "Now the Pharisees, who were, lovers of money, were hearing all these things, and were openly sneering at him." (v. 14): lit., they turned up their noses at Him! Compare chapter 23:35, "But the rulers were sneering". The same word as in Psalm 22:7, "All that see me, laugh at me". The supreme moment had come. We may thus paraphrase His words which follow and lead up to the Parable: "You deride and scoff at Me, as if I were mistaken, and you were innocent. You seek to justify yourselves before men, but Yahweh knoweth your hearts. You highly esteem your traditions, but they are abomination in the sight of Yahweh (v. 15). The law and the prophets were until John, but you deal unjustly with them, changing them and wresting them at your pleasure, by your tradition, and by the false glosses ye have put upon them. And when John preached the Kingdom of Yahweh, every one used violence and hostility against it by contradictions, persecution, and derision (v. 16). And yet, though by your vain traditions you would make the law void and of none effect, it is easier for heaven and earth to pass away, than for one tittle of the law to fail (v. 17). Take one instance out of many. It is true that Yahweh permitted, and legislated for, divorce. But ye, by your traditions and arbitrary system of divorces, have degraded it for gain. Nevertheless, that law still remains, and will stand for ever, and he who accepts your teaching on the subject, and receives your divorces, and marrieth another, committeth adultery" (v. 18).

Then the Lord immediately passes on to the culminating point of His lesson (v. 19): "Now, a certain man, was rich", etc. He makes no break. He does not call it, or give it as one of His own Parables: but He at once goes on to give another example from the traditions of the Pharisees, in order to judge them out of their own mouth. A parable of this kind need not be true in itself, or in fact: though it must be believed to be true by the hearers, if not by the speaker. No more than Jotham's parable of the Trees speaking (Judges 9:7-15). No more than when the Pharisees, on another occasion, said "This one, doth not cast out the demons, save in Beelzebul ruler of the demons"; and He, judging them out of their own mouth, did not contradict them, nor did He admit the truth of their words when lie replied, "And, if I, in Beelzebul, am casting out the demons, In whom are, your sons, casting them out?" (Matt. 12:24,27). No! the Lord did not bandy words in argument with these arch-Traditionists, but turned the tables upon them. It was the same here, in Luke 16. He neither

denied nor admitted the truth of their tradition when He used their own teachings against themselves. These are the "offences" of chapter 17.

It was the same in the case of the parable of the "pounds" a little later on" when He said, "Out of thy mouth, do I judge thee, O wicked servant! Thou knewest that, I, a harsh man, am,—taking up, what I laid not down, and reaping, what I did not sow" (Luke 19:21, 22). The Lord was not, of course, an austere and unjust man; but He uses the words, which those to whom He was speaking believed to be true; and condemned them out of their own mouth.

We believe that the Lord is doing the very same thing here. The framework of the illustration is exactly what the Pharisees believed and taught. It is a powerful and telling example of one of their distinctive traditions, by which they made the teaching of Yahweh's Word of none effect. It is, of course, adapted by the Lord so as to convey His condemnation of the Pharisees. He represents the dead as speaking, but the words put into Abraham's mouth contain the sting of what was His own teaching. In verse 18 He had given an example of their PRACTICE in making void the Law of Yahweh as to marriage and divorce; and in the very next verse (19) He proceeds to give an example of their Doctrine to show how their traditions made void the truth of Yahweh; using their very words as an argument against themselves: and showing, by His own words, which He puts into Abraham's mouth (verses 20 and 31), that all these traditions were contrary to Yahweh's truth.

They taught that the dead could go to and communicate with the living; the Lord declares that this is impossible; and that none can go "from the dead" but by resurrection: "neither, if one, from among the dead, should arise, would they be persuaded" (v 31). Note, these latter are His own words; He knew that their traditions were false" and in this very parable He corrects them. He distinctly declares that no dead person could go to the living except by resurrection: and that if one did go it would be useless: for, there was one of the same name – Lazarus, who was raised from the dead shortly afterward, but their reply was to call a Council, in which "they determined to put Lazarus also to death", as well as Himself (John 12:10). And when the Lord rose from the dead they again took counsel, and would not believe (Matt. 28: 11-15). Thus the parable is made by the Lord to give positive teaching as well as negative, and to teach the truth as well as to correct error.

In the Talmud we have those very traditions gathered up which the Lord refers to in His condemnation. Many are there preserved which were current in our Lord's day. We can thus find out exactly what these popular traditions were.

"Paradise", "The carrying away by angels", "Abraham's bosom", etc., were the popular expressions constantly used. Christ was not the first who used these phrases, but He used the language of the Pharisees, turning it against them.

Take a few examples from the Talmud:

(1) In Kiddushin (Treatise on Betrothal), fol. 72, there is quoted from Juchasin, fol. 75, 2, a long story about what Levi said of Rabbi Judah: "This day he sits in Abraham's bosom", i.e. the day he died. There is a difference here between the Jerusalem and the Babylonian Talmuds - the former says Rabbi Judah was "carried by angels"; the latter says that he was "placed in Abraham's bosom". Here we have again the Pharisees' tradition as used against them by our Lord.

(2) There was a story of a woman who had seen six of her sons slain (we have it also in 2 Macc. vii.). She heard the command given to kill the youngest (two-and-a-half years old), and running into the embraces of her little son, kissed him and said, "Go thou, my son, to Abraham my father, and tell him' Thus saith thy mother. Do not thou boast, saying, I built an altar, and offered my son Isaac. For thy mother hath built seven altars, and offered seven sons in one day", etc. (Midrash Echah, fol. 68. 1).

(3) Another example may be given out of a host of others (Midrash on Ruth, fol. 44, 2; and Midrash on Coheleth (Ecclesiastes) Col. 86, 4) "There are wicked men, that are coupled together in this world. But one of them repents before death, the other doth not, so me one is found standing in the assembly of the just, the other in the assembly of the wicked.

(4) We have examples also of the dead discoursing with one another; and also with those who are still alive (Berachoth, fol. 18, 2 - Treatise on Blessings). "R. Samuel Bar Nachman saith, R. Jonathan saith, How doth it appear that the dead have any discourse among themselves? It appears from what is said (Deut. xxxiv. 4), 'And the Lord said unto him, This is the land, concerning which I sware unto. Abraham, to Isaac and Jacob, saying' What is the meaning of the word saying? The Holy Blessed God saith unto Moses, 'Go thou and say to Abraham, Isaac, and Jacob, the oath which I sware unto It; you, I have performed unto your children'." 'Note that' 'Go thou and say to Abraham", etc.

Then follows a story of a certain pious man that went and lodged in a burying place, and heard two souls discoursing among themselves. "The one said unto the other, 'Come, my companion, and let us wander about the world, and listen behind the veil, what kind of plagues are coming upon the world'. To which the other replied, 'O my companion, I cannot; for I am buried in a cane mat; but do thou go and whatsoever thou hearest, do thou come and tell me'," etc. The story goes on to tell of the wandering of the soul and what he heard, etc.

(5) There was a good man and a wicked man that died; as for the good man, "he had no funeral rites solemnized"; but the wicked man had. Afterward, there was one who saw in his dream, the good man walking in gardens, and hard by pleasant springs; but the wicked

man "with his tongue trickling drop by drop, at the bank of a river, endeavoring to touch the water, but he could not". (Chagigah, fol. 77. Treatise on Exodus 23: 17.)

The traditions set forth above were widely spread in many early Christian writings, showing how soon the corruption spread which led on to the Dark Ages and to all the worst errors of Romanism. The Apocryphal books (written in Greek, not in Hebrew, Cents. i. and ii. B.C.) contained the gem of this teaching. That is why the Apocrypha is valued by Traditionalists, and is incorporated by the Church of Rome as an integral part of her Bible.

The Apocrypha contains prayers for the dead; also "the song of the three Children" (known in the Prayer Book as the Benedicite), in which "the spirits and souls of the righteous" are called on to bless the Lord. The Te Deum, also, which does not date further back than the fifth century, likewise speaks of the Apostles and Prophets and Martyrs as praising God now.

From all this it seems to us perfectly clear that the Lord was not delivering this as a Parable, or as His own direct teaching; but that He was taking the current, traditional teachings of the Pharisees, which He was condemning; and using them against themselves, thus convicting them out of their own mouths. We are quite aware of the objection which will occur to some of our readers. But it is an objection based wholly on human reasoning, and on what appears to them to be probable. It will be asked, is it possible that our Lord would give utterance in such words without giving some warning to us as to the way in which He used them? Well, the answer to such is that, warning has been given in the uniform and unanimous teaching of Scripture. His own words: "they have Moses and the Prophets, let them hear them ", addressed to the Pharisees through "the Rich Man" may be taken as addressed to us also. We have (as they had) the evidence of the Old Covenant (in "Moses and the Prophets"), and we have also the evidence of the New Covenant, which accords with the Old. If we "hear them ", it would be impossible for us to suppose, for a moment, that Christ could be teaching here, that which is the very opposite to that of the whole Word of Yahweh.

We have the Scriptures of truth: and they reveal to us, in plain, direct, categorical, unmistakable words, that "the dead know not anything"; and that when man's breath goeth forth, "in that very day his thoughts perish". It is taken for granted, therefore, that we shall believe what Yahweh says in these and many other passages of His Word; and had we not absorbed tradition from our earliest years we should have at once seen that the popular interpretation of this passage is quite contrary to the whole analogy of Scripture. We ought to discern, at the very first glance at it, that it is unique, and stands out so isolated, by itself, that we should never for one moment dream of accepting as truth that which, if we know anything of His Word, we should instantly and instinctively detect as human tradition used for a special purpose. But, unfortunately, we have been brought up for the most part on man's books, instead of the Word of Yahweh. People draw their theology

from hymns written by men who were saturated with tradition; who, when they did write a good hymn generally spoiled it in the last verse, by setting "death" as the church's hope, instead of Christ's coming. Hence, hymns are solemnly sung which contain such absurd, paradoxical teaching as the singing of Yahweh's praises while our tongues are seeing corruption, and "lie silent in the grave".

Persons saturated with such false traditions come to this Scripture with minds filled with the inventions, fabrications and imaginations of man; and can, of course, see nothing but their own traditions apparently sanctioned by our Lord. They do not notice the fact that in the very parable itself the Lord corrected the false doctrine by introducing the truth of resurrection. But when we read the passage in the light of the whole Word of Yahweh, and especially in the light of the context, we see in it the traditions of the Pharisees, which were "highly esteemed among men", but were "abomination in the sight of Yahweh" (verse 15).

All these traditions passed into Romanism. This is why we read in the note of the English Romish Version (the Douay) on Luke 16: "The bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time - heaven, before, being shut from men. It is called in Zachary a lake without water, and sometimes a prison, but most commonly, of the Divines, 'Limbus Patrum', for that it is thought to have been the higher part, or brim, of hell", etc. Our Protestant friends do not recognize this fact; and hence they have not wholly purged themselves from Romish error. The Jews corrupted their religion by taking over the Pagan teachings of Greek Mythology. Romanism adopted these Jewish traditions of prayers for the dead and added others of her own; and the Reformed Churches took over Romish traditions connected with the so-called "Intermediate State", which they should have purged out.

Instead of completing the Reformation in respect to such heathen traditions, they are still clinging to them to-day: and so tenaciously, that they are giving Romanists and Spiritists all they want as the foundation for their false teachings: while they reserve their wrath for those who, like ourselves, prefer to believe Yahweh's truth in opposition to the first great lie of the old serpent. But once see the truth of Yahweh's word, that "death" means death; and cease to read the word as meaning life - and away goes the only ground for the worship of the Virgin Mary, the invocation of saints, prayers to or for the dead; and all the vapourings and falsehoods of "lying spirits" and "teachings of demons" (I Tim. 4: 1,2), who would deceive, by personating deceased persons of whom Yahweh declares their thoughts have perished.

But there is one further argument which we may draw from the internal evidence of the passage itself, taken with other statements in the Gospel narrative. The Jews laid great stress on the fact that they were "Abraham's seed" (John 8:33). They said, "Abraham is our Father", whereupon the Lord answers that, though they might be Abraham's seed

according to the flesh, yet they were not Abraham's true seed, inasmuch as they did not the works of Abraham (vv. 39,40).

Early in the Gospels this fallacy was dealt with judicially, when John said by Yahweh: "Think not to say within yourselves, We have Abraham to our father" (Matt. 3:9). This was when He saw many of the Pharisees and Sadducees come to His baptism; and called them "a generation of vipers", and not the sons of Abraham. They thought and believed that inasmuch as they were the sons of Abraham by natural generation, they were entitled to all the blessings and privileges which were given to Abraham and his seed. So here, one of them is represented as saying, "Father Abraham". Three times he calls him "father", as though to lay claim to these blessings and privileges (vv. 24, 27,30). And the point of the Lord's teaching is this, that the first time Abraham speaks, he is made to acknowledge the natural relationship - "Son", he says (v. 25). But he repudiates the Pharisee's title to any spiritual favor on that account. He does not use the word "Son" again. Abraham is represented as repudiating the Pharisee's claim to anything beyond natural relationship. He may be related to him according to the flesh, but there is no closer relationship, though the Pharisee continues to claim it. So the Lord does not make Abraham repeat the word "Son" again; though the rich man twice more calls Abraham "Father". This understanding of the passage is, therefore, in strictest harmony with the whole of the immediate context, and with all the other Scriptures which bear upon this subject. It was quite unnecessary for the Lord to stop to explain for us the sense in which He used this tradition, because it was so contrary to all the other direct statements of Scripture, that no one ought for a moment to be in doubt as to what is the scope of the Lord's teaching here. No previous knowledge of Pharisaic traditions is necessary for the gathering of this scope. But as this is the conflict between Tradition and Scripture, the evidence from the Talmud comes in, and may well be used to strengthen our interpretation.

No! the Lord was at the crisis of His condemnation of the Pharisees for their false traditions which made the Word of Yahweh of none effect, and He makes use of those very teachings, adapting them to the great end of condemning them out of their own mouth.

May we all prayerfully consider the testimony of Yahweh's Word in regard to death and when the dead will live again. Thanks be to Yahweh in that we have the victory through Yehoshua Christ our Lord and that victory is in Him for truly He is the Resurrection and The Life.

When Christians left their first love in the earliest days of the history of Christendom, this precious revelation was apparently the first, to become obscured and lost sight of. Then the true teaching concerning the holy spirit in the Assembly became less and less clear, especially while the simple foundation of the truth of justification on the principle of faith alone was also being departed from. These precious truths – by Father’s long-suffering patience and mercy, have been partially recovered in these last days, out of the wonderful treasury of His Word, but never, perhaps, in their pristine freshness and clearness.

It is our objective now, in dependence on our Father’s goodness, and reliance on holy spirit guidance, to do something to recover the blessed truth concerning the “Sacred Secret,” and thus endeavor to be a “good scribe,” bringing out of the Master’s treasures something that is old but yet new, and new but yet old. It will be well at the outset to define our terms, and to have a clear understanding as to

THE MEANING OF MUSTERION

In the Greek, the word *musterion* means a *religious or sacred secret*.⁵⁹⁷ The Rotherham Bible has translated *musterion*, ‘sacred secret,’ in nearly all cases. It occurs in the Septuagint only nine times as the equivalent of the Hebrew (Ibri) word *ratz*, which means *to conceal* hence, a secret. It occurs in Dan. 2: 18, 19, 27, 28, 29, 30, 47 (twice), and in 4:9, and is translated *secret*. It was the king’s sacred *secret* which had gone from king Nebuchadnezzar, and which no one could tell him, until Yahweh revealed it to Daniel...

Thus, it is perfectly clear and certain that the word *musterion*, as used in the Scripture, is a *sacred secret*. But by the end of the second century after Christ the word *musterion* had acquired an additional use. It was used not only of a sacred *secret*, but of a *secret sign* or symbol. In this sense the Greek fathers employed it to denote any such *sign*, whether of words or actions. They spoke of the offering of Isaac as a *musterion*, *i.e.*, a *sign* or symbol of the *secret purpose* of Yahweh concerning His Son Yehoshua Christ. And they used it interchangeably with the words *tupos*, *type*; *sumbolon*, *symbol*, and *parabolee*, *parable*. It has a sense, therefore, similar to these words.

Justin Martyr (A.D. 148) says that in all false religions the serpent was represented as “a great *symbol* and *musterion*” (*Apol.* i. 27). So in his reference to the Paschal Lamb, he says, “the *musterion* therefore of the Lamb... was a type of Christ.” Speaking of Isaiah 7:14, “Behold a virgin shall conceive and bear a son,” he says, “since this refers to the house of David, Isaiah has explained how that which was spoken by Yahweh to David, *in a Secret*, would actually come to pass. Perhaps” he adds, “you are not aware, my friends, of this – that there were many sayings written *obscurely*; or *in parables*; for *secret signs*; or *in symbols*, which the prophets who lived after the persons who said or did them, expounded” (*Trypho*, c. 68).

⁵⁹⁷ 3466 musthrion musterion *moos-tay’-ree-on*

1) hidden thing, secret, mystery 1a) generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals 1b) a hidden or secret thing, not obvious to the understanding 1c) a hidden purpose or counsel 1c1) secret will 1c1a) of men 1c1b) of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly 2) in rabbinic writings, it denotes the mystic or hidden sense 2a) of an OT saying 2b) of an image or form seen in a vision 2c) of a dream

The Mysteries in the Greek World and Hellenism. 1. The Cultic Concept of Mysteries. *Musterion* (*musthrion*) (predominantly plur.) is the term for the many ancient mystery cults whose intensive development can be studied from the 7th cent. B.C. to the 4th A.D. 597 Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Covenant*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

Secret was practically synonymous with *a symbol*, and yet there was a slight difference. Perhaps *a secret sign* would best express it; and this was the usage of the word when the Revelation was given to John. Hence, in that book, we must give the word this signification. In Rev. 1:20, it is used of “the Sacred Secret of the seven stars,” and in chap. 17:5, 7, it is used of “Babylon.” So that in these things we are to see *a secret sign* of something which they were to represent.

It is remarkable also that soon after this we find the Latin version translating the word *musterion* (in Eph. 5:32) by the word *sacramentum*, i.e., sacrament. From this it is positive that at that time the word *sacramentum* or sacrament meant merely *a secret sign* or *symbol*! It had not then acquired its later theological use; but the word “sacrament” had reference merely to a *symbol*, or a symbolical act, *a secret sign*, showing forth the Lord’s death.

The popular etymologies of the word are therefore all wrong and misleading. If the word (according to Tertullian) had any reference to a military oath, it was only because in the administration of that oath some *secret sign* was given or made which symbolically represented it. It is certain, therefore, that the modern and ecclesiastical use of the word “sacrament” is not only a gross misrepresentation of the truth, but it is founded on ignorance of the history of the word.

- 1) The Greek *musteerion* means *a sacred secret*; and later *a secret sign* or *symbol*.
- 2) The Latin *sacramentum* is used in the Vulgate as the equivalent of *musteerion* in Eph. 5:32, therefore *sacramentum* meant, and means, *a secret sign* or *symbol*.

This gives us the true meaning of the word as used by the Reformers in one of their prayers. When they say “these holy mysteries,” they mean “the special commemoratives of bread and wine,” i.e., these *signs* and *symbols* which are used to “show forth the Lord’s death.” Thus, in our search for truth, two great errors are, at the outset, corrected: - The true meaning of the word *musterion* in the Scriptures is not something that cannot be understood, but something kept secret – a secret sacred truth or sign, revealed to those who are initiated. And the theological word *Sacrament* is not some act of ecclesiastical jugglery, but a simple symbolical act, by which the Lord’s people show forth their Lord’s death. We are now prepared to apply the meaning of the word *musterion*, thus ascertained, to the various passages in the New Covenant where it is used.

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II. THE SECRET OF THE INTERVAL

There are several sacred secrets, which are there spoken of; and there is one that is called the “*great sacred secret*.” They are all of them connected with the present interval between the first and second Advent of the Lord Yehoshua. That there was to be an interval at all between “the sufferings of Christ and the glory that should follow” (Luke 24:26) was not revealed in the Old Covenant.

The “sufferings” themselves were not secret; neither was the “glory that should follow.” Both were subjects of Old Covenant prophecy. Both are there fully and plainly revealed. And what is very remarkable about those prophecies is this, that while we have many prophecies of the *glory* without any reference to the *sufferings*; we never have a prophecy of the *sufferings* without finding, in the immediate context, a reference to the coming *glory*.

The prophets who prophesied, and all who heard or read their words, were perfectly well acquainted with these two great facts; but they were wholly ignorant as to what interval, if any, should separate them.

They knew not whether the “glory” would follow immediately upon the “sufferings” or whether there would be an interval of one year, or then years, or a hundred, or a thousand years between them. There was nothing to tell them. Hence, they were doubtless perplexed. We are, indeed, told by Yahweh (1 Pet. 1:10-11) that they “enquired and searched diligently as to what, or *what manner of time*, the spirit which was in them did signify of Christ, when it testified beforehand of the sufferings of Christ, and the glory which should follow.” But there was nothing that could throw any light on the “manner of time” which should elapse, between the sufferings and the glory. It was clear that they could not be simultaneous. But “what manner of time” could there be between them?

One-way out of the difficulty was to suggest that there would be two messiahs: One, Messiah-ben-Joseph, who would suffer; and another, Messiah-ben-David, who should have the glory. Some think that the question of John the Immerser, in Matt. 11:3, referred to this ancient tradition when he sent two of his disciples to ask, “Art thou He that should come, or look we for another?”

No one could find out “what, or what manner of time” should elapse between “the sufferings and the glory.” It was past finding out. There were riches, which could be explored. Many promises and prophecies connected with Christ could be understood, searched out, traced, and enjoyed by the faithful. The prophets conveyed their readers from hill-top to hill-top, but the valley that lay between could not be explored. Its mines of wealth could not be discovered. Its riches could not be searched. We, who by grace, have been initiated into the great sacred secret, and who have the key to unlock those treasures, can know something about these riches of (or pertaining to) the Christ; but there were other riches connected with Christ that were untraceable – past finding out. Connected with this secret of the present interval, and, indeed, forming part of it, there were, as we have said, several other sacred secrets:

THE DURATION OF ISRAEL’S BLINDNESS (Rom. 11:25)

That blindness was to happen to Israel was no secret. It was plainly revealed in the Old Covenant. In the year that King Uzziah died, Isaiah had a glorious vision of Israel’s King preparatory to the solemn mission which he received : -

*Go and say unto this people, Hear on, but do not discern, See on, but do not perceive:
Stupefy thou the heart of this people, And, their ears, make thou heavy, And, their eyes, overspread,
Lest they see with their eyes, And, with their ears, should hear, And, their heart,
should discern and come back. And they be healed. Then said I—How long, My Lord? (Isaiah 6: 9-11)*

“How long?” Yes, that was the great and anxious question of Isaiah. The prophet “searched and inquired diligently as to what manner of time” was signified. “How long?” he asked, shall this blindness happen to Israel? That decree of judicial blindness was pronounced under most impressive circumstances. There was everything, which could add solemnity and importance to the occasion. And when we come to the New Covenant we find the prophecy three times referred to: Matthew 13:14 (the prophetic Word of Yahweh), 15; John 12:40 (Isaiah saw Christ’s glory); and Acts 28:26 (“well spoke the Holy Spirit, by Isaiah”).

Israel’s blindness itself was the subject of special revelation, and was no *secret*. It was there revealed that it was to last as long as the land remained desolate. But there was one thing connected with it which was kept secret, and that was afterwards revealed in Rom. 11:25, where, speaking of this blindness, it is written, “For I wish not, ye should be ignorant, brethren, of this sacred secret, lest within yourselves ye be presumptuous, that, a hardening in part, hath befallen Israel, until, the full measure of the nations, shall come in.” Here the sacred secret was revealed, and the answer is at length given to the question “How long?” We are no longer “ignorant” as to the duration of this “blindness in part”; we know its decree was announced, and we know when it will come to an end.

“THE SACRED SECRETS OF THE KINGDOM” (Matt. 13:11, 35)

It was no secret that the kingdom, so long prophesied, should be rejected; that the King should not be received; that Messiah should be “cut off,” and not then receive the kingdom. All this was a plain matter of Divine revelation. Many prophecies declare this. But what was to happen to the kingdom during the rejection of the King was not revealed; this was kept secret. There can be no kingdom without a king, therefore, while he is away, the kingdom must be in abeyance. In the Old Covenant we have the kingdom prophesied. In the Gospels and Acts we have the kingdom rejected. In the Epistles we have the interval between this rejection, and the future setting up of the kingdom in Divine power, judgment, and glory, which is foreshown in the Apocalypse.

In these Epistles we have the interval, but chiefly in its relation to the Church. We do not learn in them what was to happen to the kingdom; the sacred secrets concerning this are not there revealed. It is in Matt. 13 that the Lord Yehoshua, in seven parables, describes the course of the kingdom from the first sowing of its seed by the Son of Man, to the final setting up of the throne of His glory; and this without any reference whatever to the Assembly of Yahweh. The Assembly of Yahweh, as we shall presently see, is not the subject of these parables, being itself another sacred secret, emphatically called “the great sacred secret.” These parables concern the kingdom, and we are clearly told why they were spoken, and what was their subject as well as their object.

In verse 10, the disciples came and said unto Him, “Wherefore, in parables, art thou speaking to them?” He answered and said unto them, “Because, unto you, hath it been given, to get to know the sacred secrets of the kingdom of the heavens,—whereas, unto them, hath it not been given.” Then in verse 34, we read “All these things, spoke Yehoshua in parables, unto the multitudes, and, without a parable, was he speaking, nothing, unto them: that it might be fulfilled, which was spoken through the prophet (Ps. 88:2), saying—I will open, in parables, my mouth, I will bring up things hidden from the foundation!”

Hence, in these seven parables, we have the revelation of the sacred secrets concerning the kingdom of heaven; i.e., what would happen in consequence of and after its rejection, and we are told that these things had been kept secret all through the ages. And further, that when the Lord Yehoshua spoke in parables, He spoke, not to reveal the sacred secrets to the multitudes, but to hide them; and also that His disciples and we might afterwards understand. It is clear, therefore, that we are not to look for the Body of the Christ in these parables, but that, whatever we may learn from them, we must distinguish between these “sacred secrets of the kingdom” and the “great sacred secret” concerning the Christ and the Assembly.

“THE SACRED SECRET OF INIQUITY” (2 Thess. 2:7)

The rejection of the kingdom would, we are taught, lead up, at the time of the end, to the “time of Jacob’s trouble” (Jer. 30:7), when the Man of Sin will be revealed. He will be manifested in his own appointed season. But we are told also that even now, yea, even when the revelation was given in 2 Thess. 2:7, that the *secret* of lawlessness was already at work. Even now we see this secret purpose working. Lawlessness is already being developed. We see it in the Family, in Society, in the church, and in the State. If we were asked to describe the one great feature, which characterizes our times, we must say it is lawlessness. This is the working of the secret counsel and purpose of the coming Antichrist, whose open manifestation will be the signal for the closing of this present interval, and whose final destruction will usher in the Christ’s Kingdom. For then (i.e., in the days of the seventh messenger when he is about to sound), “then is finished the Sacred Secret (or secret counsel) which Yahweh purposed to fulfill according to the good tidings which He declared to His servants the prophets” (Rev. 10:7).

THE GREAT SACRED SECRET

There are three important Scriptures in which the “great” sacred secret is specially and formally *revealed*. And there are others, which contain definite teaching concerning it, receiving light from it, and throwing light upon it. We will consider each in due order.

PASSAGES, WHICH FORMALLY REVEAL THE GREAT SACRED SECRET

Col. 1:24-28a

“Now, am I rejoicing in the sufferings on your behalf, and am filling up the things that lack of the tribulations of the Christ (*i.e.*, the Christ, of whom the body is composed by the *Ecclesia*, not the personal), in my flesh, in behalf of his body, which is the assembly, Of which, I, have become minister—according to the administration of Yahweh which hath been given unto me to you-ward, to fill up the word of Yahweh, The sacred secret which had been hidden away from the ages and from the generations, but, now, hath been made manifest unto his saints— Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory,— Whom we are declaring, admonishing every man, and teaching every man, in all wisdom.” In chap. 2:2, the Apostle strives “In order that their hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of their understanding, unto a personal knowledge of the sacred secret of Yahweh,—Christ: In whom are all the treasures of wisdom and knowledge hidden away.” Here, we learn that this sacred secret had never before been made known, and that to make it known was to “fully preach the Word of Yahweh.” Hence, today, the Word of Yahweh is not “fully proclaimed” unless the *Great Sacred Secret* be proclaimed.

Rom. 16:25, 26

[Notice that the structure of the epistle to the Romans is an *Epanodos*, i.e. the end corresponds with the beginning; and the opening words are to be compared with the closing words. A remarkable contrast is thus observed: At the beginning, we have “The glad-message of Yahweh,” promised before by His prophets in the Holy Scriptures. At the end, “The Sacred Secret”, which had been kept secret since the world began.]

“Now, unto him who hath power (is able) to establish you, according to my glad-message—even the proclamation of Yehoshua Christ, according to the revelation of a sacred secret, in age-past times kept silent, But now made manifest (manifested), and through means of prophetic scriptures, according to the command of the age-abiding Elohim, for obedience of faith unto all the nations made known.”

Here, observe, that the same secret is referred to as being made known by a special revelation, and as having been kept in age-past times silent, not a word having been breathed concerning it before. We get here an additional fact: In Col. 1, it was revealed in the first instance to the Apostle Paul. Here it is made known also by “prophetic writings.” There is no article used with either “writings” or “prophets.” These were not the Old Covenant writings, because they are only “now... made known.” They are not the Old Covenant prophets, because the word is not *propheetōn*, but *propheetikōn*; not the noun but the adjective, and should be rendered “by means of prophetic writings.” These writings were given through the prophets in the early days of the Assembly of Yahweh. The Lord Yehoshua had said, “Behold I send unto you prophets” (Matt. 23:34); “I will send them prophets and apostles” (Luke 11:49). This promise was duly

fulfilled, for we read in Ephesians 4:8, 11, “When He ascended up on high He led captivity captive, and gave gifts unto men...and He gave some apostles, and some prophets...”

[It would take us too far from our subject to go into this question as it deserves. We give the following points as suggestive of further study –

- (1) The existence of such an order of ministry, Barnabas, Acts 4:36; Stephen, Acts 6:10, 15; Agabus, Acts 11:28; 21:10; Silvanus, Silas, and Judas, acts 15:32; Manaen and Lucius of Cyrene, Acts 13:1; Timothy, a “Man of Elohim,” 1 Tim. 6:11; 2 Tim. 3:17 (compare Deut. 33:1, and 2 Kings 4:7, &c.); the daughters of Philip the Evangelist, Acts 21:8; others, Acts 8:17; 10:44-46; 19:6.
- (2) The exhortations addressed to and respecting these prophets, “Quench not the spirit; despise not prophesying” (1 Thess. 5:20), i.e., Do not suppress or stifle the workings of the spirit in these prophets. “Prophesy according to the proportion of faith,” (Rom. 12:6. Note also the abuse of prophetic gifts at Corinth (1 Cor. 14).
- (3) The examples of prophetic power: Acts 5:4; 1 Tim. 1:18; Acts 13:2; 1 Cor. 14:24, 25; Acts 21:10-14; 1 Tim. 4:1.
- (4) Like Old Covenant prophets their great trials were the false prophets (Jer. 5:31). See 1 Cor. 12:3; Col. 2:18; 1 Tim. 4:1; 1 John 4:1-3.]

In 2 Peter 1:19, we have a reference to “the prophetic word” of these prophets, and a contrast also with the Old Covenant prophecy in verse 21. In 3:16, also, it may be these writings, which are referred to.

EPHESIANS 3:1-11

This is the scripture which more fully than any other gives the particulars concerning the revelation of the Great Sacred Secret. “For this cause, I, Paul, the prisoner of Christ Yehoshua in behalf of you the nations:—If at least ye have heard of the administration of the favor of Yahweh which hath been given unto me for you, by way of revelation, was made known unto me the sacred secret,—even as I before wrote in brief,— Respecting which ye can, by reading, perceive my discernment in the sacred secret of the Christ,— Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; — That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message,— Of which I was made a minister, according to the free-gift of the favor of Yahweh which was given unto me, according to the energy of his power: Unto me—the less than least of all saints, was given this favor, unto the nations, to announce the glad-message of the untraceable riches of the Anointed One, And to bring to light—what is the administration of the sacred secret which had been hidden away from the ages in Yahweh, who did all things create: In order that now, unto the principalities and the authorities in the heavenlies, might be made known, through means of the Assembly, the manifold wisdom of Yahweh,— According to a plan of the ages which he made in the anointed Yehoshua our Lord.”

This is the scripture which more fully than any other gives the particulars concerning the revelation of the Great Sacred Secret. “As it hath, now, been revealed.” This cannot possibly mean, as some have thought, that it had been revealed before in a certain manner, but not in the same manner as it is now. Because it is distinctly and emphatically declared again and again, here and elsewhere, that it had not been revealed at all. “That they who are of the nations should be joint heirs, and a joint body (*sussomos*).” *Sussōmos* is a peculiar ecclesiastical word, which occurs only here. It does not mean that there was a body already previously in existence and that others became afterwards in due time members of it. But that these, with Hebrew (Ibri) believers (2:13-15), should form a *joint-body*, being made in Christ – “Of twain, one new man.” (Eph.2:15).

There can be no doubt from this scripture that we have not a mere reference to the Gospel. The Gospel was never kept a secret. The good news of salvation through Christ alone, the seed of the woman, was revealed from the earliest times (Gen. 3:15), and it was preached unto Abraham (Gal. 3:8). Neither could it have been the mere fact that the Nations were to be blessed with Israel: for this was never kept secret. The very first blessing that was promised to Israel through Abraham, contained the promise of blessing for the Nations also. "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 12:3). Again, speaking of Abraham (Gen. 18:18), Yahweh says: "All the nations of the earth shall be blessed in him." Over and over again is this promise repeated (See Gen. 22:18; 26:4, etc.). The prophets of Israel constantly had this as the burden of their message. They told of the time when "all nations shall call Him blessed" (Psalm 72:14).

"Elohim, be favorable to us and bless us,
Cause his face to shine upon us.
That thy way may be known throughout the earth,
Throughout all nations, thy saving help! (Psalm 67:1, 2).

In Romans 15:8, it is distinctly declared that "For I affirm Christ to have become a minister of circumcision in behalf of the truth of Yahweh,—to confirm the promises of the fathers, And that, the nations, for mercy should glorify Yahweh:—even as it is written (not as it hath been kept secret !) "Ps. 18:49: For this cause, will I praise thee among the nations (the heathen), O Yahweh, and, to thy Name, will I sweep the strings." And again He saith: "Deut 32:43a: Shout for joy O ye nations *with* his people"; and again Isaiah saith : "Isa 11:10: And there shall come to be, in that day, A root of Jesse, which shall be standing as an ensign of peoples, Unto him, shall nations seek,—And, his resting—place, shall be, glorious." Such passages might be multiplied, but there is one (Is. 49:6) which very solemnly connects the Nations blessing with the atoning work of Christ : -

"Isa 49:6: Yea he said—It is too small a thing, for being my, Servant, That thou shouldest raise up the tribes of Jacob, And, the preserved of Israel, shouldst restore,—So I will give thee to become a light of nations, That, my salvation, may reach as far as, the end of the earth."

No wonder Simeon said (Luke 2:29-32) : -

Lk 2:29: Now, dost thou dismiss thy servant, O Sovereign, according to thy declaration—in peace;

Lk 2:30: Because mine eyes have seen thy salvation,

Lk 2:31: Which thou hast prepared in face of all the peoples:

Lk 2:32: A light for the unveiling of nations, and the glory of thy people Israel.

The Nation's blessing was no more a secret than Israel's blessing. The same word that revealed the one, revealed the other also. It is impossible, therefore, for us to believe that the great sacred secret, specially revealed with so much solemnity, and so formally in the New Covenant, referred merely to the Nation's blessing, as such. This was not "hid in Yahweh": this was not "hid from ages and from generations": this was not "in age—past times kept silent": it could not be said of this, "in other ages it was not made known."

Language is useless if such expressions can possibly refer to that which was never hidden; never kept in silence; but was "made known" from the earliest times. No ! This was the great sacred secret : that a people should be taken out from among both Hebrews and Nations, who should with Christ be made (*sussōmos*) a *joint-body* in Christ (Eph. 3:9); a Body of which Christ should be the glorious head in heaven, and His people – the members of that body on the earth – "one new man." This was the great

sacred secret which was revealed to Father's "holy apostles and prophets by the spirit," and which had never entered into the heart or mind of mortal mind, - THE CHRIST.

(*Fourth Paper, Things to Come*, Dec. 1895, 2(6):102-105)

THE BODY OF THE CHRIST

This brings us to consider the "great" sacred secret – "The Body of the Christ," "Christ and the Assembly" – Christ, the glorious Head of the Body in heaven, and His people the members of it on the earth. Twice it is called "great" – the "great" sacred secret; in Eph. 5:32 and 1 Tim. 3:16. Not a word was heard of this until it was specially revealed to and through the Apostle Paul. We have considered the three great Scriptures wherein this special revelation is contained.

(1) THE CONSTITUTION OF THE BODY.

There are two other scriptures, which further develop the special figure under which the sacred secret is presented, viz., a Body. These are 1 Cor. 12 and Rom. 12. In the former of these the subject is most completely set forth, in the following manner:-

I Cor. 12:1-11.

A/ 12:1-11 THE ASSEMBLY and the nine spiritual evidences (manifestation) given to it.

B/12:12-17. THE BODY. Its unity.

B/ 12:18-27. THE BODY. Its members.

A/ 12:28-31. THE ASSEMBLY and nine spiritual matters exemplified.

Here in A and A we have the Assembly – while in B and B we have the Body – to illustrate the blessed unity, which exists betwixt Christ and His people. "For, just as, the body, is one, and yet hath many members, but, all the members of the body, though many, are one body, so, also, the Christ;" This cannot of course be Christ Personal; it can be only the Body of the Christ. And how do saved sinners become members of this wondrous Body? Not according to the tenets of a Semi-Pelagian and Arminian Gospel, but according to the Free Grace of our Father: "for in one spirit are we all (*i.e.*, the writer, and the "saints" to whom he wrote, and all of whom it can be said that they are) baptized into one Body,... and have all been made to drink into one spirit." This is the source whence the unity and oneness of the Body springs.

The members of the Body of the Christ are those who have believed Yahweh's testimony (as Abraham believed it), as to their lost condition as sinners, as to the great salvation which is in Christ the Savior; and who have reckoned themselves as having died when He died, and risen again when He rose; thus identified with Christ in His death, resurrection into new life and power. This is the truth, which is bound up with the meaning of "the Body of the Christ." One part of a body cannot die, and the rest of the body go on living: one member cannot be amputated, and yet the body be a complete body. Hence, the expression "in Christ" means to be in Christ's Body. There is no other way of being "in Christ." We cannot be in Christ *personal*, we can be "in Christ" only by being members of His Body. Therefore, if we are "in Him" – when He, the Head, died; then we, the members, must, in the age abiding purpose and judgment of our Father, have died in Him. When He, the Head, rose again; then we, the members, must be risen in Him. If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him.

We must not stop to follow out this wondrous truth, but we must surely be arrested by the thought, and ask, Are all who “profess and call themselves Christians” really members of the Christ’s Body? Have they by faith reckoned themselves to be dead and risen with Christ? Do they all know that having died with Christ they need not die at all? Do you rejoice in the fact that death and judgment are past and over for the members of the Christ’s Body? Are they aware that the end of the Body of the Christ is that the body will be “received up in glory” – to meet the descending Lord? Is this the hope of the great multitude of professors? It is not for us to judge individuals, but this we know as a fact, that the “gathering together with Christ on the clouds” (the, so called “Rapture”) is a truth, which *concerns only the Body of the Christ!*

The day is drawing near when the Body will be completed, and the members gathered together as one. But *now* they are in tribulation. Oh what grief and bitterness and murmuring and discontent is manifested as to the position which the members occupy in the Body! They forget that it does not say, they have been placed “as it hath pleased them,” but it is written, “Yahweh hath set the members, every one of them in the Body, *as it hath pleased Him*” (verse 18). Now, the members judge one another, some they “think to be less honorable” than others. Ah! Foolish thinkers. It matters not what “we think,” but what they are in Yahweh’s esteem. And then, what a precious lesson we lose through our selfishness. We read (verse 26) “if one member suffer all the members suffer with it,” and we restrict this to the mutual sympathy of the members, to the exclusion of the Head. The truth is, He suffered, and we suffered with Him. He is honored, and we are honored in Him. “It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer with Him, we shall also reign with Him” (2 Tim. 2:11, 12). And what is more – there is that precious truth in 1 Cor. 12:21. The Head cannot say to the feet, “I have no need of you.” How wonderful that the great and glorious Head in heaven cannot say to the weakest, feeblest, humblest, member upon earth, “I have no need of you.” It is too wonderful for us to comprehend; but so it is, and we can only bow our heads, and worship.

(2) THE GROWTH OF THE BODY.

We read in Eph. 1:22, 23, that this all comes from the Head in heaven. He has been exalted by Father who “gave Him to be the Head over all things to the Assembly which is His Body, the fullness of Him that filleth all in all,” *i.e.*, all [*the members of His Body*] with all [*spiritual gifts and graces*]. This is exactly what is expressed in 2 Cor. 12:6 “And, distributions of energies, there are, and the same Elohim—who energiseth all things in all.” The Head of the natural body is physiologically the source of all feeling and influence to the whole natural body. The brain is not confined to the head. *The nerves (though slightly different in structure, the chief difference being that the nerve fibers are insulated by a sheath in the members, but not in the brain) are the continuation of the brain*, and they keep up a mysterious connection between the head and all the members of the body. And when a member is injured or in pain, a message is at once sent up to the brain, and succor and sympathy are immediately given. It is probably this connection that is referred in those physiological verses, which, whatever be their meaning, we believe to be in advance of human science. It is this which causes the present renderings to be so unintelligible, and which renders their correct translations so difficult. We will try and make it clear by giving our own version. The first is

EPHESIANS 4:16.

The subject is “the building up of the Body of the Christ” (verse 12), “unto a man of full growth” (verse 13), that the members “may, in love, grow into him in all things,—who is the head, Christ Out of whom all the body—fitly framing itself together, and connecting itself, through means of every joint of supply,

by way of energising in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love.” “fitly framing itself together, and connecting itself, through means of every joint [haphē] of supply,”. The Greek word 860 afh haphē *haf-ay*’, a *touching*, Lat. *Junctura*, occurs only here and in the other passage (Col. 2:19). It is not a “joint,” but a *nexus*, or connection, by which supply is passed on from one organ to another! And not so much the parts in contact, not so much the actual touching of the parts as the mutual *relation* between them. Galen (second century, B.C.) says the body “owes its compactness partly to the *articulation* (*arthron*), and partly to the attachment (*sumphusis*, *symphosis*).” Aristotle (A.D. 356) speaks of two kinds of union, *contact* and (*symphusis*) *cohesion*. So that it is the *contact* between the various parts which conveys the necessary supply, with special reference to the *adaptation* and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as *patheetika* (*full of feeling*, or *sensitive*), and we have tried to express it all by the word “*sensation*.” The other passage is:

COLOSSIANS 2:19.

“The Head, from which (or from Whom) all the Body through the junctures and ligaments being bountifully supplied, and knit together, increaseth with the increase of Yahweh,” *i.e.*, the increase wrought by Father. “Ligaments”. Galen uses the word generally to denote any connecting muscles, or tendons, and of ligaments properly so-called. It is not merely *unity*, which is taught here, but *growth*. This is the ultimate result of the intermediate processes. The origin of all is Yahweh, who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the *source* of all, but the members of the Body are made and used as deliverers of spiritual communication and spiritual power in their mutual relation to Him and to one another. The discoveries of modern physiology both give and receive light from the marvelous accuracy of these divine words. But the words of Yahweh here are connected directly with spiritual truth. He goes on at once to teach the important truth and to draw the practical conclusion in the next chapter (Col. 3).

“If ye died with the Christ,” why are ye subject to the ordinances of man? Why do you allow men to bind you with vows and pledges and badges, saying to you, “Touch not, taste not, and handle not”? All these things perish, as man’s commandments and doctrines perish. And if this be so, if ye died jointly with Christ from the elements of the world; if ye were raised (not *have been raised*) jointly with Christ, what follows? Why then, as the Head of the Body is in heaven, the members of the Body are there “in Christ.” Our aims, and mind, and thoughts, will be heavenly not earthly. For (I say it again) “ye died” and you are now, as to your standing before Father, living in another sphere, and on another plane where all is spiritual. Carnal rules and ordinances do not enter into the growth of this Body at all. All is spiritual, heavenly, and age-abiding.

[There is nothing that so exposes the awful design of the slanderer that the blasphemous assumption of the Church of Rome. He has indeed travestied this great *musterion* in making the Pope the visible *head* of a visible body, of which the “faithful” are the visible *members*. Thus completely nullifying and perverting this precious truth. At the Annual Conference of the “*Catholic Truth Society*” held at Bristol, September 9th, 1895, and reported in the *Daily Press* the following day, Cardinal Vaughan spoke on the subject of *Reunion*, of which so much has of late been said. His point was that there was no such thing as Reunion short of “Corporate Union” which that Church of which the Pope is the *head*. It would not do, he showed, merely to agree in so many points of doctrine, but “it is simply a question of the fundamental and essential constitution of the Church.” He further defined the matter when he said, “It was a constitutional, “Corporate Union” of *the head and the members*. Re-union, then, must mean a return to the visible union which formerly existed, when there was but one united *body* under one visible *head*.” Any thing short of this he declared to be only “confusion of thought.” “It is best to be perfectly frank and definite.” He

added. Yes, but how awful is the subtle nature of this blasphemous travesty. See more details of this Roman faked *Re-union* in the last *Paper*.]

THE END OF THE BODY.

And if this be the *growth* of the Body, what of its end? What will be “the man of full growth?” When will this Body be completed and what will happen? The natural end of the natural body is *dissolution*: Will that be the end of this Body? What is its revealed end? It is all a matter of Revelation.

The sacred secret of the Body has so far been revealed, as to its *place* in the purposes of Father, as to its *constitution*, and as to its *growth*. And now, as to its *end*, another special revelation is needed; and it is given. It flows naturally from its relation to Christ as shown in Col. 3. Seeing that the members died jointly in Christ, and rose in Christ, our life is in Christ. Though we may fall asleep our “life is hid with Christ in Yahweh.” Therefore, the next thing is “when Christ who is our life shall be manifested, then shall ye also be manifested in glory” (Col. 3:1-4). It was impossible to be otherwise, inasmuch as the Head and members cannot be separated. Hence, the sacred secret is revealed in 1 Cor. 15:51: “Behold, I show you a Sacred Secret,” *i.e.*,

“BEHOLD, I TELL YOU A SACRED SECRET!”

What is it? “We shall not all sleep.” What? And, inasmuch as it is in store for men—once for all to die, but after this, judgment” (Heb. 9:27)? Must we not die? No! blessed be Yahweh. It is not necessary! The members of the Body were judged with the Head, and were “crucified with Christ,” and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom. 8:1). They may “fall asleep,” but “not all.” But whether alive or asleep, “we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, and we shall be changed” (1 Cor. 15:51-57). “But we do not wish you to be ignorant, brethren, concerning them who are falling asleep,—lest ye be sorrowing, even as the rest also, who are without hope; For, if we believe that, Yehoshua, died, and rose again, so, also will, Yahweh, bring forth with him, them who have fallen asleep through Yehoshua; For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep; Because, the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! So then, be consoling one another with these words.” (1 Thess. 4:13-18) Oh! What a blessed truth to be initiated into. Well, may He say, “Behold I tell you a sacred secret.” “I would not have you ignorant” of it. This, then, is the end of the Body of the Christ on earth. “The man of full growth” is formed; the Body is complete, and when it becomes completed, it is received up in glory!

We have already considered the three great passages, which reveal it. But there is a fourth, and it sums up the whole round of doctrine contained in the revelation of it, with special reference to the end of the Body of the Christ.

1 TIMOTHY 3:16 GREAT IS THE SACRED SECRET!

The R.V. gives “He who” in the text, and rightly says in the margin, “The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*. This is our belief. We

believe that the original word was *Ho, which*, neuter, to agree with the word *musterion*, which is also neuter. Then some scribe, not understanding the sense added, an “S,” thus turning it into *hos*, which made it *masculine, who*, or *He who*, though the sense is thus made more obscure. Finally, some later scribe put a little mark in the “O,” thus making it into *Th*, and making the two letters *ThS* and abbreviation of the word *Theos, God*. A *microscope* reveals the fact that the little mark in the “O,” in the Alexandrine MS. Is in different ink, and was evidently added by a later hand. This, we believe, to be the evolution of the reading, and that originally it was simply “O,” *which*.

This passage is generally taken of Christ *personal*. But if read, as we submit it ought to be read, of Christ *mystical*, then in the six sentences we have the whole truth, concerning the Body, revealed. The place occupied by the Revelation of the Sacred Secret in 1 Tim. 3:16 will be best understood by the important position it occupies in contrast with the “Sacred Secret of Iniquity.” When viewed in the position given to it in the Epistle, the two central numbers, E and E, the two Mysteries or Secrets of God and Satan, are seen to stand in solemn and awful opposition.

THE STRUCTURE OF 1 TIMOTHY

A/ 1:1-2. Benediction.

B/ 1:3-20. Doctrine.

C/ 2-3:13. Discipline.

D/ 3:14-15. Intended visit and interval.

E/ 3:16. The Sacred Secret of Godliness.

E/ 4:1-2. The Sacred Secret of Iniquity.

D/ 4:13-16. Intended visit and interval.

C/ 5-6:2. Discipline.

B/ 6:3-21-. Doctrine.

A/ 6:-21. Benediction.

We have what is true of Christ *personally*, of course; but we have more; we include what is true of the *members* as well, if we take it as referring to the Body of the Christ – the Head and the members.

What is it?

1. “MANIFESTED IN FLESH.” True of the members, and true of the Head (Rom. 1:3).
2. “RIGHTEOUS IN SPIRIT.” True of Head, and members as set forth in Rom. 5:12-8:39.
3. “VISIBLE TO MESSENGERS.” This is explained by Eph. 3:10, where we are told that now unto principalities and powers in the heavenlies, Yahweh is making known His manifold wisdom by means of the Assembly.

4. “PROCLAIMED AMONG NATIONS,” not merely Christ personal, but the Body of the Christ, is now proclaimed, “made known to all nations” (Rom. 16:26), “made known among the Nations” (Col. 1:27), preached “among the Nations” (Eph. 3:8).
5. “BELIEVED ON IN THE WORLD.” It is made known “for the obedience of faith” (Rom. 16:26) [*i.e.*, faith-obedience].
6. “TAKEN UP IN GLORY.” If so be that we suffer with Him, that we may be glorified together, also with Him” (Rom. 8:17). “For whom He justified, them HE also glorified” (Rom. 8:30).

This then is the end of the Body of the Christ, as it was of Christ personal. The members are waiting to be “Taken up in Glory,” as the Head was. This is our hope, our “blessed hope.” So that waiting for Yahweh’s Son from heaven is part of our Christian position. It enters into the very foundation of our standing in Christ. It is not the mere study of prophecy, which may, or may not, be taken up by Christians as an “extra subject,” but it is the warp and woof of our Christian standing in Christ. The three pairs of statements may be thus contrasted: Nos. 1 and 2. Though manifested in the “flesh,” we know what it is to be “justified” as to the spirit. Nos. 3 and 4. It is being made known to messenger beings in heaven above; and it is being proclaimed to men on earth beneath. Nos. 5 and 6. By grace, we believe the wondrous testimony now while in the world, and we are waiting to be

“TAKEN UP IN GLORY.”

(*Fifth Paper, Things to Come, Jan. 1896, 2(7):116-117*)

V.- OTHER PASSAGES RELATING TO THE GREAT SACRED SECRET.

We have now considered the four important passages which contain the revelation of the great sacred secret, viz., Rom. 16:25, 26; Eph. 3:1-11; Col. 1: 24-27, and 1 Tim. 3:16. But there are other passages, which refer to it and throw light upon it. Some writers treat these as all referring to so many different secrets; but we shall see that they all refer to and throw light upon that which is called THE GREAT SACRED SECRET (except of course those we have already considered, connected with the Present interval, the Kingdom, Israel’s blindness, and the Sacred Secret of Iniquity.)

(1) EPHESIANS 1:9-11.

Here we read how the same grace which has wrought redemption and forgiveness for His people, has also caused us to abound “in all wisdom and knowledge.” What is this wisdom? – “making known to us the sacred secret of his will, according to his good pleasure which he purposed in him,—For an administration of the fullness of the seasons, to reunite for himself (under one head) the all things in the Christ, the things upon the heavens, and the things upon the earth, in him: In whom also we were taken as an inheritance, according to the purpose of him who energiseth all things according to the counsel of his will...” Here we have the great sacred secret and its purpose referred to, and in verse 22 we are told how “the Elohim of our Lord Yehoshua the Anointed One, the Father of glory...did put, all things, in subjection beneath his feet. And gave him to be head over all things unto the assembly, [*the members of that Body*] who hath blessed us with every spiritual blessing, in the heavenlies, in Christ” (verse 3).

(2) EPHESIANS 6:19.

Here the Apostle's supplication is "that, unto me, may be given discourse in the opening of my mouth, with freedom of utterance, to make known the sacred secret," *i.e.*, the doctrine of the Body of the Christ, which is the great sacred secret and the great subject of the glad message. It was especially the good news revealed to and made known by Paul according to what he calls "my glad message" (Rom. 16:25). The glad message – the good news of a Savior for lost sinners – was (as we have already seen) never a secret. It was "preached before unto Abraham" (Gal. 3:8), and all the saints of Yahweh rejoiced in it. But the good news concerning the Body of the Christ was kept secret, and then became, and could be called, Paul's special glad message to be made known among all nations. It is the good news of the Body of the Christ. Hence, in 2 Cor. 4:4, it is called "the glad-message of the glory of the Christ," *i.e.*, the glad message of the Christ's glory. Father highly exalted Him and gave Him to be the Head of the Body. This is now "the great sacred secret of the glad message."

(3) COLOSSIANS 2:2.

Here it is called "*Yahweh's Secret*," *i.e.*, the secret, which Yahweh purposed, and kept in silence through times eternal and in His own good time made known. He prays for these Colossian Saints that they "In order that their hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of their understanding, unto a personal knowledge of the sacred secret of Yahweh,—Christ: In whom are all the treasures of wisdom and knowledge hidden away." That is to say, all the treasures of divine wisdom are contained in the *Sacred Secret* – *i.e.*, the Body of the Christ. This is the sacred secret, which, according to

(4) 1 TIMOTHY 3:9,

We are to hold, as the essence of "the Faith." "Holding the Sacred Secret of the faith in a pure conscience." Here again the great secret of Christ's Body is the central object of the Christian Faith. These are all passages which refer to the great sacred secret, but there is one other which is full of instruction for us,

(5) 1 CORINTHIANS 2 AND 3.

The condition of the Corinthian saints was such that they were not spiritually fitted to receive instruction in this wondrous truth. When the first epistle was written to them, the apostle explained this to them, and says: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the *Sacred Secret* of Yahweh. For I determined not to know anything among you, save Yehoshua Christ, and Him crucified." Instead of declaring to them the Sacred Secret, he had to confine himself to the simplest truths of the Glad Message. He preached only a crucified Savior. He could not declare all the great truths involved in a risen and glorified Savior. He had preached "the Glad Message of the grace of Yahweh," but he could not proclaim "the glad message of the glory of the Christ." The reason why he "could not", he now proceeds to explain.

"And, my discourse, and what I proclaimed, were not in suasive words of wisdom...Wisdom, however, we do speak, among the full-grown," or that are *initiated*. This word was the technical term for those who were initiated into the ancient and wrong heathen "mysteries", or "the wisdom of this world." I could not speak "wisdom" to you, he says, "howbeit we *do* speak wisdom to those who are initiated into it," "yet not the wisdom of this age,...but we speak the wisdom of Yahweh in a (concerning the) sacred secret, even the hidden wisdom which Yahweh ordained before the ages unto our glory (*i.e.*, with a view to our glory)." Here is again a reference to the great sacred secret, which had been hidden in Yahweh, and ordained by Him before the ages. "None of the rulers of this age knew" about it, he says, for "it is written

eye hath not seen, nor ear heard, neither have entered into the heart of man the things which Yahweh hath prepared for them that love Him. But Yahweh hath revealed *it* unto us by His spirit.”

These words are usually taken in a general sense, such as teaching that the man of the soul cannot receive spiritual things. This fact is perfectly true, of course, as is definitely stated elsewhere and further on. But it is not what these words say here. These words have a special reference to the “hidden wisdom,” *i.e.* the Sacred Secret, and what is stated here is, that no human being ever dreamed of it. It never entered the head or heart of mortal man. “UNTO US, IN FACT, HATH YAHWEH REVEALED THROUGH THE SPIRIT.” Then he goes on to explain what is the essence of a secret, in verses 10 and 11, and argues that as no one can tell what a man’s secret is unless He has been pleased to reveal it. And this He has done, as verse 12 states: - “But, as for us,—not the spirit of the world, have we received, but the spirit which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favor, unto us:— Which we also speak—not in words taught of human wisdom, but in such as are taught of *the* spirit, by spiritual words, spiritual things, explaining.” Why? Because the next verse goes on to explain that “But, a man of the soul, doth not welcome the things of the spirit of Yahweh, for they are foolishness unto him, and he cannot get to know them, because, spiritually, are they examined;”

“Spiritual words, spiritual things, explaining”: the three words which follow have been variously rendered and interpreted. In the Greek they are *pneumatikois*, *pneumatika* and *sunkrinontes*. The first word is in the *dative case, masc., plural* “to spiritual [*persons*].” The second word is in the *accusative case, neuter, plural*, “spiritual [*things*],” and the third word is peculiar. The A.V. and R.V. render it “comparing,” but the R.V. margin suggests “*combining*” or “*interpreting*.” It occurs only here and in 2 Cor. 10:12 in the New Covenant, and means literally to separate and compound anew; hence *to explain* a thing, as is done when one takes it to pieces and puts it together again; *to explain by comparing* one thing with another; or *to compare with a view to explaining*; *to expound, make known, declare*. It is used in Numbers 15:34 of those who had caught the man gathering sticks on the Sabbath day, and it says: “they put him in ward because it was not *declared* what should be done to him.” The word in this sentence is used to represent the word “declared.” Hence, it means *to declare, make known, explain, or expound*. The words here mean simply this, that we speak the words “which the holy spirit teacheth, declaring spiritual things to spiritual persons.” Westcott and Hort, in their Greek Text, preserve an ancient reading, but not being supported by the other MSS., they put it in the margin. It is *pneumatikos*, spiritually; and would read, “declaring spiritual things in a spiritual manner.” Then chap.3:1 comes in, taking up the thought where it was left in 2:1, “I, therefore, brethren, have not been able to speak unto you, as unto men of the spirit, but as unto men of the flesh—as unto babes in Christ: With milk, have I fed you, not, with meat; for, not yet, have ye been able; —nay! Not even now, are ye able, For ye are yet fleshly. For, whereas there are, among you, jealousy and strife, are ye not, fleshly, and, after the manner of men, walking? For, as soon as one beginneth to say—I, indeed, am of Paul! and another—I, of Apollos! are ye not, men?”

The great central truth of the whole argument is that these Corinthian Christians were taken up with “Bodies” of men, as we now call them, and they were therefore totally unfitted to receive the truth of the “one Body” of the Christ. While they were putting the members in the place of the Head they were carnal and not spiritual, and therefore not in a position to have the truth concerning “Yahweh’s Sacred Secret” declared to them. Hence, when the Apostle went to Corinth he determined not to go beyond the simplest elementary gospel teaching, to feed them with milk, to proclaim a crucified Savior; for they were not in a condition to hear about the glorified Savior – “the glad message of the glory of the Christ,” and all the glorious things which are freely given to us of Father, and which He has prepared with a view to their glory, the glory of the members of the Body in Christ, their glorified Head in heaven.

VI. – PRACTICAL CONCLUSIONS.

When once we have grasped the great sacred secret of the Christ, we have a key to open several other difficult subjects, which have been made difficult and dark through the shutting out of the only light that could explain them. Many false notions have sprung up, as the necessary consequence of having lost the truth of the Sacred Secret.

[BELOW IS DR. BULLINGER'S BELIEF WHY THE SACRED SECRET WAS KEPT A SECRET. WE CAN MEDITATE UPON HIS HYPOTHESIS AND SEEK GUIDANCE FROM OUR FATHER TO SEE IF HIS BELIEF IS ROOTED IN THE WORD OF YAHWEH.]

(I) WHY WAS THE SACRED SECRET KEPT?

But first let us ask, why was the great doctrine of the “Sacred Secret” ever kept secret at all? Why did Father hide it in Himself, so that no one could possibly discover it till He chose to reveal it? The reason is clear. Had it not been kept secret, the Hebrews would have had a reason for their rejection of Christ again in the Acts of the Apostles! They could have pleaded that they were only fulfilling the prophecies, and would have lost at once all their responsibility. True, the rejection of the Messiah was foretold, but there was not a word about their rejection of the renewed offer of the King and the Kingdom, which was made authoritatively after the Ascension. In Acts 3:18 the holy spirit, by Peter reminds the nation how “Howbeit, Yahweh—what things he had before declared, through the mouth of all the prophets, for his Christ to suffer,—did thus fulfill!” There was an end of the matter, so far as Old Covenant prophecies were concerned. Christ had suffered, but now, as to His entering into His glory, and fulfilling all the prophecies concerning that glory which was to follow, - what of these? What hindered their fulfillment? Why should there be delay in their accomplishment? The condition had been laid down in Lev. And Deut. And reiterated all through the Prophets that “Repentance” – that *National Repentance must precede National Blessing*. The call goes forth therefore in the very next verse (19). “Repent ye, therefore, and turn,—unto the blotting out of your sins; to the end that in that case, there may come seasons of refreshing from the face of Yahweh, And he may send forth him who had been fore-appointed for you—Christ Yehoshua: Unto whom, indeed, heaven must needs give welcome, until the times of the due establishment of all things, of which Yahweh hath spoken through the mouth of his holy age—past prophets.”

The question is, ‘Was this most formal offer merely a mockery?’ Suppose they had obeyed that call and repented, and turned to Yahweh, Would not the times of refreshing have come from His presence? Would He not have sent Yehoshua Christ? And in that case, Would not all that He had spoken by His prophets have been fulfilled? True, Christ had suffered; the Heavens had received Him, but not for ever; only “until” Israel should repent, and turn to Yahweh. Can we believe that this offer so formally and solemnly made was *unreal*? We cannot so believe. Israel was responsible before Yahweh for the rejection of that offer; but, had the consequence of their rejection of that offer been previously made known, such responsibility would have been impossible. Therefore was the secret purpose of Yahweh hidden in Himself: therefore was it kept secret during times eternal; and not until Israel had definitely refused to repent, and thus, rejected the offer to send Yehoshua Christ from Heaven, not until then, was the sacred secret of Yahweh revealed.

We must never adopt any system of interpretation, which would have necessitated that rejection of the Messiah by Israel. Had the great sacred secret been revealed before, they would have been compelled to reject the Messiah, and they could not have been held responsible for that rejection.

[Note: This would not have affected the fulfillment of the Seventy Weeks of Dan. 9. All would have gone forward; and before the actual “times of refreshing” would have come the “time of

Jacob's trouble"; and before the sending of Yehoshua Christ would have come the revelation of Antichrist, as there foretold; to say nothing of the shortening of the days provided for in Matt. 24:22 and Rom. 9:28.]

Their present administration with all its sufferings, is in consequence of that rejection, and Father is righteous in all His acts.

(2) A KEY TO OLD COVENANT INTERPRETATION

The second consequence which flows from the doctrine of the Sacred Secret is this: Had Israel obeyed the call in Acts 3:19-21, and the Lord Yehoshua had been sent, there is not a prophecy in the Old Covenant or in the Gospels which would not have been fulfilled! This is a great truth and an important principle far-reaching in its results. It tells us that the Gospels are the *conclusion* of the Old Covenant history, and not the commencement of the Assembly of Yahweh teaching; except of course, so far as Christ crucified is the foundation of *all* blessing, whether for Creation, for Israel, or the Assembly of Yahweh.

The Gospels are a record of the rejection of the Messiah on the part of Israel, and not a record of the foundation of the Assembly. This exposes the follies of those who seek to apply the Sermon on the Mount to the Assembly of Yahweh and the world during this present administration; and who would build up "the New Theology" on "the teaching of Yehoshua," instead of on the teaching peculiar to this administration. It reveals to us the mistakes and errors of those who go back to the historic Gospels to preach the "Come- to-Yehoshua Gospel," instead of preaching the Glad Message from the Pauline Epistles, which are specially given to the Body of the Christ for its teaching and Glad Message preaching. Those who adopt the former plan are those who generally more or less ignore the latter. It explains the cause of the difficulties of those who seek to derive from the Acts of the Apostles a system of "Church Government," while that book records the history of the transitional period between the rejection of the Messiah by Israel, the rejection of Israel by Yahweh, and closes with the solemn recital of Isa. 6:9, as to Israel's judicial blindness, and the great declaration, "Be it known therefore unto you, that the salvation of Yahweh is sent unto the Gentiles, and that they will hear it."

It seems impossible for us to fix the date of the revelation of the Sacred Secret to Paul, or to say in what part of the Acts it should be placed. From 2 Cor. 12:1-7 it would appear that "the abundance of the Revelation" was given "fourteen years before." This was written about A.D. 60, and fourteen years before would bring it to A.D. 46, which would synchronize with the important dispensational chapter, Acts 13, where we have the solemn epoch-marking words pronounced to the Hebrews, "And Paul and Barnabas, speaking boldly, said—Unto you, was it necessary, that the word of Yahweh should first be spoken: seeing ye are thrusting it from you, and, unworthy, are judging yourselves of the age-abiding life, lo! we turn unto the nations;" (*verse 46*). The Nations, as such, had been brought in and blessed long before this. But now, a special work connected with the Sacred Secret was about to be commenced, as is clear from *verse 1*, where "Barnabas and Saul" had been separated by the Holy Spirit Himself (it is Yahweh Himself), for the work "whereunto (He says) I have called them" (*verse 2*). There can be no doubt that the Acts of the Apostles (as man calls the book) records the transitional history between the rejection of the Kingdom, and the setting up of the Body of the Christ.

(2) THE TRUE PLACE OF PENTECOST.

It also removes another popular tradition that the Assembly of Yahweh dates from Pentecost! It is only a traditional interpretation on the part of man, and is destitute of any authority unless it can be proved to be so from the Word of Yahweh.

Had Israel repented in response to the call in Acts 3:18, 19, then, What about Pentecost? What would it have been then? Had Christ come in His glory in “the Day of Yahweh,” then, What about Pentecost and the Assembly of Yahweh? The fact is that then Joel 2 would have been (completely) fulfilled, for there Pentecost is distinctly declared to be the ushering in of the day of Yahweh.

“And it shall come to pass, afterwards, I will pour out my spirit upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions; Moreover also, upon the servants and upon the handmaids—in those days, will I pour out my spirit; And I will set forth wonders in the heavens, and in the earth,—blood, and fire, and columns of smoke: The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh. And it shall come to pass, whosoever, shall call on the name of Yahweh, shall be delivered” Joel 2: 28-32).

In Acts 2 (the first part of) Joel was therefore fulfilled. The preliminary events before the Day of Yahweh then took place. Everything was in readiness, and hence in Acts 3, as in Matt. 3 the call went forth, Israel “Repent.” When the King had come it was “Repent, for the Kingdom of Heaven is at hand.” But they refused to repent, and rejected the Kingdom. Now, once again, on the (new) ground of (the) Atonement (already) made, the call goes forth in Acts 3, and it is the same as before – “Repent” – that the King may be sent (back to you, oh rejecters of him!) Again they refuse to repent, and reject the King. Thus the Acts of the Apostles, is (for the Hebrew (Ibri) Nation) like the Gospels, a historical record of the rejection of the King and the Kingdom by Israel, and this explains how it was that Yahweh rejected Israel for a season, while He revealed and made known His sacred secret purpose concerning the Assembly of Yahweh.

Pentecost thus is shown to have nothing whatever to do with the Assembly of Yahweh; and all the modern talk about “Pentecostal blessing,” and “Pentecostal enduement,” etc. etc., and the awful heresy of the Pentecostal league’ are all based on a scripture which does not refer to the Assembly of Yahweh at all; and those who so base it are those who so greatly neglect the teaching of Yahweh in the Pauline Epistles, which are expressly given for the guidance, teaching, blessing, and building up of the Body of the Christ. All that Christians need of teaching concerning the work and power of the holy spirit is fully contained and revealed in the Epistles, which are written for that purpose.

(3) RIGHTLY DIVIDING OR STRAIGHT CUTTING THE WORD OF YAHWEH.

We thus have a fourfold Key for the interpretation of the Old Covenant, the Four Gospels, the Acts, and the Apocalypse. *We are not* (when *interpreting* Scripture) *to read into it that which was the subject of subsequent revelation!* This principle cannot be over-estimated in its power to clear our understanding of the Word of Yahweh. Why is there so much confusion in reading the Word? Why are there so many conflicting opinions? Why so many “schools of thought,” and divergent “views?” It is because we do not “rightly divide” the Word of Yahweh (2 Tim. 2:15). That Word is, “the Word of Truth,” and this is why we are bidden to “rightly divide” or “skillfully handle” it. If therefore we fail thus to divide it, it is impossible for us to have “truth”; and we cannot fail to have error.

We must “rightly divide” off the Old Covenant, Gospels, (some parts within) Acts, and the Apocalypse from the teaching concerning the Assembly of Yahweh. We must not read Assembly of Yahweh’s-truth into the Old Covenant. We must not read teaching concerning the “Sacred Secret” into the Gospels and Acts. If teachers had always thus divided the Word, we should never have confused Israel with the Body

of the Christ, or the Kingdom with the Body of the Christ. We should never have put the “extension of Christ’s Kingdom (to Israel)” for the spread of the Glad Message (by the Assembly of Yahweh). We should never have taken “the glad-message of the Kingdom of Heaven” as being synonymous with “the glad-message of the Grace of Yahweh;” or have supposed that the former is being, or could be, preached now, thus perverting Matt. 24:14. We should never have taken Matt. 24 as referring to the Assembly of Yahweh; or have supposed that the Assembly of Yahweh would be on the earth during the great Tribulation therein described. We should not have based our Missionary effort on Ps. 2:8 or Matt. 28:19, 20, for we should have seen that “the great Commission,” as it has been called, was obeyed by those to whom it was first given (see Col. 1:6, 23; Rom. 10:18; Titus 22:11), and will be completely fulfilled in the time of Matt. 24:14. The commission for the Assembly of Yahweh’s Missionary effort must be drawn from the Epistles, which are specially written for the Body of the Christ’s guidance and instruction, and not from the Gospels or any Scripture prior, at least, to Acts 3. We are not speaking of Missionary labor in itself, but only as to the Scriptural ground on which it should, or should not be based.

The closing verses of Mark would never have been mutilated by all its various readings had they not been wrongly taken for the Assembly of Yahweh-teaching (only). It was, we believe, the difficulties created by thus interpreting the verses that led to the rejection of the passage rather than to the rejection of the false principle of interpretation. The fact being that the Commission in verse 18 *was* obeyed by those to whom it was given, and the signs predicted did (indeed) follow in those who believed. The Church afterwards took this Commission as specially given to itself to carry out, and not seeing those specific signs following, questioned the genuineness of the Scripture, which predicted them, rather than its own wisdom in thus misapplying it. Kingdom-Truth in the Sermon on the Mount would never have been taken as Assembly of Yahweh-teaching, and thus Infidels and the world would have been deprived of one their readiest weapons against the Word of Yahweh.

The Church would never have been put into the Judgment of Matt. 25, which concerns only Gentile nations; and says nothing at all about resurrection. For even Infidels can plainly see (as the majority of (the blinded-by-religions) Christians cannot) that a judgment based on works can have no connection with a Assembly whose standing is in grace. The truth, instead of being “rightly divided” dispensationally, is thus made to become a source of error; and things, which differ and are each true in their proper place, are robbed of all their meaning by being confounded together. We should have had clearer views of the Apocalypse, and have seen that it referred to the setting up of the rejected Kingdom with power and in judgment after the Body of the Christ shall have been removed; and that the end of the the Body of the Christ being revealed in 1 Cor. 15 and 1 Thess.4, it could have no part or place on the earth during the events which take place in “the day of Yahweh.”

We should not go to the Gospels or Acts for passages concerning the Parousia of Christ, as “the hope of the Body of the Christ,” while in the Epistles alone is that coming set forth as the Body’s hope. We should never have substituted “a happy death” for “that blessed hope.” We should never have made the *death of man* our goal, instead of the *appearing of “Christ, our Life”* (Col. 3). We should never have taken dissolution (in death) instead of Ascension as our hope (1 Thess. 4), and then we should never have been driven to use Hymn-Books as the source of Christian Epitaphs, instead of the Pauline Epistles. We should not have confounded the special Revelation of that resurrection which is connected with the Sacred Secret in 1 Thess. 4 and 1 Cor. 15, with what is known as “the First Resurrection.” The first Resurrection was, as we have shown, no secret. The Old Covenant clearly reveals it, and it would have taken place just the same (as it will yet take place), had Israel accepted the offer in Acts 3:18, 19, and had there been no Assembly of Yahweh at all. The one is quite independent of the other, and they would never have been confounded, had the truth of the “Sacred Secret” been discerned.

We should not have taken the “breaking of bread” in the Acts of the Apostles, and exalted into the place of the Lord’s Supper, had we seen that it has nothing to do with a *Church* ordinance; or had we known that it was and remains till to-day, the common and universal Hebrew (Ibri) idiom for partaking of an ordinary meal together. We should never have taken John 6, as containing teaching as to the Lord’s Supper, which had not then been instituted, but, seeing that such an interpretation of the Gospels is incompatible with the doctrine of the Sacred Secret, we should have studied that Scripture afresh, and scientifically in the light of figurative language, and have seen that the figures of *Metonymy* and *Enallagé*, and their Hebrew (Ibri) idiom as to eating and drinking, clearly explain it as referring to that spiritual receiving, partaking of, and “inwardly digesting” of Christ and His words as the bread or support of spiritual life.

And, as to the Lord’s Supper itself, have we not fallen into many errors, “not discerning the Lord’s Body (*i.e.*, the Assembly of which Christ is its Head)?” See 1 Cor. 11:29. For “the bread which we break, is it not the communion of the Body of the Christ?” (1 Cor. 10:16.) This must refer to the Assembly “Body of the Christ”, as the next verse goes on to explain – “Because, one loaf, one body, we, the many, are, for we, all, of the one loaf, partake.” That is to say the bread or loaf, which we break sets forth our communion *not* with Christ personal (which is the source of all the errors connected with the Lord’s Supper), but the communion and fellowship of all the members of Christ’s Body. The one loaf setting forth the fellow-partnership of all the members with one another and with Christ the Head of the Body in glory, with whom we hope shortly to be, and hence “as oft as we break that bread, we “show forth the Lord’s death till He Come.” This is what is meant by “discerning the Body.”

These and many other mistakes would never have been made – had the true doctrine of the Great Sacred Secret been preserved and held by the Body of the Christ; and had “the Word of the Truth” been consequently rightly divided.

(*Seventh Paper (Concluding Chapter), Things to Come*, March 1896, 2(9):154-156)

VII. THE BODY AND THE BRIDE.

There is another error, which the doctrine of the Sacred Secret corrects, though there is certainly some little excuse for its having been so generally entertained, and that is, the identification of “*the Body*” with “*the Bride*.” We have already seen that had Israel repented and turned to Yahweh (Acts 3:18, 19), there is not an Old Covenant prophecy which would not have been fulfilled (at that time). But the “Bride” *is* the subject of Old Covenant prophecy. Therefore, had Israel repented, and there had been no Assembly of Yahweh, there would still have been *the Bride* according to the prophetic word. Many are the prophecies of the Bride in the Old Covenant, and hence some who cannot ignore this fact and yet cling to the *modern* idea of the Body being the Bride, believe they are, or will be, *Two Brides*: the Bride of Yahweh and the Bride of the Lamb... The Bride in Isaiah, Jeremiah, and Hosea, is Israel, or at any rate the elect of Israel; those who were “partakers of the heavenly calling” in Israel. We read in –

Isaiah 54:5, 6

“For, thy husband, is, thy Maker, Yahweh of hosts, is his Name,—And, thy redeemer, the Holy One of Israel, The Elohim of all the earth, shall he be called. For, like a wife forsaken and grieved in spirit, hath Yahweh, called thee,—Even the wife of youthful days, in that thou wast rejected, saith thy Elohim.”

See also verses 7, 8.

Isaiah 62:4, 5

“Thou shalt be termed no longer—Forsaken, Nor shall, thy land, be termed any longer, A desolation, But, thou, shalt be called, Hephzibah[[" My delight is in her"]], And, thy land, Beulah[[" married"]], —For Yahweh hath found delight, in thee, And, thy land, shall be married. For, a young man, marryeth, a virgin, Thy sons, marry thee! And, the bridegroom, rejoiceth, over, the bride—Thy Elohim, rejoiceth over thee.”

“Thy sons marry thee!” A slight change in the vowel points, gives the reading *thy great* or *royal Restorer* or *Builder* (by the figure of *Enallage*, plural for singular) instead of “thy sons.” Sons, moreover, were the builders of families (Gen. 16:2; 30:3; Deut. 25:9; Ruth 4:11, etc.)

Jeremiah 3:14

“Return, ye apostate sons, Urgeth Yahweh, for, I, am become your husband,—therefore will I take you, one of a city, and two of a family, and will bring you to Zion;”

Hosea 2:16, 19-20

“And it shall come to pass, in that day, Declareth Yahweh, that she will call me Ishi[[" My husband"]], and will not call me any more,. Baali[[" Mine owner"]]....And I will take thee unto myself, unto times age—abiding,—yea I will take thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion: Yea I will take thee unto myself, in faithfulness,—So shalt thou know Yahweh.”

These and other passages clearly prophesy that an election of Israel shall be the Bride. Had, then, the call in Acts 3:18, 19 been obeyed, these prophecies must have had their fulfillment, quite irrespective of any Assembly of Yahweh. Here again we come upon the solution of another great difficulty:

THE OLD COVENANT SAINTS

They are a great burden to Expositors of New Covenant Truth. And what to do with them is one of the commonest questions and difficulties, which arises in the mind of the Bible-student. That there has been an elect body all through the Old Covenant history we have abundant evidence. While all the promises to Israel as a nation, were earthly, there were always those who lived “by believing (he wrote “faith”)” and “died in believing (he wrote “faith”),” and were “partakers of the heavenly calling” (Heb. 6:1). These looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. “These all died in believing (he wrote “faith”), not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country... a better country, that is an HEAVENLY: Wherefore Yahweh is not ashamed to be called their Elohim; for He hath prepared for them A CITY.” (Heb. 11:13-16) – And of Abraham it is said “he looked for a CITY, which hath FOUNDATIONS, whose builder and maker is Yahweh.” (v. 10).

Now when we turn to Rev. 21:9, we read that one of the seven angels said to John: “Hither! I will point out to thee the bride, the wife of the Lamb.” “And he carried me away in the spirit to a great and high mountain, and showed me that great CITY, the holy Jerusalem descending out of heaven from Yahweh, having the glory of Yahweh; and her light was like unto a stone most precious,” etc. (Rev. 21:9-27). What are we to understand but that this “CITY,” – which is declared to be the “BRIDE, the Lamb’s wife,” is the city for which all those who were partakers of the Heavenly Calling looked; and that these elect saints of the Old Covenant will form the BRIDE. This “Holy Jerusalem” may contain the Assembly of Yahweh or Body of the Christ, as well as the Bride, inasmuch as “the Yahweh Elohim of Host, and the Lamb, are the

Sanctuary of it” (Rev. 21:22), and “the Lamb is the light thereof.” But it is not necessary on this account that we should *identify* them. The “Lamb” is the special title of the Lord Yehoshua in relation to Israel, and the elect of Israel, and especially to the Bride (see Rev. 19:7-9 and the Parables of Marriage, and the Marriage-Supper in the Gospels).

It will also be noted that the names “ON the GATES of the city (*i.e.*, the *visible* parts of the city)”, are “the names of the twelve tribes of the children of Israel.” (Rev. 21:12), while the names “IN the FOUNDATIONS (the *invisible* parts of the city) are the names of the twelve apostles of the Lamb (*ver.* 14).” This again carries us back to the Gospels (Matt. 19:28), to the solemn words of the Lord Yehoshua in answer to a specific enquiry as to the portion of the Twelve Apostles: “Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Here in Rev. 21 we have the Regeneration (the new heaven and the new earth), we have the Twelve Tribes of Israel, and the Twelve Apostles of the Lamb. We ask, what has this to do with the Assembly of Yahweh – the Body of the Christ? And has it not to do only and solely with the Holy City and with the BRIDE of the Lamb? The promise of Christ to the Twelve Apostles has never been abrogated; and, we ask, what are we to do with it, if the Apostles form part of the Body of the Christ? The Assembly of Yahweh is part or the Body of the Christ, the Bridegroom; but the Apostles, by a comparison of Matt. 19:28, with Rev. 21:14, form part of the BRIDE.

This effectually disposes of the figment of “Apostolic Succession,” which would never have been seriously entertained had not the truth connected with the Sacred Secret been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Assembly of Yahweh, the Apostle Paul was specially raised up to a special and different position altogether, and is identified with the Sacred Secret. In harmony also with this is the teaching of

EPHESIANS 5:25-33.

Christians in their selfishness, attempt to rob others of their place as the Bride, and thus lose their own still “better” place as part of the Bridegroom. “Verily they have their reward”! The Bride and the Bridegroom, though in a sense one, are yet surely distinct. And it is clear from all the scriptures relating to the Sacred Secret, that the members of the Christ’s Body are not the Bride, but part of the Bridegroom Himself; whereas the elect Old Covenant saints will form the Bride. See Isaiah 12:6 “Make shrill thy voice and sing out, thou inhabitress of Zion,—That, great in the midst of thee, is, the Holy One of Israel.” In Rev. 22:3, we read “The Throne of Yahweh and of the Lamb shall be in it.” Of the glory of this Holy City other scriptures speak. See Is. 60:3, 14, 19, 20; Rev. 21:23, 24, 27; Is. 54:11-12. This is referred to again in Is. 4:5, when Yahweh shall have purged away the filth of the daughters of Zion, it is added “beyond all this glory there shall be the *Chuppah*, or the *marriage canopy*,” mentioned elsewhere only in Ps. 19:5 and Joel 2:16; and referring to Isa. 62. The *Chuppah* is the bridal canopy beneath which the nuptial ceremonies are performed to this day. True, the Apostle might address the saints concerning his desire to present them “As a chaste virgin to Christ” (2 Cor. 11:2). But this no more declares that the Body of the Christ is the Bride of Christ than that the Apostle himself was their father (1 Cor. 4:15); or that he was their mother (Gal. 4:19). In one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2 Cor. 11:2, he spoke of the jealousy of the friend of a bridegroom. The “Sacred Secret” was a totally different thing.

So, in Eph. 5:28, 29, the argument is that husbands “So, ought the husbands *also* to be loving their own wives, as their own bodies,—he that loveth his own wife, loveth himself, No one, in fact, ever yet hated, his own flesh, but nourisheth and cherisheth it,—even as, the Christ, the assembly, Because, members, are we of his body;” *i.e.*, AS Christ loves His own Body, the Assembly; so ought husbands to love their own

selves, because they and their wives are “one flesh.” Thus “the great sacred secret” is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Assembly IS the wife, or that Christ IS the husband. But that AS Christ loves His Body (the Assembly), SO husbands ought to love their bodies (their wives). What is clear and certain is that the Assembly is the Body of the Christ Himself, and that the members of that Body being “in Christ” (as members of His Body), are PART OF THE BRIDEGROOM, and cannot possibly, therefore, be the Bride herself.

It is a remarkable example of the perversity of Expositors, who while they hold that the Bride is the Assembly of Yahweh, persist in interpreting the parable of the ten virgins, as though the Bride’s attendant “Virgins” are also the Assembly. Though who ever heard of an Eastern Bride going out “to meet” the Bridegroom! The Virgins, “her companions,” went, but not the Bride. So our (wrong) expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The “Bride” *must* be distinct from “the virgins her companions that follow her.” If we rightly divide the Word of Truth we see that the Body of the Christ is neither the one nor the other, and that the subsequent revelation of the “Sacred Secret” cannot be read into either Psalm 45 or Matt. 25, which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed.

The Great Sacred Secret was “hid in Yahweh.” It does not say it was hidden in the Scriptures, but “hid in Yahweh” Himself. There can be therefore no *types* of it in the Old Covenant, inasmuch as *types teach*, and were meant to teach doctrines. But if truths and doctrines, which are elsewhere clearly revealed in the New Covenant, can be *illustrated* from the Old Covenant, that is quite another matter. The *illustration* and *application* of Old Covenant Scripture to the Assembly of Yahweh is quite lawful and profitable, so long as it is kept distinct from *interpretation*. It is one thing to see an illustration of the Body of the Christ in the Old Covenant; but it is quite another thing to say that that is there revealed, which Father distinctly declares *was not revealed!*

GENESIS 24

Has been, for example, widely taken as typical of the Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter *is illustrative*, but not of the Body of the Christ. The bridegroom and the bride were both “ready” before either was called to the marriage. The bride was found in *the house of Abraham’s brother*. Very special injunctions were given that she was not to be of “the Canaanites.” “But,” said Abraham to Eliezer, “thou shalt go unto *my country* and to *my kindred* and take a wife unto my son Isaac... thou shalt take a wife for my son *from thence*.” Great emphasis is placed on these important conditions in verses 3, 4, 7, 37, 38. Abraham and Nahor were brothers, and by Isaac’s marriage with Rebekah, and Jacob’s marriage with her brother Laban’s daughters, Leah and Rachel, the *whole house of Nahor* was absorbed into the family of Abraham! *Gentiles* were expressly shut out when this typical wife was chosen, and Isaac on receiving his bride took her at once “into his mother Sarah’s tent,” thus forming the ground of the type as expounded in Gal. 4:21-31.

Rebekah therefore represents, not the Assembly or the Body of the Christ, but that great cloud of witnesses (the Old Covenant saints), who in the old dispensation sacrificed, as she did, all worldly advantages for the Lord’s sake. It is for these He is preparing that “city which hath foundations,” and of which He Himself is the divine architect. And truly, it is said of these, “if they had been mindful of that country from whence they came out (as Rebekah came) they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore Yahweh is not ashamed to be called their Elohim; for He hath prepared for them a city” (Heb. 11:15, 16). “These all having obtained a good report through faith (believing), received not the promise, Yahweh having provided some better thing for

us, that they without us should not be made perfect” (verses 39, 40). Now, we maintain, that this “better thing” cannot be the same as the good thing. The comparative term distinguishes between two things, and necessitates the existence of *two*. The one, as the Bride, will have a good place, a grand place, a place of honor and glory as the Lamb’s wife in the holy Jerusalem, but the Body of the Christ, will have “some better thing,” a position of greater glory and honor, as part of the Bridegroom Himself.

It is for this consummation that the members of His Body now wait. We are, by the wondrous position which grace has given us, necessarily cut off from all “bodies” which are of human origination, and from all Ecclesiastical organizations. We do not seek to restore corporate testimony, for no such restoration of what man had ruined, was ever promised. The corporate failure is complete. There is no authority in the Word for re-establishing it, and all attempts to do so have ended in disaster, and in a widening of the breach between brethren. The “unity of the spirit” is now only *subjective*. There is no such thing as an *objective* unity of the spirit, which we can “join.” The real truth of the “Sacred Secret” received into the heart raises the members of the Body far above all human plans and hopes of union or Re-union. It takes us up at once into the heavenlies, seats us there with Christ, so that like Him we are “henceforth expecting.”

Hence, we are not concerned with prophecy as such, as a mere subject of study. To look for Christ’s appearing is the very essence of our Christian standing. It is the very breath of the Christian’s life. We “wait for Yahweh’s Son from heaven,” and long for Him to appear so that we may be

“RECEIVED UP IN GLORY.”

The Book of Hebrews

To whom is it written?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant,
I will substitute the Hebrew (Ibri) word Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)*

E. W. Bullinger believed that the Gospel of John, Hebrews and the Book of Revelation were written for those Hebrew (Ibri) believers, who will live in the Day of Yahweh (Tribulations or the Age of the Beast), which occurs after the Parousia of the Lord for his Body as recorded in I Thessalonians 4 and I Corinthians 15 (See Appendix A). His statement would explain the apparent contradictions between the seven Church Epistles, written to the Body of the Christ and the book of Hebrews. Our discussion will focus only on the book of Hebrews and Revelation.

Rightly dividing the Word of Yahweh requires that that which has been written must be understood in the light of to Whom it has been written and what Age or time period. Ten Ages occur in our Father’s Word (See the article “Ages” under the heading, “Understanding Yahweh’s Word”):

<u>Ages of Mankind</u>	<u>Spiritual Significance of Numbers</u>
1) Age of Adam & Eve	Unity & Commencement
2) Age of Cain	Difference, and generally of enmity
3) Age of Noah	<i>Completeness, divine perfection</i> 3
4) Age of Abraham	Creative works
5) Age of Moses	Divine Grace
6) Age of Yehoshua	Human number, Son of Man
7) Age of the Christ, the Secret	<i>Spiritual Perfection, Son of Elohim</i> <u>+7</u>
8) Age of the Beast	Regeneration, resurrection
9) Age of Christ as King	Finality of judgment
10) Age of Yahweh as King	<i>Perfection of Divine Order</i> 10

“This part of the great Requirement of the Word flows from, and, at the same time, depends upon a thorough understanding of the Times and the Ages themselves. When these are rightly divided then it will be easy for us to keep the truth pertaining to each quite distinct. There are whole departments of Truth, which belong exclusively to one or other of these Ages, and not to the rest. If we take a truth, which belongs to one Age and interpret it of another it will lead not only to confusion in the mind, to discordance in the Word, and uncertainty as to the truth; but it will lead to disaster in the life. For, if the Word be not understood, there will be no enjoyment in the study of it; consequently, the reading of it will be neglected, and we shall cease to feed upon it; our spiritual strength will grow weak and we shall be unfit for our Father’s service, beside being a misery to ourselves.

Not only, therefore, must we rightly divide the Word of truth as to its Times and Ages, but as to its Truth and Teaching also: we must learn to appropriate each truth to the particular Age to which it belongs. Unless we do this we shall not "grow in knowledge": for we are to increase in knowledge as well as in "grace". To do this we must empty ourselves of all Tradition. We must question all that we have thus received; and be prepared to *unlearn* what we have previously been taught by man if it does not recognize this great requirement of the Word of truth. If we think we know, it will be impossible for us to learn. If a vessel be full it is impossible for its contents to be increased. We must make room for this blessed increase by continually replacing what we have learnt from man with what we learn from Yahweh. And even if what we have learned from man does *agree* with the Word, then we must be prepared to learn it over again."⁵⁹⁸

In the book of Hebrews there is no reference to the Sacred Secret of the Christ, the Assembly of Yahweh or the Body of the Christ as there is in the seven Church Epistles. There is nothing written about having died, being buried, raised and being seated by faith in the heavenlies in Christ; nothing about being saved by grace and not of works; being the righteousness of Yahweh in Christ. In the Church Epistles, our identification is with the Christ, the One Body of the Sacred Secret and not with Yehoshua (Jesus) as presented in Hebrews and Revelation (See Appendix B).

In the Church Epistles the Sacred Secret of the Christ, our present Age, is unveiled, which includes the Body of the Christ becoming the naos,⁵⁹⁹ holy of holies, sanctuary or habitation of Yahweh.

"Know ye not that ye are a shrine [naos] of Yahweh, and that the spirit of Yahweh within you doth dwell" (I Cor. 3:16)?

"Or know ye not that, your body, is, a shrine [naos] of the holy spirit that is within you, which ye have from Yahweh? And ye are not your own;" (I Cor. 6:19).

"Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Yehoshua Christ himself,— In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in the Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in spirit" (Eph. 2:20-22).

In the Book of Hebrews the believers are not the naos of Yahweh but they may enter the naos (holy of holies) to be in the presence of Yahweh, by way of their High Priest, Yehoshua . They have access to Yahweh but Yahweh's habitation is not in them.

⁵⁹⁸ E. W. Bullinger, "How to Enjoy the Bible" edited by Chuck Cunningham

⁵⁹⁹ 3485 naov naos *nah-os'* 1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)

“Which we have, as an anchor of the soul, both secure and firm, and entering into the interior of the veil: Where a forerunner in our behalf hath entered, even Yehoshua, who, according to the rank of Melchizedek, hath become, a high-priest unto times age-abiding” (Heb. 6:19-20).

“A crowning point on the things being spoken:—such a one as this, have we, as high-priest, who hath sat down on the right hand of the throne of the Majesty in the heavens,— Of the Holy place, a public minister, and of the Real Tent, which, Yahweh, pitched and not man” (Heb. 8:1-2).

“Having therefore, brethren, freedom of speech for the entrance through the Holy place, by the blood of Yehoshua, Which entrance he hath consecrated for us, as a way recent and living, through the veil, that is, his flesh,— And having a great priest over the house of Yahweh, Let us approach with a genuine heart, in full assurance of faith, having been sprinkled, as to our hearts, from an evil conscience, and bathed, as to our bodies, with pure water;” (Heb. 10:19-22).

In the Church Epistles, Christ is our Head and not our High Priest as he is presented in the Book of Hebrews. The presence of a high priest implies that the people are not complete but in this Age we are complete in Christ.⁶⁰⁰ A high priest is 100% Hebrew (Ibri) and not connected with the Body of the Christ.

Our present age, the Age of the Sacred Secret where Christ is the Head of the One Body, was kept secret in the Old Covenant, Gospels, Hebrews and Revelation.⁶⁰¹ In the Book of Hebrews, Yehoshua is presented not as the Head of the One Body but as the High Priest after the order of Melchizedek, which was not a secret as revealed in Psalms 110:4. Salvation in the book of Revelation and Hebrews appears to be conditioned upon the individual's behavior and not on the grace of Yahweh as presented in the Church Epistles (See Appendix C).

In the Church Epistles there is neither Jew nor Gentile but the Assembly of Yahweh, while the Gospel of John, Hebrews and Revelation is written only to Hebrews, the twelve tribes of Jacob.

“There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Yehoshua” (Gal. 3:28).

⁶⁰⁰ Because, in him, dwelleth all the fullness of the Godhead, bodily, And ye are, in him, filled full,—Who, is the head of all principality and authority, In whom, ye have also been circumcised with a circumcision not done by hand, in the despoiling of the body of flesh, in the circumcision of the Christ, Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of God—Who raised him from among the dead. Col. 2:9-12

⁶⁰¹ Romans 16:25, Ephesians 3:9

“For, finding fault with them, he saith—Lo! days are coming, saith Yahweh, when I will conclude, for the house of Israel and the house of Judah, a covenant of a new sort” (Heb. 8:8).

“And I heard the number of the sealed,—a hundred and forty-four thousand,—sealed out of every tribe of the sons of Israel” (Rev. 7:4).

The foundation or creed of the Church written in the book of Ephesians is different than the one recorded in the book of Hebrews:

Ephesians 4:3-6

One body
One spirit
One hope
One Lord
One faith
One immersion
One Yahweh, Father of all

Hebrews 6:1-2

Repentance from dead works
Faith towards Yahweh
Immersion in respect of teachings
Laying on of hands
Resurrection of the dead
Judgment age-abiding

The book of Revelation is definitely written instruction for the Hebrew (Ibri) believers living in the Age of the Beast. In that day there will only be Hebrews and Gentiles because the Body of the Christ will have been taken up in the cloud to be with our Lord. We know that there are 102 Old Covenant quotes in the book of Hebrews and 285 Old Covenant quotes in the book of Revelation, which seals to whom they are written. These books must be for the Hebrews who have accepted Yehoshua as the Messiah of Israel but these individuals are not Christians because the Christian Age has passed.

Judgment is a theme in the book of Hebrews and in the book of Revelation:

“Let us therefore fear, lest at any time, although there is left behind a promise of entering into his rest,—any one from amongst you should be deemed, to have come short” (Heb. 4:1).

“For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—Yahweh will judge his people. A fearful thing it is to fall into the hands of a Living Elohim” (Heb. 10:30-31)!

“Whose voice shook the earth, then, but, now, hath he promised, saying—Yet once for all, I, will shake—not only the earth, but, also the heaven” (Heb. 12:26).

“That he may enter, into the clefts of the rocks, and, into the fissures of the crags,—Because of the terribleness of Yahweh, And for his majestic, splendour, When he ariseth to shake terribly the earth” (Is. 2:21).

“And there came to be lightnings, and voices, and thunders; and, a great earthquake, took place,—such as had never taken place since men came to be on the earth,—such a mighty earthquake, so great” (Rev. 16:18).

“For, even our Elohim, is a consuming fire” (Heb. 12:29).

“Fear Yahweh and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water” (Rev. 14:7).

In the Church Epistles we, the Body of the Christ, are children of Yahweh, heirs of the promise with Christ, and we have been raised up together, and seated together in the heavenlies, in Christ (Eph. 2:6). We have been judged righteous through Christ. “But now the righteousness of Yahweh apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of Yahweh, through faith in Yehoshua Christ, to all and on all who believe...” (Rom. 3:21-22).

The Book of Hebrews and the book of Revelation are both addressed to the children of Israel. These books deal with judgment; their identity is with Yehoshua, the Messiah and High Priest and not Christ Yehoshua the Head of the Body; they are never identified as children of Yahweh. In these books, it appears that salvation is acquired by enduring to the end and not by grace. The book of Hebrews is definitely not written to the Body of the Christ but we can learn and cherish every word that proceeds out of the mouth of Yahweh. The book of Hebrews must have been written to the children of Israel who have accepted Yehoshua as their Messiah who live during the Age of the Beast, the Day of Yahweh.

Appendix A

The Other Pauline Epistles

(Not Addressed to Churches)

“Things to Come,” Vol. 7, page 90, February 1901

By E. W. Bullinger

Having seen and considered the Epistles addressed to the churches by the Holy Spirit through Paul, it remains now only to say a few words on the other Pauline Epistle.

What place do they occupy? What mission do they discharge? The answer is that they are remarkable, not so much for what they contain as for what they do not contain.

When the Church shall have been caught up and gathered to the Lord, the seven Church Epistles will only be of historical interest and use to those who are left on the earth to go through or come out of the Great Tribulation; just as the historical books of the Old Covenant are of use and interest to us now. What ever there may be in them then by way of application and interpretation will necessarily go with the Church for whose special instruction they were given.

This then, is the gap to be filled by the other nonchurch epistles, especially that to the Hebrews. There will be those on the earth who will “learn righteousness,” and be saved, though not to the position which the Church will occupy. There are “many mansions” in the Father’s house; and the position occupied by the Church will be occupied by none other.

There will be those who come out of the Great Tribulation (Rev. 7). There will be the 144,000 of Rev. 7 and 14, these will need the Word of God. These will need truth, which they may not only apply to, but interpret of, themselves.

This is where the other New Covenant writings will come in; especially John’s Gospel, the Epistle to the Hebrews, and the Epistles to the seven Assemblies in Rev. 2 and 3. While there is every truth in them that they will need, there is nothing that will interfere with their standing in the slightest degree. That is why (we believe) there is no reference to the Mystery, and no mention of the Church of God, or the Body of Christ, in those writings, and no Church truth or teaching as such. Nothing about the members of the Body having died or risen with Christ (for we shall have actually then risen). Nothing about being seated by faith in the heavenlies in Christ (for we shall be actually seated there with and in Christ). Nothing about Jews and Gentiles being “one body” in Christ, “one new man”; (for the Church, composed of both, will be in heaven; and the Jews, as such, on the earth).

Hence it is that in the Gospel of John there is so little in common with the other three Gospels. Nothing recorded in them is repeated in John, which would have interfered in any way with the teaching that will then be required; nothing to mar that teaching, or make it difficult.

So with Hebrews. Paul’s name is specially associated with the seven church epistles. He was the chosen vessel by which the Spirit would instruct the Church of God; and make

known the revelation of the Mystery, and the truth concerning the one Body of Christ. This, we believe, is the reason why Paul's name is omitted from that epistle; and, though it was written by him, he is thus, personally, dissociated from it.

But let no one willfully or ignorantly mistake our meaning. The whole of John and Hebrews is for us, for the Church here and now, all is needed by us: but, while they do not contain ALL the teaching that we need, so neither do they contain ANY that will not be needed after the Church is gone.

That is why we said that those writings are remarkable and noticeable, not for what they contain, but for what they omit. Why is it that Hebrews 6 and 10 are constant perplexity of uninstructed Christians? Why is it that what is true in Heb. 6:1-8 and 10:26-31, of those to whom they are to be interpreted, is used to upset what is equally true of us in Rom. 8, which is to be interpreted only of the standing of those who are members of the Body of Christ? Both Scriptures are true if we thus rightly divide them, and interpret them of those to whom they are respectively spoken.

Any other explanation of the difficulty (for difficulty it is, and is felt to be by thousands of Christians,) is at the expense of truth. Either Heb. 6 and 10 and John 15:6 are apt to get explained away, and the awful warning made of none effect: of Rom. 8 is explained away; and then we are robbed of the eternal security and preservation of those who are in Christ.

How much better and easier to accept this explanation: which is in obedience to II Tim. 2:15; in harmony with the teaching of the other epistles: and leaves the truth of each untouched and untarnished, to have all its blessed effect and wondrous power? It is an explanation, which rightly divides the word of truth (or at any rate attempts and strives to do so); leaves each truth in the full possession of those of whom it is to be interpreted; yet robs neither party of one truth, or any fraction of truth, which properly and correctly belongs to it.

Appendix B

Church Epistles

Ro 3:22 A righteousness of Yahweh, through faith in Christ.

Ro 5:8 But Yahweh commendeth his own love unto us in that—we as yet being sinners, Christ in our behalf died.

Ro 6:3 Or know ye not that, we, as many as were immersed into Christ, into his death were immersed?

Ro 6:8 Now, if we have died together with Christ, we believe that we shall also live together with him;

Ro 8:10 But, if Christ is in you, the body, indeed, is dead by reason of sin...

Ro 8:17 And, if children, heirs also—heirs, indeed, of Yahweh, but co-heirs with Christ...

Ro 10:4 For Christ is an end of law, for righteousness, unto every one that believeth.

Ro 12:5 So, we, the many, are one body in Christ...

1Co 2:16 ...But, we, have, the mind of Christ.

Ga 2:20 With Christ, have I been crucified;

Eph 2:6 And raised us up together, and seated us together in the heavenlies, in Christ:

Php 3:9 And be found in him—not having a righteousness of my own, that which is by law, but that which is through faith in Christ, the righteousness which is, of Yahweh, upon my faith,—

Col 1:27 Unto whom Yahweh hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you, the hope of the glory,

Hebrews

Heb 2:9 But, Yehoshua, made some little less than messengers, we do behold:

Heb 3:1 Whence, holy brethren, partners, in a heavenly calling, attentively consider the Apostle and High—priest of our confession—Yehoshua

Heb 4:14 Having then a great high—priest who hath passed through the heavens, Yehoshua the Son of Yahweh, let us hold fast the confession;

Heb 6:20 Where a forerunner in our behalf hath entered, even Yehoshua, who, according to the rank of Melchizedek..

Heb 7:22 By as much as this, hath, Yehoshua, become surety of a better covenant also.

Heb 10:19 Having therefore, brethren, freedom of speech for the entrance through the Holy place, by the blood of Yehoshua,

Heb 12:2 Looking away unto our faith's Princely—leader and perfecter, Yehoshua,

Heb 12:24 And unto the mediator of a new covenant, Yehoshua,

Heb 13:12 Wherefore, Yehoshua also, that he might hallow the people through means of his own blood...

Revelation

Re 1:9 I, John, your brother, and partaker with you in the tribulation and kingdom and endurance in Yehoshua, came to be in the isle that is called Patmos, because of the word of Yahweh, and the witness of Yehoshua.

Re 12:17 And the dragon was angered against the woman, and went away to make war with the rest of her seed—with them who were keeping the commandments of Yahweh, and holding the witness of Yehoshua;

Re 14:12 Here, is, the endurance of the saints,—they who keep the commandments of Yahweh and the faith of Yehoshua.

Re 17:6 And I saw the woman, drunk with the blood of the saints, and with the blood of the witnesses of Yehoshua.

Re 19:10 And I fell down at his feet, to do him homage; and he saith unto me—See! *thou do it not!* A fellow-servant, am I, of thee and of thy brethren who have the witness of Yehoshua: unto Yahweh, do homage! For, the witness of Yehoshua, is the spirit of the prophecy.

Re 20:4 And I saw thrones, and they sat upon them, and sentence of judgment was given unto them; and I saw the souls of them who had been beheaded because of the witness of Yehoshua...

Re 22:16 I, Yehoshua, have sent my messenger, to bear witness unto you of these things...

Appendix C

Church Epistles

For I am persuaded that—neither death nor life, nor messengers nor principalities, nor things present nor things to come, nor powers, Nor height nor depth, nor any other created thing, shall be able to separate us from the love of Yahweh which is in Christ Yehoshua our Lord. Rom. 8:38-39

That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; Rm. 10:9

For, by his favor, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. Eph. 2:8-9

Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.—Which he poured on us richly, through Yehoshua Christ our Saviour, In order that, having been declared righteous by his favor, we should be made inheritors, according to hope, of life age-abiding. Titus 3:5-7

Hebrews

For it is impossible—as to these who have been, once for all, illuminated, who have tasted also of the heavenly free-gift, and have been made, partners, in a Holy Spirit, And have tasted Yahweh's utterance to be, sweet, mighty works also of a coming age, And who have fallen away, again, to be remoulding them into repentance; seeing they are again crucifying unto themselves the Son of Yahweh, and holding him up as an example. Heb. 6:4-6

For, if, by choice, we be sinning, after the receiving of the full-knowledge of the truth, no longer, for sins, is there left over, a sacrifice, But some fearful reception of judgment and fiery jealousy, about to devour the opposers. Any one having set aside a law of Moses, apart from compassions, upon *the testimony of* two or three witnesses, dieth: Of how much sorer punishment, suppose ye, shall he be accounted worthy, who hath trampled underfoot the Son of Yahweh, and, the blood of the covenant, hath esteemed, a profane thing, by

which he had been made holy, and, unto the Spirit of favor, hath offered wanton insult? For we know him that hath said—To me, belongeth avenging, I, will recompense; and again—Yahweh will judge his people. A fearful thing *it is* to fall into the hands of a Living Elohim! Heb. 10:26-31

Revelation

He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of Yahweh. Rev. 2:7

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. Rev. 2:10

And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they were judged, each one, according to their works. Rev. 20:13

‘God is Not in Control!’

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

Throughout time, people have always tried to understand why evil things happen to good people. The teaching that comes from seminaries claiming that, “God is in Control,” has been a pitiful, human attempt to answer this question by blaming all evil upon a loving Heavenly Father, which is supposed to ‘some-how,’ make you feel better after a tragedy has occurred. “God is not in Control,” as we shall see, thereby placing evil and wickedness on the responsible parties. When I say, “God is not in Control,” it is not to say that Yahweh is not the Creator who is Good, Loving and Powerful but rather Yahweh’s creation, Man, who was created in the image of Elohim, has been given great responsibilities, authorities and powers. With mankind came sin and all of its consequences, which has been carried down through the generations. I believe the teaching that, ‘God is in Control,’ does not bring peace to a troubled soul as the Church hopes but rather anger and resentment against Yahweh. If a child dies a premature death and the Church says, ‘God is in Control,’ then one could say, “with a friend like God who needs an enemy.” If a man had committed such evils that the Christian Church has attributed to their loving Creator, Yahweh, he would have righteously been put to death many times over according to the Law of Yahweh. If, ‘God is in Control,’ then he is an accessory to every crime that has ever been committed. The man-made doctrine that, ‘God is in Control,’ is blaspheme!⁶⁰²

I will give you an example of how horrifying this teaching is, which by the way, comes through Dallas Theological Seminary:

“Before dawn on March 1, 2008, two young men broke into Terry Caffey’s home in Emory, Texas. They shot Terry and killed his wife, Penney, and then went upstairs and murdered the Caffey’s two young sons, Bubba and Tyler. They then set fire to the house and left the family for dead. Although shot five times, Terry escaped through the bathroom window and crawled three hundred yards to a neighbor’s house. To make matters worse, Terry’s daughter Erin was implicated in the crime. Overnight Terry Caffey lost his entire family.

A few months later Terry returned to his property. The remains of the house had been bulldozed, and little was left. Unable to understand why God had taken his family and allowed him to survive, Terry cried out to God, asking, “Why did you take my family? Why didn’t you take me, too? I don’t understand.”

*As he stood there, Terry noticed a scrap of paper stuck to the trunk of a nearby tree. He went over and picked it up. The paper was part of a page from the novel, *Blind Sight*, written by Jim Pence (MA[BS], 2002), who received writing training*

⁶⁰² 988 blasfemia blasphemia *blas-fay-me’-ah* 1) slander, detraction, speech injurious, to another’s good name

at DTS before launching his freelance career. The edges of the page were scorched and it was difficult to read, but the words struck Terry as being like a direct message from God. The viewpoint character in the portion Terry found was Thomas Kent, a man who lost his wife and children in an auto accident that he survived. After the accident Kent met a woman, Justine, who along with her children needed his help. Here's the portion that Terry found perched against the tree:

"I couldn't understand why You would take my family and leave me behind to struggle along without them. And I guess I still don't totally understand that part of it. But I do believe that You're sovereign; You're in control."

*In those paragraphs Terry found the strength to go on. Now he shares his testimony in churches across the country. When he speaks, he brings the page from Jim's novel, now preserved in a frame. Because the page was only partially preserved, Terry didn't know what book it had come from until December. One morning when he spoke at a Greenville, Texas, church, Jim Pence's daughter was present in the congregation. She and the pastor's wife both recognized the quotation as having come from *Blind Sight*.*

That very afternoon Terry called and told Jim his story. "Tears streamed down my face as I listened," Jim said. "Not only had the house burned, but the site had been long since cleaned up and the debris bulldozed and hauled off. What little material was left had been exposed to the weather for months. And out of a nearly four-hundred-page book, the only scrap that remained was a brief passage where a man who had lost a wife and two children came to grips with the sovereign goodness of God, submitted to His will, and decided to move forward."⁶⁰³

Like I said, "With a friend like that [who they say was God], who needs Satan!" Does hearing this story bring you peace and comfort knowing that 'God is in Control?' The theologians say, "God allowed or caused this to happen so Terry, like Job, could learn a lesson." We might ask, "What lesson did Terry's wife and children learn because like Job's children, they are all dead?" We have been commanded to be imitators of Yahweh, as was Christ.⁶⁰⁴ Can you see yourself, as an imitator of Yahweh, killing a man's innocent wife and children? Can you see Christ, who is the exact image of Yahweh, performing murders and rapes; setting houses on fire and burning children alive as Yahweh is supposed to allow? What if Terry had a Christian neighbor who watched the whole thing on his front porch but did not attempt to help Terry in any way, because he thought he would be interfering with God's work? Would he be walking in love by saying 'God is in Control'? Would he be Christ like? Terry has been told that, 'God is in Control,' which means that 'God' allowed or caused this man's family to die a horrible, tortuous death for some

⁶⁰³ Dallas Theology Seminary; <http://www.dts.edu/media/publications/kindredspirit/article/?ArticleID=62832722-4408-4427-aa27-41d1b5f6b047>

⁶⁰⁴ Therefore be imitators of Yahweh as dear children. (Eph. 5:1)

unknown supposedly 'godly' reason because as we all know, Yahweh will only do or allow godly things to occur.

Charles Stanley has written a book called, "God is in Control." He states:

*"Never forget. God Is in Control. I recall that in one of the most painful and difficult seasons of my life, a time when I felt very discouraged and fearful, when moments of loneliness were most intense, I would seek out my best friend for his wisdom...Over and over again he would say to me, "Remember, Charles, God is in control." That factual statement became an anchor to my life. No matter how hard the wind began to blow or how much the adversity seemed to intensify, my soul remained anchored in that simple truth: God really is in control."*⁶⁰⁵

Twila Paris sang a song in 1994, which was a number one hit, called, "God is in Control." The lyrics state:

*This Is no Time For Fear
This Is a Time For Faith and Determination
Don't Lose the Vision Here
Carried Away By Emotion
Hold On to All That You Hide in Your Heart
There Is One Thing That Has Always Been True
It Holds the World Together*

*God Is in Control
We Believe That His Children Will Not Be Forsaken
God Is in Control
We Will Choose the Remember and Never Be Shaken
There Is no Power Above Or Beside Him, We Know
God Is in Control*

"There Is no Power Above Or Beside Him," sounds lovely but is a lie according to scripture! How about the scriptures that state, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly places" (Eph. 6:12). If 'God is in Control,' why is he telling us to, "Put on the whole armor of Yahweh, that you may be able to stand against the wiles of the devil" (Eph. 6:11)? Why doesn't Yahweh just wipe out the spiritual wickedness in the heavenly places that come against us if he is in control? Why does he tell us to "above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one" (Eph. 6:16). Why doesn't Yahweh just quench

⁶⁰⁵ God is in Control by Charles Stanley; pg. 9

all the fiery darts of the wicked one or even better just get rid of the wicked one all together if he is in control?

The people who are mentioned above are used only for references. These are not bad people but they are deceived in this area of their lives, as was Saul before he became the Apostle Paul. By looking at the above accounts, which is just to list a few, we must conclude that the phrase, “God is in Control,” is used when traegy, fear, pain or suffering is being experienced. The phrase is not used in the Church when they want to evangelize the world. For example, if ‘God is in Control,’ then we do not need to tell heathen nations about Christ, because ‘God is in Control’ of the nations. When the Church needs to raise money, can we not say, ask God for the money because, ‘God is in Control.’ If ‘God is in Control,’ then why lock your doors at night or go to a doctor when you are ill or why have policemen or armies or seatbelts in cars or prisons or medicine or why go into a basement when a tornado comes or leave your home when a flood threatens? Do we become hypocrites when we say, ‘God is in Control,’ but go to a physican when we are ill or fasten our seatbelts when we drive our automobile? Yes we do! We all know why we lock our doors at night because down in our hearts we know that ‘God is Not in Control,’ when it comes to locking our house. You can bet that Dallas Theological Seminary, Charles Stanley and Twila Paris all lock their doors every night even though they all proclaim, ‘God is in Control!’

First and formost, the statement, ‘God is in Control,’ does not exist anywhere in the Word of Yahweh. Can it be said, “it is written, God is in Control?” Absolutely not! This man-made teaching was designed to act as a pain killer, a narcotic, an explanation of why evil has occurred because many of the Church leaders are powerless. They do not believe, nor do they act upon the scriptures. They are ignorant of the scriptures or bewitched or beclouded or maybe they are ministers of the adversary disguised as ministers of righteousness.⁶⁰⁶ I believe this teaching came from Yahweh’s adversary, the dragon, through religious men. This adversarial tactic is not uncommon. Christ was accused, by religious men, of casting out impure ruahs (spirits) by Beelzebul.⁶⁰⁷

Control means, “The fact of controlling, or of checking and directing action; the function or power of directing and regulating; domination, command, sway.”⁶⁰⁸ It appears that when people state that, ‘God is in Control,’ they are implying that Yahweh is restraining (synonym of controlling) man, beast and the elements. The Hebrew (Ibri) word that means restrain is ‘atsar.’⁶⁰⁹ Atsar is used 46 times in the Old Covenant.⁶¹⁰ Its first occurrence is in

⁶⁰⁶ And no wonder! For Satan himself transforms himself into an angel of light. Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. (2 Cor. 11:14-15)

⁶⁰⁷ Mt 12:24 But, the Pharisees, hearing it, said, This one, doth not cast out the demons, save in Beelzebul ruler of the demons.

⁶⁰⁸ OED

⁶⁰⁹ 06113 rue ‘atsar *aw-tsar*’1) to restrain, retain, close up, shut, withhold, refrain, stay, detain; The verb ‘atsar is used forty-six times in the OT. In the Qal stem this root has three basic meanings: (1) ‘to hold back, restrain, retain, prevent’ as in Sarai’s words, ‘Yahweh has prevented me from bearing’ (#Ge 16:2; cf. #Ge 20:18); (2) ‘to keep from,’ as in David’s words, ‘women have been kept from us’ (#1Sa 21:5 [H 6]); and (3) ‘to rule,’ only in #1Sa 9:17, Yahweh to Samuel, of Saul. ‘This one shall rule

Genesis 16:2; “So then Sarai said unto Abram, Behold, I pray thee, Yahweh, hath restrained [atsar] me, from bearing...” Other examples of atsar’s usage would be, “So would the anger of Yahweh kindle upon you, and he would shut up [atsar] the heavens, that there should be no rain, and, the ground, would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh is giving unto you” (Deu. 11:17);⁶¹¹ “And the word of Yahweh came unto Jeremiah, the second time, when he, was yet, imprisoned [atsar] in the guard–court, saying” (Jer. 33:1). Yahweh does do some restraining but he is not in control of mankind.

Terry, in the above story, spoke unto Yahweh, “I do believe that You’re sovereign; You’re in control,” making the two words, sovereign and control, synonymous. Charles Stanley also believes the same thing. He states, “David introduces us to a fundamental attribute of God: His total sovereignty. In other words, He has complete authority and control over all human beings and every aspect of the universe...The Lord intends for us to live another way, confident of His absolute and loving control over every aspect of our existence. When we trust in the Father’s sovereignty, we understand two assurances. First, He is intimately and continuously involved in our daily life...We are not “lucky.” As blessed children of a sovereign God, we are able to live confidently in the knowledge that He is in control.”⁶¹² Terry’s and Charles’s usage of the words, ‘sovereign,’ and ‘control,’ are incorrect usages according to their meaning. Total control (restraint) or absolute sovereignty over an individual would mean 100% possession of their mind and body. Free will would not exist. The phrase, ‘God is Sovereign,’ does not exist in the Word of Yahweh. The NIV uses ‘sovereign’ in their paraphrase but no other translation agrees with it.⁶¹³ Young’s Bible Translation, NKJV and the ASV version, to name a few, never use the word ‘sovereign,’ in their translations. The NIV Bible, which is a paraphrase, uses, ‘Sovereign,’ 303 times while the Rotherham Bible uses it 3 times.

The word ‘sovereign’ means, “One who has supremacy or rank above, or authority over, others; a superior; a ruler, governor, lord, or master.”⁶¹⁴ The NIV used Sovereign in select cases to represent the Hebrew (Ibri) word, ‘adon.’ “Adôn means Lord, master, owner. Sarah used it in reference to her husband, (*Ge 18:12*) Abraham used it in addressing the angelic visitors (*Ge. 19:2*). Abraham’s servant repeatedly called his master by it in Genesis 24. The pharaoh of Egypt was called by this title, (*Ge 40:1*) as well as Joseph his ‘vizier’

over my people.’ The Niphal has the passive renderings, ‘to be restrained, shut up, under restraint,’ as in #Nu 16:48 [H 17.13], ‘and the plague was checked’ (NASB). With Yahweh as subject, this verb contributes greatly to the doctrine of the sovereignty of God. It is he who restrains as well as who wills. TWOT

⁶¹⁰ Gen 16:2; 20:18; Num 16:48, 50; 25:8; Deut 11:17; 32:36; Judg 13:15f; 1 Sam 9:17; 21:5, 7; 2 Sam 24:21, 25; 1 Kgs 8:35; 14:10; 18:44; 21:21; 2 Kgs 4:24; 9:8; 14:26; 17:4; 1 Chr 12:1; 21:22; 29:14; 2 Chr 2:6; 6:26; 7:13; 13:20; 14:11; 20:37; 22:9; Neh 6:10; Job 4:2; 12:15; 29:9; Ps 106:30; Isa 66:9; Jer 20:9; 33:1; 36:5; 39:15; Dan 10:8, 16; 11:6

⁶¹¹ 1 Kg. 8:35; 2 Ch. 6:26, 7:13

⁶¹² God is in Control

⁶¹³ NIV Da 5:21 “He was driven away from people and given the mind of an animal; he lived with the wild donkeys and ate grass like cattle; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over the kingdoms of men and sets over them anyone he wishes.” The Aramaic word they translated, ‘sovereign,’ is shalliyt, which means rule. It is used 10 times: Ezra 4:20; 7:24; Dan 2:10, 15; 4:17, 25f, 32; 5:21, 29

⁶¹⁴ OED

(Ge. 42:10). Ruth used it of Boaz before they were married. Hannah addressed Eli the priest by this term (1 Sa. 1:15). Saul's servants called him by the title as well (1 Sa. 16:16). Likewise, officers less than the king, such as Joab, had this appellation (2 Sa. 11:9). The prophet Elijah bore the title 'lord' (1 Kg. 18:7)."⁶¹⁵ As illustrated above, adon, (lord) is not the title of a person who has absolute control over a person. The NIV Bible, by using the word sovereign over 300 times is attempting to create a man-made doctrine.

Absolute Control?

Machines, such as a robot, can be controlled absolutely but this is not possible with people. I can control or restrain a person to some degree when I have them in prison. I can control what they have access to, such as information and food, but I can not control them to the degree that they will believe or eat what I tell them. Control in a prison can stop a person's destructive behavior but I can not control them to produce godly or constructive behavior. Animals are controlled to an extent by Yahweh instilling in them certain tasks to perform, such as mating, migrating and protecting their young. They are not taught these instructions neither do they have much of an option not to obey them but there are always exceptions such as a bird not migrating resulting in its death. Plants are absolutely controlled because they have no options but must obey the instructions placed in them by Yahweh. We can exercise some control over animals and plants, making us their lords. Mankind, on the other hand, were made in the image of Elohim. We are in a totally different class than animals and plants.

The opposite of restraining or controlling is giving liberty or freedom. Once a person has been given liberty then you can no longer say that he is being controlled. I can control a prisoner to some degree as long as I can restrain him but when I give him liberty; I no longer have any control over him. I have given him his freedom. I can restrain him in the future but at the moment, he is free to do good or evil. Yahweh gave Adam and Eve and their children, freedom, which is why we have the ability to choose between doing good or evil.⁶¹⁶ When mankind chooses to do good works, they have no restraints placed upon them by Yahweh.

When mankind practices evil, Yahweh can choose to use restraints, such as stopping the rain; empowering another nation to imprison them, such as was done with King Nebuchadnezzar; killing them such as was done with the people of Sodom; torturing them such as was done in Egypt and will be done in the book of Revelation.

⁶¹⁵ TWOT

⁶¹⁶ And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them. And Elohim blessed them, and Elohim said to them—Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land. And Elohim said—Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,—to you, shall it be, for food...And Yahweh God laid command, on the man, saying,—Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, die. (Gen. 2:27-30, 2:16-17)

Yahweh only puts restraints on men when they are in disobedience as does our legal system. Yahweh only restrains the heavens from producing rain when men have been evil, such as is the case with Elijah and the two witnesses. Yahweh has also put to death men and women because of their wickedness and refusal to repent, as in the case with the people in Noah's time, Pharaoh and Sodom. We are also instructed to do the same thing.

Death is absolute control of a person at the moment of his death. After they are dead, there is nothing else to control or restrain, because they are no longer alive (contrary to religious teachings) but rather are awaiting the resurrection of the just or unjust, where they will either freely live with Christ and Yahweh or be absolutely controlled (die) by throwing them into the lake of fire, which is the second death. (They are not alive in the lake of fire, which is why it is called the second death. There are only three beings thrown in the lake of fire alive; the beast, the false prophet and the dragon; all others perish.)

Yahweh Dethroned

In the beginning, Yahweh ruled and guided Israel (not the world) through the anointed prophets and judges, who were his representatives. Samuel, the anointed representative of Yahweh, was the last judge of Israel; "And it came to pass, when Samuel was old...So then all the elders of Israel gathered themselves together,—and came unto Samuel, to Ramah; and said unto him—Lo! thou, art old, and, thy sons, walk not in thy ways: Now, appoint for us a king to judge us, like all the nations. But the thing was displeasing in the eyes of Samuel, when they said, Give unto us a king to judge us. So Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Hearken unto the voice of the people, in all that they shall say unto thee,—for, not thee, have they rejected, but, me, have they rejected, from being king over them. According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods, so, are they doing even unto thee" (1 Sa. 8:1-8). Does this account portray 'God in Control' or does it portray the liberty Yahweh has given men? Israel, with the liberty received from Yahweh, dethroned Yahweh.

The Law of Yahweh

Paul said, "...the law, indeed, is holy, and the commandment, holy, and righteous and good" (Rm. 7:12). The law is holy, righteous and good because its maker, Yahweh, is holy, righteous and good. The existence of the Law is proof that Yahweh is not in control of mankind but rather has given them that authority and power over themselves. We and not Yahweh are supposed to enforce this code of justice. The 10 commandments say the word, 'You,' 12 times.⁶¹⁷ Laws are only for free men; men who are not controlled. A man who is 100% controlled, which, by-the-way is impossible, has no need of laws. Animals and plants do not have laws to obey. The laws that direct their controlled behavior have been written in their DNA.

⁶¹⁷ Ex. 20:3-17

If 'God is in Control,' then Yahweh must obey his law or he becomes a transgressor of his own law. The Law states, "A sorceress, shalt thou not suffer to live" (Ex. 22:18). If Yahweh does not kill all sorceress, he becomes a transgressor of his own law. If 'God is in Control,' as proposed, then Yahweh is the owner of every man, woman and child. If a man who has committed murder in the past is not constrained by his owner, who is Yahweh, and this man commits another murder, according to the Law of Yahweh, he and his owner, who is Yahweh, are to be put to death; "And, when an ox goreth a man or a woman, and death ensueth, the ox shall, surely be stoned...But, if, the ox, was wont to gore before that time and it hath been attested to his owner, and he hath not proceeded to put him under guard, and he causeth the death of man or woman, the ox, shall be stoned, and, his owner also, shall be put to death" (Ex. 21:28-29). If Yahweh kills an innocent child, then he is supposed to die according to his Law; "He that smiteth a man, so that he die, shall, surely be put to death" (Ex. 21:12).

If Yahweh can control evil people but does not do so, then he becomes an accessory to every crime ever committed by aiding or contributing in a secondary way or assisting in or contributing to as a subordinate. An accessory is one who, without being present at the commission of an offense, becomes guilty of such offense, not as a chief actor, but as a participant, as by command, advice, instigation, or concealment; either before or after the fact or commission of the crime. As presented above, the man-made doctrine of 'God being in Control,' is absolute folly.

Evil

People use the false teaching that 'God is in Control,' or that 'God is Sovereign,' when adversity happens, making the adversity somehow Yahweh's will. Storms are called 'Acts of God.' This dangerous thinking comes not from the scriptures but from the thinking that if Yahweh is the Creator, then he can do whatever he wants at any time; he has no rules. So therefore, anything that happens was either caused by Yahweh or Yahweh allowed it to happen, making it his will in both cases. None of this reasoning is scriptural but rather is sheer foolishness. The foundation of the Word of Yahweh is that mankind has been given freedom of will, unrestrained to choose between good or evil, life or death. This choice began in Genesis chapter two when Yahweh gave Adam and Eve freedom to choose the tree of life or the tree of knowledge of good and evil and ends in the book of Revelation.⁶¹⁸

⁶¹⁸ And I saw another messenger, flying in mid-heaven, having an age-abiding glad-message to announce unto them who are dwelling upon the earth, even unto every nation and tribe and tongue and people, saying with a loud voice,—Fear Yahweh and give him glory, because the hour of his judging is come; and do homage unto him that made heaven and the earth and sea and fountains of waters. And, another, a second followed, saying—Fallen! fallen! is Babylon the great, who, of the wine of the wrath of her lewdness, hath caused all the nations to drink. And, another, a third messenger, followed them, saying with a loud voice—If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of Yahweh, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name. (Rev. 14:6-11)

Do the above scriptures sound like ‘God is in Control’? Yahweh has given mankind, who was created in the image of Elohim, the earth.⁶¹⁹ Sin, death and the consequence of sin came about because of the disobedience of our parents, Adam and Eve. This was not Yahweh’s will but mankind’s choice. This fatal decision has resulted in death, disease, genetic defects, harmful weather conditions, wars, dangerous animals and all other undesirable and harmful matters. None of these things would have been present in the Garden of Eden. Yahweh gave life, while death, with all of its ramifications, came through Adam.⁶²⁰

Yahweh tied his own hands in many areas of our lives because he gave so freely and thought so highly of us, his creations that were made in his image:

When I view thy heavens, the work, of thy fingers, moon and stars, which thou hast established, What was weak man, that thou shouldst make mention of him? or the son of the earthborn, that thou shouldst set him in charge? That thou shouldst make him little less than Elohim, with glory and honour, shouldst crown him? Shouldst give him dominion over the works of thy hands,—All things, shouldst have put under his feet: Sheep and oxen, all of them,—yea even the beasts of the field; The bird of the heavens, and the fishes of the sea,— the passer-by on the paths of the seas? O Yahweh, our Lord! How majestic is thy Name, in all the earth. (Ps. 8:3-9)

Many of our struggles are against “...principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies” (Eph. 6:12). Who are these beings and why doesn’t Yahweh get rid of them? They are probably creations, like us, who were given freedom of will. Some of them chose life, while others chose death. The ministering ruahs (spirits) are probably asking Yahweh the same question about us; “Why did you create men and why don’t you just get rid of them?” The manifold wisdom of Yahweh will be made known someday but at the moment, we are told that spiritual wickedness does exist and we have been given the means to protect ourselves from it.⁶²¹

Yahweh has instructed us that if we are to reduce adversities in our lives, we are to obey his commandments.⁶²² This enables him to protect and prosper us. He has also given us power through his gift of ruah (spirit). If we choose not to operate this power source, which Yehoshua demonstrated throughout his ministry, then we have no one to blame but ourselves. It would be as if I gave a gun to my son to defend himself but he refused to use it

⁶¹⁹ Ps 115:16 As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of men.

⁶²⁰ For this cause,—just as, through one man, sin into the world entered, and through sin, death,—and, so, unto all men death passed through, for that all had sinned; (Rm. 5:12)

⁶²¹ With all, having taken up the shield of faith, wherewith ye shall have power, all the ignited darts of the wicked one, to quench; (Eph. 6:16)

⁶²² Deu. 28

against the enemy that killed him. Can he blame his death on me? No, he must take the responsibility of his lack of preparation and action.

Who is responsible for the evil things that happen to us? First, Adam and Eve are to be blamed for bad weather conditions, death, genetic defects etc. because of their sin. Second, evil men are to be blamed for sowing seeds of wickedness not Yahweh. Third, there are "...principalities, authorities and world-holders of darkness, the spiritual forces of wickedness in the heavenlies. Fourth, the works of the flesh of men are "...fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings..." (Gal. 5:19-21). Fifth, we are to be blamed if we do not live, believe and act upon Yahweh's Word, which is the tool to stop evil things from occurring in our lives. Yehoshua told his disciples, "Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his. For this cause, I say unto you—All things, whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours" (Mk. 11:23-24). Yahweh has told us to put on the whole armor of Yahweh, one of which is the shield of faith that shall extinguish every fiery dart of the wicked one.⁶²³ If we do not want to believe and act upon these promises, this is our choice but we can not blame Yahweh for our failures but rather we must accept the fact that we are to blame. (For more information on 'Why does it appear that Yahweh does Evil,' read the article with the same title under the heading, 'Hell and Death.')

Hebrew (Ibri) Idioms

The image of Yahweh, in the books of Genesis through Malachi, is different from the image presented in the four Gospels. In the former books Yahweh is presented as someone who could bring sickness, even unto death, on His servants, while in the Gospels He heals and brings the dead back to life through His Son, Yehoshua.⁶²⁴ What accounts for this contrasting image of Yahweh in the Old Covenant and Yahweh in the New Covenant as revealed through his Son? Did Yahweh's nature change between the time of Malachi and the ministry of His Son, Yehoshua? No! Then what accounts for this contrast? The only possible explanation is that in the Old Covenant, Yahweh had not revealed the adversary and his methods to Moses or to any other prophet. Therefore good and evil acts committed in the Old Covenant had to be attributed to Yahweh, the only spiritual being that the Hebrews knew; even though the adversary, his workers and other factors were actually

⁶²³ Eph. 6

⁶²⁴ "And it shall be, if thou wilt, hearken, unto the voice of Yahweh thy Elohim, to observe to do all his commandments which I am commanding thee to-day, then will Yahweh thy Elohim set thee on high, above all the nations of the earth; and all these blessings shall come in upon thee" (Deut. 28:1,2). "But it shall be, if thou do not hearken unto the voice of Yahweh thy Elohim, to observe to do all his commandments and his statutes which I am commanding thee to-day, then shall come in upon thee all these curses and shall reach thee:— Cursed, shall thou be in the city,—and cursed, shall thou be in the field...Yahweh will cause to cleave unto thee—the pestilence,—until he hath consumed thee from off the soil which thou art entering to possess. Yahweh, will smite thee, with consumption and with fever, and with inflammation and with violent heat and with the sword, and with blight and with mildew,—and they shall pursue thee, until thou perish" (Deu. 28:15-22).

responsible.⁶²⁵ The truth about the adversary and his methods was not revealed until Yehoshua began his ministry. Yehoshua, who was spiritually endowed to conquer the slanderer, then instructed the believers that evil did not come from Yahweh but rather our fight was against spiritual wickedness in the heavenlies (Eph. 6:12). Yahweh's true nature had now been manifested in its fullness, through the life of His Son. Yehoshua did not inflict disease, death or evil spirits upon his servants as Yahweh had appeared to do in the Old Covenant but rather healed, raised the dead and cast out unclean spirits.⁶²⁶

The doctrine of 'God is in Control,' comes from passages of scriptures that are taken literally when they are actually idioms. An idiom "is an expression, word, or phrase that has a figurative meaning that is comprehended in regard to a common use of that expression that is separate from the literal meaning or definition of the words of which it is made." Our words, 'sunrise,' or 'sunset,' are idioms we use every day. These words are not used in a literal sense because the sun is not rising or setting but rather the earth is spinning around the sun. A literal express for sunrise would be, "the earth has rotated on its axis causing us to see the sun on the eastern horizon." Then, we might ask, how do we know whether a passage of scripture is literal or an idiom? An idiom or a figure of speech is identified when a passage or word can not be taken literal, such as in the case when Yehoshua is called the Lamb of Yahweh. Christ is not a lamb, so this expression is a figure of speech.

Yahweh identifies himself as a lover of lovingkindness, righteousness and justice (Ps. 33:5)⁶²⁷ and a hater of "...Eyes that are lofty, a tongue that is false, and hands shedding innocent blood; A heart contriving iniquitous devices, feet hasting to run into mischief; One that uttereth lies—a false witness, and one sending forth strifes between brethren" (Pr. 6:17-19). If any scriptures referring to Yahweh apparently contradict these attributes of Yahweh, then they must not be taken literally but rather they must be idioms or figure of speeches. Scripture tells us, "The face of Yahweh, is against such as do evil [ra' ah], to cut off the remembrance of them from the earth" (KJV Ps. 34:16). This verse states that Yahweh is against evil and it goes without saying that Yahweh does not commit what he is

⁶²⁵ Where does bad weather, sickness and wickedness come from? Let us begin by stating that Yahweh's will has always been to fellowship with His children in Paradise (Gen. 1 & Rev. 21). In Paradise there is good weather, joy, health, goodness and life age-abiding (Is. 35, Rev. 21,22). Bad weather, pain, sickness, wickedness and death are all part of this age. They are a result of the disobedience of mankind. Yahweh gave His messengers (angels) as well as mankind a freedom to choose life or death (Deu. 30:19). One-third of the messengers chose wickedness (Rev. 12:4), which results in death, while today, people chose goodness or wickedness, life or death. When mankind chose to sin instead of eating of the tree of life the earth became cursed, which is where we get bad weather, sickness and death (Gen. 3:17). So where does wickedness come from? Wickedness comes from wicked messengers (Jn. 10:10), demons and mankind (Rm. 1:18-32). Demons and wicked messengers need a vehicle to accomplish their wickedness, which are men. For example, the adversary wanted the Anointed One (Christ) dead. King Herod and his soldiers became willing accomplices to the adversary in the killing of the children in Bethlehem. Man was involved as also was the adversary. The Good News is that Yehoshua was given authority over evil; over the weather, sickness and spiritual wickedness. He also has given us the same authority because we are His Body (Jn 14:12, Lk. 10:19). (See the Article, "The Authority of the Slanderer, the Adversary, the Deceiver")

⁶²⁶ Ac 10:38 How Yahweh anointed him with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him.

⁶²⁷ Ps. 89:14, Is. 16:5, Jer. 9:24, Ho. 2:19

against, which is evil but Yahweh told Moses that he was going to consume the people because of their sin of making a molten calf. Moses tells Yahweh, “Why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people...And Yahweh repented [nacham]⁶²⁸ of the evil [ra’ah]⁶²⁹ which he thought to do unto his people (KJV Ex. 32:7-14). The phrase, ‘Yahweh repented [nacham] of the evil [ra’ah],’ is used 7 times in the scripture as seen in the KJV of the Bible.⁶³⁰ This phrase can not be taken literally in these verses because it contradicts Yahweh’s attributes of lovingkindness, justice and righteousness as presented in the Word of Yahweh, making the phrase an idiom or figure of speech. Another example of a scripture that can not be taken literal is 1 Samuel 16:14; “But the spirit of Yahweh departed from Saul, and an evil [ra’ ah] spirit from Yahweh troubled him.” Evil spirits do not come from Yahweh because he is righteous and just, so this phrase must be an idiom or figure of speech and also can not be taken literally.

In the epistle of John we read, “...that, Yahweh, is, light, and in him is, no darkness at all” (1 Jn. 1:5). In the book of Acts, Darkness has been attributed to satan; “To open their eyes; that they turn from darkness unto light, and the authority of satan unto Yahweh...” (Acts 26:18) but in the book of Isaiah it appears that Yahweh creates darkness; “I, am Yahweh, and there is none else, Besides me, there is no, Elohim,—I gird thee, though thou hast not known me: That men may get to know, From the rising of the sun, And from the west, That there is none besides me,—I, am Yahweh, and there is none, else: Forming light, and creating darkness, Making prosperity, and creating misfortune [ra’ ah = evil],—I—Yahweh, who doeth all these” (Is. 45:5-10)? This verse can not be taken literally but rather is an idiom because Yahweh does not create darkness and evil, both of which contradict his very nature of lovingkindness, justice and righteousness.

A few other scriptures that are commonly used by the people, who proclaim that ‘God is in Control,’ are:

We know, further, that, unto them who love Yahweh, Yahweh causeth all things to work together for good,—unto them who, according to purpose, are such as he hath called; (Rm. 8:28)

In everything, give thanks,—for, this, is a thing willed of Yahweh, in Christ Yehoshua, towards you: (1 Th. 5:18)

⁶²⁸ 05162 Mxn nacham *naw-kham*’1) to be sorry, console oneself, repent, regret, comfort, be comforted

⁶²⁹ 07451 er ra’ *rah* or fem. her ra’ah 1) bad, evil; usages Gen 2:9, 17; 3:5, 22; 31:29; 44:34; 48:16; Exod 5:19; 32:22; Num 11:1; Deut 1:39; 13:5; 17:7, 12; 19:19; 21:21; 22:21f, 24; 24:7; 30:15; 1 Sam 25:3; 2 Sam 14:17; 1 Kgs 3:9; 22:8, 18; 2 Kgs 21:9; 2 Chr 12:14; 33:9; Neh 9:28; Job 1:1, 8; 2:3, 10; 5:19; 28:28; 30:26; 31:29; Ps 5:4; 7:4, 9; 10:6; 23:4; 34:13f; 36:4; 37:27; 41:5; 49:5; 52:3; 54:5; 56:5; 73:8; 94:13; 97:10; 101:4; 109:20; 119:101; 121:7; 140:11; Prov 1:16; 2:12, 14; 3:7; 4:27; 5:14; 6:14, 24; 8:13; 11:15; 12:20f; 13:17, 19; 14:16, 22; 15:26; 16:6, 17; 17:11; 19:23; 20:8, 22, 30; 21:10, 12; 28:5, 10; 29:6; 31:12; Eccl 8:9; 9:3; Isa 5:20; 7:15f; 31:2; 33:15; 45:7; 59:7, 15; Jer 5:28; 7:6; 25:7; 39:12; 42:6; Ezek 11:2; Hos 7:15; Amos 5:14f; 6:3; Mic 1:12; 2:1; 3:2; 7:3; Hab 1:13; 2:9; Zeph 3:15

⁶³⁰ Ex. 32:14; 2 Sa. 24:16; 1 Ch. 21:15; Jer. 26:13, 19; Jo 2:13, 4:2

We know that these two verses can not be taken literal because the statements are not always true. Are we supposed to give thanks for Satan, abortions and sodomy? Do all things work for good in our lives? It would be hard to recognize what good came to the Apostle James when he was murdered by Herod. Yahweh does cause things to work together for good to those that love him but all things are not in his control. Obviously these statements are idioms. Another example of an idiom is the verse, “Whoever has been born of Yahweh does not sin, for His seed remains in him; and he cannot sin, because he has been born of Yahweh” (1 Jn. 3:9). This verse if taken literal contradicts the clear verse that say, “If we say—Sin, have we none! we are deceiving, ourselves, and, the truth, is not in us” (1 Jn. 1:8). Idioms occur throughout the scriptures.

We know that Yahweh, is a “...El of compassion, and favor,—Slow to anger, and abundant in lovingkindness and faithfulness” (Ex. 34:6). He has every right to plague or kill those who practice evil but it would not be righteous or just for him to plague or kill innocent people. This is illustrated in the accounts of Noah and his family and Lot and his family. He delivered these innocent people before his judgment was poured out upon the evil people. Any verse that appears to say that Yahweh is killing innocent people or giving them diseases is an idiom or figure of speech. Verses such as Deuteronomy 32:39 which says, “See, now, that, I, I, am, he that is, And there are no elohims with me,—I, kill—and make alive, I wound, and, I, heal, And there, is none, who, from my hand, can deliver” can not be understood as literal when applied to the innocent because it would contradict Yahweh’s attributes of lovingkindness, justice and righteousness. Another verse viewed in the same light would be Exodus 4:11; “Then Yahweh said unto him—Who appointed a mouth for man, or who appointeth him to be dumb, or deaf, or seeing, or blind? Is it not, I, Yahweh?” This verse can not be taken literally when applied to the innocent because a just and righteous Creator would never do such a thing. Christ, who is the image of Yahweh, came to heal the dumb, the deaf and the blind and not to make innocent people dumb, deaf and blind. Yahweh has and will judge wicked people by killing or plaguing them but before he issues his judgment, he always sends his prophets in first to warn the inhabitants to change their ways, as was done with Nineveh. Yahweh does no evil neither does he allow evil to occur to innocent parties in order to teach them a lesson, as taught by some. Death, sickness and disease of the innocent are the results of fallen mankind.

People who proclaim that, ‘God is in Control,’ will use difficult verses of scriptures, as mentioned above, to make their argument. They will literally interpret these verses even though by doing so contradicts the very nature of Yahweh as revealed by hundreds of clear scriptures. Yehoshua, as revealed in Hebrews 1:3, was the, “...eradiated brightness of Yahweh’s glory, and an exact representation of Yahweh’s very being...” What man did Yehoshua control? What innocent child did he kill? What storm did he send? What disease did he give? Yehoshua unveiled the kingdom of darkness by casting out impure ruah’s (spirit’s), healing the diseased and identifying the children of the adversary. Yehoshua was a shepherd in the Gospels. In the future he will be putting wicked people to death as a

righteous judge as recorded in Revelation and the Psalm.⁶³¹ This other side of Yehoshua is also an image of Yahweh.

If Yahweh is not in control, then what happen to Terry's family? Yahweh has given us ruah (spirit) in order that he can communicate with us.⁶³² Many Churches reject the scriptures dealing with spiritual power as does Dallas Theological Seminary, of which, it appears that Terry was a member.⁶³³ Yahweh would have warned Terry and his wife about the danger that he and his family were in but it appears that they did not heed the warning. If people are instructed that Yahweh doesn't speak to us today then when Yahweh's thoughts are communicated to us, they probably are not recognized as coming from Yahweh. At one time or another, all of us have dismissed communications from Yahweh, thinking at the time that the communications were only coming from our own mind. Another factor is that sometimes, we are so busy that we do not take the time each day to listen for spiritual guidance from Christ or Yahweh. Utilizing the ruah (spirit) that Yahweh has given us will help protect us from harm.

Conclusion

Evil occurs because this is not the Garden of Eden. Why do we not live in the Garden of Eden? Yahweh gave Adam and Eve complete freedom to do good or evil and they chose evil, while living in a perfect world. Sin brought death which has passed on to all mankind. All of us have been given liberty to choose to live, by obeying Yahweh, or to choose death, by disobeying him. Yahweh is not a controller but rather a loving Creator who gives liberty, justice and righteousness. Man has a tendency to avoid responsibility thereby blaming Yahweh, saying 'God is in Control.' Adam responded to Yahweh after he had sinned by saying, "The woman whom thou didst put with me, she, gave me of the tree, so I did eat" (Gen. 3:12). One is born handicapped while another is born to live to 100 years of age; both had righteous parents but both are the result of their parents genetics, which have come down through Adam and Eve and not because 'God is in Control.' Yahweh wills no one to be born handicapped but because of sin, imperfections have entered our world. Many people were healed by the Apostles and Christ because they believed and acted upon their words. Others were not healed because they did not believe and act upon the Word of Truth. These people can not say, "God must want me sick because he is in control."

⁶³¹ "Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:9). If, at least, it is a, righteous thing with Yahweh, to recompense, affliction, unto them that afflict you, And, unto you that are afflicted, release, with us,—by the revealing of the Lord Yehoshua from heaven, with his messengers of power, In a fiery flame; holding forth vengeance—against them that refuse to know Yahweh, and them who decline to hearken unto the glad—message of our Lord Yehoshua, Who, indeed, a penalty, shall pay—age—abiding destruction from the face of the Lord and from the glory of his might (2 Thes. 1:6-9)

⁶³² But, as for us,—not the spirit of the world, have we received, but the ruah (spirit) which is of Yahweh,—that we might know the things which, by Yahweh, have been given in favour unto us: (1 Cor. 2:12) For, as many as by Yahweh's ruah (spirit) are being led, the same, are Yahweh's sons (Rm. 8:14)

⁶³³ We believe that some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. Article XII—THE HOLY SPIRIT <http://www.dts.edu/about/doctrinalstatement/>

We must all accept the fact that we live in a fallen world. This world will never be a Garden of Eden but there is a day when perfection will come. We must be thankful for all the good things Yahweh has given to us but at the same time, we must realize that all things do not come from Yahweh. As Yehoshua (Joshua), we must be 'firm and bold.' All of us will sleep (die), if our Lord tarries, because of Adam but Yahweh's promise is that we will receive a spiritual body, as did Christ, never to die again;⁶³⁴ to live in a Garden where dwells righteousness, holiness and justice; such a Garden where pain and crying are no more; where Yahweh will wipe away every tear; a Garden where we choose to be because our loving Creator has not controlled us as robots but rather given us liberty to choose to live with Him and our Lord for ages without end.

⁶³⁴ I Cor. 15

Life Age-Abiding

(Answering the Questions on Salvation)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

Living a life, age-abidingly, with the Creator, in the New Jerusalem⁶³⁵ is the hope of every worshipper⁶³⁶ of Yahweh. Yahweh does not delight in the death of the lawless but would rather that all men choose life.⁶³⁷ The salvation from an age-abiding death is what we base our lives on. Confusion on how to receive a life that is age-abiding is universal because many pastors and teachers do not rightly dividing the Word of Truth, resulting in errors that are taught, leaving believers drifting from certainty to uncertainty on this most foundational truth. Is salvation from death received by works, election or grace? The Word of Yahweh, which gives us all we need for life and godliness, answers this question.⁶³⁸ In our present age, we can know of a certainty that we have received life age-abiding and we can also know with certainty that it will never be taken away. This statement is not true in the age to come, which is why rightly dividing the Word of Truth, according to the ages, is so absolutely imperative to sound doctrine. Our hope is life age-abiding. We need to be experts in this area of scripture in order that we may give an answer to every man who asks us the question, “How can I be saved?”

Yahweh created man to live age-abidingly with Him in the Garden. His love for man was so great that he gave him freedom of will; a freedom to obey him or disobey him; a freedom to chose life or death. Yahweh still offers his great love to each and everyone of us thereby giving us the same freedom that he gave to Eve and Adam; a freedom to choose life or death; to choose to live with him age-abidingly or to choose to be separate from him, to die age-abidingly; to live or to perish is ours to choose.⁶³⁹ Life and death are the issues and not life or Hell; “...through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive” (1 Cor. 15:21-22). To those who obey Yahweh, they will only die once, for they will be awakened (egeiro)⁶⁴⁰ from among the dead and given new life but to those

⁶³⁵ And, the holy city, new Jerusalem, saw I coming down out of heaven from Yahweh, prepared as a bride adorned for her husband. (Rev. 12:2)

⁶³⁶ All the ends of the earth, will remember and turn to Yahweh, Yea all the families of the nations, will bow themselves down before thee, (Ps. 22:27)

⁶³⁷ Could I take, delight, in the death of the lawless? Demandeth My Lord, Yahweh. Must it not be in his turning from his ways *in which case* he shall live? (Ez. 18:23) Who willeth, all men, to be saved, and, unto a personal knowledge of truth, to come; 1Ti 2:4

⁶³⁸ 2Pe 1:3 As, all things, suited for life and godliness his divine power, unto us, hath given, through the personal knowledge of him that hath called us through glory and excellence,—

⁶³⁹ John 3:14-18

⁶⁴⁰ 1453 egeirw egeiro *eg-i'-ro* to awake; Thus, also the resurrection of the dead: it is sown in corruption, it is egeiro in incorruption, It is sown in dishonour, it is egeiro in glory, it is sown in weakness, it is egeiro in power, It is sown a body of the soul, it is egeiro a body of the spirit; (1 Cor. 15:42-44)

who reject Yahweh, they will die twice.⁶⁴¹ They will be resurrected after their first death to be judged, resulting in them being thrown into the Lake of Fire, which is the Second Death.⁶⁴² Their demise is death and not living eternally in a place of torment, which is why it is called the Second Death and not the Second Life. (For more information, read the article, “Does Hell Exist in the Word of Yahweh?”) Yahweh gives everyone the choice to bow to him or rebel against him; to obey him or disobey him; one’s choice determines whether one will live or die.

I believe salvation for all mankind, including those who died before Yehoshua paid the price of salvation, came through the sacrificial death of Christ and with out this perfect sacrifice for Adam’s sin, all would perish, which is why all will bow the knee to Yehoshua and call him Lord.⁶⁴³ As we shall see, the worshippers of Yahweh, who lived and died before Yehoshua’s perfect sacrifice, acquired life age-abiding through their righteousness and their avoidance of evil. None-the-less, without the future shedding of his blood for their sins, their righteous deeds, I believe, would be to no avail, which is why he will also be their Lord and Savior in his kingdom. He is the only one that can crush the head of the serpent.⁶⁴⁴ All age-abiding life comes through (dia)⁶⁴⁵ Christ; “For Yahweh, sent not, his Son into the world, that he might judge the world, but, that the world might be saved through [dia] him” (Jn. 3:17). We must ask ourselves, “What are we saved or rescued from?” We have been rescued from the consequence of our parents disobedience; For, dust, thou art, And, unto dust, shalt thou return; the sting of death;⁶⁴⁶ the Second Death! Only through Christ can we say, “Where, O death, is thy victory? Where, O death, is thy sting? Now, the sting of death, is, sin, and, the power of sin, is, the law; — But, unto Yahweh, be thanks, who is giving unto us the victory, through [dia] our Lord Yehoshua Christ” (1 Cor. 15:55-57).

⁶⁴¹ The exceptions are those believers who will be alive at the Parsouia of the Lord as presented in 1 Cor. 15 and 1 Thes. 4. These believers will never experience death. This was a sacred secret. (1 Cor. 15:51)

⁶⁴² Re 2:11 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. He that overcometh, shall in nowise be injured by reason of the second death. Re 20:6 Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years. Re 20:14 And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. Re 21:8 But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death.

⁶⁴³ Verily! Verily, I say unto you: Except, the kernel of wheat, shall fall into the ground, and die, it, alone, abideth; but, if it die, much fruit, it beareth. (Jn. 12:24) Who, in form of Yahweh, subsisting, not, a thing to be seized, accounted the being equal with Yahweh, But, himself, emptied, taking, a servant’s form, coming to be, in men’s likeness; And, in fashion, being found, as a man, humbled himself, becoming obedient as far as death, yea, death upon a cross. Wherefore also, Yahweh, uplifted him far on high, and favoured him with the name which is above every name,— In order that, in the name of Yehoshua, every knee might bow—of beings in heaven, and on earth, and underground,— And, every tongue, might openly confess—that Yehoshua Christ is, Lord, unto the glory of Yahweh the Father. (Phil. 2:6-11)

⁶⁴⁴ And, enmity, will I put between thee, and the woman, and between thy seed, and her seed,—He, shall crush thy head, But, thou, shalt crush his heel. (Gen. 3:15)

⁶⁴⁵ 1. With the Genitive it has the general sense of through, as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out e.g. (#Mr 11:16). (#1Co 3:15). (#1Ti 2:15). (#1Pe 3:20). Compare diameter.

⁶⁴⁶ Gen. 2:17, 3:19, 1 Cor. 15:

The heart of our Father was revealed through his Son, who is the image of Yahweh, when upon the cross, the evil-doer, who acknowledged his sin, asked Yehoshua to remember him when he came into his kingdom. The heart of Yahweh, through Yehoshua, replied, “Verily, I say unto thee this day: With me, shalt thou be in Paradise” (Lk. 23:43). This evil-doer⁶⁴⁷ fulfilled all of the requirements to receive life age-abiding. He believed that Yehoshua was the Messiah, that there was a future kingdom that Christ would reign over, thereby making him a believer. He confessed his sins thereby receiving forgiveness. He asked Christ, who he had made his Lord, if he could live with him in Paradise. This single event shows the lovingkindness and forgiveness of our Father, who desires that all men choose to live with him.⁶⁴⁸ Yahweh gave life age-abiding to this evil-doer and desires to have all evil-doers repent and live with him but as we all know, some evil-doers will not repent of their ways.

There was another evil-doer crucified with Yehoshua, who was high handed, who defamed Yehoshua, who did not repent, who did not make Yehoshua his Lord and who did not want to enter into Christ’s future kingdom.⁶⁴⁹ We must come to the realization that many people, unlike ourselves, do not want to live with Christ and Yahweh. As hard as it is to believe, these people do not want to live in Paradise, if Christ is the King because they bow to no one. If fornication, drunkenness, murder and sodomy are not in Paradise, they want nothing of it. They would rather choose death than to go without these vices. Their wishes will be granted! The problem we have with this reality is that we have been taught that these people do not die, in the Second Death, as Yahweh has spoken but rather they have been given eternal life to live in a place of fiery torment. This doctrine is the doctrine of man as can be illustrated with a very foundational verse of scripture; “And, just as, Moses, lifted up the serpent in the desert, so, must, the Son of Man, be lifted up,— That, whosoever believeth in him, may have life age–abiding. For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi], but have life age–abiding” (Jn. 3:14-16). In the wilderness, people were dying after being bitten by serpents so Yahweh instructed Moses to make a bronze serpent and place it upon a standard. If people were bitten by the serpents, rather than dying they could look at Moses serpent and live.⁶⁵⁰ Christ has become the bronze serpent on the standard. Christ is what we behold in order that we do not perish but rather gain life.

To perish (apollumi) is to die or be destroyed. To perish is not, as man teaches, to live and not die by living an age-abiding life in a fiery place of torment. A few other examples are, “Sinners shall be consumed out of the earth And, the lawless, no more, shall exist,—Bless, O my soul, Yahweh, Praise ye Yah” (Ps. 104:35)!⁶⁵¹ “For, evil doers, shall be cut off, but,

⁶⁴⁷ 2557 kakourgov kakourgos *kak-oor’-gos* a malefactor

⁶⁴⁸ 1Ti 2:4 Who willeth, all men, to be saved, and, unto a personal knowledge of truth, to come;

⁶⁴⁹ Lk. 23:39-43

⁶⁵⁰ Num. 21:6-9

⁶⁵¹ Consumed are sinners from the earth, And the wicked are no more. Bless, O my soul, Jehovah. Praise ye Jehovah! (Young’s Literal Translation of the Holy Bible)

as for them who wait for Yahweh, they, shall inherit the earth... For, the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished” (Ps. 37:9-20)! (For more information read the articles listed under “Hell and Death.”)

The consequence of rebellion against Yahweh is told in Numbers chapter fifteen. (For an in-depth study, on this section of scripture, read and study the amazing Hebrew (Ibri) words that are in the footnotes.) “And, when ye shall make a mistake, and not observe all these commandments,—which Yahweh hath spoken unto Moses; even all that Yahweh hath given unto you in command, by the hand of Moses...it hath been done, by mistake, that all the assembly shall offer one choice young bullock for an ascending—sacrifice...So shall the priest put a propitiatory—covering over all the assembly of the sons of Israel, and pardon shall be granted unto them,—because, a mistake, it was...” (Num. 15:22-25). “But, as for the person who acteth with a high [ruwm]⁶⁵² hand—of the native born or of the sojourners, Yahweh himself, he, reproacheth [gadaph],⁶⁵³—therefore shall that person be cut off [karath]⁶⁵⁴ out of the midst of his people. Because, the word of Yahweh, hath he despised [bazah],⁶⁵⁵ and, his commandment, hath he broken, that person shall be, surely cut off [karath], his iniquity [avon],⁶⁵⁶ is in himself” (Num. 15:30-31). There are two kinds

⁶⁵² 07311 Mwr ruwm *room* Negative idioms are the following: The high heart represents presumption {#De 8:14} or pride. {#Eze 31:10} Lofty eyes {#Ps 131:1} and the high arm {#Job 38:15} are also presumptuous. The ‘high ones’ or the ‘haughty’ {#2Sa 22:28} is a poetic term for the wicked just as terms such as ‘afflicted’ and ‘humble’ describe the righteous. The OT uses several idioms which have positive meaning. The most frequent is the use of Yahweh’s being high to represent Yahweh’s rank (‘May Yahweh be ‘high,’ #2Sa 22:47 Ps 18:46 [H 47]; cf. #Ps 113:4 Isa 6:1). Superiority of wisdom over a fool is thus described. {#Pr 24:7} Deliverance is equated with the height of the delivered one’s head. {#Ps 27:6, lit. ‘my head is higher than my enemies.’ Note, this verse is typically translated passively, ‘Be lifted up’} Relative height expresses relative political rank. {#Nu 24:7} The ‘high hand’ may symbolize victory. {#Nu 33:3} Yahweh’s high hand shows readiness to judge. {#Isa 26:11} The high horn once pictures joy. {#Isa 2:1} (TWOT)

⁶⁵³ 01442 Pdg gadaph *gaw-daf* The root *gadap* also means ‘to blaspheme,’ that is revile Yahweh. The classic illustration of this is in the parallel passages in #2Ki 19:22 and #Isa 37:23. There the servants of the king of Assyria stood outside the walls of Jerusalem and preached a whole sermon of blasphemy in the Hebrew (Ibri) language against the Elohim of Israel. Yahweh’s oral response came through his prophet in #Isa 37:22-36. {#2Ki 19:21-34} His historical response came through his messenger that destroyed the army of Sennacherib. (TWOT)

⁶⁵⁴ 03772 trk karath *kaw-rath* In addition to the literal meaning of this root, ‘to cut off’ {#Ex 4:25 Isa 5:4} and ‘to cut down’ (a ‘woodcutter’ in #Isa 14:8) there is the metaphorical meaning to root out, eliminate, remove, excommunicate or destroy by a violent act of man or nature. It is sometimes difficult in a given context to know whether the person(s) who is ‘cut off’ is to be killed or only excommunicated. Verses like #Ge 9:11, ‘Neither shall all flesh be cut off any more by the waters of a flood’ clearly refer to destruction, but #Ex 12:15 appears to refer to exclusion from the community. An interesting passage which illustrates the difficulty in deciding whether the word is literal or metaphorical in usage is #Nu 11:33. Did Yahweh strike the Israelites with a plague before the meat of the quails was chewed (literally ‘cut off’) or was it while they were still eating quails before the quails ceased to come or were removed? (TWOT)

⁶⁵⁵ 0959 hzb bazah *baw-zaw* The use of *bazâ* shows that disobedience to Yahweh is based on ‘contempt, despising’ of him. Thus David’s adultery with Bathsheba is equated with contempt for Yahweh {#2Sa 12:10} and his word (v. 19). Likewise to ‘despise an oath’ is equated with breaking Yahweh’s covenant. {#Eze 16:59 Eze 17:16,18} A person who despises Yahweh is devious in his ways. {#Pr 14:2} The opposite of *bazâ* is *kabed* ‘to honor’, {#1Sa 2:30} *yare* ‘to fear’, {#Pr 14:2} and *shamar* ‘to keep’ commandments. {#Pr 19:16} (TWOT)

⁶⁵⁶ 05771 Nwe ‘avon *aw-vone* or Nwwe ‘avown {#2Ki 7:9; Ps 51:5} *aw-vone* ‘*awon* definitely is not a trait of Yahweh’s character nor of his dealing with man, {#Ex 20:5 Ex 6 Ex 34:7} but is an overwhelming trait of man’s character and actions, including consequences of those actions. ‘*awon* designates kinds of civil or social violations in #1Sa 20:1,8 2Sa 3:8 Ne 4:5 Ps 51:2, and cultic violations in #Jos 22:17; and #1Sa 3:13-14. In instances too numerous to list, this term is a collective, or a quasi-abstract, noun denoting the sum of past misdeeds against Yahweh and man. Samples are #Nu 14:34 1Sa 25:24 2Sa 22:24 1Ki 17:18 Ezr 9:6 Job 13:26 Isa 1:4 Jer 11:10. In other passages the emphasis is on the quality and the inner source of ‘*awon*.’

of people, those that bow to Yahweh, who long to live with him in Paradise, such as was Abel and those who will not bow to Yahweh, such as was Cain; those that with a high hand, reproach Yahweh and despise his Word. The former receive life and communion with the Creator, while the latter "... a penalty, shall pay—age—abiding destruction [not torture] from the face of the Lord and from the glory of his might" (2 Thes. 1:9).

Inaccurate Bible translations, which the masses desire, bear much of the responsibilities for the errors in our beliefs. The masses and the translators are both to be blamed for false doctrines. (For more information read the article, "Divine Inspiration! Does the Church care?") I will not use the inaccurate terms such as, 'Hell' or 'eternal life.' The word, 'Hell' does not exist in the scriptures but the words, Sheol (Greeks translated as Hades), Geenna, Tartaroo and the Lake of Fire do. Interestingly, the phrase 'eternal life,' which is so commonly used in popular Bible translations, is never used in their Old Covenant. In these Bible's, eternal life appears on the scene, for the first time, in the New Covenant. It appears, by these Bible translations, that 'eternal life' was not available to the Old Covenant believers because this phrase was never used in their Old Covenant translations. This fact should open our eyes to these popular translations. The only two translations of the Word of Yahweh, that I have seen, that have life age-abiding in the Old Covenant and the New Covenant are Rotherham's Emphasized Bible and Young's Literal Translation of the Holy Bible.

In #Job 15:4-5 it is related to doing away with the fear of Yahweh, etc., whereas in #Ps 78:37-38 it is tied to being not steadfast toward him (Yahweh), and in #Jer 14:10 with the statement, they have loved to wander thus. The term is related to both adultery {#Nu 5:31} and to idolatry. {#Ho 5:5 Jer 16:10-11} In this metaphor, both the act of violation and the consequent defilement is depicted. Other results of 'awon are found to be separation from Yahweh, an alienation, {#Le 26:40 Isa 59:2 Isa 1:4} and uncleanness (#Ps 51:2 [H 4]). Guilt is the major consequence of 'awon on the inner man. This element is not easily distinguished from the function of the term as a sum for past misdeeds, but BDB lists over thirty instances in which the element of guilt is prominent (p. 731). Along with the inner impact of 'awon, there are consequences which affect the family, the tribe, the nation, the nations and nature. In regard to the family, the familiar statement is found in #Ex 20:5 De 5:9. Yahweh's visitation may be centered as a punishment more immediately on individuals of the family or tribe. {#Le 5:17 Le 18:25 Nu 5:31 1Sa 25:24 2Sa 14:9 Ps 106:43 Jer 36:31} 'awon makes the nation liable for punishment. {#Le 26:39 Eze 9:7,13,ps 107:17 and a number of times in Isaiah, Jeremiah and Ezekiel} In a sense, the high priest and the priests took upon themselves the danger of punishment, in the stead of the nation, due to the holiness of their duties and of the sanctuary. {#Ex 28:38,43 Le 22:16 Nu 18:1,23} After the fall of Jerusalem, that disaster was recognised as the result of the nation's 'awon. {#La 4:6,13,22 Eze 39:23 Da 9:13,16} It was not inevitable that punishment follow 'awon; there was a way to escape it. Man's prayers of supplication and Yahweh's announcements of salvation indicate the way to be rid of 'awon. Man must be aware of and confess 'awon (#Ge 44:16 Le 16:21 Ne 9:2 Ps 32:5 Ps 38:18 [H 19]) and it must be a request directed to Yahweh. {#Ex 34:9 Nu 14:19 Job 7:21 Ps 25:11} Man must also change his way of life. {#Eze 18:30 Eze 36:31} There is provision for a substitute in punishment. {#Le 16:22 Isa 53:5-6,11 Eze 4:4-6} Of supreme importance is Yahweh's acts of taking away, forgiving 'awon; this is both promised and declared as an actuality (#Nu 14:18 Ps 65:3 [H 4]; #Ps 78:38 Ps 103:3 Pr 16:6 Isa 6:7 Jer 32:18 Da 9:24 Mic 7:18-19 Zec 3:4,9; cf. David's act of forgiveness by kissing, #2Sa 14:32). In three places the divine act of cleansing is stressed. {#Ps 51:4 Jer 33:8 Eze 36:33}(TWOT)

Olam⁶⁵⁷ is the Hebrew (Ibri) word that expresses, ‘forever,’ in the Old Covenant. Its first usage is in Geneses 3:22; “Then said Yahweh Elohim—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live [chayay]⁶⁵⁸ to times age–abiding [olam]” (Gen. 3:22). It is also used in Daniel 12:2; “and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age–abiding [olam] life, but, those, to reproach, and age–abiding [olam] abhorrence.” In this verse, the Septuagint (Greek translation of the Hebrew (Ibri) Bible) translated ‘olam’ into the Greek word ‘aionios.’ Aionios is the Greek word that the major Bible translations, translate, ‘eternal.’ The word, ‘eternal,’ is an incorrect translation of, ‘aionios.’ Aionios comes from aion which is a period of time, age. Its usage can be seen in Mt. 10:30; “...and in the age [aion] that is coming, life [zoe] age–abiding [aionios].”⁶⁵⁹ Joseph Rotherham translates ‘zoe aionios’ as ‘life age-abiding,’ while Robert Young, author of Young’s Literal Translation of the Holy Bible, translates this phrase as ‘life age-during.’ The word ‘eternal,’ according to the Oxford English Dictionary, means infinite in past and future duration; without beginning or end; that always has existed and always will exist. Life age-abiding is a life that will not end. It is not a life that had no beginning and no end. Yahweh has no beginning and no end but we all have a beginning and we choose whether we will have an end.

Life Age-Abiding Scriptures

Verses dealing with life, which is age-abiding and death, which is age-abiding are throughout the scriptures. These verses, used without reference to which age they were to apply, contradict each other when applied to the wrong age or ages, thereby resulting in the confusion and worry of the worshippers of Yahweh. My point will be illustrated below as I will list the verses in no particular order:

Then said Yahweh Elohim—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age–abiding. (Gen. 3:22)

But, when, any man, shall be righteous,—and do justice and righteousness: Upon the mountains, hath not eaten, And, his eyes, hath not lifted up unto the manufactured gods of the house of Israel, And, the wife of his neighbour, hath not defiled, And, unto a woman during her removal, hath not approached; And, no man, hath treated with violence, But, his debt–pledge, hath restored, Plunder, hath not seized,—His bread—to

⁶⁵⁷ 05769 Mlwe ‘owlam *o-lawm*’ or Mle ‘olam *o-lawm*’ forever, ever, everlasting, evermore, perpetual, old, ancient, world, etc. “Though ‘*ôlam*’ is used more than three hundred times to indicate indefinite continuance into the very distant future, the meaning of the word is not confined to the future. There are at least twenty instances where it clearly refers to the past. That neither the Hebrew (Ibri) nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying ‘forever,’ but ‘forever and ever.’” (TWOT)

⁶⁵⁸ 02425 yyx chayay *khaw-yah*’- ee to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health

⁶⁵⁹ Lu 18:30 who shall in anywise not receive manifold in this season, and, in the age that is coming, life age–abiding.

the famished, hath given, And, the naked, hath covered with clothing; Upon interest, hath not put out *his money*, And, increase, hath not accepted, From dishonesty, hath turned back his hand,—Justice, in truth, hath done, between man and man; In my statutes, hath walked, And, my regulations, hath observed, to do them in truth, Righteous, he is, He shall, surely live, Declareth My Lord, Yahweh. (Ez. 18:5-9)

For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. (Eph. 2:8-9)

And, when I say to the lawless man, Thou shalt, surely die, but he shall turn from his sin, and do justice and righteousness: The debt-pledge, the lawless man shall restore, Plunder, shall pay back, In the statutes of life, hath walked, so as not to commit perversity, He shall, surely live, he shall not die:— None of his sins which he hath committed, shall be called to mind against him,—Justice and righteousness, hath he done, He shall, surely live. (Ez. 33:14-16)

Inasmuch as, by works of law, shall no flesh be declared righteous before him,—through law, in fact, is discovery of sin. (Rm. 3:20)

And it shall be—Whosoever shall call upon the name of the Lord, shall be saved. (Acts 2:21)

...Good Teacher! what shall I do that, life age—abiding, I may inherit?...the commandments, thou knowest,—Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Do not defraud, Honour thy father and mother. (Mk. 10:17-19)

And ye will be men hated by all, because of my name; but, he that hath endured throughout, the same, shall be saved. (Mk. 13:13)

That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved; (Rm. 10:9)

So, will it be in the conclusion of the age: The messengers will come forth, and separate the wicked from among the righteous; and will cast them into the furnace of fire: there, will be wailing and gnashing of teeth. (Mt. 13:49-50)

For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age—abiding. (Jn. 3:16)

I, am the door: through me, if anyone enter, he shall be saved, and shall come in and go out, and, pasture, shall find. (Jn. 10:9)

Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.— Which he poured on us richly, through Yehoshua Christ our Saviour, (Titus 3:5-6)

...Lo! the adversary is about to cast some of you into prison, that ye may be tried, and may have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life. He that hath an ear, let him hear what, the spirit, is saying unto the assemblies. He that overcometh, shall in nowise be injured by reason of the second death. (Rev. 2:10-11)

But, as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part, is in the lake that burneth with fire and brimstone,—which is the second death. (Rev. 21:8)

For I say unto you, that, unless your righteousness exceed that of the Scribes and Pharisees, in nowise, may ye enter into the kingdom of the heavens. (Mt. 5:10)

Verily, verily, I say unto you: He that heareth, my word, and believeth in him that sent me, hath life age-abiding, and, into judgment, cometh not, but hath passed over, out of death into life. (Jn. 5:24)

...Yehoshua! remember me, whensoever thou shalt come into thy kingdom. And he said unto him—Verily, I say unto thee this day: With me, shalt thou be in Paradise. (Lk 23:42-43)

The verses listed above can cause confusion and fear in a person's life, when they do not know which ones apply to their individual life. They are uncertain about their future life to the point that they may give up all together the pursuit of righteousness because the goal for life that is age-abiding appears to be unattainable; as Paul wrote, "Let us eat and drink, for, tomorrow, we die" (1 Cor. 15:32). Martin Luther wrote, "Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" Thus I

raged with a fierce and troubled conscience.”⁶⁶⁰ Martin Luther’s despair came about, unnecessarily, because he was taught error and he did not rightly divide the Word of Truth.

In order to understand the Word of Yahweh, we must rightly divide it according to whom it is written and in what age were the instructions pertinent. For instance, in the age of Adam and Eve, the age when they were in the Garden of Eden, differs from the age when they were expelled from the Garden. While they were in the Garden, their duties were to till it, and to keep it and their only commandment was not to eat of the fruit of the tree of the knowledge of good and evil.⁶⁶¹ After they were expelled from the Garden, their former duties and commandment were no longer pertinent in their lives; a different age had come about with different instructions and commandments. While they were in the Garden, a life that was age-abiding was theirs if they obeyed the command of Yahweh. They were born in an age without sin but in our present age, we are born dead by our offences and sins, in which at one time we walked, according to the age of the world, according to the prince of the authority of the air, of the spirit that now energizes in the sons of disobedience, Among whom also, we all, had our behavior, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, and were children, by nature, of anger—even as the rest.⁶⁶² Adam and Eve, in their Garden of Eden Age, did not need to be saved but in our present age, it is an absolute necessity. (For more information of Ages, read the article, “Ages, Periods or Epochs of Mankind in the Word of Yahweh.”)

Ages in the Word of Yahweh

Ages are periods of time; points of reference. The ages that are listed are not set in stone neither are they doctrinal statements but rather they are designed to differentiate time by epochs;⁶⁶³ periods of time that had unique rules differing from the rules of other epochs.

	Ten Time Periods	Approximate Duration
1)	Age of Adam & Eve	Gen. 1:3 to 3:24
2)	Age of Cain	Gen. 4:1 to 7:11
3)	Age of Noah	Gen. 8:15 to 16:16
4)	Age of Abraham	Gen. 17:1 to Ex. 19:25
5)	Age of Moses	Ex. 20:1 to Mt. 3:15
6)	Age of Yehoshua	Mt. 5:17 to Acts 10:1
7)	Age of the Christ, the Secret	Acts 10:1 to 1 Thes. 4:16

⁶⁶⁰ The following selection is taken from the *Preface to the Complete Edition of Luther's Latin Writings*. It was written by Luther in Wittenberg, 1545. This english edition is available in Luther's Works Volume 34, Career of the Reformer IV (St. Louis, Concordia Publishing House, 1960), p. 336-337. In the first few lines of this selection, Luther writes, "during that year;" the immediate context indicates he is referring to the year of Tetzels death (July, 1519). This puts the date for Luther's conversion, in his own view, two years after the posting of the ninety-five theses.

<http://homepage.mac.com/shanerosenthal/reformationink/mlconversion.htm>

⁶⁶¹ And Yahweh Elohim laid command, on the man, saying,—Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil, thou shalt not eat of it,—for, in the day thou eatest thereof, thou shalt, die. (Gen. 2:16-17)

⁶⁶² Eph. 2:1-3

⁶⁶³ The beginning of a 'new era' or distinctive period in the history of mankind, a country, an individual, a science, etc. OED

- | | | |
|-----|-----------------------|-----------------------|
| 8) | Age of the Beast | Rev. 1:1 to 19:21 |
| 9) | Age of Christ as King | Rev. 20:1 to 15 |
| 10) | Age of Yahweh as King | Rev. 21:1 without end |

A brief summation of the ten ages is as follows. In the first age, there was no death and there was only one commandment. In the second age, death brought about by murder arrived on the scene after Adam and Eve were expelled from the Garden. Cain murdered Abel but there was no capital punishment during this age. In the third age, after the flood, capital punishment came into effect with Noah. In the fourth age, circumcision (Noah and his sons were uncircumcised) became the law of the land through Abraham. In the fifth age, Levitical laws were enacted by Moses, laws that Adam, Noah or Abraham did not observe. In the sixth age, Yehoshua fulfilled the Levitical law and gave new insight into the law of Moses. In the seventh age, Christ, ruling in the heavens, became the Head of the Body, the great sacred secret, which had not existed in past ages. In the eighth age, the Day of Yahweh beginning, the Age of the Beast, the earth has seven years of tribulation. In the ninth age, Christ conquers the beast and sets up his 1,000 year reign on earth. In the tenth age, Yahweh descends from heaven to the earth, after those who are not written in the book of life, along with death and Sheol are thrown into the Lake of Fire. This is the final age that has no end.

The common thread that is woven throughout nine of the ten ages is our Lord, Savior and Head, Christ Yehoshua. His presence in scripture is either in his future coming (Parsouia)⁶⁶⁴ (the coming seed of the women); his earthly ministry; his reign in the heavens after his resurrection; his returning presence (his returning in the clouds) and his reigning presence on the earth (his thousand year reign). I believe that if it was not for the accomplishment of this man, who was totally obedient to Yahweh, none of us would exist (Jn. 12:24). (Read the article, “Who is this Man?”) Without his accomplishments, I believe all would have been without purpose; all would have ended in death.⁶⁶⁵

To the best of my knowledge, the scriptures show us four different ways to acquire life age-abiding through four different time periods. Worshipers of Yahweh, who later became known as Hebrews (any person could become a Hebrew (Ibri) by following Yahweh’s instructions⁶⁶⁶), comprise three of these four time periods, while in the Age of the Sacred Secret, the worshippers are the assembly of Yahweh, which is comprised of the Hebrews and the Nations. The four different ways of receiving life age-abiding through the different ages is by:

- 1.) performing the just and righteousness works of Yahweh and not practicing evil.

⁶⁶⁴ 3952 parousia parousia *par-oo-see’-ah* presence

⁶⁶⁵ Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through [dia] him and for him, have been created, And, he, is before all, and, they all, in him, hold together (Col. 1:16-17)

⁶⁶⁶ Gen. 17:10-14

- 2.) believing that Yehoshua is the Christ, the Son of Yahweh.
- 3.) receiving Yahweh's favor, through means of faith.
- 4.) being faithful unto Yahweh unto death in the Day of Yahweh (Revelation).

Life Age-Abiding before Christ's Sacrifice

Adam, Eve, Seth and Noah, were worshippers of Yahweh but they did not come from the seed of Abraham; they were not Hebrews. Abraham, Sarah, Ruth, Moses, David and Joseph were Hebrews. All of these worshippers of Yahweh will bow to Christ, their Messiah, calling him Lord and Savior even though his sacrificial death occurred after their deaths. These worshippers of Yahweh, who lived before the death of Christ, acquired life age-abiding because of their just and righteous works and because they did not practice evil.⁶⁶⁷ These people lived in the ages from Adam to Yehoshua (before his death). Life age-abiding was acquired through works of righteousness as recorded in Ezekiel 33:12-16: "Thou, therefore, Son of man, Say unto the sons of thy people—The righteousness of the righteous man, shall not deliver him in the day of his transgression (King Solomon might fit this profile. Read 1 Kg. 11:1-10), And, as for the lawlessness of the lawless man, He shall not stumble thereby, in the day of his return from his lawlessness (King Manasseh might fit this profile. Read 2 Ch. 33:12-16),—Nor shall, the righteous man, be able to live thereby, in the day of his sin. When I say of the righteous man, He shall, surely live, but, he, hath trusted in his righteousness and committed perversity,⁶⁶⁸ None of his righteous deeds, shall be mentioned, But, by his perversity which he hath committed—thereby, shall he die. And, when I say to the lawless man, Thou shalt, surely die, but he shall turn from his sin, and do justice and righteousness: The debt—pledge, the lawless man shall restore, Plunder, shall pay back, In the statutes of life, hath walked, so as not to commit perversity, He shall, surely live, he shall not die:— None of his sins which he hath committed, shall be called to mind against him,—Justice and righteousness, hath he done, He shall, surely live."

During Yehoshua's ministry, which was still under the Mosaic Law, he was asked how to receive life age-abiding and he answered, "The commandments, thou knowest,—Do not commit murder, Do not commit adultery, Do not steal; Do not bear false witness, Do not defraud, Honour thy father and mother" (Mk. 10:19). Christ also spoke of the sheep and goat judgment in Matthew 25:31-46. To the sheep he said, "Come ye, the blessed of my

⁶⁶⁷ Psalms 37

⁶⁶⁸ 05766 lwe 'ewel eh'- vel injustice, unrighteousness, wrong; Thus the words have an important theological significance for they refer to behavior contrary to Yahweh's character and against which he must respond. Some texts explicitly state that 'awel/'awlâ is not found with him. Moses sings, 'The Rock! His work is perfect, for all his ways are just; a Elohim of faithfulness and without injustice ['awel], righteous and upright is he'. {#De 32:4} Elihu expostulates, 'Therefore, listen to me, you men of understanding. Far be it from Yahweh to do wickedness, and from the Almighty to do wrong ('awel)'. {#Job 34:10} Jehoshaphat instructs his judges: 'For there is no injustice ['awlâ] with our Elohim'. {#2Ch 19:7} In #Jer 2:5 the Lord asks the fathers to search their history and see 'what injustice ['awel] they have found in him.' Accordingly he will save the oppressed. {#Job 5:16} Men who practice injustices are abomination to him, {#De 25:16 Pr 29:27} and even if a righteous man turns away from his righteousness and commits injustice he must die. {#Eze 3:20} (TWOT); usages: Lev 19:15, 35; Deut 25:16; 32:4; Job 34:10, 32; Ps 7:3; 53:1; 82:2; Prov 29:27; Jer 2:5; Ezek 3:20; 18:8, 24, 26; 28:18; 33:13, 15, 18

Father! Inherit the kingdom prepared for you from the foundation of the world" but to the goats he said, "Depart ye from me, accursed ones! Into the age-abiding fire, which hath been prepared for the adversary and his messengers." The sheep were those who were Hebrews that did good works for their brethren and the goats, who were also Hebrews, are those who refused to do good works for their brethren. Luke agree with these accounts, that life age-abiding was acquired by good works and abstaining from evil works; the Gospel of John, it appears, agrees and also disagrees.⁶⁶⁹

The Gospel of John is an enigma. It appears that the only requirement for receiving salvation, in this Gospel, is to believe on Yehoshua. For example, John 3:15 and many other verses state, "That, whosoever believeth in him, may have life age-abiding."⁶⁷⁰ On the other hand, salvation also appears to be acquired by works as illustrated in John 5:28-29; "Do not be marveling at this: because there come an hour, in which, all they in the tombs, shall hearken unto his voice, and shall come forth,—they who, the good things, have done, unto a resurrection, of life; but, they who the corrupt things, have practised, unto a resurrection, of judgment." Also another example is in John 15:5-6; "I, am the vine: Ye, are the branches. He that abideth in me and, I, in him, the same, beareth much fruit; because, apart from me, ye can bring forth, nothing. If one abide not me, he is cast out as the branch, and withered, and they gather them,—and, into fire, they cast them, and they are burned." (For more information on the Gospel of John, read the article, "The Gospel of John is an Enigma.")

Acquiring life age-abiding, in the ages before Christ had paid the ransom for mankind, was based upon one being a worshipper of Yahweh and performing just and righteous works along with not committing perversity. If one committed perversity, he died but if he corrected this mistake and ask for forgiveness he would receive life age-abiding.

Life Age-Abiding after Christ's Sacrifice

This period of time covers the Day of Pentecost until the revelation of the sacred secret was revealed. Salvation was made available to the Hebrews only. After Christ's ascension and the pouring out of the ruah (spirit) on the Hebrews on the Day of Pentecost, Peter instructed people in how to be saved; "Whosoever shall call upon the name of the Lord, shall be saved...Repent ye, and let each one of you be immersed, in the name of Yehoshua Christ, into the remission of your sins,—and ye shall receive the free-gift of the holy spirit" (Acts 2:21, 38); Be it known unto you all, and unto all the people of Israel: that, in the name of Yehoshua Christ the Nazarene...neither is there any other name, under heaven, which hath been set forth among men, in which we must needs be saved" (Acts 4:13-14); "...Sirs! what must I be doing, that I may be saved? And, they, said—Believe on the Lord Yehoshua, and thou shalt be saved, thou, and thy house" (Acts 16:30-31). These invitations were only to the Hebrews. The way of salvation changed from obeying the

⁶⁶⁹ Lk. 10:25, 18:18, Mt. 19:18, 28-29, 25:31-46

⁶⁷⁰ Jn. 3:16, 18, 36; 5:24; 6:35, 40, 47; 10:9; 11:25, 26; 12:46

Levitical Law of Moses to believing on the Lord Yehoshua and “to be abstaining from idol sacrifices, and from blood, and from what is strangled, and from fornication...” (Acts 15:29).

Life Age-Abiding in the Age of the Sacred Secret

This age of time was a secret, “...hidden away from the ages in Yahweh...” (Eph. 3:9). This age, which we presently live in, is the only age where worshippers of Yahweh become sons⁶⁷¹ rather than servants, for Galatians 4:7 states, “So that, no longer, art thou a servant, but a son; and, if a son, an heir also, through Yahweh.” In this age and only in this age, salvation is received as a free gift. This age began at Acts chapter ten and will end when the “...the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air...” (1 Thes. 4:16-17). In Ephesians 2:8-10, a new kind of salvation is unveiled; “For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! Not from works, lest anyone should boast. His, in fact we are—his workmanship, created in Christ Yehoshua upon a footing of good works, which Yahweh prepared beforehand, that, therein, we might walk.” This section of scripture is confirmed in Titus 3:4-7; “But, when, the graciousness and affection for man of our Saviour Yahweh, shone forth, Not by works which we had done in righteousness, but, according to his mercy, he saved us—through means of the bathing of a new birth, and the moulding anew of holy spirit.— Which he poured on us richly, through Yehoshua Christ our Saviour, In order that, having been declared righteous by his favour, we should be made inheritors, according to hope, of life age-abiding.” In this age, life-age abiding is a gift if a person confesses Yehoshua as their Master and believe in their heart that Yahweh awoke (egeiro) him from among the dead.⁶⁷² This salvation comes by his favor, through means of our faith (Eph. 2:8). It is faith because we can not see Yehoshua or know that he was awakened from among the dead but by the written Word of Yahweh.⁶⁷³ The Word of Yahweh says Yehoshua is alive, therefore we believe it but believing it is not just saying it with your mouth but rather by obeying and doing what the Word of Yahweh says; as James says, “faith, if it have not works, is dead.”

Faith & Works in the Age of the Sacred Secret

Abraham verbally acknowledge the instructions of Yahweh and also acted upon the instructions; instructions such as, “...Come thou on thy way, Out of thy land and out of the place of thy birth, and out of the house of thy father,—Unto the land that I will show thee” (Gen. 12:1); “Take, I pray thee, thy son, thine only one, whom thou lovest, even, Isaac,

⁶⁷¹ Rm. 8:14, 19, 21; Gal. 3:26; 4:6

⁶⁷² That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy hear—That, Yahweh, awoke (egeiro) him from among the dead, thou shalt be saved; (Rm. 10:9)

⁶⁷³ For, by his favour, have ye been saved, through means of faith, and this *hath come to pass*—not from you, of Yahweh, the free-gift! (Eph. 2:8)

and get thee into the land of Moriah,—and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee” (Gen. 22:2). His actions upon the Words of Yahweh were manifestations of his faith in Yahweh. Abraham and Sarah’s actions of believing, manifested by acting upon the instructions of Yahweh resulted in righteousness being attributed to them.⁶⁷⁴

Abraham was declared righteous through faith.⁶⁷⁵ Faith believes to the point that you obey and act upon the Word of Yahweh. Faith requires works. The book of James illustrates this truth very well; “What profit, my brethren,—if one should be saying he hath, faith, but hath not, works; can his faith save him? If, a brother or sister, should be naked, and coming short of the daily food, And one from among you should say unto them—Withdraw in peace, be getting warmed and fed, but should not give them the things needful for the body, What the profit? So, also, faith, if it have not works, is dead, by itself. But one will say,—Thou, hast faith, and, I, have works, show me thy faith apart from thy works, and, I, unto thee, will shew, by my works, my faith. Thou believest that Yahweh is, one: thou doest, well—Even the demons believe, and shudder! But art thou willing to learn, O empty man! that, faith, apart from works, is, idle? Abraham our father, was it not, by works, he was declared righteous—when he offered Isaac his son upon the altar? Thou seest that, his faith, had been working together with his works, and by his works did his faith become full-grown,— And the scripture was fulfilled which saith— And Abraham believed Yahweh, And it was reckoned to him as righteousness, and, Yahweh’s friend, was he called: Ye see that—by works, a man is declared righteous, and not by faith alone. And, in like manner also, Rahab the harlot, Was it not, by works, she was declared righteous, when she gave welcome unto the messengers, and, by another way, urged them forth? Just as, the body, apart from spirit, is dead, so, our faith also, apart from works, is dead.” (Ja. 2:14-26). If a person says Yehoshua is their Master, then there should be some manifestation of this faith displayed by their works in the form of obedience to the words of Christ. Yehoshua said, “And why call ye me, Lord! Lord! and not do the things that I say” (Lk. 6:46)?

In the former ages, if a person began their life obeying Yahweh but during the end of their life turned to a life of wickedness, they will not receive life age-abiding but will rather receive the Second Death. Only in this age is salvation from the Second Death a free gift. It was not earned, therefore it can not be taken away because of ones actions. In today’s age, a person who has become a son of Yahweh will always be a son of Yahweh. Sin can not break this bond. A son of Yahweh may return to sin and have no rewards when he arrives in the New Earth but never-the-less, he is still a co-heir with Christ.⁶⁷⁶

⁶⁷⁴ ...His faith was reckoned unto Abraham as righteousness (Rm. 4:9)

⁶⁷⁵ Romans 4

⁶⁷⁶ Ro 8:17 ¶ And, if children, heirs also—heirs, indeed, of Yahweh, but co-heirs with Christ,—if, at least, we are suffering together, in order that we may also be glorified together.

Life Age-Abiding in the Day of Yahweh

A unique qualification of receiving salvation occurs during the Day of Yahweh. This qualification is that these individuals, who are servants,⁶⁷⁷ remain ‘faithful unto death;’⁶⁷⁸ “But, he that hath endured throughout, the same, shall be saved” (Mt. 24:13).⁶⁷⁹ Throughout all of the other ages, this qualification was never heard of. Possibly, this qualification exists because these people were alive during the Age of the Sacred Secret and during this time, they refused to make Yehoshua Lord in their lives. Christ then came and took his Body (Church) from off of the earth leaving these individuals behind in the day of tribulation. I believe this could be their last chance for repentance. These people also must not receive the mark of the beast.⁶⁸⁰ This time period is, approximately, seven years.

What about those who have never hear about Christ?

There are people who have never had an opportunity to hear about Yahweh and Christ. Some have died as children, while others have lived in a place where Christ was not preached. Yahweh does speak about people who do not know the law in Romans 2:10-16; “For there is no respect of persons with Yahweh; — For, as many as without law sinned, without law, also shall perish, and, as many as within law sinned, through law, shall be judged; For, not the hearers of law, are righteous with Yahweh, but, the doers of law, shall be declared righteous; For, whensoever the nations which have not law, by nature, the things of the law, may be doing, the same, not having law, unto themselves, are a law,— Who, indeed, shew the work of the law written in their hearts, their conscience therewith bearing witness, and, between one another, their reasonings accusing—or, even excusing, them:— In the day on which Yahweh judgeth the secrets of men according to my glad-message through Christ Yehoshua.” Another powerful section of scripture is Romans 1:19-32, which deals with those who have maybe not heard the actual Gospel of Christ but they are very much aware of what is right and what is evil. If they have chosen evil, the scriptures speak of their fate; “Who, indeed, having acknowledged the righteous sentence of Yahweh,—that, they who such things as these do practise, are worthy of death, not only, the same things, are doing, but are even delighting together with them who are practising *them*” (Rm. 1:32). One thing we know about Yahweh is that he delights in lovingkindness, justice and righteousness.⁶⁸¹ Everyone will have an opportunity to say yes or no to life age-

⁶⁷⁷ Rev. 1:1

⁶⁷⁸ Re 2:10 Do not fear the things which thou art about to suffer. Lo! the adversary is about to cast some of you into prison, that ye may be tried, and may have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life. (Rev. 2:7, 17)

⁶⁷⁹ Mk. 13:13, Lk. 21:19

⁶⁸⁰ And, another, a third messenger, followed them, saying with a loud voice—If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of God, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name. Here, is, the endurance of the saints,—they who keep the commandments of Yahweh and the faith of Yehoshua. (Rev. 14:9-12)

⁶⁸¹ Jer. 9:24

abiding. Maybe one of the purposes of Christ's 1,000 year kingdom is to raise innocent people from among the dead and give them an opportunity to choose between life age-abiding or the Second Death.

The Doctrine of Election

The doctrine of election states that those who receive life or death was already determined before they were born, which is nonsense. To discuss it would give it credence. To discuss whether men have freedom of will is like debating whether there is a Creator, neither topic is worthy of our time. We should take the counsel of Yahweh when he said, "But, foolish questionings, and genealogies, and strife, and contentions about matters of law, avoid, for they are unprofitable and vain" (Titus 3:9).

Conclusion

We were all born to have communion with our Father, the Creator. Obeying his counsel presented in his Word is always to our profit. We have been given the freedom of will to choose between being a sheep or a goat.⁶⁸² The sheep will live in ecstasy with Christ and Yahweh on a New Earth while the goats will perish. (The goats will not live eternally in a place called 'Hell.') The evil-doer who was crucified with Christ illustrates how simple receiving life age-abiding could be in the past ages. Our present age is the best of all ages; an age of splendor; an age of favor; an age when salvation is a free-gift. There is another age coming, the age of the beast where Yahweh's rules will change drastically. Salvation will not be easy to attain in this age but it will be worth the tribulation endured because "...one day, with the Lord, is as a thousand years, and, a thousand years, as one day" (2 Pe. 3:8). We have been warned that if we are worshippers of Yahweh the world will hate us but we have also been promised, "...that, he who woke (egeiro) up Yehoshua, will awake (egeiro), us also, together with Yehoshua, and will present *us* together... For, the momentary lightness of the tribulation, in a manner yet more and more excelling, is working out for us, an age-abiding weight of glory..." (2 Cor. 4:14-18). There will be a day when Yahweh will wipe away every tear and death and pain will be no more. There will be a day when we live a life age-abidingly in a kingdom that has no end. There will be a day when we see face to face our Heavenly Father, Yahweh and His beloved Son, our Lord and Savior, Christ Yehoshua. There will be a day when we, as a family, will live together in blessed peace and prosperity, as was always our Fathers intention.

⁶⁸² Mt. 25:32-33

Decoding the Gospel of John

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

Our Heavenly Father thinks very highly of us, so much so that some of his writings are written in code. These writings are for those who will humbly put forth the time and the energy to unlock his divine messages; for those who will bow their knees to the Father, asking him to open their eyes and heart to these hidden truths; for those who do not seek to please men or to be exalted by men but rather they seek to know him with a knowledge that he alone can give in order that they may be filled unto all the fullness of Yahweh. As a whole, the truths in the Gospels of Matthew, Mark and Luke are not in code but rather these books present truths that all can eat and digest; a deciphering code book is not necessary for these books. In contrast, the Gospel of John does not begin with lineage or with John the Immerser or with a prologue but with, a puzzle; “Originally, was, the Word, and, the Word, was, with Yahweh; and, the Word, was, Yahweh.” This first statement is our introduction into an appearingly, surreal book⁶⁸³ that if you do not have the code you will get lost. This article will cover John 1:1 to 1:18, a section of scripture that has, over the centuries, produced countless misconceptions because the travelers did not have or did not seek the code book which unlocks these scriptures.

The Pharisee, Nicodemus, a teacher of the Jews was a traveler and a guide to those who were lost. He, believing that he was on the right road was actually lost on his pilgrimage to Yahweh. The code book, which was in his possession, was not being used but rather he used maps produced by men, which is why he and those that were following him were lost. Yehoshua said unto Nicodemus, “...Except one be born from above, he cannot see the kingdom of Yahweh” (Jn. 3:3). Nicodemus answered, “How, can a man be born, when he is, old?” Yehoshua said, “...Art, thou, the teacher of Israel, and, these things, knowest not” (Jn. 3:10)? Nicodemus believed that he could see but his encounter with Yehoshua revealed to him that he was actually blind. Yehoshua could have spoken the truths clearly to Nicodemus but he rather was instructed by his Father to speak to him in code.⁶⁸⁴ Did Yehoshua explain his words to Nicodemus? No! Nicodemus probably walked away from Yehoshua more confused than when he came. Where did he go? Back to his friends who were Pharisees; the blind who were leading the blind. He chose them over following Yehoshua because he would be excommunicated from the Synagogue.⁶⁸⁵ This is a choice that we all must make. To have our eyes opened up to the hidden truths, we must come on bended knees to our Father and to our Lord asking them to open our understanding. Our

⁶⁸³ Yehoshua, therefore, said unto them—Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves (Jn. 6:53); No one, hath seen, Yahweh, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted *him* (Jn. 1:18).

⁶⁸⁴ Joh 12:49 Because, I, out of myself, spake not, but, the Father who sent me, hath, himself, given me commandment, what I should say, and what I should speak.

⁶⁸⁵ Joh 12:42 Nevertheless, however, even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest, excommunicants from the synagogue, they should be made;

Lord will then say, "...Unto you, hath it been given, to get to know the sacred secrets of the kingdom of Yahweh; but, unto the rest, in parables,—in order that, seeing, they may not see, and, hearing, they may not understand" (Lk. 8:10).

Why did Nicodemus and Saul, who was later called Paul, not understand Yehoshua? They were not immersed in the code book, which is the Word of Yahweh. They chose rather to immerse themselves in the teachings of men in order that they would be received of religious men. They believed they knew the Word of Yahweh but when the Word of Yahweh came in the flesh and spoke to them, they rejected it. The Word of Yahweh is not necessarily what the Church teaches but rather it is the Hebrew, Aramaic and Greek text that came from the mouth of Yahweh through the prophets. The only English translation of the Hebrew (Ibri) and Greek text, which I have seen to date, that could be called the next best thing to the Word of Yahweh is the Rotherham's Emphasized Bible. It was not translated to please religious men as other versions have done. An example of what I am speaking of is illustrated in the translation of John 1:2:

(Versions of an Older Generation)

The same, was originally, with God. (Rotherham)

The same was in the beginning with God. (ASV)

The same was in the beginning with God. (KJV)

(Versions of a New Generation)

He was in the beginning with God. (NKJV)

He existed in the beginning with God. (NLT)

He was in the beginning with God. (ESV)

He was present originally with God. (Amp)

in readiness for God from day one. (Message)

The pronoun 'He' is not in the Greek text. The Amplified Bible takes the liberty of inserting, 'Christ,' in John 1:1; "In the beginning <before all time> was the Word (Christ), and the Word was with God, and the Word was God Himself." These translators no longer submit themselves to the Hebrew (Ibri) and Greek text, but rather propagate false doctrines by their incorrect translations. Submission to the whole Word of Yahweh (the code book) is absolutely imperative when attempting to unlock the codes of the Gospel of John. The Gospel of John is not the first book in the word of Yahweh, as many has held it to be; it does not require all other books to be reconciled to it but on the contrary, it must be reconciled to the other sixty-five books. (For more information on the Gospel of John, read the article, "The Gospel of John is an Enigma.")

Hebrew (Ibri) & Greek Grammar

Personification

Personification means “represented, spoken of, or figured as a person.”⁶⁸⁶ Personification is a figure of speech⁶⁸⁷ in which human characteristics are attributed to an abstract quality, animal, or inanimate object. Yahweh has personified many of his words, such as death, wisdom, the ground, love, the earth and the word of Yahweh, to name just a few:

That death, Hath come up through our windows...(Jer. 9:21)

Say to wisdom, "You *are* my sister,"... (Prov. 7:4)

...the ground, which hath opened her mouth...(Gen. 4:11)

Love... seeketh not her own things...(I Cor. 13:4-5)

And the earth helped the woman, and the earth opened her mouth...(Rev. 12:16)

And the word of Yahweh came unto Jeremiah, saying...(Jer. 33:23)

To illustrate the point of personification, you may replace the words underlined above with a proper name, such as Sally, and the continuity of the sentence is not broken:

That Sally, Hath come up through our windows...(Jer. 9:21)

Say to Sally, "You *are* my sister,"... (Prov. 7:4)

...Sally, which hath opened her mouth...(Gen. 4:11)

Sally... seeketh not her own things...(I Cor. 13:4-5)

And Sally helped the woman, and Sally opened her mouth...(Rev. 12:16)

And the Sally came unto Jeremiah, saying...(Jer. 33:23)

Yahweh, in many cases, has personified the phrase, ‘the word of Yahweh.’⁶⁸⁸ When Yahweh personifies, ‘the word of Yahweh,’ it appears that ‘the word of Yahweh’ is a person that has power and an existence apart from Yahweh as is illustrated in 1 Sa. 15:10-11: “Then came the word of Yahweh unto Samuel, saying—I am grieved that I made Saul to be king...” The word of Yahweh came, which is motion and spoke, which is speech, to Samuel and said that ‘I (as a person) am grieved (a human emotion).’ The personification of this verse paints a beautiful picture of Yahweh contacting his prophet Samuel. Personification instructs us that ‘the word of Yahweh,’ is not a being or deity working for Yahweh as a messenger; neither is the ground a female that can open up her mouth.

⁶⁸⁶ OED

⁶⁸⁷ Pros’-o-po-poe’-i-a; or, Personification Things represented as persons.

1. The members of the human body (#Ge 48:14). (#Ps 35:10).
2. Animals (#Ge 9:5). (#Job 12:7).
3. The products of the earth (#Na 1:4).
4. Inanimate things (#Ge 4:10).
5. Kingdoms, countries, and states (#Ps 45:12).
6. Human actions, etc., attributed to things, etc. (#Ge 18:20). (#Ps 85:10) .

⁶⁸⁸ Gen. 15:4, Ex. 9:20, 1 Sa. 15:10, 2 Sa. 24:11, 1 Kg. 19:9, 2 Kg. 3:12, Is. 38:4, Jer. 34:12, Ez. 7:1, Am. 8:12, Zep. 2:5, Zec. 9:1

Gender

There are three genders in Greek: *masculine*, *feminine*, and *neuter*. All nouns have a specific gender, but contrary to the English language, even things (including concrete objects and abstract ideas) can be masculine, feminine, or neuter, and there is no way to predict the gender from the semantics of the noun — a point that causes a lot of frustration to learners of Greek. For example, the wall is masculine, the door feminine, and the floor neuter. Native speakers of English typically make a strong association between the concepts masculine ↔ man and between feminine ↔ woman. Native speakers of Greek learn to associate the gender as something inherent to each specific noun, adjective, article, etc., and do not make such a strong association. So, we say that English has “natural gender”, whereas Greek has “formal gender”. (Many other Indo-European languages, such as French, German, Italian, Portuguese, Russian, Spanish, etc., also have formal gender.)

A *noun* is a word used to name a person, animal, place, thing, and abstract idea. A pronoun, such as he, she or it is a substitute for a noun. If a noun is masculine then the pronoun must also be masculine. The Greek word, ‘logos,’ which is translated, ‘word,’ in John 1:1 is a noun that is used 330 times in the New Covenant and its gender is always masculine. Logos is not a person but a thing or abstract idea, which would make its gender neuter in the English language; the pronoun, in English, would be, ‘it.’ Since logos’s gender is masculine in Greek, all pronouns associated with the usage of logos must also be masculine (he, him) even though the pronoun ‘he’ does not refer to a person but rather to a masculine noun, which may be a concrete object or abstract idea.

This rule will be demonstrated in Revelation 12:16; “And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.” The Greek word translated earth is ‘ge,’ whose gender is feminine. The pronoun used for the earth (ge) must also be feminine, which is ‘her.’ The Greek word that is translated ‘her’ is ‘autos,’ which is feminine in this verse.⁶⁸⁹ The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.⁶⁹⁰ These newer translations can not be trusted in translating the Hebrew (Ibri) and Greek language accurately. Bible translations and teachers of the Bible should be instructing people on how the gender of the Hebrew (Ibri) and Greek language differ from the English language. Another example of translations changing the gender of pronouns is displayed in John 14:17; “The spirit of truth,—which, the world, cannot receive, because it beholdeth it [autos]⁶⁹¹ not, nor getteth to know it [autos]. But, ye, are getting to know it [autos]; because, with you, it abideth, and, in you, it is.” The Greek word translated ‘spirit,’ is ‘pneuma,’ whose gender is neuter. The gender of the pronoun,

⁶⁸⁹ αὐτῆς, pronoun personal genitive feminine singular

⁶⁹⁰ KJV & Rheims And the earth helped the woman, and the earth opened her mouth...

NKJV But the earth helped the woman, and the earth opened its mouth...

NIV But the earth helped the woman by opening its mouth...

ESV But the earth came to the help of the woman, and the earth opened its mouth...

⁶⁹¹ αὐτό pronoun personal accusative neuter

‘autos,’ in all three of its usages in this verse are neuter and not masculine, as the other translators have translated it. The translators, by changing the gender of the pronoun from neuter to masculine have falsely taught their English readers that, ‘spirit,’ in this verse, is a he, a person. English readers are ignorant concerning gender usage in other languages thereby believing, “masculine ↔ man and feminine ↔ woman.”

The lesson to be learned is that a neuter pronoun, ‘it,’ in the Greek, may be a person as in the case of Matthew 2:11; “And, taking a child (paidion (neuter)), he set it (autos)⁶⁹² in the midst of them;” the masculine pronoun, ‘he,’ in the Greek, may be a thing or abstract idea as in the case of John 1:1-3; “Originally, was, the word (logos (masculine))...All things, through him (autos),⁶⁹³ came into existence...” and the feminine pronoun, ‘she,’ in the Greek, may also be a thing or abstract idea as in 1 Cor. 13:4-5; “Love (agape (feminine))... seeketh not her (heautou)⁶⁹⁴ own things...” I have presented some additional example of personification and gender usage in the Hebrew (Ibri) and Greek text to illustrate these truths:

Wisdom (חִכְמוֹת (feminine)), in the open place, soundeth forth, in the broadways, she raiseth her (קוֹלֶיהָ) ⁶⁹⁵ voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה (feminine)), which hath opened her (פִּצְּתָהּ) ⁶⁹⁶ mouth, to receive the shed–blood of thy brother at thy hand. (Gen. 4:11)

And the earth (γῆ (feminine)) helped the woman, and the earth opened her (αὐτῆς) ⁶⁹⁷ mouth, and swallowed up the river which the dragon cast out of his mouth. (Rev. 12:16)

Love (ἀγάπη (feminine)) ... Acteth not unbecomingly, seeketh not her (ἑαυτῆς) ⁶⁹⁸ own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5)

The Father and Son relationship is the foundation upon which the Gospel of John is built. Yehoshua is not Yahweh but rather he is the image of Yahweh. Yahweh has a throne as does Yehoshua.⁶⁹⁹ Yahweh is known as the, ‘Rock,’ in the Old Covenant, while his Son becomes the ‘Rock,’ in the New Covenant.⁷⁰⁰ Yahweh was the ‘Way,’ in the Old

⁶⁹² αὐτό pronoun personal genitive neuter

⁶⁹³ αὐτοῦ pronoun personal genitive masculine

⁶⁹⁴ ἑαυτῆς, pronoun reflexive genitive feminine

⁶⁹⁵ noun common masculine singular construct suffix 3rd person feminine singular

⁶⁹⁶ verb qal perfect 3rd person feminine

⁶⁹⁷ pronoun personal genitive feminine

⁶⁹⁸ pronoun reflexive genitive feminine

⁶⁹⁹ Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

⁷⁰⁰ Ps 18:46 Yahweh liveth and, blessed, be my Rock, yea, exalted, be the God of my salvation: 1Co 10:4 And, all, drank, the same spiritual drink,—for they continued to drink of the spiritual rock that followed them, and, the rock, was the Christ:—

Covenant, while Yehoshua becomes the ‘Way’ in the New Covenant.⁷⁰¹ Yahweh is also ‘the word of Yahweh,’ while the Son, after his birth, takes on his Father’s nature by becoming, ‘the word of Yahweh in the flesh.’ Before the birth of his Son, Yahweh spoke his word to the people by the prophets but after the birth of his Son, Yahweh spoke his word to the people through his Son.⁷⁰² His Son, the ascended Christ, as the word of Yahweh, then spoke the words of his Father (The Seven Church Epistles) to the Apostle Paul.⁷⁰³ 1 Corinthians 15:27-28 unveils this Father and Son relationship. Yahweh put, all things, in subjection under Yehoshua’s feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except Yahweh who did put into subjection, unto Yehoshua, the all things— But whensoever have been put into subjection, unto Yehoshua, the all things (the last enemy death, vs. 26, Rev. 20:14), then, Yehoshua himself, shall be put in subjection unto Yahweh who put in subjection, unto Yehoshua, the all things,—that, Yahweh, may be, all things in all (1 Cor. 15:27-28).

The Word

We will begin our study by examining a foundational pillar of the Gospel of John, which is ‘the word of Yahweh.’ The term, ‘the word,’ was used three times in John 1:1. The Greek word translated into English as, ‘word,’ is ‘logos,’ which is a translation of the Hebrew (Ibri) word, ‘dabar.’⁷⁰⁴ To understand what ‘the word’ is referring to we must go to the Old Covenant and study *dabar*.

“In any language the words which represent the basic verb for speaking and the noun for ‘word’ cannot but be of supreme importance. The verb *dabar* and the noun *dabar* have these important spots in the Hebrew (Ibri) Bible...These two words occur more than 2500 times in the Old Covenant, the noun more than 1400 times and the verb more than 1100... A most important declaration, which is reiterated over and over again (about 400 times), in the Old Covenant use of *dabar*, is that Yahweh ‘spoke.’ The Pentateuch is loaded with such statements such as ‘Yahweh said,’ ‘Yahweh promised’ and ‘Yahweh commanded,’ all translations of *dabar*. Yahweh’s spokesmen are often challenged as Moses was challenged by Miriam and Aaron saying, ‘Hath Yahweh indeed spoken only by Moses’ (Nu. 12:2)? But Yahweh always supports his word and his spokesman...The phrase, ‘the word of Yahweh’ occurs 242 times... In addition, the word of Yahweh is personified in such passages as: ‘A word, hath My Lord sent unto Jacob,—And it shall alight on Israel (Is. 9:8); ‘He sendeth his word, and healeth them, and delivereth them from their graves (Ps. 107:20); ‘Who sendeth his utterance to the earth, How swiftly, runneth his word (Ps.

⁷⁰¹ Ps 86:11 Point out to me, O Yahweh, thy way, I will walk steadfastly in thy truth, My heart will rejoice to revere thy Name.
 Joh 14:6 Yehoshua saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me.

⁷⁰² Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...(Heb. 1:1-2).

⁷⁰³ For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing of Yehoshua Christ. (Gal. 1:11-12)

⁷⁰⁴ 1Ki 12:22 Then came the word [*dabar*] of Elohim unto Shemaiah, the man of Elohim, saying:
 Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word [*logos*] of Elohim.

147:15); “The word, which came upon Jeremiah, concerning all the people of Judah...” (Jer. 25:1); “But, near unto thee, is the word, exceedingly,—in thy mouth and in thy heart, that thou mayest do it” (Deu. 30:14). Admittedly, because of the figure it appears as if the word of Yahweh had a divine existence apart from Yahweh, but Gerleman rightly calls into question the almost universal interpretation that sees the word in these passages as a Hypostasis,⁷⁰⁵ a kind of mythologizing. Gerleman suggests that this usage is nothing more than the normal tendency to enliven and personify abstractions. Thus human emotions and attributes are also treated as having an independent existence. For example Psalm 85:11 states, “Faithfulness, out of the earth, doth spring forth, And, righteousness, out of the heavens, hath looked down;” Psalms 107:42 states, “The upright seeth and is glad, And, all perverseness, hath closed her mouth;” “Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding” (Pr. 7:4); “Wisdom, hath builded her house, hath hewn out her seven pillars.”⁷⁰⁶

The word of Yahweh is known as Yahweh as is illustrated in Jeremiah 1:11-12; “Moreover the word of Yahweh came unto me, saying, What canst thou see, Jeremiah? And I said, A twig of an almond-tree, can I see. Then said Yahweh unto me—Thou hast rightly seen...” In this verse, it first said ‘the word of Yahweh said’ and then later in the verse it said, ‘then said Yahweh,’ making ‘the word of Yahweh’ equal to ‘Yahweh.’ The phrase, ‘the word,’ can be treated as an ellipsis. An ellipsis is a figure of speech whereby a gap is purposely left in a sentence through the omission of some word or words. When we see the phrase, ‘the word,’ we should ask ourselves, ‘Whose word?’ The word we are speaking of is the word of Yahweh; ‘of Yahweh’ being the ellipsis. The parable concerning the seed and the sower uses the phrase, ‘the word,’ which we could then add ‘of Yahweh;’ “The sower, soweth the word (of Yahweh)” (Mk. 4:14). Another example is Mark 2:1-2 which states, “And, entering again into Capernaum, after some days, it was heard say—He is in a house; and many were gathered together, so that no longer was there room even in the approaches to the door,—and he began speaking unto them the word (of Yahweh).”

The Gospel of John is filled with the phrase, ‘the word.’ Logos is used forty times in this Gospel and as noted earlier, its gender is always masculine. When Yehoshua says, ‘my word,’ he is actually meaning, the word of Yahweh, as is illustrated in John 14:24; “He that loveth me not, doth not keep, my word; —and, the word which ye hear, is not mine, but, the Father’s who sent me.” He also said in John 12:50, “...The things, therefore, which I speak, just as the Father hath told me, so, I speak.” This truth is very important in our understanding of our study. Yahweh is the source of all things, including ‘the word,’ while Yehoshua relayed, from the Father, ‘the word’ to mankind. This same truth is also revealed in John 14:10; “Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father,

⁷⁰⁵ *Metaph.* That which subsists, or underlies anything; substance: OED

⁷⁰⁶ TWOT

within me abiding, doeth his works.” Yehoshua was not Yahweh but Yahweh was in Yehoshua; the word of Yahweh was in Yehoshua.

The ‘word’ or ‘logos’ is used throughout this Gospel as coming from Yahweh through Yehoshua as is exhibited below. In chapter eight, Yehoshua says, “...my word, findeth no place in you...because ye cannot hear my word...If anyone shall keep, my word...I know him, and, his word, am I keeping” (31, 37, 43, 51, 52). In chapter fifteen, Yehoshua said, “Already, ye, are, pure, because of the word which I have spoken unto you...Remember the word...the word which, in their law” (3, 20, 25). In chapter seventeen, Yehoshua told his Father, “thy word, have they kept...I, have given them thy word...Thine own word, is, truth” (6, 14, 17). The words spoken through out the Gospel of John were not Yehoshua’s words but they were the words of his Father, Yahweh, as Hebrew’s 1:1-2 also states; “Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...” The Gospel of John is a record of Yahweh sending his word, which is life and light to Israel through his only-begotten Son. Yehoshua, through his complete obedience, became an exact representation of Yahweh’s very being, being an eradiated brightness of his glory;⁷⁰⁷ being the image of the unseen Yahweh.⁷⁰⁸

John 1:1-18, from beginning to end proclaims ‘the word of Yahweh,’ which is spoken of in two ways. It begins with the word of Yahweh as spoken by Yahweh, as being Yahweh, which brought the heavens and earth into existence as stated again in Psalms 33:6-9; “By the word [dabar] of Yahweh, the heavens were made, and, by the spirit [ruah] of his mouth, all their host: Who gathered as into a skin-bottle the waters of the sea, Delivering, into treasuries, the roaring deeps. Let all the earth, stand in awe of Yahweh, Of him, be in dread, all ye inhabitants of the world; For, he, spake, and it was, He, commanded, and it stood forth” (Ps. 33:6-9). Yahweh, by his mouth and by his word, created all things. The prophet John, who was sent by Yahweh, came to proclaim a message, to Israel, the coming ‘word of Yahweh’ which would be in the flesh, Yehoshua Christ. Yehoshua Christ, ‘the word of Yahweh in the flesh,’ came to interpret and make known his Father to the world.⁷⁰⁹ Why is the Only-begotten Son of Yahweh, called the word of Yahweh?⁷¹⁰ He humbled himself to speak only the words his Father gave him and do only what his Father told him, making him the exact representation of his Father.⁷¹¹ Yahweh foretold the coming of the ‘word of Yahweh’ in the flesh in Deuteronomy 18:18; “A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my

⁷⁰⁷ Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

⁷⁰⁸ Who, is an image of the unseen God, Firstborn of all creation,— (Col. 1:15, 2 Cor. 4:4)

⁷⁰⁹ Jn. 17:26, 1:18

⁷¹⁰ Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh.

⁷¹¹ Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

words [dabar] in his mouth, so shall he speak unto them whatsoever I shall command him;” “At the end of these days, He hath spoken unto us in his Son...” (Heb. 1:2).

We encounter problems with this section of scripture because: we have isolated this book from the rest of scripture; when we see ‘the Word,’ we are not thinking of ‘the word of Yahweh; we have not been instructed in the ways Yahweh personifies; we have not been instructed in the Greek and Hebrew (Ibri) gender of nouns and pronouns and centuries of the man-made teaching of the doctrine of the Trinity has influenced our way of thinking. The best way to understand John 1:1-18 is to replace the pronouns with the nouns they have replaced. Also we will supply the phrase, ‘the word of Yahweh,’ for ‘the word.’ I have also combined the two sections on John the Immerser into one piece, making it easier to read and understand.

John 1:1-18

The Word of Yahweh is Yahweh (1-2)

“Originally, was, the word of Yahweh, and, the word of Yahweh, was, with Yahweh; and, the word of Yahweh, was, Yahweh. The same, was originally, with Yahweh.

The Word of Yahweh (Yahweh) brought Life into existence (3-5)

All things, through the word of Yahweh, came into existence,⁷¹² and, without the word of Yahweh, came into existence, not even one thing: that which hath come into existence, in the word of Yahweh, was, life,⁷¹³ and, the life, was, the light⁷¹⁴ of men. And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold.

John bears witness to the light, the coming Word of Yahweh, who will be the Christ (6-8, 15)

Became [ginomai]⁷¹⁵ man, sent from Yahweh, whose name was, John: John, came, for a witness, That John might bear witness, concerning the light, that, all, might believe, through John. John, was not the light,—but, that John might bear witness concerning the light...John beareth witness concerning the word of Yahweh, and hath cried aloud, saying—the same, was John that said—the word of Yahweh who, after John, was coming, before John, hath advanced; because, John’s Chief, was the word of Yahweh.

⁷¹² Genesis 1, “And Elohim said;” Ps 33:6 By the word of Yahweh, the heavens were made, and, by the spirit of his mouth, all their host: Heb 11:3 By faith, we understand the ages to have been fitted together, by declaration of Yahweh,—to the end that, not out of things appearing, should that which is seen, have come into existence;

⁷¹³ Ps 119:50 This, is my comfort in mine affliction, that, thy word, hath given me life. Deu. 8:3 not on bread alone, shall the son of earth live, but, on whatsoever cometh from the bidding of Yahweh, shall the son of earth live.

⁷¹⁴ Ps 119:105 A lamp to my feet, is thy word, and a light to my path.

⁷¹⁵ 1096 ginomai ginomai *ghin’-om-aheto* become, i.e. to come into existence, begin to be, receive being

The Word of Yahweh, in the person of Christ, to become flesh (9-13)

the word of Yahweh, was—The real light that enlighteneth every man—Coming into the world. In the world, the word of Yahweh was, and, the world, through the word of Yahweh, came into existence, and, the world, knew the word of Yahweh not. Into the word of Yahweh's own possessions, the word of Yahweh came, and, the word of Yahweh's own people, received the work of Yahweh not home. But, as many as did receive the word of Yahweh, the word of Yahweh gave, unto them, authority, children of Yahweh, to become,—unto them who were believing on the word of Yahweh's name: Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—of Yahweh, were born.

The word of Yahweh, in the person of Christ, became flesh (14, 16-18)

And, the word of Yahweh, became [ginomai], flesh, and pitched the word of Yahweh's tent among us, and we gazed upon the word of Yahweh's glory,—a glory, as an Only-begotten from the word of Yahweh's Father. Full of favour and truth...Because, out of the word of Yahweh's fulness, the worshippers of Yahweh all, received, even favour over against favour. Because, the law, through Moses, was given, favour and truth, through Yehoshua Christ, came into existence [ginomai]. No one, hath seen, Yahweh, at any time: An Only Begotten Elohim, The One existing within the bosom of the Father, the word of Yahweh, hath interpreted *him*.

'The word of Yahweh' can also be presented in another perspective. The words of Yahweh have creative powers. What Yahweh speaks comes to pass. Yahweh spoke, 'Light Be. And Light Was.' He spoke matter into existence. When Yahweh spoke, which is the word of Yahweh, Adam and Eve became flesh or in other words, Adam and Eve did not exist until Yahweh's words or the word of Yahweh created them. John 1:14 states, "...the word of Yahweh became flesh..." which could also mean that Yehoshua did not exist until Yahweh spoke the sperm, which would unite with the egg of Mary, into existence; the word of Yahweh, which he spoke, became flesh; the creative ability of his words began his Son's life. This ability was demonstrated by Yehoshua when his words raised Lazarus from the dead or when his words stopped the winds or when his words killed a tree. After Yehoshua's words killed the tree, he instructed his disciples, "...Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his" (Mk. 11:23). The statement, 'the word of Yahweh became flesh,' in John 1:14, could mean that Yehoshua, as the word of Yahweh, became flesh or it could mean that Yahweh's spoken word produced the sperm that united with the egg of Miriam (Mary) resulting in his spoken word creating matter that brought Yehoshua into existence.

Conclusion

The Gospel of John is not a difficult book if you use the code book (The whole Word of Yahweh) to decipher it; if you learn a little about the Hebrew (Ibri) and Greek language

and if you subjugate the teachings of men to the Hebrew (Ibri) and Greek scriptures. The Gospel of John is a jewel among other jewels in our Father's crown, which is his Word. What a day it was when Yahweh presented his Son to mankind. What a compliment it was for Yehoshua when his Father, who was the word of Yahweh, called him, 'The Word of Yahweh,' 'the Rock,' and 'the Way.'⁷¹⁶ These titles, which the Father also possesses, were not given to Yehoshua but rather he earned them because of his complete submission and obedience to his Father's will; by his overcoming, he earned a throne, to be seated with his Father.⁷¹⁷ Yahweh, through his word, brought his Son into existence who then took on his Father's mantle, thus becoming 'The Word of Yahweh.'

⁷¹⁶ "And I saw heaven, set open, and lo! a white horse, and, he that was sitting thereon, Faithful, and True; and, in righteousness, doth he judge and make war; and, his eyes, are a flame of fire, and, upon his head, are many diadems, having, a name, written, which, no one, knoweth, but himself, and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh. And, the armies which were in heaven, were following him, upon white horses, clothed with fine linen, white, pure; and, out of his mouth, is going forth a sharp sword, that, therewith, he may smite the nations,—and, he, shall shepherd them with a sceptre of iron, and, he, treadeth the wine-press of the wrath of the anger of Yahweh the Almighty. And he hath, upon his mantle and upon his thigh, a name, written—King of kings, and Lord of lords" (Rev. 19:11-16).

⁷¹⁷ Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

Jacob

(The Punching Bag of the Church)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

No one has been slandered, by the Church, quite like the great patriarch, Jacob and his mother Rebekah. In many of our Bibles, the man-made heading above Genesis chapter twenty-seven states, "Jacob's deception." Commentaries revile Rebekah and Jacob for their deception of Isaac. The Church calls them 'deceivers,' but the mouth of Yahweh does not utter such a word. On the contrary, Yahweh says that he ahabs (loves) Jacob. Jacob is never reproved by Yahweh for deceiving Isaac neither does Jacob repent of his actions. Could it be that Rebekah and Jacob were doing Yahweh's will by deceiving Isaac? Could it be that the slanderer (devil (diabolos)),⁷¹⁸ the accuser⁷¹⁹ of the brethren has deceived the Church into slandering (accusing falsely) Yahweh's own, Jacob and Rebekah? I would say yes! It is time for the Church to repent of this slander; to learn to be silent when Yahweh is silent.

Under certain conditions, lying to an enemy is allowable by Yahweh, when it helps to accomplish the will of Yahweh. Yahweh advocates doing what is right. Deception can be justifiable when one is doing what is right. For instance, the Hebrew (Ibri) midwives lied to Pharaoh in order to save the lives of the male Hebrew (Ibri) children. They were rewarded by Yahweh for their deception.⁷²⁰ Should we call these women, 'deceivers,' because they deceived Pharaoh, thereby saving Moses and other children? Rahab deceived the king of Jericho, saving the lives of the spies that were sent by the prophet Joshua. Yahweh, through the prophet Joshua, rewarded Rahab for her deception.⁷²¹ Do we call Rahab, 'the deceiver,' or is she our hero? The very word 'spy' denotes deception. Joshua was deceiving the Canaanites by sending spies into the land. Moses, the servant of Yahweh, also send spies into the land of Canaan.⁷²² These are acts of deception. If these spies were asked by the Canaanites what their business was, they would not tell them that

⁷¹⁸ 1228 diabolov diabolos *dee-ab'-ol-os* 1) prone to slander, slanderous, accusing falsely

⁷¹⁹ Rev. 12:10

⁷²⁰ "Then said the king of Egypt to the Hebrew (Ibri) midwives,—of whom, the name of the one was, Shiphrah, and, the name of the other, Puah; — then he said—When ye act as midwives unto the Hebrew (Ibri) women, then shall ye look out for the sex,—If it is, a son, then shall ye kill it, But, if it is, a daughter, then shall it live. But the midwives feared Elohim, and did not as the king of Egypt spake unto them,—but suffered the male children to live. Then called the king of Egypt for the midwives, and said to them—Wherefore have ye done this thing,—that ye should let the male children live? And the midwives said unto Pharaoh, Because, not like the Egyptian women, are the Hebrew (Ibri) women,—for they are, full of life, ere yet the midwife can come in unto them, they have given birth. So then Elohim dealt well with the midwives,—and the people multiplied, and waxed exceeding mighty" (Ex. 1:15-20).

⁷²¹ Jos 6:17 And it shall be, that, as for the city, devoted, shall it be and all that is therein unto Yahweh,—nevertheless, Rahab the harlot, shall live, she and all who are with her in the house, because she hid the messengers whom we sent.

⁷²² "Then spake Yahweh unto Moses, saying: Send for thee men, and let them spy out the land of Canaan, which I, am giving unto the sons of Israel,—one man each, for the tribe of his fathers, shalt thou send, each one a prince among them. So then Moses sent them out of the desert of Paran, at the bidding of Yahweh,—all of them, great men, heads of the sons of Israel, were they" (Nu. 13:1-3).

they were spying out the land in order to invade it. Yahweh, who is righteousness, gave the land to the Hebrews because of the wicked works of the Canaanites.⁷²³ It was right to send in spies, who deceived the Canaanites in order that the children of Israel could take the land. It was right for Rahab to deceive her king in order that the children of Israel could overthrow the city of Jericho. It was right that the Hebrew (Ibri) midwives deceived Pharaoh in order that children would not die.

One way we can determine if lying is or is not acceptable with Yahweh is whether Yahweh reproveth or rewards the individuals for their actions. Another way is to determine whether the lying accomplished the will of Yahweh. Adam and Eve were reproveth for their sin as was Cain when he murdered Abel. David was reproveth, by the prophet Nathan, for the sin of Bath-sheba and Uriah.⁷²⁴ Jezebel, by the prophet Elijah, was judged for her lying and the murder of Naboth.⁷²⁵ The prophet Jeremiah deceived the princes, according to the word of king Zedekiah, which was the right thing to do.⁷²⁶ Paul escaped from the hands of the Jews by the covering of darkness, being let down, over the wall of the city, in a basket.⁷²⁷ This was a righteous deceptive act, which accomplished the will of Yahweh. Ananias and Sapphira's deception was not righteous and was reproveth by Peter.⁷²⁸ Abraham deceived Abimelech, which accomplished the will of Yahweh, when he told him that Sarah was his sister. Abraham was never reproveth by Yahweh for this action.⁷²⁹ Isaac deceived Abimelech when he said Rebecca was his sister.⁷³⁰ He also was never reproveth by Yahweh but rather rewarded. Abraham and Isaac were both enriched, by Yahweh, after these incidents, as was Jacob.⁷³¹

Religious men have made a habit of going by the letter of the law rather than by the ruah (spirit).⁷³² The Pharisees and Sadducees are prime examples of religious men following the letter of the law.⁷³³ They would say, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy Elohim,—thou shalt do no work...,"⁷³⁴ even if this meant that a person would die because

⁷²³ De 9:4 Do not speak in thy heart, when Yahweh thy Elohim casteth them out from before thee, saying, For mine own righteousness, hath Yahweh brought me in, to possess this land,—whereas it is, for the lawlessness of these nations, that, Yahweh, is dispossessing them from before thee.

⁷²⁴ 2 Sam. 12

⁷²⁵ 1 Kg. 21

⁷²⁶ Jer. 38:24-27

⁷²⁷ Ac 9:25 But the disciples, taking him by night, through the wall, let him down, lowering him in a basket.

⁷²⁸ Acts 5

⁷²⁹ Gen. 20

⁷³⁰ Gen. 26

⁷³¹ Gen. 20:15-18, 26:11-12

⁷³² 2Co 3:3 Manifesting yourselves that ye are a letter of Christ, ministered by us,—inscribed—not with ink, but with *the* ruah (spirit) of a Living Elohim, not in tablets of stone, but in tablets *which are* hearts of flesh.

2Co 3:6 Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of ruah (spirit), for, the letter, killeth, whereas, the ruah (spirit), maketh alive.

⁷³³ Lu 13:14 But the synagogue—ruler, answering, being greatly displeased that, on the Sabbath, Jesus had healed, began saying unto the multitude—Six days, there are, in which men ought to get their work done; On them, therefore, come and be healed, and, not on the day of rest.

⁷³⁴ Ex. 20:8-10

one would be breaking the law of the Sabbath by working to save someone's life. These same religious men say, 'Thou shalt not lie,' even though Rahab saved the lives of the spies by lying as also did the midwives who saved the lives of children because of their lie.

In our analysis on justifiable lying, we must ask ourselves, "Who are the individuals who were seeking to do the will of Yahweh:" Abraham or Abimelech; Isaac or Abimelech; the Hebrew (Ibri) midwives or Pharaoh; Rahab or the king of Jericho; David or Uriah; Jezebel or Naboth and Paul or the Jews? Could it be that Jacob lying to Isaac was the will of Yahweh; that the unrighteous actions of Isaac and Esau required Jacob and Rebekah to deceive Isaac? Could it be that the actual problem was with Isaac and Esau rather than Rebekah and Jacob? Religious men will say, "Rebekah and Jacob should have 'trusted' Yahweh and let Isaac sin by blessing Esau." Would these same men require Rahab to 'trust' Yahweh and tell the truth about the spies, which would have resulted in their deaths; require the Hebrew (Ibri) midwives to 'trust' Yahweh and murder the male children or die in their behalf; require the spies to 'trust' Yahweh and identify themselves as spies in the land of Canaan, which would result in their deaths? The 'trust' these religious men are proclaiming comes about from a false man-made doctrine, which proclaims, 'God is in Control,' when he is not! (For more information, read the article, 'God is not in Control.') These individuals were trusting Yahweh by doing the will of Yahweh, which was to deceive the wicked people in order that Yahweh's will for justice, righteousness and loving kindness be done.

Yahweh told Rebekah and not Isaac that, "...Two nations, are in thy womb, And, two races, from thy body, shall be parted,—And, one race, shall be stronger, than the other race, And, the elder, shall serve the younger" (Gen. 25:23). She must have told this revelation to Isaac, so why would Isaac not obey this revelation by blessing Jacob? A similar event occurred when Zechariah doubted the message of a messenger. In the end he obeyed the messenger by naming his son Yowchanan⁷³⁵ (John), as he was instructed. Esau was not walking in the ways of Yahweh but Isaac *ahabed*⁷³⁶ (loved) him more than Jacob because he gave him tasty food.⁷³⁷ Jacob was called, by Yahweh, from the womb to rule but Isaac was going to bless Esau instead. Why? He loved the wild game that Esau provided for him. Rebekah and Jacob were walking in the light while Isaac and Esau were walking in darkness. Esau married Hittite women, which was not Yahweh's will.⁷³⁸ Esau was a fornicator and a profane person who sold his birthright to Jacob, which was repugnant in the eyes of Yahweh.⁷³⁹ Yahweh said, "...Is not Esau, brother, to Jacob? enquireth Yahweh, Yet have I *ahabed* (loved) Jacob, And, Esau, have I hated,— and made

⁷³⁵ 03110 Nnxwy Yowchanan *yo-khaw-nawn* 'Yahweh has grace; Luke 1

⁷³⁶ 0157 bha 'ahab *aw-hab*'

⁷³⁷ Ge 25:28 And, Isaac, loved, Esau, because of the game *he put* in his mouth,—but, Rebekah, was a lover of, Jacob.

⁷³⁸ Ge 26:34 And, when Esau was forty years old, he took to wife Judith, daughter of Beerli, the Hittite; and Basemath, daughter of Elon, the Hittite;

⁷³⁹ Lest there be any fornicator, or profane person, like Esau,—who, for the sake of one meal, yielded up his own firstborn rights;

his mountains a desolation, and his inheritance *a dwelling* for the jackals of the wilderness" (Mal. 1:2-3).

I believe Rebekah was forced into deceiving Isaac when she over heard that Isaac was about to bless Esau, which was contrary to Yahweh's will.⁷⁴⁰ Jacob was never reproved by Yahweh for deceiving Isaac but rather Jacob was *ahabed* (loved) and rewarded by Yahweh.⁷⁴¹ Yahweh made Jacob to prosper as he did Abraham and Isaac. In the book of Hebrews, Yahweh said, "By faith, even concerning things to come, did Isaac bless Jacob and Esau." The name Jacob is presented before Esau in this verse. There is no reproof. Jacob, whose name is used 375 times in the Word of Yahweh is given the name 'Israel,' which is used 2591 times. Jacob received more visitations from Yahweh than did his father, Isaac.⁷⁴² I believe that Isaac saw the error of his ways and repented of his way-ward love for Esau. After the deception, Isaac again blesses Jacob and says, "...El Shaddai [GOD Almighty], bless thee, and make thee fruitful, and multiply thee,—so shalt thou become a multitude of peoples. And may he give thee the blessing of Abraham, to thee, and to thy seed with thee,—that thou mayest possess the land of thy sojournings, which Elohim gave to Abraham" (Gen. 28:3-4).

We must be silent when Yahweh is silent. We must acknowledge that we do not see the overall picture; that Yahweh allows and encourages exceptions to his laws. Moses killed an Egyptian; Abraham said Sarah was his sister; David ate the priests bread⁷⁴³ and pretends to be a madman;⁷⁴⁴ Jacob pretends to be Esau and Tamar deceives Judah, her father-in-law, thereby getting pregnant with their child resulting in the continuation of the Christ line. Yahweh is silent on all of these matters. Yahweh is not silent when David has Uriah murdered or when Solomon's foreign wives corrupted him. When Yahweh proclaims the sin of an individual then we can also but when Yahweh is silent, we must also be silent lest we become slanderers; false accusers. Someday we will meet Yahweh and these individuals who were servants of Yahweh. Calling Rebekah and Jacob deceivers when Yahweh does not, in my opinion is slander. Slander is the mantle of Yahweh's enemy. Let us not be this enemy's mouth-piece! (For more information, read the article, "Yahweh's Plans Accomplished in Unorthodox Ways.")

⁷⁴⁰ "Now, Rebekah, was hearkening, when Isaac spake unto Esau his son,—and Esau went his way to the field, to catch game, to bring in"(Gen. 27:5).

⁷⁴¹ Ge 30:27 And Laban said unto him, If, I pray thee, I have found favour in thine eyes, ...I have divined that Yahweh hath blessed me for thy sake. Ge 30:30 For it was, little, that thou hadst—before I came, and then it brake forth into multitude, and Yahweh blessed thee at my every step. Now, therefore, when am, I, also to do something, for my own house?

⁷⁴² Ge 32:30 So Jacob called the name of the place Peniel; For I saw Elohim, face to face; and my soul was delivered.

⁷⁴³ Lk. 6:1-5

⁷⁴⁴ 1 Sa. 21:10-22:1

'Paradise'

(Home Sweet Home)

(Paradise Series #1)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

Our hope is to live a life, age-abidingly, in a place where death will be no more, neither will there be tears or suffering or pain or loneliness; a place where there will be love, comfort, peace and joy; a place where we will labor, play and give of ourselves; a place where the one who is ruling is just, righteous and loving. This place is called the new earth⁷⁴⁵ and will be like the Garden of Yahweh ((Eden, See Appendix A) Paradise⁷⁴⁶). Heaven will not be our future home, as is taught by many but rather we will labor, plant and play upon the new earth as did Adam and Eve in the Garden. The scriptures proclaim that the righteous and meek will inherit the earth, while the lawless will be cut off;⁷⁴⁷ “a new earth, according to his promise, are we expecting, wherein, righteousness, is to dwell” (2 Pe. 3:13). Our home sweet home will be terrestrial and not celestial.

For some unknown reason, a great percentage of pastors have negated the prophecies concerning the new earth that are written in the Old and New Covenant and have replaced them with the doctrine that states that we shall dwell in heaven. The book of Isaiah overflows with descriptions about the new earth. For example Isaiah 11:6-9 states, " And the wolf shall dwell with the lamb, And, the leopard, with the kid, shall lie down,—And the calf, and the young lion, and the fatling—together, With, a little child, leading them; And, the cow, with the bear, shall find pasture, Together, shall their young ones, lie down,—And, the lion, like the ox, shall eat straw; And the sucking child shall caress, over the hole of the asp, Yea, over the viper's den, hath the weaned child stretched out his hand:

⁷⁴⁵ Isa 65:17 For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart.

Isa 66:22 For, as the new heavens and the new earth which I am about to make, are to remain before me, Declareth Yahweh, So, shall remain, your seed and your name.

2Pe 3:13 But, new heavens, and a new earth, according to his promise, are we expecting, whereign, righteousness, is to dwell.

Re 21:1 And I saw a new heaven and a new earth; for, the first heaven and the first earth, have passed away, and, the sea, is no more.

⁷⁴⁶ 3857 paradeisov paradeisos *par-ad'-i-sos* of Oriental origin cf odrp, 06508; TDNT-5:765,777; n m

1) among the Persians a grand enclosure or preserve, hunting ground, park, shady and well watered, in which wild animals, were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters

2) a garden, pleasure ground 2a) grove, park

⁷⁴⁷ Ps 37:9 For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth.

Ps 37:11 But, the patient oppressed—ones, shall inherit the earth, and shall delight themselves over the abundance of prosperity.

Ps 37:22 For, such as are blessed of him, shall inherit the earth, But, the cursed of him, shall be cut off.

Ps 37:29 The righteous, shall inherit the earth, that they may settle down, to futurity, thereupon.

Ps 37:34 Wait for Yahweh, and observe thou his path, that he may exalt thee, to inherit the earth, On the cutting off of the lawless, shalt thou look.

Ps 82:8 Arise! O Elohim, judge thou the earth, For, thou, wilt inherit all the nations.

Mt 5:5 Happy, the meek; for, they, shall inherit the earth:

They shall not hurt—nor destroy, in all my holy, mountain,—For filled, is the land with the knowledge of Yahweh, As, the waters, to the sea, form a covering." This beautiful description of our future home upon the new earth has now been replaced with the abstract formless man-made teachings about heaven.

Man-made teachings on Heaven

(I thank Yahweh for all organizations, as the ones listed below, that speak the message of Christ, even though they many times also teach the doctrines of men. The organizations listed below are for illustration purposes only and are chosen to represent the overall body of the Church.) Billy Graham speaks of Heaven as "...a place of glorious life that will never end. Joy inexpressible, limitless peace, pure love, beauty beyond description—that's what heaven is..."⁷⁴⁸ We must ask ourselves, what part of the Word of Yahweh is he quoting from? The Roman Catholics description of Heaven is that "...that the souls of all the saints in heaven have seen and do see the Divine Essence by direct intuition and face to face..."⁷⁴⁹ Where is this written in the Word of Yahweh? Dallas Theological Seminary speaks of Heaven as, "We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss..." Chapter and verse please?

These descriptions of heaven, such as 'conscious bliss,' 'beauty beyond description' and 'seeing the Divine Essence' are vague and in my opinion, uninspiring. A writer asked Billy Graham, "I have a hard time getting excited about going to heaven because I can't imagine not being bored there. Eternity is a long, long time, and it seems to me that

⁷⁴⁸ Heaven for the Christian will be a place of glorious life that will never end. Joy inexpressible, limitless peace, pure love, beauty beyond description—that's what heaven is. Greatest of all will be the presence of God the Father, God the Son, and God the Holy Spirit, with whom we will enjoy fellowship forever. Loved ones who have known and loved the Lord will be there. Revelation 21:2 says, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Mr. Graham has written: "Heaven will be a place in which its inhabitants will be freed from the fears and insecurities that plague and haunt us in the present life. No energy crisis there ... Free from the economic and financial pressures that burden us down here. Free from the fear of personal and physical harm ... No fear of personal failure ... Our relationship with Him will be intimate and direct. I'm looking forward to that glorious day of going to heaven.

"Heaven will be what we have always longed for. It will be the new social order that men dream of. All the things that have made earth unlovely and tragic will be absent in heaven. There will be no night, no death, no disease, no sorrow, no tears, no ignorance, no disappointment, no war. It will be filled with happiness, worship, love, and perfection.

Heaven will be a place to challenge the creative genius of the unfettered mind of redeemed man." Revelation 21:4 says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

However, the Bible makes clear that there is only one way to heaven, and that is through repentance from sin and faith in Jesus Christ who said, "I am the way ..." (John 14:6). Jesus paid for our sins through His death on the cross. God offers us the free gift of friendship with Him in this life and eternal life in heaven when we die if we will but turn from sin and trust in Jesus as our Savior and Lord. "Believe in the Lord Jesus, and you will be saved ..." (Acts 16:30). <http://www.billygraham.org/articlepage.asp?articleid=2002>

⁷⁴⁹ "We define that the souls of all the saints in heaven have seen and do see the Divine Essence by direct intuition and face to face, in such wise that nothing created intervenes as an object of vision, but the Divine Essence presents itself to their immediate gaze, unveiled, clearly and openly; moreover, that in this vision they enjoy the Divine Essence, and that, in virtue of this vision and this enjoyment, they are truly blessed and possess eternal life and eternal rest" <http://www.newadvent.org/cathen/07170a.htm>

sooner or later we'll run out of interesting things to do, won't we?"⁷⁵⁰ This apprehension is not present when we read about the new earth, as is recorded in the Word of Yahweh. We have been given concrete descriptions, such as is unveiled in Isaiah 65:21-25; "Then shall they build houses, and dwell, in them,—And plant vineyards, and eat the fruit of them...And it shall come to pass—That, before they call, I, will answer, And, while yet they, are speaking, I, will hear. The wolf and the lamb, shall feed, in unity, And, the lion, as an ox, shall eat straw; But, as for the serpent, dust, shall be his food: They shall not harm—Nor shall they destroy, In all my holy mountain, saith Yahweh."

We could be as the Bereans and search the scriptures to see if what these religious groups are saying about heaven is true but I will save you the time because none of the above quotes are in the Word of Yahweh. Also, these groups speak very little or nothing at all about the 'new earth' as recorded in scripture. Why might this be we may ask?

Sleeping & Awakening

I would venture to say, the doctrine of abiding in heaven and not on the earth has come about because people do not want to accept what the Word of Yahweh says on death. The Word of Yahweh is very clear on death and states that when people die, they 'sleep.' These dead people are awaiting their awakening (egeiro)⁷⁵¹ from sleep (death), which is called the resurrection from among the dead. Daniel wrote about this by saying, "and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age—abiding life, but, those, to reproach, and age—abiding abhorrence" (12:2). The Apostle Paul wrote, "in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be awakened [egeiro] incorruptible, and we shall be changed" (1 Cor. 15:52). I believe that, upon death, people would rather be immediately with Yahweh, Christ and family members instead of being a sleeper in the dusty ground awaiting their awakening, so they have, according to their own desires, heaped up for themselves teachers; and have turned their ears away from the truth, and turned aside to fables (2 Ti. 4:3-4).

750 Heaven is far, far greater than anything we can even begin to imagine - and no, you won't be bored there, and you will never run out of things to do!

In other words, don't imagine that life in heaven will be just like life on this earth, only longer - because it won't be. We get bored here; we also experience pain and disappointment and sorrow. But none of those will be part of our experience in heaven. One of the Bible's greatest promises is that in heaven "There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Revelation 21:4). You and I can barely understand what this will be like - but someday we will, if we know Christ!

But the Bible also tells us that God will have work for us to do in heaven. We won't spend our days floating on clouds and strumming harps! The Bible says, "The throne of God and of the Lamb (Christ) will be in the city, and his servants will serve him" (Revelation 22:3). Unlike our work here, however, we'll never grow weary or bored with the work God has for us there.

The greatest truth about heaven, however, is that you can go there! Don't be deceived into thinking that an eternity in hell will be better than heaven; it won't. But God loves you so much that He wants you to be with Him forever, and Christ came into the world to make this possible. Open your heart to Him today.

<http://www.billygraham.org/articlepage.asp?articleid=5017>

⁷⁵¹ 1453 egeirw egeiro *eg-i'-roto* arouse from sleep, to awake

These teachers realize that, presently, there is not a new earth for someone to go to when they die but there is a heaven, where Yahweh and Christ presently abide. If they teach that people sleep and will be awakened, during the resurrection, to live on the new earth, as the Word of Yahweh declares, people will realize that their death is not an immediate portal to Yahweh, which is not what they desire. These teachers then design a place, which they call 'heaven,' according to the wishes of the people, in much the same way as Aaron, who also was a teacher, made a god for the children of Israel, according to fulfill their own desires.

The truth of the matter is that once someone falls asleep, in their next conscience moment, otherwise known as their awakening (egeiro), they will see Christ face to face. Whether a person has been asleep for four thousand years and another person for one second doesn't matter because both of them will have no memory of the time they were asleep.⁷⁵² The alarm clock, for those that have fallen asleep in Yehoshua, will be the trumpet of the Lord (1 Cor. 15, 1 Thes. 4).

Billy Graham has a page on his web site called, 'Looking for Answers.' A child asked him whether there will be animals in heaven. His answer is, "God has a special reason and place for each of His created beings. Animals, too, have a purpose in God's creation. Man, as the highest order of creation, has been given dominion over the animal kingdom (Genesis 1:26-28). We believe that animals were intended for man's enjoyment and use. The Bible itself does not indicate that there is life after death for animals. It may be that God's purpose for animals is fulfilled on this earth..."⁷⁵³ His reply demonstrates his ignorance or rejection of the scriptures concerning the new earth and the sleeping and awakening of the dead. Another person asked him, "How do we know heaven exists?" He answered, "One of the Bible's greatest truths is that you and I weren't made for this life alone. We were made for eternity - an eternity with God in heaven forever."⁷⁵⁴ Where is the verse that states, "We were made for eternity - an eternity with God in heaven forever?" This statement contradicts the many scriptures concerning the New Earth, Paradise. Once we leave the parameters of the Word of Yahweh, as was done by the organizations listed above, we become, "...billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error" (Eph. 4:14). (*For more information on 'sleeping' and 'awakening,' read the articles, "The Assassination of the Resurrection of the Dead" and "The Awakening."*)

⁷⁵² Ec 9:5 For, the living, knew that they should die,—but, the dead, knew not, anything, neither had they any longer a reward, because forgotten was their memory.

⁷⁵³ God has a special reason and place for each of His created beings. Animals, too, have a purpose in God's creation. Man, as the highest order of creation, has been given dominion over the animal kingdom (Genesis 1:26-28).

We believe that animals were intended for man's enjoyment and use. The Bible itself does not indicate that there is life after death for animals. It may be that God's purpose for animals is fulfilled on this earth. However, if animals would make us happier in heaven, surely there will be a place for them there.

Some Bible interpreters have called attention to Isaiah's description of the peace of God's future kingdom where he says that "the wolf and the lamb will feed together, and the lion will eat straw like the ox" (Isaiah 65:25). Heaven will lack nothing that is good and that will bring glory to God. <http://www.billygraham.org/articlepage.asp?articleid=1997>

⁷⁵⁴ <http://www.billygraham.org/articlepage.asp?articleid=6235>

The New Earth

The Word of Yahweh unveils three heavens and three earths. The first heavens and earth began in Genesis 1:1; "In the beginning, Elohim created the heavens and the earth." The first heavens and earth perished by water, which is recorded in Genesis 1:2; "Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah [spirit] of Elohim, was brooding on the face of the waters." Peter calls this time period, 'the world that then was;' "For this they, willfully, forget—that there were, heavens, from of old, and, an earth, on account of water and by means of water, compacted, by Yahweh's word,— By which means, the world that then was, with water being flooded, perished" (2 Pe. 3:5-6). The first earth perished by water. The fossils we find, such as dinosaurs are probably from the first heaven and earth. The second heavens and earth, which is our present earth, began to be constructed in Genesis 1:3 and was finished in 2:1. Peter calls this time period, which is our present time period, 'the heavens and the earth that now are;' "While, the heavens and the earth that now are, by the same word, have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men" (2 Pe. 3:7). The heavens and the earth which are now will be destroyed by fire, as is recorded in the Word of Yahweh, especially in the book of Revelation. This time period is called the Day of Yahweh.⁷⁵⁵ Genesis 1:2 to Revelation 20:3 is the record of the second heavens and earth. Revelation 20:4 and thereafter is the third heaven and earth, wherein dwells righteous. It appears to be accomplished in two segments. The first being, Christ's 1,000 year reign and the second being, the holy city, New Jerusalem coming to the earth, after death and Sheol are cast into the Lake of Fire; Yahweh abiding with men.

The Three Heavens and Earths in 2 Peter 3:5-13

"Of this, first, taking note—that there will come, in the last of the days, with scoffing, scoffers, after their own covetings, going on, and saying—Where is the promise of his presence? For, since the fathers fell asleep, all things, thus remain, from the beginning of creation. For this they, willfully, forget—that there were, heavens, from of old, and, an earth, on account of water and by means of water, compacted, by Yahweh's word,— By which means, (1) the world that then was, with water being flooded, perished; While, (2) the heavens and the earth that now are, by the same word, have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men. But, this one thing, forget not, beloved,—that, one day, with Yahweh, is as a thousand years, and, a thousand years, as one day. Yahweh is, not slack, concerning his promise, as some count, slackness; but is long-suffering with regard to you, not being minded that any should perish, but that, all, unto repentance, should come. Howbeit the day of Yahweh will be here, as a thief,—in which, the heavens, with a rushing noise, will pass away, while, elements, becoming intensely hot, will be dissolved, and, earth, and the works thereign, will be discovered. Seeing that all these things are thus to be dissolved, what manner of persons, ought ye all

⁷⁵⁵ Isa 13:9 Lo! the day of Yahweh, coming in, Fierce and overflowing, and burning with anger,—To devote the earth to desolation, And her sinners, will he destroy out of it. Isa 13:6, 9; Ezek 13:5; 30:3; Joel 1:15; 2:1, 11; 3:14; Amos 5:18, 20; Obad 1:15; Zeph 1:7, 14; 1 Cor 5:5; 1 Thess 5:2; 2 Thess 2:2; 2 Pet 3:10

the while to be, in holy ways of behaviour and acts of godliness,— Expecting and hastening the presence of the day of Elohim, by reason of which, heavens, being on fire, will be dissolved, and, elements, becoming intensely hot, are to be melted; But, (3) new heavens, and a new earth, according to his promise, are we expecting, wherein, righteousness, is to dwell."

Laboring on the New Earth

Many of us have been deceived into believing that laboring is undesirable, unheavenly. Many would rather be served for eternity, relaxing, playing and sleeping. To them, this is 'heaven,' the good life, while labor is a dirty word. Many people who have inherited wealth have become alcoholics and some even have committed suicide because their money allowed them to be unproductive, fruitless and sterile. Their lives, which consisted of eating, drinking and making merry, turned into a bleak existence leading them to sin and death. Christ said, "...Mind and be guarding yourselves from all covetousness; for not, in one's abundance, doth his life spring out of his possessions" (Lk. 12:15).

Labor means "To spend labor upon (the ground, vegetable growths, etc.); to till, cultivate."⁷⁵⁶ Genesis 2:15 declares one of man's duties in Eden; "So Yahweh Elohim took the man,—and placed him in the garden of Eden, to till it, and to keep it." We have been created in the image of Elohim, who is a Creator, a laborer. Accomplishing, producing and giving is life, while an unproductive, fruitless, sterile existence is sin and death. Sitting on a cloud and playing a harp in heaven is not in our future but rather it is laboring on the new earth, building homes, planting seeds, harvesting produce and raising animals will be some of our blessed duties. Laboring is an attribute of Yahweh and Christ. We being formed in the image of Yahweh will have the privilege of laboring and being productive in a blessed world.

Men have been given the earth; "As for the heavens, the heavens, belong to Yahweh, but the earth, hath he given to the sons of men [adam]⁷⁵⁷" (Ps. 115:6). Their duty was to "Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land" (Gen. 1:28). The first Adam failed in his duties but the last Adam (Christ) will not because he will rule the earth. Yahweh has given him, as his possession, the ends of the earth (Ps. 2:8). Christ will return to the earth, his inheritance, and reign over mankind for 1,000 years (Rev. 20:6); "For he must needs reign, until he shall put all his enemies under his feet: As a last enemy, death, is to be destroyed" (1 Cor. 15:25-26). After death and Sheol are cast into the Lake of Fire, Yehoshua becomes subject to Yahweh⁷⁵⁸ and the holy city, New Jerusalem will descend from heaven to the new earth. A loud voice from the

⁷⁵⁶ OED

⁷⁵⁷ 0120 Mda 'adam *aw-dawm*'

⁷⁵⁸ "then, the Son himself, shall be put in subjection unto him who put in subjection, unto him, the all things,—that, Yahweh, may be, all things in all" (1 Cor. 15:28)

throne will proclaim, "Lo! the tent of Yahweh, is with men, and he will tabernacle [dwell] with them, and, they, shall be, his peoples, and, he, shall be, Elohim with them" (Rev. 21:3).

Revelation 21:3 should clearly open our eyes to the lie that men are presently in heaven. If men are presently in heaven with Yahweh then Yahweh's tent is already with men and he is already dwelling with them. The false teaching that men are presently in heaven contradicts this triumphant future event. This false teaching has also taken away all significance of the triumphal future event of the resurrection of the dead. 1 Thessalonians 4:16-17 reads, "...the Lord himself, with a word of command, with a chief-messenger's voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise, first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be!" If the dead are already in heaven, as taught by many then they are already with the Lord, which would contradict this verse which states that after the Lord comes back will they evermore be with the Lord. The traditions of men have voided the Word of Yahweh.

Our Motivation to Obey Yahweh

Why did Yehoshua endure such horrific torture? "...Yehoshua,—who, in consideration of the joy lying before him, endured a cross, shame, despising! And, on the right hand of the throne of Yahweh, hath taken his seat" (Heb. 12:2). Why did Abram and Sarai give up the city life of safety and comfort to dwell in the wilderness in tents? Yahweh told them, "Rise! go up and down in the land, to the length thereof, and to the breadth thereof, for, to thee, will I give it" (Gen. 13:17); "For he was awaiting the city having foundations, whose architect and builder is, Yahweh" (Heb. 11:10). What motivated Paul to finish his course? "...he was caught away into paradise, and heard unspeakable things, which it is not allowable for a man to utter" (2 Cor. 12:4). Yahweh rewards us in our present lives for our obedience and he will especially reward us when we arrive on the new earth:

"...each one, his own reward, shall receive,—according to his own labor" (1 Cor. 3:8).

"But love your enemies, and do good and lend, hoping for, nothing, back; and your reward shall be, great, and ye shall be sons of the Most High..." (Lk. 6:33).

"Each one's work, shall be made, manifest; for, the day, will make it plain, because, by fire, is it to be revealed,—and, each one's work, of what sort it is, the fire itself will prove:—If, anyone's work, shall abide, which he built, a reward, shall he receive..." (1 Cor. 3:13-14).

"Lo! I come speedily, and my reward is with me, to render unto each one as, his, work is" (Rev. 22:12).

Rewards motivate us to work hard if we can conceive the outcome of our labors. On the new earth we could be receiving a close working relationship to Christ in his kingdom; a large dwelling in a prime location; a large allotment of fruitful land etc., for our labors in this life. The better the vision I have of the new earth, the more I am motivated to serve Christ. I am inspired and motivated if someone promises me \$100,000, if I labor for them for one month. I am uninspired and unmotivated if someone just promises me something really good, if I labor for them for one month. Without this vision, I have no idea of what I will receive for my labors in a heavenly existence. To me, the vision of a heaven is vague and uninspiring. Yahweh has painted a beautiful picture of the new earth to order to inspire and motivate us to finish our courses.

The Chain of Future Events

The chains of events associated with the awakening of the dead are a puzzle that must be pieced together with the information given to us in the Word of Yahweh. We have a very complete picture even though we do not have all of the pieces. The first awakening of the dead occurs when Christ comes for his Body, the Assembly, which is recorded in 1 Corinthians 15 and 1 Thessalonians 4. These records appear nowhere in the Old Covenant or the Gospels because this event, the Body of the Christ ascending with Christ into the heavens was a sacred secret, hidden away in Yahweh until revealed to the apostles and prophets (Eph. 3). These believers will be with Christ in heaven for a period of time, only to return with Christ to the earth, probably as his army (Rev. 19:14). This event occurs before the Day of Yahweh. The Day of Yahweh begins sometime thereafter lasting seven years.

The second awakening of the dead occurs after the chaining of the dragon. This is called the resurrection of the just, which was recorded in the Old Covenant and the Gospels; “and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life...(Dan. 12:2); “and shall come forth,—they who, the good things, have done, unto a resurrection, of life...” (Jn. 5:29). “...and they lived and reigned with the Christ, for a thousand years. The rest of the dead, lived not, until the thousand years, were ended. This, is the first resurrection” (Rev. 20:4-5). These just individuals died before the age of what I will call the sacred secret, our present time period, which began in Acts 10 and will end when 1 Thessalonians 4:13 occurs. This is the time period from Adam and Eve until Acts chapter ten. The just are awakened from their sleep into Christ 1,000 year reign on the earth. These people will be immortal, whom the second death has no authority (Rev. 20:6). There will also be mortal people who live during this 1,000 year period. These people are the ones who survived the Day of Yahweh. They will have children who live far beyond a 100 years old but will die at sometime.⁷⁵⁹ Some of the mortals who live in this time period are the ones who after the dragon is loosened will attempt to overthrow

⁷⁵⁹ Isa 65:20 There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed,

Christ, the result being their death, which is why we know that they are mortal (Rev. 20:7-9).

The third awakening of the dead is called the resurrection of the unjust, which is also recorded in the Old Covenant and the Gospels; “and, many of the sleepers in the dusty ground, shall awake...but, those, to reproach, and age-abiding abhorrence” (Dan. 12:2); “and shall come forth...but, they who the corrupt things, have practised, unto a resurrection, of judgment” (Jn. 5:29); “The rest of the dead, lived not, until the thousand years, were ended...” (Rev. 20:5). In this resurrection it also appears that the people who lived and died during Christ's 1,000 years reign will also be judged. This is the last awakening of the dead. These dead are judged according to their works recorded in the Book of Life. Death and Sheol are then thrown into the Lake of Fire, which is called the Second Death. Death shall be no more.

Well what about the children who died before they had a chance to choose life or death? The Word of Yahweh does not give us instruction on this matter but we know Yahweh is just, which means that they also will receive a chance to choose Christ as their Lord or to reject him. In my opinion, I believe that the best time for their awakening to occur is during Christ's 1,000 year reign. I believe they will be awakened from their sleep, as mortals who will die again, as did Lazarus, in order to live a life on the new earth with Christ as their King. Their experience will be similar to Adam and Eve, who also lived in a perfect place. They can then choose life or death, as did Adam and Eve. I believe they will live and die in Christ's 1,000 year reign to be awakened again from their sleep in the last resurrection, being judged according to their works (Rev. 20:13).

Synopsis of the New Earth Wherein, Righteousness, is to Dwell

Concerning Christ's 1,000 year reign, Yahweh proclaims, “For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart. But joy ye and exult, perpetually, in what I, am about to create,—For, behold me! Creating Jerusalem an exultation, and, Her People a joy; Therefore will I Exult in Jerusalem, and, Joy in my People,—And there shall be heard in her, no more, The sound of weeping, or the sound of a cry: There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed, Then shall they build houses, and dwell, in them,—And plant vineyards, and eat the fruit of them; They shall not build, and, another, dwell, They shall not plant, and, another, eat,—For, as the days of a tree, shall be the days of my people, And, the work of their own hands, shall my chosen ones, use to the full: They shall not labour in vain, Nor have children for terror,—For, the seed of the blessed ones of Yahweh, shall they be, And their offspring, with them. And it shall come to pass—That, before they call, I, will answer, And, while yet they, are speaking, I, will hear. The wolf and the lamb, shall feed, in unity, And, the lion, as an ox,

shall eat straw; But, as for the serpent, dust, shall be his food: They shall not harm—Nor shall they destroy, In all my holy mountain, saith Yahweh” (Is. 65:17-25)

There will be justice on the earth: Is. 2:4; 9:6-7; 11:1-5; 32:1,2,5,16,17; 51:5; Jer. 23:5,6; 33:15.

There will be no war: Is. 2:4; 9:4-7; 60:18; Hos. 2:18; Mic. 4:3,4; Zech. 9:9,10.

Mankind will live safely on the earth: Is. 11:6-9; 32:18; 54:14-17; 60:11,17,18; 65:17-25; Jer. 23:4; 30:10; 33:6; Ezek. 28:26; 34:25-31; Mic. 5:4,5; Zeph. 3:13-17.

The land will be healed and the desert will bloom: Is. 32:15; 35:1,2,6,7; 41:18-20; 44:3; 51:3; Ezek. 47:8,9; Hos. 2:21,22; Joel 2:21-23.

There will be an abundance of food: Is. 25:6; 30:23-26; 32:15; 35:1,6,7; 51:3; Jer. 31:5,11-14; Ezek. 47:1,2,7-12; Joel 2:18-26; 3:18; Amos 9:13.

There will be joy: Is. 4:2-5; 35:10; 51:3; 60:1-22; 61:4-11; 62:1-12; 65:17-25; Jer. 30:18,19; 31:4,12-14.

A pouring out of the ruah (spirit) of Yahweh: Is. 32:15; 44:3-5; Ezek. 11:19; Joel 2:28-32; Jn. 7:37-39; 14:16,17; Acts 1:8; 2:16-18,38,39.

Christ’s 1,000 year reign will end after the dragon, death and Sheol are cast into the Lake of Fire. The earth will then be prepared for Yahweh and the holy city, New Jerusalem, which will descend out of heaven to the earth; “And, sanctuary, saw I none therein; for, Yahweh Elohim of Host, is the sanctuary thereof, and the Lamb. And, the city, hath no need of the sun, nor of the moon, that they should shine therein; for, the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb. And the nations, shall walk, through her light; and, the kings of the earth, do bring their glory into it, and, the gates thereof, shall in nowise be shut, by day,—night, in fact, shall not be there,— and they shall bring the glory and the honour of the nations into it. And in nowise shall there enter into it, anything common, or he that doeth abomination and falsehood,—but only they who are written in the Lamb’s book of life. And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb, in the midst of the roadway thereof. And, on this side of the river and on that, was a tree of life, bearing twelve crops of fruit, every several month, yielding its fruit; and, the leaves of the tree, were for the healing of the nations, And, no curse, shall there be, any more; and, the throne of Yahweh and of the Lamb, shall be, therein,—and his servants will render divine service unto him, and they shall see his face, and, his name, *shall be* upon their foreheads. And, night, shall be, no more; and they have no need of the light of a lamp or the light of a sun, because, Yahweh Elohim, will give them light,—and they shall reign unto the ages of ages” (Rev. 21:22-2:5).

In my opinion, the earth will have then been purified from sin, death and the slanderer as it was originally, before Adam and Eve sinned. It appears that Yahweh was abiding on the second earth with Adam and Eve until they sinned. This purification of the earth from the dragon, sin and death allows Yahweh to descend and abide with men on the new earth.

This new earth will require no sun for Yahweh is the light thereof (Rev. 21:23). I believe that the first heaven and earth, Genesis one, probably also did not have a sun because Yahweh was also its light. Sin also must have occurred on the first earth resulting in it "...become waste and wild, and, darkness, was on the face of the roaring deep" (Gen. 1:2).

Conclusion

Yehoshua through death, paralyzed him that held the dominion of death, that is, the slanderer (diabolos),— that he might release those—as many as, by fear of death, were all their lifetime liable, to bondage (Heb. 2:14-15). Christ awakening from the dead, never to die again has given us hope that we will live age-abidingly upon a perfect earth with him, our Lord and our Father, Yahweh. The hope of life age-abiding⁷⁶⁰ in Paradise, dwelling with Christ and Yahweh is our fuel, that energizes us to be the mouth, hands and feet of our Head, Christ, presenting our bodies a living, holy sacrifice, unto Yahweh. It gives us hope of a future day so that we place our treasures in the heavens by doing his will. These deposits will be opened and distributed to us when we are awakened to live life on a perfect earth. Why we have lost such a foundational truth, such as the promise of a 'New Earth' (Paradise) is because people have rejected what Yahweh has said and replaced it with what man has said. Yahweh told man, "For, dust, thou art, And, unto dust, shalt thou return," but man says, "For dust your body is but your soul or spirit shall return to heaven upon death." Yahweh told man, "Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth," but man has said "only your body dies while your soul and spirit go immediately to heaven after you die" (Is. 26:19). Yahweh told man, "For, behold me! Creating new heavens, and a new earth," but man says "the dead are already with Yahweh and Christ in heaven, living in conscious bliss."

We must put aside all the doctrines of men and embrace fully the Word of Yahweh, regardless of the cost. The Garden of Yahweh (Paradise) upon a New Earth is our future home and not heaven. All people who have died are asleep awaiting their awakening. If you think the vacation spots of the world are so amazing, just multiply their beauty by 100 per cent and then imagine the 'New Earth' that Yahweh has for those who have labored for him.

*"Wherefore we faint not, but, even if, our outer man, is decaying,
nevertheless, our inner man, is renewing day by day.
For, the momentary lightness of the tribulation,
in a manner yet more and more excelling,
is working out for us, an age-abiding weight of glory,
So long as we are not looking out for the visible things,
but for the invisible; for, the visible things, are temporary,
whereas, the invisible, are age-abiding" (2 Cor. 4:16-18).*

(For more information, read the book, 'The Christian Hope, The Anchor of the Soul,' by John W. Schoenheit.)

⁷⁶⁰ Titus 1:2; 2:13; 3:7

Appendix A

Eden

1568.0 wde ('*eden*) II, Eden. (Always so translated by the RSV and the ASV).

This word was possibly derived from the Akkadian word *edinu* based on the Sumerian word *eden*, meaning 'plain, steppe.' Akkadian *Bit Adini* refers to the region on both sides of the Euphrates. It was then secondarily associated with the homonymous but unrelated Hebrew (Ibri) root '*adan* meaning enjoyment. However the LXX seems to derive this word directly from the Hebrew (Ibri) root '*adan* by translating it 'garden of delight.' This has led to the traditional identification of the Garden of Eden with Paradise which was apt enough. {#Re 2:7}

This word appears fourteen times in the OT. In #Ge 2:8,10 Ge 4:16 reference is made to the geographical area in which the garden is placed. The precise location of Eden is difficult. While the Tigris and Euphrates Rivers can be located, there is general uncertainty as to the other two rivers, the Pishon and the Gihon. However, an area near the head of the Persian Gulf seems a likely possibility. Speiser maintains that the physical background as given here in #Ge 2 is authentic (AB, loc. cit. and cf. Harris, R. L. 'The Mist, the Canopy and the Rivers of Eden,' JETS II (1968) 177-180).

Eden is a symbol of great fertility in #Isa 51:3 Eze 36:35 and #Joe 2:3. Both Isaiah and Ezekiel promise that the waste places of Judah will blossom, becoming as Eden. Joel, referring to the locust invasion, indicates that prior to their arrival the land was as Eden but as a desolate place after their departure.

In #Eze 31 Egypt is likened to a giant cedar tree which the trees of Eden (in apposition with 'the choice and best of Lebanon,' hence indicating the nobles and princes of the nations) envied, but this giant cedar tree will fall, bringing comfort to the trees of Eden (princes already fallen, now joined by the nobility of Egypt, #Eze 31:8,9,16,18).

The expression 'garden of Eden' in #Ge 2:15 Ge 3:23,24 {cf. #Eze 36:35 Joe 2:3} apparently gave rise to a particular use of Eden by the prophets. In #Isa 51:3 Eden is parallel to the phrase 'garden of Yahweh' {cf. #Ge 13:10} and in #Eze 28:13 Eden is in apposition with the phrase 'garden of Elohim.' (Note the change in the divine name: the Isaiah passage uses Yahweh because it is directed primarily to Israel and her restoration; the Ezekiel passage uses Elohim because it depicts Eden as the most glorious land in all earthy creation [KD loc. cit.].) Clearly such a usage is now more interested in the theological rather than the geographical.

In #Eze 28 Eden, the garden of Elohim, is located on the holy mountain of Elohim {#Eze 28:14,16} and in this garden there is a king, identified as the King of Tyre. He is a primordial person who is beautiful and perfect. Because of pride, however, he was driven out of the garden. The king of Tyre here may well represent Satan (q.v.) and his fall. If this is the case then Eden seems to refer here to a paradisiacal situation.

Even in the Genesis passages the writer is interested in more than geography. There Eden symbolized a state of unbroken fellowship between Yahweh and man. The expulsion from the garden was more than a physical move. It indicated that man had sinned, disobeying Yahweh's command. It is also significant that Eden was not only a luxurious place to be enjoyed, it was a place where man had work to do. (TWOT)

The New Earth

as presented in

Ezekiel & Revelation

(Paradise Series #2)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

The books of Ezekiel and Revelation unveil stunning images of our future home in Christ's 1,000 year reign upon the new or restored earth. Wonderfully painted images of the glory of Yahweh filling the new Temple, where Christ is the Prince are presented in the book of Ezekiel. Yahweh's promise to Abraham and Sarah that their seed will inherit the land is now fulfilled. A river of living water proceeding from the temple is swarming with fish and giving life to the fruit trees, regenerating the Dead Sea. The dried bones of the house of Israel shall stand upon their feet because they have been given life by the ruah (spirit) of Yahweh. The desolate wilderness becomes the Garden of Yahweh. Zion, Yahweh's holy mount, is restored. The book of Ezekiel records the destruction and the restoration of the earth. This revelation gave hope to the house of Israel in a austere time. During Ezekiel's time, the nation of Israel, approximately 150 years before had been sold into slavery while the nation of Judah was now taken captive and moved to Babylon because of their rebellion against Yahweh. For the righteous Israelite, the new, coming earth was unveiled in the book of Ezekiel in order to give them hope that their labors will not be in vain but rather be rewarded beyond all of their expectations; hope that there will be a new day when, their land that was made desolate, will become like the Garden of Eden,—and, their cities that were waste and deserted and thrown down, will soon be fenced, and inhabited (Ez. 36:35). This New Earth will be ruled by the King of Kings, and inhabited by mortal men, the immortal members of Christ's Body and the righteous who have now been awakened (resurrected) to immortality; the resurrection of the righteous.

The Christian Churches Massive Error

It appears that a great percentage of the Christian Church has built its foundation upon only one book in the Word of Yahweh, the Gospel of John, disregarding what all the other books have to say. I suppose their belief that heaven is the future home of living Christians and is the present home of dead Christians, arrives more or less from this book and the traditions of men. In the Gospel of John, Yehoshua said, "No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven;" "In My Father's house are many mansions; if *it were* not so, I would have told you. I go to prepare a place for you. "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also" (Jn. 3:13, 14:2-3). Now, if this was the only book in the Word of Yahweh, we might lean to their teachings but this is not the case. There are 65 more books that our Father has written for our benefit, which tell us where

Christ is going to be, which will also reveal where we will be; "...that where I am, *there* you may be also."

Many Christians appear to be very ignorant concerning the things of Yahweh. Responsibility for this ignorance could partly be laid upon their shepherds but it must also be laid upon themselves. Presently, most of them believe and have been taught that when you die you go immediately to heaven and that is that; end of story; there is no future judgment; there is no 1,000 year reign of Christ on the New Earth; there is no New Earth; there is no Zion where Yahweh himself will reign; Ezekiel's temple on the New Earth does not exist; mortal men do not exist in Christ's 1,000 year kingdom; there is no death in Christ's 1,000 kingdom and they know nothing of Yahweh's future kingdom that follows Christ's 1,000 year kingdom. They just believe that when you die, you are in heaven for eternity. These individuals are beclouded, naive and deceived. This man-made teaching has been sown by an enemy, while men were and still are sleeping.⁷⁶¹

Righteous, holy, anointed men and women can sleep while the enemy sows darnels in their fields. Many Churches, it seems, have created their own, 'Make Believe World,' as did King Solomon and King Jeroboam. This world includes Yahweh but it also includes mythology. For example, Solomon and Jeroboam, who were both righteous men and who both were anointed by Yahweh, allowed a mythological world to coexist with the Word of Yahweh, as is still done today. Who could have foreseen that these righteous men, in 40 years time, would change and add to the faith of David, who was a man after Yahweh's heart, who sought to do all of his will (Acts 13:22). This illustrations purpose is to prove that holy leaders, anointed by Yahweh, can, in a very short time, lead their flock down the wrong road. Solomon, who also was a prophet of Yahweh, who Yahweh appeared to twice, appears to have ended his course in life by building altars to other gods in order to please his wives. Three hundred sixty-nine years later, Solomon's shrines to these other gods were still present in Judah.⁷⁶² These lessons teach us that holy men, in a relativity short period of time, can turn from fully following Yahweh, to partially following Yahweh, thereby leading the sheep into the same error.⁷⁶³ This practice of commingling truth with lies is present throughout history and is still present today.⁷⁶⁴

The cause of the downfall of the followers of Yahweh was that they commingled the Word of Yahweh with pagan religions. They acquired the pagan religions by associating with and marrying pagans, which was forbidden by Yahweh.⁷⁶⁵ This pattern has been repeated over and over from the beginning of time. To illustrate this point, let us observe our own period of time and how this has occurred. Revelation chapter nineteen to twenty-two is a

⁷⁶¹ Mt 13:25 and, while men were sleeping, his enemy came, and sowed over darnel, in among the wheat,—and away he went.

⁷⁶² 2 Kgs. 23:13

⁷⁶³ Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. (1 Kg. 11:6)

⁷⁶⁴ Neh. 9

⁷⁶⁵ Ex. 34:12-16; Neh. 9; 13:26

simple presentation of our future. It reveals Christ winning the battle upon the earth. The accuser is then bound for 1,000 years while Christ reigns upon the earth, with mortals and immortals, for 1,000 years. We may ask ourselves, is this the Churches' present teaching on our future home? This is only act one because act two begins after Christ's 1,000 year reign. Act two is when Yahweh and the New Jerusalem descends to the New Earth, ever to remain; no mortals will be present in this act. Does the Churches teaching on our future home entail such events? Obviously it does not, which illustrates how the teaching of the Church has been commingled with pagan religions.

We have been given the Word of Yahweh in order to be held accountable to Yahweh. Leaders, who lead the people astray, are held accountable for their actions but the people themselves must also take responsibility for their actions since they also have in their possession, the Word of Yahweh; the instruction manual on what is right and what is wrong. King Jeroboam was anointed by Yahweh to lead the ten tribes of Israel away from the house of Solomon because King Solomon, later in his life, chose to worship other gods, along with Yahweh.⁷⁶⁶ These people, who Jeroboam was leading, knew the law of Moses. The law of Moses required all Hebrew (Ibri) men to come to Jerusalem three times a year.⁷⁶⁷ Jeroboam thought to himself, "...Now, shall the kingdom return to the house of David: If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem, then will the heart of this people return unto their lord, unto Rehoboam, king of Judah,—and they will slay me, and return unto Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold,—and said unto them—It is, too much for you, to go up to Jerusalem, Lo! thy gods, O Israel, that brought thee up out of the land of Egypt" (1 Kg. 12:26-18). He also "...made priests from the whole compass of the people, who were not of the sons of Levi" (1 Kg. 12:31). The people of the kingdom of Israel went along with the mythology and sins of their King even though they knew the Word of Yahweh forbade these practices. So, in many respects, it has also happened today. How many Christians have actually read and studied the Old and New Covenant? How many Christians could it be said of, "You do err by not knowing the scriptures." If people have studied the scriptures, then they are knowledgeable of the future earthly Messianic (Davidic) kingdom, Christ's 1,000 year reign upon the earth. The present false teaching of man's future home being heaven contradicts the books of Isaiah, Ezekiel and Revelation, to mention only a few. This man-made teaching, which states, "Heaven is our Home, O Christians" is no different than the teaching of Jeroboam when he told Israel, "...Here are your gods, O Israel, which brought you up from the land of Egypt" (1 Kg. 12:28)!

Searching the Scriptures

The tribes of Israel are clearly identified as inheritors of the New Earth. Their inheritance is plainly described in the book of Ezekiel. These tribes are also mentioned specifically in the book of Revelation. We may ask, "What about us and the people who lived before the

⁷⁶⁶ 1 Kings 11

⁷⁶⁷ Three times in the year, shall all thy males see the face of the Lord Yahweh. (Ex. 23:17)

twelve tribes came into existence?" As detectives, we are required to piece together the future events recorded in the Word of Yahweh. Some of the pieces of the puzzle are missing as was also true concerning the coming of the Messiah and the sacred secret. The future events are sure to occur but how they are all connected is still a puzzle. The righteous seed of Abraham and Sarah, which later became known as the house of Israel is the main story throughout the Word of Yahweh, the exception being our present age, where there is neither Jew nor Gentile. Today's believers, are not part of the house of Israel (the Bride of Christ) but rather they are the Body of the Christ. We were a sacred secret not known to the prophets until this sacred secret was revealed after the ascension of Christ (Eph. 3, Col. 1& 2). We are not mentioned in the Old Covenant, which includes the four Gospels, neither are we mentioned in the books of Hebrews or Revelation because these books deal with the house of Israel. So where do we fit in the scheme of things?

We are the Body of the Christ, which was a sacred secret. We have been told that once Christ, who is the Head, comes for us, his Body, then we will always be with the Lord.⁷⁶⁸ This must mean, that when Christ descends in the clouds to catch up (harpazo)⁷⁶⁹ his Body and return to heaven, we will be with him; when he descends with his armies to the earth on the day of Har Magedon, then we also must be with him;⁷⁷⁰ when Christ reigns as King for 1,000 years upon the earth, then we must also be with him; when he subjects himself to Yahweh after his 1,000 year reign and Yahweh and the New Jerusalem descend to earth ever to remain, then we must also be where he is. The Body of the Christ's existence is different than the house of Israel's because our connection is not through the blood line of Abraham but rather through Christ; "Now, if, ye, are of Christ, by consequence ye are, Abraham's seed, according to promise, heirs" (Gal. 3:29). Heirs of what? Heirs of the promise that was given to Abraham and Sarah; "By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance...By faith, he sojourned in the land of promise, as a foreign land, in tents, dwelling...For he was awaiting the city having foundations, whose architect and builder is, Yahweh" (Heb. 11:8-10). We are joint-heirs with Christ of the promises of Yahweh, one of which is inheriting the New Earth.⁷⁷¹ We are not associated with any of the twelve tribes of Israel because our association is rather through Christ who was of the tribe of Judah. In essence, we are his offspring; his children. We just might be called the sons of the Prince.⁷⁷²

Others who will occupy the New Earth, who also are not mentioned specifically in scripture, are those righteous individuals who died before the twelve tribes came into

⁷⁶⁸ After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! (1 Thes. 4:17).

⁷⁶⁹ 726 arpazw harpazo *har-pad'-zo* 1) to seize, carry off by force

⁷⁷⁰ Re 16:16 And he gathered them together unto the place that is called, in Hebrew, Har Magedon. Re 19:14 And, the armies which were in heaven, were following him, upon white horses, clothed with fine linen, white, pure;

⁷⁷¹ ...Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth (Ps. 2:7-8).

⁷⁷² Eze 46:16 Thus, saith My Lord, Yahweh, When the prince [the Messiah] would bestow, a gift upon any one of his sons, his own inheritance, shall it be, for his sons, shall it remain,—their possession, shall it be, by way of inheritance.

existence, such as Adam and Eve, Noah, Abraham and Sarah, Melchizedek etc. These individuals are not part of the twelve tribes but never-the-less they will be with Christ upon the New Earth.⁷⁷³

The house of Israel, as followers of Yahweh, have been non-existent since Acts chapter ten because they were replaced by the Body of the Christ. (In this age, any physical member of the house of Israel is an antichrist if they do not acknowledge Yehoshua as the son of Yahweh.⁷⁷⁴ If they do acknowledge Yehoshua as Lord, then they are no longer Jews but a member of the Body of the Christ.)⁷⁷⁵ After the members of the Body of the Christ are caught up into the air with Christ, the house of Israel will begin again (I Cor. 15, 1 Thes. 4). The Parousia of Christ for his Body apparently begins the Day of Yahweh (Revelation), which is a seven year period. Israelites and not Christians are the believers in the books of the Gospels, Hebrews, Revelation and the rest of the Old Covenant.

The Future Earthly Davidic Kingdom (Christ's 1,000 year Reign)

Yahweh chose David as a King and a Prophet of Israel. He foretold a future day when the Son of David would build a house for his name, which was accomplished by Solomon and will also be accomplished by Christ in the book of Ezekiel.⁷⁷⁶ The book of Acts also foretold this event; "After these things, will I return, and will rebuild the tent of David that hath fallen, and, the ruins thereof, will I rebuild, and will set it up again" (15:16).⁷⁷⁷ This kingdom is unveiled in the book of Ezekiel from chapters 34 to 48. In these chapters, the earth is destroyed and then restored to be ruled by a Prince (leader). Yahweh speaks of this prince by saying, "...I will raise up over them one shepherd, And he shall tend them, Even my servant David,—He, will tend them, And, he, will become to them a shepherd; And, I, Yahweh, will become to them a Elohim, my servant David being a prince in their midst; —I, Yahweh, have spoken (Ez. 34:23-24); "And, my servant David, shall be king over them, And, one shepherd, shall they all, have,—And, in my regulations, shall they walk, And, my statutes, shall they observe, and do them" (Ez. 37:24). Other books of Yahweh have also foretold these events; "Alas! for, great, is that day, so that none is like it,—Yea, a time of anguish, it is, for Jacob, But out of it, shall he be saved. And it shall come to pass, in that day, Declareth Yahweh of hosts, That I will break his yoke from off thy neck, And, thy bonds, will I tear off,—And foreigners, shall use him as a slave no more; But they shall serve Yahweh their Elohim,—and David their king, whom I will raise up unto them" (Jer.

⁷⁷³ Ez. 18

⁷⁷⁴ 1Jo 2:22 Who, is the False One; —save he that denieth that, Yehoshua, is the Christ? The same, is the Antichrist,—he that denieth the Father and the Son.

1Jo 4:3 And, every spirit that doth not confess Yehoshua, of Yahweh, is not. And, this, is the *spirit* of the Antichrist, touching which ye have heard that it cometh: even now, is it, in the world, already.

⁷⁷⁵ Ga 3:28 There cannot be Jew or Greek, there cannot be bond or free, there cannot be male and female, for, all ye, are one, in Christ Jesus:

⁷⁷⁶ "And it shall be that, when thy days [David] shall be fulfilled, and thou shalt sleep with thy fathers, then will I raise up thy seed after thee, which proceedeth from thine own body,—and I will establish his kingdom. He, shall build a house for my name,—and I will establish his kingly throne unto times age-abiding" (2 Sa. 7:12-13).

⁷⁷⁷ Am 9:11 ¶ In that day, will I raise up the pavilion of David, that is lying prostrate,—and wall up the breaches of them, and, his ruins, will I raise up, and will build it, as in the days of age-past times:

30:7-9); "For, many days, shall the sons of Israel tarry, without king, and without ruler, and without sacrifice, and without pillar; and without ephod, or household gods. Afterwards, shall the sons of Israel return, and seek Yahweh their Elohim, and David their king,—and shall turn with throbbing hearts unto Yahweh and unto his goodness, in the afterpart of the days" (Ho. 3:4-5). These prophecies are foretelling the mission of the coming Messiah, Yehoshua, "...the Root and the Offspring of David, the bright and the morning Star" (Rev. 22:16).

In the book of Ezekiel, Yehoshua is referred to as, the one Shepherd,⁷⁷⁸ David and the Prince.⁷⁷⁹ The house of Israel is its subject, not the Body of the Christ, which was a sacred secret. The territory is the land that was promised to Abraham. There will be a Temple because Yahweh is not present but his glory will appear at different times. The east gate is reserved for his glory to enter. Ezekiel said, "Then he took me unto the gate,—even the gate that looked toward the east; when lo! the glory of the Elohim of Israel, coming from the way of the east,—and, the sound of him, was as the sound of many waters, and, the earth, shone with his glory...And, the glory of Yahweh, entered into the house,—by way of the gate which looked toward the east" (Ez. 43: 1-4).

Mortals living & dying during Christ's 1,000 year Reign

A very important point in our study is that the Day of Yahweh does not kill all of the people on the earth. These mortals, that survived the day of tribulation, and there could be billions of them, will be alive when Christ sets up his 1,000 year reign upon the earth. Christ rules these mortal people with a heavy hand, as foretold in the Psalms; "Yet, I, have installed my king,—on Zion my holy mountain. Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as thine inheritance, and, as thy possession, the ends of the earth: Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:6-9); "Thy sceptre of strength, will Yahweh extend out of Zion, Tread thou down, in the midst of thy foes" (Ps. 110:2). The adversary will be bound for this time period, which leaves Christ's kingdom being unhindered from "...the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies" (Eph. 6:12). This time period will be, what many would call, a Theocracy;⁷⁸⁰ Christ being the sole holy and just ruler. The book of Ezekiel as well as the

⁷⁷⁸ Eze 34:23 And I will raise up over them one shepherd, And he shall tend them, Even my servant David,—He, will tend them, And, he, will become to them a shepherd;

⁷⁷⁹ 05387 aysn nasiy' *naw-see'* or asn nasi' *naw-see'* 1) one lifted up, chief, prince, captain, leader: Ez. 44:3; 45:7, 16, 17, 22; 46:2, 4, 8, 10, 12, 16-18; 48:21, 22

⁷⁸⁰ A form of government in which God (or a deity) is recognized as the king or immediate ruler, and his laws are taken as the statute-book of the kingdom, these laws being usually administered by a priestly order as his ministers and agents; hence (loosely) a system of government by a sacerdotal order, claiming a divine commission; also, a state so governed: esp. applied to the commonwealth of Israel from the exodus to the election of Saul as king. OED

book of Isaiah describes these mortals as marrying and dying.⁷⁸¹ These people sin and are in need of animal sacrifice to cleanse them of their sins.

Immortals living during Christ's 1,000 year Reign

There are two classes of terrestrial immortals that will be present on this new or restored earth. We, the Body of the Christ, who received immortality upon Christ's Parousia for his Body, will be present.⁷⁸² The other righteous people, who are sleeping (dead) will now be awakened from their sleep (resurrection), after the adversary has been bound, to become immortal (never to die again).⁷⁸³ This event is called the resurrection of the righteous, which would include all of those righteous people who died before Acts chapter ten (the Age of the Sacred Secret). These people do not require animal sacrifices because they do not sin; they are righteous. They will be as the Priest of Yahweh and of the Christ.⁷⁸⁴

The puzzle concerning Christ's 1,000 year reign is that the duties and the positions of the immortal Israelites and the immortal members of the Body of the Christ are not apparent in the Word of Yahweh. Yahweh's reign upon the New Earth after Christ's 1,000 year reign is not as difficult to discern because all the people on the earth are immortal even though it appears that the house of Israel is the only party present, which obviously is not the case here. The Body of the Christ, once again, appears to be a sacred secret, hidden away in the mind of Yahweh and Christ, only to be revealed at the appointed time.

Zion

"From the time Solomon built the temple, Zion⁷⁸⁵ became the center of Yahweh's activity. Yahweh identified himself as, 'the One who dwells on Mount Zion' (Isa 8:18). Here he initiates his work of salvation and here he begins his judgment against sin (Am 1:2). Psalm 48 renders great praise to Mount Zion. It is called 'the joy of all the earth' and 'the city of

⁷⁸¹ Isa 65:20 There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed,

⁷⁸² 1 Cor. 15 & 1 Thes. 4:13-18

⁷⁸³ Dan. 12:2 and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence; Lu 14:14 and, happy, shalt thou be, that they have not wherewith to recompense thee, for it shall be recompensed unto thee, in the resurrection of the righteous. Ac 24:15 Having, hope, towards Yahweh, which, even these themselves, do entertain—that, a resurrection, there shall certainly be, both of righteous and of unrighteous: Rev. Rev. 20:5-6 ... This, is the first resurrection. Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years.

⁷⁸⁴ Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years. (Rev. 20:6)

⁷⁸⁵ Zion usages: 2 Sam 5:7; 1 Kgs 8:1; 2 Kgs 19:21, 31; 1 Chr 11:5; 2 Chr 5:2; Ps 2:6; 9:11, 14; 14:7; 20:2; 48:2, 11f; 50:2; 51:18; 53:6; 65:1; 69:35; 74:2; 76:2; 78:68; 84:5, 7; 87:2, 5; 97:8; 99:2; 102:13, 16, 21; 110:2; 125:1; 126:1; 128:5; 129:5; 132:13; 133:3; 134:3; 135:21; 137:1, 3; 146:10; 147:12; 149:2; Song 3:11; Isa 1:8, 27; 2:3; 3:16f; 4:3ff; 8:18; 10:12, 24, 32; 12:6; 14:32; 16:1; 18:7; 24:23; 28:16; 29:8; 30:19; 31:4, 9; 33:5, 14, 20; 34:8; 35:10; 37:22, 32; 40:9; 41:27; 46:13; 49:14; 51:3, 11, 16; 52:1f, 7f; 59:20; 60:14; 61:3; 62:11; 64:10; 66:8; Jer 3:14; 4:6, 31; 6:2, 23; 8:19; 9:19; 14:19; 26:18; 30:17; 31:6, 12; 50:5, 28; 51:10, 24, 35; Lam 1:4, 6, 17; 2:1, 4, 6, 8, 10, 13, 18; 4:2, 11, 22; 5:11, 18; Joel 2:1, 15, 23, 32; 3:16f, 21; Amos 1:2; 6:1; Obad 1:17, 21; Mic 1:13; 3:10, 12; 4:2, 7f, 10f, 13; Zeph 3:14, 16, 18; Zech 1:14, 17; 2:7, 10; 8:2f; 9:9, 13; Matt 21:5; John 12:15; Rom 9:33; 11:26; Heb 12:22; 1 Pet 2:6; Rev 14:1

the great King' In some of the prophets, especially Isaiah, Jeremiah, Joel and Zechariah, Zion appears as the central location for Yahweh's great deeds of salvation in the future. He will cleanse away Zion's sin by judgment (Isa 4:4). That is, the city will be redeemed by justice and righteousness (Isa 1:27, 33:5). Yahweh will build the city by laying a precious cornerstone in Zion (Isa 28:16). The glory of Yahweh which was present in the Exodus shall return to protect its inhabitants from the elements (Isa 4:5ff). Yahweh shall firmly secure the city from its enemies (Isa 33:20). Yahweh's people shall return in joy and singing to Zion from the various places of their exile (Isa 35:10, 51:11). Then they shall weep no more (Isa 30:19). The land will become as fruitful and lush as the Garden of Eden (Isa 51:3). The scope of this restoration is for all peoples; foreign nations shall come to Mt. Zion to worship (Isa 2:3; Mic 4:2). All of these fantastic changes in Zion will give her the new name, 'My delight is in her' (Isa 62:1-5). But the greatest difference is that Yahweh himself will reign there in that day; "...Thus, saith Yahweh of hosts, I am jealous for Zion with a great jealousy,—Yea, with great wrath, am I jealous for her. Thus, saith Yahweh, I have returned unto Zion, and will make my habitation in the midst of Jerusalem,—and Jerusalem, shall be called, The city of fidelity, and the mountain of Yahweh of hosts, The mountain of holiness" (Zech. 8:1-3)." (See Appendix A for more information)

In the Day of Yahweh, John said, "And I saw, and lo! the Lamb, standing upon the mount Zion,—and, with him, a hundred and forty-four thousand, having his name and his Father's name written upon their foreheads" (Rev. 14:10). After the Day of Yahweh, Yehoshua will be installed as King on Zion, Yahweh's holy mount (Ps. 2:6). He will rule there for 1,000 years after which the New Jerusalem will descend from heaven and Yahweh, himself, will dwell with us age-abidingly; "For Yahweh hath chosen Zion,—He hath desired it as a dwelling for himself" (Ps. 132:13); "Yahweh loveth the gates of Zion, More than all the dwellings of Jacob" (Ps. 87:2).

If you go to Billy Graham's web site⁷⁸⁶ and do a search on 'heaven' you will find 269 articles but if you type in 'Zion,' you will find 0 articles. This is an illustration that is common for the majority of the Christian web sites as well as ours. As we have seen by the above scriptures, 'Zion,' has a very special place in the heart of our Father as it should also have in ours. Some people will have a tendency to exchange the location of Zion from being a place on earth to a place in the heavens in order to fit the scriptures into their man-made theology. Studying the above scriptures on Zion will show that the future Zion will be a place on the New Earth where Christ and Yahweh will live; Christ in his 1,000 year reign and then Yahweh will descend with his New Jerusalem, the City of Yahweh.⁷⁸⁷

⁷⁸⁶ <http://www.billygraham.org/default.asp>

⁷⁸⁷ Ps 48:8 Just as we have heard, So, have we seen, In the city of Yahweh of hosts, In the city of our Elohim, Elohim himself, will establish her, unto times age-abiding.

Ps 101:8 Morning by morning, will I uproot, All the lawless ones of the land, That I may cut off, out of the city of Yahweh—All the workers of iniquity.

Isa 60:14 Then shall come unto thee, bending low, The sons of them who had humbled thee, Then shall bow down, unto the soles of thy feet, All they who had despised thee; And they shall call thee—The city of Yahweh, The Zion of the Holy One of Israel.

The Soil of Israel

Ezekiel, chapter thirty-seven, foretells the day when Yahweh will open the graves of the house of Israel and put ruah (spirit) within them, giving them life to settle them upon their own soil.⁷⁸⁸ The house of Israel and Judah will no longer be two kingdoms but will be reunited as one kingdom, under one King. Yehoshua, known as, 'my servant David,' as 'the one Shepherd,' as 'the Prince,' will be King over the New Earth as Israel dwells upon the land which Yahweh gave to his servant Jacob.⁷⁸⁹ Yahweh solemnizes a covenant of prosperity with Israel. His sanctuary will be in their midst. His habitation shall be over them. He will again become their Elohim while they become his people. The nations (the mortals) will know that Yahweh has set apart Israel by placing his sanctuary in their midst, unto time age-abiding.⁷⁹⁰

The Glorious Temple of Ezekiel

In the book of Ezekiel, the temple will be built in Christ's 1,000 year reign. (A lay out of the temple can be view at Appendix B and the land of the 12 tribes at Appendix C.) Animal sacrifices will again occur. It appears that the reason for these sacrifices, is that there are mortals and they sin during this time period. Sacrifices to Yahweh for sin began with Cain and Abel and will also occur in Christ's 1,000 year reign. The only time sacrifices are not necessary, in the history of mankind, is during our time period, the Age of the Sacred Secret and during Yahweh's reign as King, which begins in Revelation 21. The holy of holies began with Moses and will continue through Christ's 1,000 year reign. Our age is only one, of the two time periods after Moses, where there is no physical temple for Yahweh, the other being Revelation chapter twenty-one.⁷⁹¹ The Body of the Christ is presently the naos⁷⁹² [sanctuary] of Yahweh; "Know ye not that ye are a shrine [naos] of Yahweh, and that the ruah (spirit) of Yahweh within you doth dwell" (1 Cor. 3:16); "...ye are fellow-citizens of the saints, and members of the household of Yahweh... In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine [naos] in *the* Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in ruah (spirit)" (Eph. 2:19-22). It appears that no naos (sanctuary) is necessary when Yahweh is present. Yahweh is present on this earth through the Body of the Christ and he will be present on the New Earth, which begins in Revelation chapter twenty-one.⁷⁹³

Ps. 83:1-3 His foundation, is in the holy mountains: Yahweh loveth the gates of Zion, More than all the dwellings of Jacob. Glorious things, are to be spoken of thee, O city of Elohim.

Ps. 46:4 A river! whose channels, shall gladden the city of Elohim, The Most High, hath hallowed his habitation.

⁷⁸⁸ Ez. 37:12-14

⁷⁸⁹ Ez. 37:15-28

⁷⁹⁰ Ez. 37:28

⁷⁹¹ Re 21:22 And, sanctuary [naos], saw I none therein; for, Yahweh Elohim of Hosts, is the sanctuary thereof, and the Lamb.

⁷⁹² 3485 naov naos *nah-os*'1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)

⁷⁹³ And, sanctuary, saw I none therein; for, Yahweh Elohim of Host, is the sanctuary thereof, and the Lamb. (Rev. 21:22)

A River of Life flowing from the Temple Area

Most of us are familiar with John 7:37-38, which reads, "...Yehoshua was standing, and he cried aloud, saying—If any man thirst, let him come unto me and drink: He that believeth on me—just as said the Scripture,—River, from within him, shall flow, of living water." This living water is identified as ruah (spirit), an invisible force. In Christ's 1,000 year reign on the New Earth, there will be living waters that flow from the temple area, healing the people and the land. (I would venture to say that these waters flow from the naos (the holy of holies).) These waters begin as a mild wading stream, ankle deep, and end up as a river that no one can cross. Trees partake of these waters thereby producing monthly fruit and leaves that are for the healing of sickness. Great fish will occupy these waters resulting in food for all. Ezekiel 47:1-12, Joel 3:18 and Zechariah 14:8 will inspire, motivate and give hope to those who labor for Yahweh and Christ because they are great visual Revelation that record this living water.

After Christ's 1,000 year reign ends, Yahweh descends with the new Jerusalem making a New Earth. Zion, it appears, is still the geographical center of the New Earth. This New Earth has no naos (shrine) because "...Yahweh Elohim of Host, is the naos (sanctuary) thereof, and the Lamb" (Rev. 21:22). It also has no sun, as Christ's 1,000 year kingdom has because "...the glory of Yahweh, illumined it, and, the lamp thereof, was the Lamb" (Rev. 21:23). This New Earth also has a river of living water; "And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of Yahweh and of the Lamb, in the midst of the Broadway thereof. And, on this side of the river and on that, was a tree of life, bearing twelve crops of fruit, every several month, yielding its fruit; and, the leaves of the tree, were for the healing of the nations" (Rev. 22:1-2). These records of events, which will occur upon the New Earth, stand in stark contrast to the Churches man-made teachings on their 'Heaven.'

Why do the Israelites offer sacrifice in the New Earth?

There appears to be an enigma in the book of Ezekiel. The mortal people will be offering sin offerings and sacrifices for their sins during Christ's 1,000 year reign. This practice occurred in the Gospels but was abolished in our age because Christ paid the price, being a one time sacrifice. The book of Hebrews, which is for Hebrews and not Christians, also records a one time sacrifice as was offered by Christ. Our question is, in Christ's 1,000 year reign on the New Earth, why would they be offering sacrifices for sin when Christ, the Prince is present? A possible explanation for this anomaly could be that these Israelites lived in a time (our present age) when Christ was offered to them but they rejected his sacrifice by rejecting him as their Messiah. These Hebrews will be treated differently than other Hebrews because they lived in an age when they were without excuse. Their sins, it appears, were not cleansed by Christ sacrifice, which had them revert back to the times of Levitical law. The book of Ezekiel has much in common with the book of Leviticus. We may not fully understand many things recorded in the book of

Ezekiel but never-the-less it is true whether we understand it or not. Sometimes, we can only hypothesis the enigmas that are recorded in our Father's Word.

Conclusion

2 Peter 3:7-13 sums up the future; "While, the heavens and the earth that now are, by the same word, have been stored with fire, being kept unto the day of judgment and destruction of the ungodly men. But, this one thing, forget not, beloved,—that, one day, with Yahweh, is as a thousand years, and, a thousand years, as one day. Yahweh is, not slack, concerning his promise, as some count, slackness; but is long—suffering with regard to you, not being minded that any should perish, but that, all, unto repentance, should come. Howbeit the day of Yahweh will be here, as a thief,—in which, the heavens, with a rushing noise, will pass away, while, elements, becoming intensely hot, will be dissolved, and, earth, and the works therein, will be discovered. Seeing that all these things are thus to be dissolved, what manner of persons, ought all the while to be, in holy ways of behaviour and acts of godliness,— Expecting and hastening the presence of the day of Yahweh, by reason of which, heavens, being on fire, will be dissolved, and, elements, becoming intensely hot, are to be melted;

But, new heavens, and a New Earth, according to his promise, are we expecting, wherein, righteousness, is to dwell."

The new or restored earth where righteousness dwells was the hope of Abraham and Sarah. They were awaiting the city whose architect and builder is, Yahweh.⁷⁹⁴ Yahweh has proclaimed, "...I, have installed my king,—on Zion my holy mountain" (Ps. 2:6). This City of Yahweh will first be rebuilt by Yehoshua, the Prince, in his 1,000 year reign. He will rule

the ungodly mortals "...with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:9). The immortals shall be "...priests of Yahweh and of the Christ, and shall reign with him for the thousand years" (Rev. 21:6). The New Earth will be as the Garden of Yahweh.⁷⁹⁵ The river of life shall flow through the land healing all who come into contact with it. The twelve tribes will receive their inheritance as promised to Abram. Christ will then be King of Kings and Lord of Lords to all those who dwell upon the earth.⁷⁹⁶ The deceiver has been bound but his presence will be felt one more time before he is thrown into the Lake of Fire, alive! He will be loosen and deceive many mortals into rebelling against the righteous, holy and loving, King of Kings. "And they came up over the breadth of the land, and surrounded the camp of the saints (holy ones), and the beloved city. And there came down fire out of heaven, and devoured them" (Rev. 20:9). Act two is now about to commence!

⁷⁹⁴ For he was awaiting the city having foundations, whose architect and builder is, Yahweh. (Heb. 11:10)

⁷⁹⁵ Isa 51:3 For Yahweh hath comforted, Zion, He hath comforted all her waste places, And hath made her wilderness like Eden, And her waste plain like the garden of Yahweh,—Joy and gladness, shall be found in her, Thanksgiving, and the voice of melody.

⁷⁹⁶ And he hath, upon his mantle and upon his thigh, a name, written—King of kings, and Lord of lords. (Rev. 19:16)

Appendix A

Zion

It is possibly related to Arabic *sâna* from root *s-w-n*, meaning protect, defend; hence *sîyôn* may have meant place of defence, fortress. Others suggest derivation from root *sahâ* ‘be bald’; cf. Syriac spelling *sehyôn* for this name.

Zion is the fortified mound between the Kidron and the Tyropean valleys that David captured from the Jebusites. {#2Sa 5:7} Subsequently, it became known as the city of David. With the building of the temple to the north, that hill later became known as Mount Zion. Zion may even refer specifically to the temple vicinity or more generally to Jerusalem itself; sometimes it includes the entire nation, the covenant community itself. {#Isa 1:27 Ps 97:8} ‘Zion’ appears frequently in Psa and Lam. It seldom refers to the political capital of Judah, but much more often stands for the city of God in the new age.

From the time Solomon built the temple, Zion became the center of Yahweh’s activity. Yahweh identified himself as ‘the One who dwells on Mount Zion’. {#Isa 8:18} Here he initiates his work of salvation and here he begins his judgment against sin. {#Am 1:2}

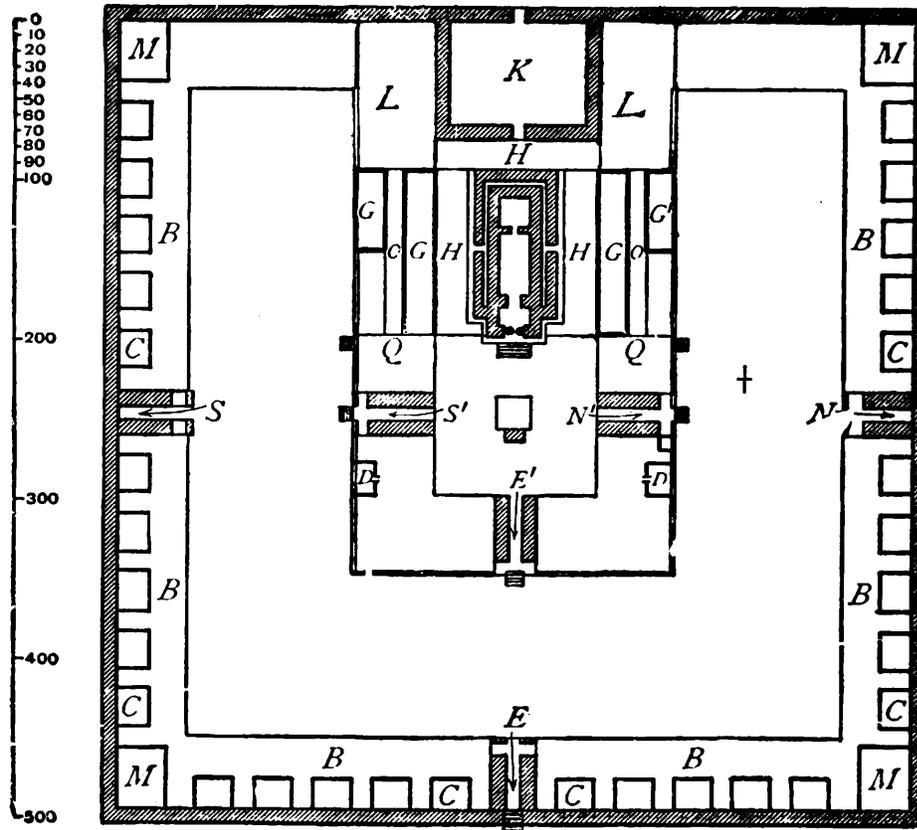
Zion frequently occurs in poetic passages, referring to the temple area where Yahweh dwells. #Ps 48 renders great praise to Mount Zion. It is called ‘the joy of all the earth’ and ‘the city of the great King’ (v. 2 [H 3]). It is also said to be located in the far north (v. 2 [H 3] but cf. NIV), In Canaanite religion the assembly of the gods was thought to meet in the far north. Therefore the Psalmist is using poetic language to show that Zion is the religious center, not only for Israel, but for the entire world. Since the city of Yahweh is in the same place as the assembly of the gods, it means these gods have no existence or power outside of Yahweh. Ezekiel even seems to refer to Zion as the ‘navel’ of the earth, the place where Yahweh sustains this planet. {#Eze 38:12, though ‘eres here may refer only to the land of Palestine} Its sanctity, however, does not rest in location, but rests solely in the fact that Yahweh has chosen to dwell there. The crucial distinguishing factor between mythical ideas and the biblical expressions concerning Zion resides in the fact that Zion was not set apart as holy at creation. It possesses no intrinsic holiness. It became important to the Lord and to Israel only within history. {cf. #Ps 78:68} Hence it acquired meaning and sacredness. This fact is further verified in that ‘Zion’ is not mentioned in the creation account nor in the Pentateuch at all, except that Mount Moriah is specified as the place where Abraham offered up Isa ac; {#Ge 22:2,14 2Ch 3:1} the first reference to Zion is #2Sa 5:7.

Nevertheless because of Israel’s disobedience even Zion would not be spared; it actually fell to the Babylonians in 587/6 B.C. Lamentations frequently refers to Zion and ‘the daughter of Zion’ to express overwhelming sorrow at Zion’s destruction. {#La 1:4,6,17; etc.} In captivity the Psalmist was so despondent that he could not bring himself to sing any of the songs of Zion. {#Ps 137:1ff} But even in exile the people still had faith and prayed for Yahweh to rebuild his city and to restore its fortress (#Ps 102:13,16 [H 102.14,17]; #Ps 69:35 [H 69.36]).

In some of the prophets, especially Isa, Jer, Joel, Zech, Zion appears as the central location for Yahweh’s great deeds of salvation in the future. He will cleanse away Zion’s sin by judgment. {#Isa 4:4} That is, the city will be redeemed by justice and righteousness. {#Isa 1:27 Isa 33:5} Yahweh will build the city by laying a precious cornerstone in Zion. {#Isa 28:16} The glory of Yahweh which was present in the Exodus shall return to protect its inhabitants from the elements. {#Isa 4:5ff} Yahweh shall firmly secure the city from its enemies. {#Isa 33:20} Yahweh’s people shall return in joy and singing to Zion from the various places of their exile. {#Isa 35:10 Isa 51:11} Then they shall weep no more. {#Isa 30:19} The land will become as fruitful and lush as the Garden of Eden. {#Isa 51:3} The scope of this restoration is for all peoples; foreign nations shall come to Mt. Zion to worship. {#Isa 2:3 Mic 4:2} All of these fantastic changes in Zion will give her the new name ‘My delight is in her’. {#Isa 62:1-5} But the greatest difference is that Yahweh himself will reign there in that day. {#Zec 8:3 Isa 59:20} (TWOT)

Appendix B

The Temple of Ezekiel



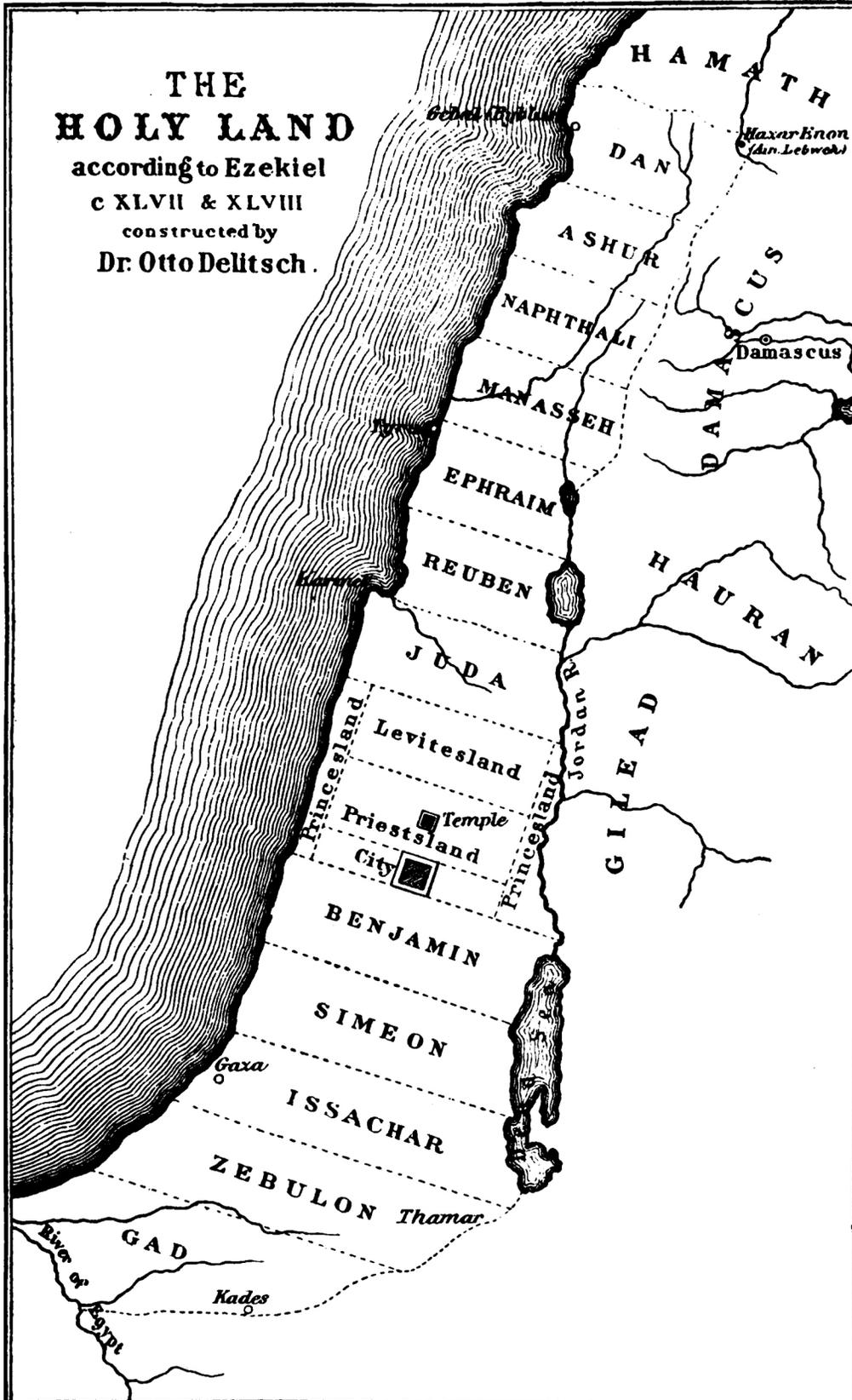
PLAN OF COURT AFTER DAVIDSON.

(Adapted from *The Cambridge Bible*.)

- †, the prophet's position.
- B, pavement (xl. 5).
- C, thirty chambers, outer court (xl. 17).
- D, chambers for the priests (xl. 44-46).
- G, G', thirty chambers, inner court (xli. 6, 7; xlii. 1).
- H, gizrah, or the separate place (xli. 12).
- K, building behind the separate place (xli. 13-15).
- L, kitchens for the priests (xlvi. 19, 20).
- M, kitchens for the people's sacrifices (xlvi. 23-24).
- N, passageway (xlii. 4).

Appendix C

The 12 Tribes Land in Ezekiel



Philippians 2:5-11

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

E. W. Bullinger wrote in his book, 'How to Enjoy the Bible,' "*No One Passage to Be Interpreted in a Sense Repugnant⁷⁹⁷ to Others That Are Clear*. This principle is true: because, as no one text is repugnant to another, it is clear that to explain one as being so repugnant is what cannot lawfully be done. If one passage appears to be repugnant to others, then there is something amiss either in the translation of it, or in our understanding of it. In either case it behooves us to examine it and see where the fault lies.

The one, apparently more difficult passage, must be understood, explained, and interpreted by the others, which are quite plain and clear.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that Father will, in His own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice."

A difficult verse may arise because of mistranslation, text corruption, an idiom not known to us etc. We may never understand the meaning of a difficult verse but we can emphatically state what the verse does not mean!

Doctrine must come from a multitude of clear synchronized verses rather than from a few difficult verses.

Philippians 2:5-11 is a marvelous section of revelation that is really not difficult to understand when considered with all of the clear verses of scripture. The comments of Hellenistic teachers on this section of scripture is not what scripture says but rather what they want it to say. For example, the NLT version of the Bible paraphrases verse six by saying, "Though he was God...", and the NIV follows the same biased course by saying, "Who, being in very nature God..." The verse accurately declares, "Who, in form of God." There is a huge difference in meaning between the two thoughts. The scriptures identify Christ by saying, 'Who, is an image of the unseen God, Firstborn of all creation' (Col. 1:15). Commentaries remove the word image and change this truth to 'Who, is the unseen God, Firstborn of all creation.' When the scripture says, 'Christ—who is the image of God' they remove image by saying, 'Christ—who is God' (2 Cor. 4:4). Would the commentators ever change 1 Corinthians 11:7 from "For, a man, indeed, ought not to be veiling his head,

⁷⁹⁷ Contrary or contradictory *to*, inconsistent or incompatible *with*, †divergent *from*, ‡standing *against*, something else. OED

being, the image and glory of God" to "For, a man, indeed, ought not to be veiling his head, being, God?"

Even more perplexing for these teachers, who have a predisposition for the doctrines of men, is when Yehoshua calls men, 'gods,' as he did in John 10:34-35: "Is it not written in your law: I, said, Ye are, gods? If, those, he called gods, unto whom, the word of God, came..." This verse is a quote of Psalm 82:6, which says, "I, said, Gods, ye are, Yea, sons of the Highest, are ye all." Concerning Psalm 82:6, Barne's commentary states; "I have conferred on you an appellation which indicates a greater nearness to God than any other which is bestowed on men—an appellation which implies that you are God's representatives on earth, and that your decision is, in an important sense, to be regarded as his" but he changes his tune when he explains Philippians 2:6, by saying, "The importance of the passage on the question of the Divinity of the Savior will be perceived at once; and no small part of the point of the appeal by the apostle depends, as will be seen, in the fact that Paul regarded the Redeemer as equal with God. If he was truly Divine, then his consenting to become a man was the most remarkable of all possible acts of humiliation." Gill's commentary, on Philippians 2:6, states, "The Father; being the brightness of his glory, and the express image of his person. This form is to be understood, not of any shape or figure of him; for as such is not to be seen, it is not to be supposed of him; or any accidental form, for there are no accidents in God, whatever is in God, is God; he is nothing but nature and essence, he is the to on, the Jehovah, I am what I am" but when explaining Psalm 82:6, he says, "In the law, (Ex 21:6 22:28) or they were so by his appointment and commission; he constituted them judges and magistrates, invested them with such an office, by which they came to have this title; and so our Lord interprets these words, that they were gods..." The teachers listed above are the blind leading the blind because, "...seeing, they see not, and, hearing, they hear not,—neither do they understand" (Mt. 13:13).

Blind Bible teachers discard the many clear verses that proclaim that the Man, Christ Yehoshua was and still is a Man⁷⁹⁸ and that this Man also has a God.⁷⁹⁹ Philippians 2:5-11 is required to be understood in these two guiding parameters. Blind Bible teachers are no different than Darwinists who refuse the facts that refute their findings. A Darwinist knows that a dog is a dog and a cat is a cat (everything after its kind)⁸⁰⁰ but he also believes that over time these creatures will get together and produce a new creature, which is half dog and half cat, a 'dogcat,' even though in the laboratory, no scientist can accomplish this feat. Blind Bible teachers say there is one God but if Yehoshua is God and he also has a God, this makes two Gods, which they will deny but they still call Yehoshua, God, who still has a God, making two Gods. Let us discard the ridiculous dogma of these Bible teachers, as we do with the Darwinist. Let us rather behold the glorious revelation of this Man, who is

⁷⁹⁸ 1Tim. 2:5, Acts 2:22, 13:38-39, 17:31, Rom. 5:15, 1Cor. 15:21, 49, Zech. 6:12, Jn. 1:30

⁷⁹⁹ Jo. 20:17; Ro. 8:17; Mt. 12:50, 27:46; Rm. 8:29, 1Cor. 15:24, 2 Cor. 1:3, 11:31; Eph. 1:3, 17; Heb. 1:9, 2:11; Rev. 1:6

⁸⁰⁰ Genesis 1

the image and form of Yahweh, who being an eradiated brightness of Yahweh's glory, and an exact representation of Yahweh's very being, emptied himself becoming a servant (Heb. 1:3).

There are three beings in Philippians 2:5-11. The first being is the Creator, YAHWEH, who is One, who has no beginning and no end. The second being is fallen man, born of two fallen human parents, who has a beginning and an end because of sin, which came through his parents, Adam and Eve.⁸⁰¹ The third being is the Man, Christ. What is unique about this Man? His being came from Yahweh (sperm) and from fallen man (egg). He is an one of a kind creation. He is the image of his Father, Yahweh, who is sinless, and he is also the image of his mother, Mary, who was of the seed of David. His difference from fallen man was that He had "...the likeness of sinful flesh..." (Rm. 8:3), while fallen man has sinful flesh. Adam and Eve were also unique in their creation, being one of a kind, whose being came solely from Yahweh.⁸⁰² They were immortal sinless beings but because they chose to sin, they also chose death, passing sin and death on to their children, who then became the image of them. Adam and Eve, who represent all of mankind, flunked the test of life by not choosing a life of obedience under Yahweh. Only one Man would accomplish this task, making him Lord of all. This Man was the only being who was ever born of Yahweh and man. In essence, we have three unique beings presented in this section of scripture: 1.) Yahweh 2.) The Only-Begotten Son of Yahweh, who was part of Yahweh and part of Adam, who chose not to sin. 3.) Men, whose parents were at one time all of Yahweh⁸⁰³ but who are now mortal, sold under sin.

Yehoshua, although a special creation, had freedom of will. He could have rejected his calling to live a sinless life, by his freedom of will, as did Adam and Eve, and he also could have rejected his calling to die a horrible sacrificial death for his brethren. He earned his position as Lord of all because of his obedience. He is a one of a kind Man who will never again die, who is ruling creation because he emptied himself, taking a servant's form, humbling himself he became obedient unto death, a death upon a cross. YAHWEH, the name above all names, gave his Son a name which is second only to his name,⁸⁰⁴ in order that in the name of Yehoshua every knee will bow of beings in heaven, and on earth and underground.

The KJV translated verse six as "Who, being in the form of God, thought it not robbery to be equal with God," which contradicts the whole premise of this section of scripture which is "...in lowliness of mind, accounting, one another, superior to yourselves..." (Phil. 2:3-4). Christ was our example of humility. Thinking it is not robbery to be equal with Yahweh is

⁸⁰¹ Ro 5:12 For this cause,—just as, through one man, sin into the world entered, and through sin, death,—and, so, unto all men death passed through, for that all had sinned; —

⁸⁰² And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them. (Gen. 1:27)

⁸⁰³ of Enos, of Seth,—of Adam; of God. (Lk. 3:38)

⁸⁰⁴ For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him who did put into subjection, unto him, the all things (1 Cor. 15:27)

not a sign of humility but is rather something the Shining One (Lucifer) said.⁸⁰⁵ A more accurate translation of verse six was done by Rotherham; "Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God," which agrees with the context of "accounting, one another, superior to yourselves." This also agrees with Luke 18:19, which quotes Yehoshua as saying, "...Why, callest thou me, good? None, is good, save one—God."⁸⁰⁶ He was not accounting himself equal with Yahweh!

Verse seven states, "But, himself, emptied, taking, a servant's form, coming to be, in men's likeness." The phrase, 'coming to be' is the Greek word, 'ginomai,'⁸⁰⁷ which is also used to express the coming of John the Immerser in John 1:6, which if literally translated, reads, "Became man... name to him John," as is done in the 'Word Study Greek-English New Covenant,'⁸⁰⁸ instead of "There was a man...whose name *was* John." John 1:6 states that John became a man. Another example of the usage of ginomai is in 1 Corinthians 15:45, which states that, "The first man, Adam, became, a living soul." Let us not read into the usage of ginomai more than is meant. John the Immerser was not a celestial being who became a man, neither was Adam a celestial being who became a living soul. Neither Adam, John or Christ were celestial beings who then became men. We all became men once our mother's egg and our father's sperm united. Verse seven continues by saying 'in men's likeness.' This phrase can be understood by reading Romans 8:3; "...God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh." Man's likeness is represented here as sinful flesh. Christ had flesh but it was not sinful because his Father was Yahweh, while our father was Adam.

Verse six through eight could read as such; Who, in form (*sinless*) of Yahweh, subsisting, not, a thing to be seized, accounted the being equal with Yahweh, But, himself, emptied, taking, a servant's form, coming to be, in men's likeness (*sinful*); And, in fashion (*as a sinful man*), being found, as a (*sinful*) man, humbled himself, becoming obedient as far as death, yea, death upon a cross. 2 Corinthians 5:21 also throws light upon the subject by saying, "Him who knew not sin (*in form of Yahweh*), in our behalf, he made to be, sin (*men's likeness*), that we might become Yahweh's righteousness in him (*in form of Yahweh*)."

Yahweh was not Christ taking the form of a man, naming himself Yehoshua but rather Yahweh was in Christ reconciling the world unto himself.⁸⁰⁹ Abraham had two sons but

⁸⁰⁵ How, hast thou fallen from heaven, O Shining One—Son of the Dawn! Hewn down to the earth, O crusher of nations! Yet, thou, didst say in thy heart—The heavens, will I ascend, Above the stars of El, will I lift up my throne,—That I may sit in the Mount of Assembly, In the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High! (Is. 14:12-14)

⁸⁰⁶ Mt. 10:18

⁸⁰⁷ 1096 ginomai ginomai *ghin'-om-ah-ee* to become, i.e. to come into existence, begin to be, receive being

⁸⁰⁸ by Paul R. McReynolds

⁸⁰⁹ 2 Cor. 5:19

only one was called his only begotten son.⁸¹⁰ Yahweh also had two sons, Adam and Yehoshua but only one was called, "the Only-Begotten Son." These two men traveled two different roads. One traveled the way of sin which is associated with the earth and death while the other traveled the way of holiness, the form of Yahweh, which is associated with heaven and life. I Corinthians 15 tells us the story of these two men, in the context of men dying because of Adam and men awakening from among the dead because of the last Adam; "Thus, also, it is written—The first man, Adam, became, a living soul, the last [Man] Adam, a life-giving spirit. Howbeit, not first, is the *body* of the spirit, but that, of the soul,—afterwards, that of the spirit. The first man, is of the ground, earthy, the second Man, is, of heaven: As, the man of earth, such, also, the men of earth, and, as, the Man of heaven, such, also, the men of heaven; And, even as we have borne the image of the man of earth, let us also bear the image of the Man of heaven" (vs. 45-49). The Man, Christ Yehoshua is not Yahweh disguised as a man who took on the name Yehoshua but rather he is the Man who is a mediator between Yahweh and men; "For there is, one, Elohim, one, mediator also, between Yahweh and men,—a Man—Christ Yehoshua" (1 Ti. 2:5). There is One Elohim, whose name is Yahweh and One Man who is the One Lord, whose name is Yehoshua; "...there is one Elohim the Father, of whom are all things, and, we, for him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him" (1 Cor. 8:6). Any teachings that conflict with these foundational principals are false. All difficult scriptures must be understood in the light of multiple clear verses.

The adversary, who is a master of corrupting our Father's words, has slandered our Father and our Lord, through the Church, in two very important ways. By making Jesus, God, he has erased YAHWEH and by making God, Jesus, he has erased the astounding accomplishments of the perfect man because after all, it is said, he was not a man but just God on earth. Christian song writers are now praising Jesus, only, because Yahweh no longer exists; Jesus is God and God is Jesus. The YAHWEH of Moses has been erased! He was actually Jesus all along.

⁸¹⁰ Heb 11:17 By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted,—

Samuel Clarke

(Born in England 1675, fell asleep 1729)

(Samuel Clarke, born 1672, was a brother in Christ who was friends of Isaac Newton, John Locke and William Whiston, all firm believers. He was a minister at St. James's, Westminster, which is in England. He wrote the book, 'The Scripture-Doctrine of the Trinity,' which could have ended his career in England because of the English Toleration Act of 1689, which forbid anyone from denying the Trinity.⁸¹¹ The introduction of this book lays a eloquent foundation on why the Scriptures alone are our only source of truth. It is a masterfull work, which is attached. I encourage you to read it.)

Introduction to his book 'The Scripture-Doctrine of the Trinity,' written in 1719.

(I have substituted his usages of God (Theos) with Yahweh, which is his meaning and replaced Holy Spirit with holy spirit.)

As in matters of speculation and philosophical inquiry, the only judge of what is right or wrong, is reason and experience; so in matters either of human testimony or divine Revelation, the only certain rule of truth is the testimony or the Revelation itself.

The Christian Revelation, is the Doctrine of Christ and his Apostles; that is, the Will of Yahweh made known to mankind by Christ, and by those whom Christ entrusted with infallible authority to teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greatest importance to them) sincerely to make use of their best understanding; and, in order thereunto, to take in all the helps they can find, either from living instructors or ancient writers; but this, only as a means to assist and clear up their own understanding, not to over-rule it; as a means to afford them light to see what Christ has taught them, not to prejudice them with supposing that Christ has taught anything, which after the strictest inquiry and most careful examination, they cannot find to be delivered in his Doctrine.

If in all things which the Gospel declares absolutely necessary to be believed and practiced in order to Salvation, the Revelation of Christ was not in itself so clear, as that every sincere person, using the best helps and assistances he can meet with, might sufficiently understand it; it would follow, that Yahweh had not at all made sufficient provision for the Salvation of men. For the Doctrine of Christ and his Apostles being the only foundation we have to go upon, and no man since pretending to have had any new Revelation; it is evident there can never possibly be any authority upon earth, sufficient, to oblige any man to receive anything as of divine Revelation, which it cannot make appear to that man's own understanding, (sincerely studying and inquiring after the truth) to be included in that Revelation. For if any man can by any external authority be bound to believe anything to be the Doctrine of Christ, which at the same time his best understanding necessitates him to believe is not that Doctrine; he is unavoidably under the absurdity of being obliged to obey two contrary masters, and to follow two inconsistent rules at once. The only rule of Faith therefore to every Christian, is the Doctrine of Christ; and that Doctrine, as applied to him by his own understanding. In which matter, to preserve his understanding from erring, he is obliged indeed, at his utmost peril, to lay aside all vice and all prejudice, and to make use of the best assistances he can procure: but after he has done all that can be done, he must of necessity at last

⁸¹¹ **XVII.** Provided always, and be it further enacted by the authority aforesaid, that neither this act, nor any clause, article or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist or popish recusant whatsoever, or any person that shall deny, in his preaching or writing, **the doctrine of the blessed Trinity**, as it is declared in the aforesaid articles of religion. I, A. B., profess faith in God the Father, and in Jesus Christ, his Eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Covenant to be given by divine inspiration.

understand with his own understanding, and believe with his own, not another's Faith. For (whatever has sometimes been absurdly pretended to the contrary) it is evidently as impossible in nature, that in these things any one person should submit himself to another, as that one man should see or taste, should live or breathe for another.

Wherefore in every inquiry, doubt, question or controversy concerning Religion, every man that is solicitous to avoid erring, is obliged to have recourse (according to the best of his capacity) to the rule itself, to the original Revelation. Using (as is before said) all the helps and assistances he can obtain: but still taking care to use them, only as helps and assistances: not confounding and blending them with the rule itself.

Where that rule is to be found by every sincere Christian, is very evident. Whatever our Lord himself taught, (because His miracles proved His divine authority,) was infallibly true, and to us (in matters of religion) the rule of truth. Whatever His Apostles preached, (because they were inspired by the same spirit, and proved their commission by the like testimony of miracles,) was likewise a part of the rule of truth. Whatever the Apostles wrote, (because they wrote under the direction of the same spirit by which they preached,) was in like manner a part of the rule of truth. Now in the Books of Scripture is conveyed down to us the sum of what our Savior taught, and of what the Apostles preached and wrote. And were there as good evidence, by any certain means of tradition whatsoever, of any other things taught by Christ or His Apostles, as there is for those delivered down to us in these writings; it could not be denied but that such tradition would be of the same authority, and in every respect as much a part of the rule of truth, as the Scripture itself. But since there is no such tradition (and indeed in the nature of things there can be no such tradition) at this distance of time; therefore the Books of Scripture are to us now not only the rule, but the whole and the only rule in matters of Religion.

This notion is well expressed by Irenaeus: we have not (saith he) been taught the method of our Salvation by any others, than by those from whom the Gospel itself was delivered to us: which the Apostles, at first, preached; and afterwards, by the Will of Yahweh, delivered down to us in writing, that it might be the foundation and pillar of our Faith. And it is impious to imagine, that they preached before they had perfect knowledge of what they were to deliver; as some who boast themselves to be amenders of the Apostles' Doctrine, have presumed to affirm. For after our Lord was risen from the dead, and they were endued by the holy spirit with power from on high; they were fully instructed, and had perfect knowledge in all things; and went forth into the ends of the world, declaring the good things which Yahweh hath provided for us, and preaching peace from Heaven unto men; having all and each of them the Gospel of Yahweh. Thus Matthew set forth the Gospel in writing, &c.

Nevertheless, though the whole Scripture is the rule of truth; and whatever is there delivered, is infallibly true; yet because there is contained in those writings great variety of things and many occasional doctrines and decisions of controversies, which though all equally true, yet are not all equally necessary to be known and understood by all Christians of all capacities; therefore the Church from the beginning, has out of Scripture selected those plain fundamental doctrines, which were there delivered as the terms or conditions of Salvation, of necessity to be known and understood by all Christians whatsoever. And these, all persons were taught in their Baptismal Creed: which was therefore universally called, the rule of faith: not that itself was of any authority, any otherwise than as it expressed the sense of Scripture; but that it was agreed to be such an extract of the rule of truth, as contained all the things immediately, fundamentally, and universally necessary to be understood and believed distinctly by every Christian.

The Baptismal Creed, I say, must of necessity contain explicitly in it at least all the fundamentals of faith. Because whatever is fundamental, is necessary to Salvation; and it is a manifest absurdity, that anything should be necessary to the Salvation of a Christian, and yet not be expressly required to be explicitly believed by him at his Baptism, [or Confirmation,] when he is admitted into the Christian Church. For, to admit any person to be a member upon certain terms or conditions, and afterwards to alter or add to those terms, is what in other cases men never allow.

But in process of time, as men grew less pious, and more contentious; so in the several churches they enlarged their Creeds and confessions of faith; and grew more minute, in determining unnecessary

controversies; and made more things explicitly necessary to be understood; and (under pretence of explaining authoritatively) imposed things much harder to be understood than the Scripture itself; and became more uncharitable in their censures; and the farther they departed from the fountain of Catholic Unity, the Apostolical form of sound words, the more uncertain and unintelligible their definitions grew; and good men found no where to rest the sole of their foot, but in having recourse to the original words of Christ himself and of the spirit of truth, in which the wisdom of Yahweh had thought fit to express itself.

For, matters of speculation indeed, of philosophy, or art; things of human invention, experience, or disquisition; improve generally from small beginning, to greater and greater certainty, and arrive at perfection by degrees; but matters of Revelation and divine testimony, are on the contrary complete at first; and Christian Religion, was most perfect at the beginning; and the words of Yahweh, are the most proper significations of His will, and adequate expressions of his intention; and the forms of worship set down in Scripture, by way either of precept or example, are the best and most unexceptionable manner of serving him.

In the days of the Apostles therefore, Christianity, was perfect; and continued for some ages in a tolerable simplicity and purity of faith and manner; supported by singular holiness of life, by charity in matters of form and opinions, and by the extraordinary guidance of the spirit of Yahweh, the spirit of peace, holiness and love. But needless contentions, soon began to arise; and faith became more intricate; and charity diminished; and human authority and temporal power increased; and the regards of this life grew greater and of the next life less; and religion decayed continually more and more, till at last (according to the predictions of the Apostles) it was swallowed up in the great Apostacy.⁸¹² Out of which, it began to recover in good measure at the reformation; when the Doctrine of Christ and His Apostles was again declared to be the only rule of truth, in which were clearly contained all things necessary to faith and manners. And had that declaration constantly been adhered to, and human authority in matters of faith been disclaimed in deeds as well as in words; there had been, possibly, no more schisms in the Church of Yahweh; nor divisions of any considerable moment, among Protestants.

But though contentions and uncharitableness have prevailed in practice, yet (thanks be to Yahweh) the root of unity has continued amongst us, and the Scripture hath universally been declared to be the only rule of truth, a sufficient guide both in faith and practice; and those who differ in opinion, have done so only because each party has thought their own opinion founded in Scripture; and men are required to receive things for no other cause and upon no other authority, than because they are found (and consequently in no other sense than wherein they are found) in the Holy Scriptures. Wherefore in any question of controversy concerning a matter of faith, Protestants are obliged (for the deciding of it) to have recourse to no other authority whatsoever, but to that of Scripture only,

The incomparable Archbishop Tillotson, has made this sufficiently appear, in his rule of faith; particularly, Part 1., sect. 3; and Part IV. sect. 2. And in his first, sermon on Joshua xxiv., 15, now least any (saith he) should think me singular in this assertion, and that thereby I give a great deal too much to the single judgment of private persons, and too little to the authority of a church; I will produce the deliberate judgment of a very learned man, and a great asserter of the church's authority, concerning the matter I am now speaking of; I mean Mr. Hooker, in his deservedly admired Book of Ecclesiastical Polity: His words are these:

" I grant (says he) that proof derived from the authority of man's judgment, is not able to work that assurance, which doth grow by a stronger proof: and therefore, although ten thousand general councils should set down one and the same definitive sentence concerning any point of religion whatsoever, yet one demonstrative reason alleged, or one testimony cited from the, word of Yahweh Himself to the contrary, could not choose, but overpower them all inasmuch as for them to be deceived is not so impossible, as it is that demonstrative reason or divine testimony should deceive."

⁸¹² The Bishop of Rome, along with the Catholic Church, greatly abused the original teachings and practices of the primitive or original Christian church as depicted in the Acts of the Apostles.

And again:

"for men (says he) to be tied and led by authority, as it were with a kind of captivity of judgment: and though there be reason to the contrary, not to listen to it, but follow like beasts the first in the herd; this were brutish."

Again:

"that the authority of men should prevail with men either against or above reason, is no part of our belief. Companies of learned men, though they be never so great and reverend, are to yield unto reason; the weight whereof is no whit prejudiced by the simplicity of the person which doth allege it: but being found to be sound and good, the bare opinion of men to the contrary must of necessity stoop and give place."

And this he delivers, not only as his own particular judgment, but that which he apprehended to be the judgment of the Church of England, thus far that excellent Archbishop.

And the very learned and judicious Dr. Wake, (since the worthy successor of that great man:) I choose rather (saith he in the name of every Christian) to regulate my faith by what Yahweh hath delivered, than by what man hath defined.⁸¹³

And the excellent Mr. Chillingworth: by the religion of Protestants (saith he) I do not understand the Doctrine of Luther, or Calvin, or Melancthon; nor the confessing of Augusta, or Geneva; nor the Catechism of Heidelberg; nor the Articles of the Church of England;; no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, the Bible. The Bible I say, the Bible only, is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it; well may they hold it as a matter of opinion: but as matter of faith and religion, neither they, with coherence to their own grounds, believe it themselves; nor require the belief of it of others, without most high and most schismatical⁸¹⁴ presumption, I, for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but upon this Rock only. I see plainly and with mine own eyes, that there are Popes against Popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age. Traditive⁸¹⁵ interpretations of Scripture are pretended, but there are few or none to be found. No tradition, but only of Scripture, can derive itself from the fountain: but may be plainly proved, either to have been brought in, in such an age after Christ: or, that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon this therefore, and this only, I have reason to believe: this I will profess: according to this, I will live and for this, if there be occasion, I will not only willingly, but even gladly lose my life; though I should be sorry that Christians should take it front me. Propose me anything out of this book, and require whether I believe it or no; and seem it never so incomprehensible to human reason, I will subscribe it with hand and—heart: as knowing no demonstrative can be stronger than this; Yahweh hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian: I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully

⁸¹³ Comment on Ch. Catech. pg. 21.

⁸¹⁴ of or pertaining to schism.

⁸¹⁵ 1. Characterized by, belonging to, or being transmitted by, tradition; traditional, traditionary.

assured that Yahweh does not, and therefore that men ought not, to require any more of any man than this; to believe the Scripture to be Yahweh's word, to endeavor to find the true sense of it, and to live according to it.

Again: let all men (saith he) believe the Scriptures, and that only, and endeavor to believe it in the true sense, and require no more, of others; and they shall find this, not only a better, but the only means to suppress heresy, and restore unity. For he that believes the Scripture sincerely, and endeavors to believe it in the true sense, cannot possibly be a Heretic. And if no more than this were required of any man, to make him capable of the Church's Communion; then all men so qualified, though they were different in opinion, yet, notwithstanding any such difference,, must be of necessity one in Communion.

And again: Certainly if Protestants be faulty in this matter, [in the question about the extent of human authority,] it is for doing it too much, and not too little. This presumptuous imposing of the senses of men, upon the words of Yahweh; the special senses of men upon the general words of Yahweh; and laying them upon men's consciences together, under the equal penalty of death and damnation, this vain conceit, that we can speak of the things of Yahweh, better in the words of Yahweh: this defying our own interpretations, and tyrannous enforcing them upon others: this restraining of the word of Yahweh from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the Apostles left them; is and hath been the only fountain of all the Schisms of the Church, and that which makes them continue the common incendiary of Christendom: and that which tears into pieces, not the coat, but the bowels and members of Christ, to the great satisfaction of Jews and Infidels. Take away these walls of separation and all will quickly be one: take away this persecuting, burning, cursing, damning of men, for not subscribing to the words of men as the, words of Yahweh: require of Christians, only to believe Christ, and to call no man master but Him only: let those leave claiming infallibility, that have no title to it; and let them that in their words disclaim it, disclaim it likewise in their actions: and—it may well be hoped by Yahweh's blessing, that—it may quickly reduce Christendom to truth and unity. These thoughts of peace, I am persuaded may come from the God of peace, and to his blessing I commend them.

And the learned Stillingfleet: without all controversy, (saith he,) the main inlet to all the distractions, confusions, and divisions, of the Christian world: hath been by adding other conditions of Church communion than Christ has done.

And the excellent Mr. Hales: it hath been (saith he) the common disease of Christians from the beginning, not to content themselves with that measure of faith, which Yahweh and the Scriptures have expressly afforded us; but out of a vain desire to know more than is revealed, they have attempted to discuss things, of which we can have no light, neither from reason nor revelation. Neither have they rested here; but upon pretence of Church authority, (which is none,) or of tradition, (which for the most part is but figment,) they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature; and to strengthen themselves, have broke out into divisions and factions, opposing man to man, and synod to synod, till the peace of the Church vanished without all possibility of recall. Hence arose those ancient and many separations among Christians, occasioned by Arianism, Eutychianism, Nestorianism, Photinianism, Sabellianism, and many more both ancient and in our time all which indeed are but names of Schism, howsoever in the common language of the fathers they were called heresies. For heresy is an act of the will, not of reason; and is indeed a lie, not a mistake: else how could that known speech of Austin go for true, I may err, but I will not be a Heretic? Indeed Manichaeism, Valentinianism, Marcionism, Mahometanism, are truly and properly Heresies: for we know that the authors of them received them not, but minted them themselves; and so knew that which they taught to be a lie but can any man avouch, that—others that taught erroneously,—did maliciously invent what they taught, and not rather fall upon it by error and mistake?

In the statutes given by Queen Elizabeth of glorious memory, to Trinity College, in the University of Cambridge, the following oath is appointed to be taken by every fellow in the Chapel, before his admission. I, do swear and promise in the presence of Yahweh, that I will heartily and steadfastly adhere to the true religion of Christ, and will prefer the authority of Holy Scripture before the opinions of men;

that I will make the word of Yahweh the rule of my faith and practice, and look upon other things, which are not proved out of the word of Yahweh, as human only;—that I will readily and with all my power oppose doctrines contrary to the word of Yahweh; that, in matters of religion, I will prefer truth before custom, what is written before what is not written. &c.

And, in the same University, every Doctor in Divinity, at his taking that Degree, does make his profession in the following words: In the name of Yahweh, Amen: I, do from my heart receive the whole sacred canonical Scriptures of the Old and New Covenant: and do hold, or reject, all that the true, holy, and Apostolical Church of Christ, subject to the word of Yahweh, and being governed by it, holds or rejects: and in this Profession I will persevere to my life's end, Yahweh of his great mercy giving me grace, through Jesus Christ our Lord.

And every Priest at his ordination, [and Bishop at his consecration] being solemnly asked, are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach [or maintain] nothing as required of necessity to eternal Salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer in the following words: I am so persuaded and have so determined by Yahweh's grace.

And the whole Church of England, in the 6th, the 20th, and 21st of the 32 Articles, declares; that Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation, that it is not lawful for the Church to ordain anything that is contrary to Yahweh's word written: neither may it so expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a witness and a keeper of Holy writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation; that even general councils,—(forasmuch they be an assembly of men, whereof all be not governed with the spirit and Word of Yahweh) may err, and sometimes have erred, even in things pertaining unto Yahweh: wherefore things ordained by them, as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

The plain meaning of these and many other the like declarations to be found in our best writers, is not that matters of form, decency, and order, are not to be appointed and settled by lawful authority, (without which there can be no visible and public Communion of Christians;) nor that, in matters of Faith, it can in any wise be excusable for men loosely and wantonly to run after enthusiastic imaginations; much less, that there is not perpetual need of living guides and instructors in the Church of Yahweh, and of constant helps and directions, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. But the meaning is, that it is the duty, and in the power, of every particular Christian, by and with the use of all those helps and assistances which the Divine Providence has afforded him; soberly, and in the fear of Yahweh, to judge of, and to understand for himself, whatever is necessary for his own Salvation and that it is the great (lay of Christian guides and instructors, especially of those in power and authority, to employ their utmost care and abilities, not in obliging men to receive things implicitly, but in assisting them to perceive and apprehend with their own understandings, what are the things which Yahweh has required of them to believe and practice.

To apply this general Doctrine (which is the great foundation of the Protestant and of the Christian Religion) to the controversies which have been raised in particular, with too much animosity and uncharitableness, concerning the manner of explaining the Scripture Doctrine of the Trinity; I have in the first part of the following treatise, (that it might appear what was, not the sound of single Texts which may be easily mistaken, but the vilely Tenor of Scripture,) collected every Text in the New Covenant relating to that matter, (which I am not sensible has been done before,) and set then, before the reader in one view, with such references and observations, as may (it is hoped) be of considerable use towards the understanding of their true meaning.

In the second part, is collected into methodical propositions the sum of that Doctrine, which (upon the carefulest consideration of the whole matter) appears to me to be fully contained in the Texts cited in the first part. And I have illustrated each proposition with many testimonies out of the ancient writers, both before and after the Council of Nice; especially out of Athanasius and Basil; among which, are several not taken notice of either by Petavius, or the learned Bishop Bull. Concerning all which, I desire it may be observed, that they are not alleged as proofs of any of the propositions; (for proofs are to be taken from the Scripture alone,) but as illustrations only; and to show how easy and natural that notion must be allowed to be, which so many writers could not forbear expressing so clearly and distinctly, even frequently when at the same time they were about to affirm, and endeavoring to prove some things not perhaps very consistent with it. The greatest part of the writers before and at the time of the Council of Nice, were, (I think,) really of that opinion, (though they do not always speak very clearly and consistently) which I, have endeavored to set forth in those Propositions. But as to the writers after that time, the reader must not wonder, if many passages not consistent with (nay, perhaps contrary to) those which are here cited, shall by any one be alleged out of the same Authors. For I do not cite places out of these latter Authors, so much to show what was the opinion of the writers themselves, as to show how naturally truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices; and how men are frequently compelled to acknowledge such premises to be true, as necessarily infer a conclusion different from what they intend to establish. According to that of Basil; am persuaded (saith he) that the strength of the Doctrine delivered down to us, has often compelled men to contradict their own assertions.

In the third part there is, first, brought together a great number of passages out of the present Liturgy of the Church of England, wherein the Doctrine set forth in the former parts is expressly affirmed; and then in the next place are collected the principal passages, which may seem in their literal and most obvious sense, to differ from that Doctrine; which latter, must needs be understood in such a sense only, as is agreeable to the former, by every one, who when he uses those forms with his mouth, desires to pray with his understanding also.

It is a thing very destructive of Religion, and the cause of almost all divisions among Christians; when young persons at their first catering upon the study of Divinity, look upon human and perhaps modern forms of speaking, as the rule of their Faith; understanding these also according to the accidental sound of the words, or according to the notions which happen at any particular time to prevail in the World; and then picking out (as proofs) some few single texts of Scripture, which to minds already strongly prejudiced must needs seem to sound, or may easily be accommodated the same way; while they attend not impartially to the whole scope and general tenor of scripture. Whereas on the contrary, were the whole Scriptures first thoroughly studied, and seriously considered, as the rule and only rule of Truth in matters of Religion; and the sense of all human forms and expressions, deduced from thence; the greatest part of errors, at least the greatest part of the uncharitable divisions that have happened among Christians, might in all probability have been prevented. The different states which the controversies concerning Predestination, Original Sin, Infant Baptism, Justification, Free-will, Faith and good Works, and the doctrine of the ever blessed Trinity, have at different times gone through; are a sufficient evidence of this truth.

The Church of Rome indeed, (that great human authority sitting in the Seat of God) requires men to receive her particular Doctrines (or explications of Doctrines) and Traditions, not as human and fallible Determinations, to be perpetually compared with, and examined by the infallible rule; but as being part of the rule itself of their Faith. But the Protestant Churches, utterly and solemnly disclaim all such authority; and require men to comply with their respective forms, upon no other ground but that of their being agreeable to Scripture; and consequently in such sense only, wherein they are agreeable to Scripture.

The first Reformers, when they had laid aside what to them seemed intolerable in the Doctrines of the Church of Rome, in other matters chose to retain the words which they found in use in that Church; yet declaring that they meant thereby to express only the sense of Scripture, and not that of Tradition, or of the schools. If Tradition or custom, if carelessness or mistake, either in the compiler or receiver happen

at any time to put a sense upon any human forms, different from that of the Scripture, which those very forms were intended to explain, and which is at the same time declared to be the only rule of Truth; it is evident no man can be bound to understand those forms in such sense; nay, on the contrary, he is indispensably bound not to understand or receive them in such sense. For (as the learned Mr. Thorndike rightly observes) that which once was not matter of Faith, can never by process of time, or any act the Church can do, [or by any interpretation of words, that custom or carelessness or contentiousness may have introduced)] become matter of Faith.

As, in reading a comment upon any book whatsoever, he that would thence understand the true meaning of the Text, must not barely consider what the words of the comment may possibly of themselves happen most obviously to signify; but how they may be so understood, as to be a consistent interpretation of the Text they are to explain: so in considering all forms of human composition in matters of Religion, it is not of importance what the words may in themselves possibly most naturally signify, or what they may vulgarly and carelessly be understood to mean; (for there is in almost all words, some ambiguity;) but in what sense they can be consistent expositions of those Texts of Scripture, which they were intended and are professed to interpret. Otherwise it may easily (nay, it will frequently) happen, that a comment shall in effect come into the place of the Text, and another interpretation afterwards into the place of that comment; till in process of time, men by insensible degrees depart entirely from the meaning of the Text, and human Doctrines swallow up those which are divine. Which evil can no otherwise be prevented, than by having recourse perpetually to the original itself; and allowing no authority to any interpretation, any further than it is evidently agreeable to the Text itself.

A very eminent historical instance of this sort, is to be found in the life of the late Right Reverend Bishop Bull, written by Robert Nelson, Esq., from page 97 to 257: where there is an exact account given, what method that learned Writer took to explain the Doctrine of Justification; (viz., the very same and only method, which ought to be taken in explaining all other Doctrines whatsoever;) how zealously he was accused by many systematical divines, as departing from the Doctrine and Articles of the Church in what he had done; how learnedly and effectually he defended himself against all his adversaries; and how successful at length his explication was, in being after some years almost universally received.

But not to mention many examples of this kind, in almost all the confessions of faith that ever were published; there is one very remarkable instance of it, in the Apostles' Creed itself. The word, hell, in the present common use of the English language, signifies always, the place or state of the damned; and every vulgar English reader, when he professes his belief that Christ descended into hell, is apt to understand the article, as signifying Christ's descending into the place of the damned: And probably they who first put the article into the Creed, in the fourth century, might mean and intend it should be so understood. Nevertheless, since all learned men are satisfied, that the Greek word in those texts of Scripture upon which this article was founded does not signify hell, but in general only the invisible place, into which the souls of those departed out of this world are conveyed; they now with great reason think themselves obliged to understand it in the Creed, not as the word may in modern speech seem to sound to the vulgar, but as it really signifies in the original texts of Scripture.

The same is to be understood of every part of all human compositions whatsoever. According to that excellent observation of the learned Bishop Pearson: I observe (saith he) that whatsoever is delivered in the Creed, we therefore believe, because it is contained in the Scriptures; and consequently must so believe it, as it is contained there. Whence all this exposition of the whole, is nothing else but an illustration and proof of every particular part of the Creed, by such Scriptures as deliver the same, according to the true interpretation of them.

And the whole Church of England has made the like declaration, in the sixth, the twentieth, and twenty-first of the thirty-nine articles, before cited; and in the eighth article, which declares that the Creeds ought to be received and believed, because (and consequently only in such sense wherein) they may be proved by most certain warrants of Holy Scripture.

In what sense the most difficult passages in the Liturgy concerning the doctrine of the Trinity, are to be understood, agreeably to the doctrine of Scripture, may (I presume) best be gathered, by comparing

them with all the texts of Scripture collected together, relating to that point. And (as I think the sincerity of a Christian obliges me to declare,) I desire it may be observed, that my assent to the use of the forms by law appointed, and to all words of human institution, is given only in that sense wherein they are (according to the explications given in the several parts of this book) agreeable to that which appears to me (upon the most careful and serious consideration of the whole matter) to be the doctrine of Scripture; and not in that sense which the Popish schoolmen, (affecting, for the sake of Transubstantiation, to make everything look like a contradiction,) endeavored to introduce into the Church.

I am well aware it may to many seem needless to enter at all into questions of this nature; and that, in matters of such nicety and difficulty as the doctrine of the Trinity is generally supposed to be, it were better (in their opinion) to let every man frame to himself such obscure notions as he can, and not to perplex him with subtle speculations. And indeed, with regard to scholastic and philosophical inquiries concerning metaphysical natures and substances, this manner of judging is so right and true, that had these things never been meddled with, and had men contented themselves with what is plainly revealed in Scripture, (more than which they can never certainly know,) the peace of the Catholic Church, and the simplicity of Christian Faith and Worship, had possibly never been disturbed. But that which is properly theological in this matter; viz. the distinct powers and offices of the Father, the Son, and the Holy Spirit, in the Creation, Government, Redemption, Sanctification, and Salvation of man; and the proper respective honor due consequently from us to each of them distinctly, (that we may not worship we know not how not what:) This is the great foundation, and the main economy of the Christian religion; the doctrine into which we were baptized; and which every sincere Christian ought, according to the best of his ability and the means he has of informing himself, to endeavor thoroughly to understand:

1.) *The absolute and incommunicable supremacy of Yahweh, the Father over all, and our reconciliation and subjection to Him as such our supreme governor;*

2.) *the redemption purchased by the Son;*

3.) *and the sanctification worked in us by the holy spirit;*

are the three great articles of our Creed. And in maintaining these rightly, so as seriously to affect meet's understandings, and influence their lives accordingly, is the honor of Yahweh, and the interest of true religion greatly concerned, Tritheism,⁸¹⁶ Sabellianism,⁸¹⁷ Arianism,⁸¹⁸ Socinianism, and the like, have, to the great disparagement of Christianity, puzzled the plain and practical doctrine of Scripture, with endless speculative disputes. And it has been no small injury to Religion, in the midst of those disputes,—that as on the one hand, men by guarding unwarily against Tritheism, have often in the other extreme run into Socinianism, to the diminution of the honor of the Son of Yahweh, and to the taking away the very being of the holy spirit; so on the contrary, incautious writers, in their zeal against Socinianism and Arianism, have no less frequently laid themselves open to Sabellianism or Tritheism, and to the greatest confusion and most unintelligible obscurity in the worship of Yahweh, by neglecting to maintain the honor and supremacy of the Father. The design of the following papers is to show how this evil may be prevented, and in what manner both extremes may rationally be avoided. Nor can the avoiding one of these extremes be esteemed by considerate persons of less importance than the other. For, the same pious disposition of mind, which makes serious persons careful not to diminish the honor of the Son of Yahweh, and of his

⁸¹⁶ Belief in three Gods; esp. an interpretation of the doctrine of the Trinity according to which the three Persons are three distinct Gods.

⁸¹⁷ The doctrinal conception of the Trinity as held by the followers of Sabellius; Denial that Father, Son, and Holy Spirit are separate Persons of the Godhead; claim instead that they are modes, aspects, energies, phases, or offices of a single divine Person.

⁸¹⁸ Using Greek terms, it denies that the Son is of one essence, nature, or substance with God; He is not consubstantial (homousios) with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity.

holy spirit, ought certainly to render them at least as solicitous, not to diminish the singular and supreme honor of Yahweh, the Father himself; of whose alone grace and mercy it is, that his Son was given for their redemption, and his spirit for their sanctification,

There are others who have thought that we ought not at all to treat concerning any of these matters, because they are mysterious. By which if they meant, that so far as the words of Yahweh are mysterious, we ought to acquiesce in them implicitly, and not presume to be wise beyond what is written; no man could say that herein they judged amiss.

But if they mean, that the words of men are mysterious, and that we must not reason concerning them, nor inquire whether or no, and in what sense, they are agreeable to the words of Yahweh; what is this, but substituting another mystery in the stead of the true one; and paying deference to the mystery of man's making, instead of the mystery of Yahweh?

The true veneration of mysteries consists, not in making them ourselves, and in receiving blindly the words of men without understanding them; but it consists, either in taking care there to stop, where the Scripture itself has stopped, without presuming to go further at all; or else, in taking care to understand all words of human institution in such a sense, as that they be sure to signify neither more nor less than the words of Scripture necessarily and indisputably do. Whosoever puts any meaning upon words of human institution, which does not appear to another (upon his sincerest and most careful examination) to be the same with the sense of the words of Scripture, must not complain that the other opposes his own reason to the authority of Yahweh, when indeed he opposes it only to those who would make human authority the same with divine. Affecting to speak unintelligibly, where the Scripture itself has not done so, is indeed promoting scepticism only, not true religion. Nor can there be any other so effectual a way of confuting all heresies, as it would be to restrain men within the bounds of the uncontested doctrine of Scripture; and give them as few advantages as possible, of raising objections against human and fallible forms of speaking.

Lastly; as to those who, in the whole, are of opinion that every man ought to study and consider these things according to ability; and yet, in the particulars of the explication, have quite different notions from those which I have thought reasonable a necessary to set forth in the following papers; I have, with regard such persons as these, endeavored to express myself with all modesty and due submission. And if any leaned person, who thinks me in an error, shall in the spirit of meekness and Christianity propose a different interpretation of all the texts I have produced, a deduce consequences therefrom, different from those which seem me unavoidably to follow; I shall think myself obliged, either return him a clear and distinct answer in the same spirit of meekness and candor, or else fairly and publicly to retract whatsoever is not capable of being so defended. But if, on the contrary, a nameless and careless writer shall, in the spirit of Popery, contend only that men must never use their own understandings, that is must have no religion of their own; but, without regarding what right or wrong, must always plead for what notions happen at any time to prevail; I shall have no reason, in such case, to think myself under the same obligation of answering him. It is the great and indeed of all others the most fatal calamity in the Church of Rome, that while the people think they cannot but be very safe in following the unanimous opinion of such numbers of very learned men, those learned men are not, in truth, at liberty to have any opinion at all; but are obliged to employ all their learning, merely in defending what the most ignorant men in former ages have determined for them beforehand.

(See a copy of the actual book on the next page.)

THE
Scripture - Doctrine
OF THE
TRINITY.

In Three Parts.

WHEREIN

ALL the *Texts* in the NEW TESTAMENT relating to that Doctrine, and the principal Passages in the Liturgy of the Church of ENGLAND, are collected, compared, and explained.

By SAMUEL CLARKE, D. D. Rector of St. James's Westminster; and Chaplain in Ordinary to Her MAJESTY.

LONDON:

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THE
INTRODUCTION.



AS, in Matters of *Speculation and Philosophical Inquiry*, the only Judge of what is right or wrong, is *Reason and Experience*; so in Matters either of *humane Testimony* or *divine Revelation*, the only certain Rule of Truth is *the Testimony* or *the Revelation itself*.

The *Christian Revelation*, is the Doctrine of Christ and his Apostles; that is, the Will of God made known to mankind by Christ, and by Those whom Christ intrusted with infallible Authority to teach it. For the right apprehending of which Doctrine, men are (as in other matters of the greatest importance to them) sincerely to make use of their best Understanding; and, in order thereunto, to take in all the Helps they can find, either from living Instructors or an-
tient

Yahweh's Emphasis & New Translations

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew (Ibri) words Yehoshua for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).

"The Word of Yahweh may, in one respect, be compared to the earth. All things necessary for life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Word of Yahweh. All things necessary for life and godliness lie upon its surface but, beneath that surface are 'great spoils' which are found only by those who seek after them as for 'hidden treasures.' Yahweh has been pleased to give us the revelation of His mind and will in Hebrew (Ibri) words and in a lesser extent, Greek words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations."⁸¹⁹ Yahweh emphasizes certain of his words by placing them in a figure; a form that brings the reader's attention to it, similar to the attention that is brought by the changing of the velocity of a train, which awakens the senses. Newer, so-called, Bible translations are discarding these figures thereby erasing what Yahweh has emphasized. For example, Yahweh uses the figure of speech, synecdoche,⁸²⁰ by using the phrase, 'the mouth of Yahweh,' as used in Leviticus 24:12; "and they put him in ward,—that a clear answer might be given to them, at the mouth [peh]⁸²¹ of Yahweh." Peh is used 498 times in the Old Covenant. Peh is translated, 'mouth,' in the following Bibles: 411 times in the Young's; 361 times in the Rotherham; 353 times in the KJV; 323 times in the NKJV; 224 times in the NIV; 103 times in the Message and 89 times in the NLT. This example illustrates what is happening to Yahweh's emphasis.

"All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in, new forms, or figures. A figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. As the course of language moves smoothly along, according to the laws which govern it, there is nothing by which it can awaken or attract our attention. It is as when we are traveling by railway. As long as everything proceeds according to the regulations, we notice nothing; we sleep, or we read, or meditate as the case may be. But, let the train slacken its speed, or make an unexpected stop;—we immediately hear the question asked, "What is the matter?" "What are we stopping for?" We hear one window go down and then another: attention is thoroughly aroused, and interest excited. So it is exactly with our reading. As long as all proceeds smoothly and according to law we notice nothing. But suddenly there is a

⁸¹⁹ Figures of Speech used in the Bible by E. W. Bullinger; Introduction

⁸²⁰ A figure by which one word receives something from another which is internally associated with it by the connection of two ideas: as when a part of a thing is put for the whole of it, or the whole for a part.

⁸²¹ 06310 hp peh mouth

departure from some law, a deviation from the even course—an unlooked for change—our attention is attracted, and we at once give our mind to discover why the words have been used in a new form, what the particular force of the passage is, and why we are to put special emphasis on the fact stated or on the truth conveyed. In fact, it is not too much to say that, in the use of these figures, we have, as it were, Yahweh's own markings in our Bibles."

William Shakespeare wrote, in *Romeo and Juliet*, "It seems she hangs upon the cheek of night like a rich jewel in an Ethiope's ear." Can you see the beautiful painting that is being created by the figure of speeches used by Shakespeare? Yahweh painted a masterpiece when he had Solomon write in *Song of Songs* 5:2,

"I, was sleeping, but, my heart, was awake,—The voice of my beloved—knocking! Open to me, my sister, my fair one, my dove, my perfect one, for, my head, is filled with dew, my locks, with the moisture of the night."

Yahweh's emphasis, in this verse of scripture, presented in figures are:

*my heart was awake;
The voice knocking;
Open to me; my fair one, my dove, my perfect one;
my head, is filled with dew, my locks, with the moisture of the night.*

The Message paraphrases this verse by writing,

"I was sound asleep, but in my dreams I was wide awake. Oh, listen! It's the sound of my lover knocking, calling! "Let me in, dear companion, dearest friend, my dove, consummate lover! I'm soaked with the dampness of the night, drenched with dew, shivering and cold."

This writing would be fine for a child's book but the Message along with the other newer Bible translations were not written for children, making them travesties,⁸²² when they label their books as Bibles.

Figures of Speech

"A FIGURE is simply a word or a sentence thrown into a peculiar form, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, "the ground needs rain: " that is a plain, cold, matter-of-fact statement; but if we say "the ground is thirsty," we immediately use a figure. It is not true to fact, and therefore it must be a figure. But

⁸²² travesty: to alter in dress or appearance; to disguise by such alteration. OED

how true to feeling it is! how full of warmth and life! Hence, we say, "the crops suffer" ; we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance. Some figures are common to many languages; others are peculiar to some one language. There are figures used in the English language, which have nothing that answers to them in Hebrew (Ibri) or Greek; and there are Oriental figures which have no counterpart in English; while there are some figures in various languages, arising from human infirmity and folly, which find, of course, no place in the word of Yahweh. It may be asked, "How are we to know, then, when words are to be taken in their simple, original form (i.e., literally), and when they are to be taken in some other and peculiar form (i.e., as a Figure)?"

The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of Yahweh's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.

This is an additional reason for using greater exactitude and care when we are dealing with the words of Yahweh. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of Yahweh are pure words." All His works are perfect, and when Yahweh takes up and uses human words, He does so, we may be sure, with unerring accuracy, infinite wisdom, and perfect beauty. We

may well, therefore, give all our attention to the words that proceed from the mouth of Yahweh⁸²³ .⁸²⁴

New Bible Translations

E. W. Bullinger, the author of the above statements, who went to sleep in 1913, would turn over in his grave if he read the NIV Bible, let alone the NLT and the Message paraphrases. These projects of men have omitted hundreds of thousands of figures of speech from the Word of Yahweh. Yahweh's emphasis in his Word have been all but eliminated. For example, 2 Chronicles 36:12 states,

"And he did the thing that was wicked in the eyes of Yahweh his Elohim,—he humbled not himself before Jeremiah the prophet, from the mouth of Yahweh."

These figures are called Metonymies, meaning, a figure by which one name or noun is used instead of another, to which it stands in a certain relation. The eyes are put for what Yahweh sees and the mouth is put for the words that Yahweh has spoken. The following Bibles will demonstrate the omitting of these beautiful figures, by man, which came from the mouth of our Creator, Yahweh:

"He did evil in the eyes of the LORD his God and did not humble himself before Jeremiah the prophet, who spoke the word of the LORD." (NIV)

"He did what was evil in the sight of the LORD his God, and he refused to humble himself when the prophet Jeremiah spoke to him directly from the LORD." (NLT)

"As far as GOD was concerned, he was just one more evil king; there wasn't a trace of contrition in him when the prophet Jeremiah preached GOD's word to him." (Message)

"A figure is, as we have before said, a departure from the natural and fixed laws of Grammar or Syntax; but it is a departure not arising from ignorance or accident. Figures are not mere mistakes of Grammar; on the contrary, they are legitimate departures from law, for a special purpose. They are permitted variations with a particular object. Therefore they are limited as to their number, and can be ascertained, named, and described.

No one is at liberty to exercise any arbitrary power in their use. All that we can do is to ascertain the laws to which nature has subjected them. There is no room for private opinion, neither can speculation concerning them have any authority.

It is not open to any one to say of this or that word or sentence, "This is a figure," according to his own fancy, or to suit his own purpose. We are dealing with a science

⁸²³ Ps 33:6 By the word of Yahweh, the heavens were made, and, by the spirit of his mouth, all their host:

⁸²⁴ Figures of Speech used in the Bible by E. W. Bullinger; pg. XVI

whose laws and their workings are known. If a word or words be a figure, then that figure can be named, and described. It is used for a definite purpose and with a specific object. Man may use figures in ignorance, without any particular object. But when Yahweh takes up human words and uses a figure (or peculiar form), it is for a special purpose, and that purpose must be observed and have due weight given to it."⁸²⁵

Below is a illustration of these wonderful jewels in one chapter of the Word of Yahweh.

Acts 10

vs. 2 Devout, and fearing God with all his house, doing many alms unto the people, and supplicating God continually,

House is the figure Metonymy. Metonymy or Change of Noun is a figure by which one name or noun is used instead of another, to which it stands in a certain relation. House is put for household. Alms is the same figure. In certain nouns, where the feelings or affection is put for the effects resulting or proceeding from the feeling. Alms is put for the benefits and blessings flowing from it.

vs. 3 Saw, in a vision, manifestly, as if about the ninth hour of the day, a messenger of God, coming in unto him, and saying unto him—Cornelius!

About the ninth hour of the day is the figure Chronographia. Chronographia or Description of Time is a figure when by the addition of the time, something explanatory is given which helps to the understanding of what is said; or, supplies some important fact; or, implies some extra lesson.

vs. 4 And he, looking steadfastly at him, and becoming full of fear, said—What is it, Lord? And he said unto him—Thy prayers and thine alms, have gone up for a memorial before God.

Alms same figure as in verse two.

vs. 9 Now, on the morrow, as those men were journeying, and, unto the city, drawing near, Peter went up on the housetop to pray, about the sixth hour;

About the six hour is the same figure as in verse three.

vs. 10 But he became hungry, and wished to eat,—and, while they were making ready, [the food] there came upon him a trance;

⁸²⁵ Figures of Speech used in the Bible by E. W. Bullinger; pg. XI

[The food] is the figure Ellipsis. Ellipsis or Omission is a figure when a word or words are left out or omitted. While they were making ready [the food.]

vs. 12 *In which were all the quadrupeds and creeping things of earth and birds of heaven.*

All is the figure Idiom. Idiom means, 'one's own;' 'the common manner of speaking. It is a figure in the fact that the language peculiar to one nation or tribe, as opposed to other languages or dialects. All signifies some of every kind.

vs. 15 *And a voice came again [saying], a second time, unto him—What things, God, hath cleansed, be not, thou, making common.*

[Saying] is the figure Ellipsis as seen in vs. 10. And a voice came [saying.]

What things, God, hath cleansed is the figure Metonymy as seen in verse two. Cleansed is to be ceremonially clean.

vs. 22 *And they said—Cornelius, a centurion, a man righteous and fearing God, well-attested by the whole nation of the Jews, hath been divinely instructed by a holy messenger to send for thee unto his house, and to hear words from thee.*

Righteous is the figure Catachresis. Catachresis or Incongruity is a figure by which one word is changed for another and this against or contrary to the ordinary usage and meaning of it. Dikaios, the Greek word translated righteous is an adjective and means strictly righteous is used here to mean a good man.

vs. 29 *Wherefore, even without gainsaying, came I when sent for. I ask, therefore, for what word ye sent for me.*

Word is the figure Idiom as seen in verse twelve. Word, meaning, for what intent ye have sent for me.

vs. 34 *And Peter, opening his mouth, said—Of a truth, I find that God is no respecter of persons;*

Opening his mouth is the figure Idiom as seen in verse twelve. To open the mouth is a Hebraism, used for speaking at length or with great solemnity, liberty, or freedom.

I find is the figure Metonymy as seen in verse two. I find means I now understand and am made to know from what has taken place.

vs. 36 As touching the word he hath sent unto the sons of Israel, announcing the glad tidings of peace through Jesus Christ—the same, is Lord, of all,

The word is the figure Idiom as seen in verse twelve. The word is a Hebrew (Ibri) idiom; and signifies not merely a word, but speech, which is the outcome of words.

vs. 38 How God anointed him with holy spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, God, was with him.

Anointed is the figure Anthropopatheia. Anthropopatheia or Condescension is the figure of the ascription of human passions, actions, or attributes to God. Oil or anointing is attributed to God.

With holy spirit and with power is the figure Hendiadys. Hendiadys or Two for One is the figure where two words are always joined together by the conjunction, 'and,' are employed, but only one thing or idea is intended. How God anointed with holy spirit that is to say power.

vs. 43 Unto the same, do all the prophets bear witness, That, remission of sins, is to be received through his name, by every one that believeth on him.

Name is the figure Metonymy as seen in verse two. The name of a person for the person himself; or the name of a thing for the thing itself.

vs. 44 While Peter was yet speaking these words, the Holy Spirit fell upon all who were hearing the word.

The word is the figure Idiom as seen in verse thirty-six. The word means the Gospel which Peter preached.

vs. 46 For they heard them speaking with tongues, and magnifying God. Then answered Peter—

vs. 46 For they heard them speaking with tongues, and magnifying God. Then answered Peter—

Tongues is the figure Metonymy as seen in verse two. Tongues represents an unknown language.

Speaking with tongues and magnifying God is the figure Hendiadys as seen in verse thirty-eight. The meaning being speaking with tongues that is to say magnifying God.

Now compare the figures in this chapter with the NIV and any other modern translation and see what, perhaps, you have been missing.

Conclusion

"The words of Yahweh, are words, that are pure, silver refined in a crucible of earth, purified seven times" (Ps. 12:6)! How many figures can you see in this verse? Let us not take those pure words, which have been purified seven times and the emphasis (figures of speech) Yahweh places upon these words and defile them by removing the figures, as is done with this verse in the NLT of the Bible;

"The LORD's promises are pure, like silver refined in a furnace, purified seven times over."

A REVELATION in writing must necessarily be given in "words." The separate words, therefore, in which it is given must have the same importance and authority as the revelation as a whole. The rearranging, changing and omitting of these 'Divine' words in order to make it, as some would say, more palatable is injurious. Rotherham's Emphasized Bible and Young's Literal Translation of the Holy Bible are two of the most trusted English translations. These two translators are the most faithful to the Hebrew (Ibri) and Greek text. These translations allow us to partake of Yahweh's precious gems, which are his beautiful Hebrew (Ibri) words and figures used to bring about His Emphasis.

Yahweh's Emphasis - Grammatical Inversion

Yahweh directs his children to what is important, in his Word, by way of Emphasis. Our common way of emphasizing words today is to underline them, put them into *italics*, placing them in **bold print**, and by using many more techniques that direct the eye to what we are Emphasizing. A grammatical construction called, 'inversion,' is a technique that our Father uses throughout his Word. The Rotherham Emphasized Bible maintains these inversions and draws attention to them by using the symbols, < >. The most popular Bibles today (NIV & NLT) remove thousands of Yahweh's emphasis, displayed through grammatical inversion, by uninverting Yahweh's sentences.

What is a Grammatical Inversion?

One of the most effective ways to make language more emphatic is by inverting a sentence's regular word order. Emphasis in this way is often presented through written language and is of a highly formal register. Let's take a look at the following sentence:

1) *She had never seen such an impressive live performance.*

The sentence above displays a regular, relatively common word order in English. We have our subject (She), followed by a negative verb form in the past (had never seen) and a modified object (such an impressive live performance). Now let's look closely at a second example:

2) *Never had she seen such an impressive live performance.*

Our second sentence clearly demonstrates a shift in the first example's word order. Never is what is known as a 'Negative Adverbial'. Above, Never has been taken away from the sentence's main verb phrase and inserted at the beginning. Additionally, the past auxiliary had is placed in front of the subject, she. The basic formula for transforming common sentences into more emphatic statements is as follows:

Negative Adverbial or 'Only'/'No' Expression + Auxiliary or Modal Verb + Subject + Main Verb + Object

3) *Never had we heard such a fascinating story.*

Despite using the past perfect in sentences 2) and 3), this formula remains reliable with the present tense also. For example:

4) *Rarely will I eat chocolate during the week.*

5) *Under no circumstances should you leave your children unsupervised.*

Other Negative Adverbials include: rarely, not since, hardly, never before, not until, little, at no time etc.

‘No’/‘Only’ Expressions include: under no circumstances, not only, no sooner, in no way, only when etc.

Examples of sentences inverted are illustrated below.

I have played little tennis since I was a child.

Inverted to

Little have I played tennis since I was a child.

He had hardly taken a seat before he started to talk.

Inverted to

Hardly had he taken a seat before he started to talk.

Fruit and vegetables are not only good for your health, but they are also extremely delicious.

Inverted to

Not only are fruit and vegetables good for your health, but they are also extremely delicious.

The cyclist was in no way held responsible for the recent accident.

Inverted to

In no way was the cyclist held responsible for the recent accident.

Yahweh's Grammatical Inversions

Now let us examine how Yahweh uses grammatical inversion in his Poetic Masterpiece, his Word. The very first sentence, Genesis 1:1 is inverted. Yahweh could have written,

God created the heavens and the earth in the beginning

or

God, in the beginning, created the heavens and the earth

but rather, he inverted the sentence to read

<In the beginning,> God created the heavens and the earth.

The last grammatical inversion, used in his Word, is Revelation 22:19. Yahweh could have written,

God, will take away one's part,—from the tree of life, and out of the holy city,—from the things written in this scroll, if anyone shall take away from the words of this prophetic scroll.

but rather, he inverted the sentence to read

And, <if anyone shall take away from the words of this prophetic scroll,> God, will take away his part,—from the tree of life, and out of the holy city,—from the things written in this scroll.

Rotherham gives examples of inversions in his introduction to his Bible, one of which is Job 29: 14-15:

<Righteousness> I put on, and it clothed me,
<Like a robe and turban> was my, justice;
<Eyes> became I to the, blind,
And <feet to the lame> was, I!

He comments, "It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets ; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb; next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line, "robe" and "turban" forming not merely clothing, but an adornment fit for any assembly; further, that the term "righteousness" at the beginning of the first line is answered by its synonym "justice" at the end of the second—a not infrequent device in Hebrew (Ibri) poetry, and that as the two substantives respond to each other and ending words also have a natural advantage, a slight stress is marked on "justice." In line three, note how the word "eyes" at the opening comes into rhythmic relation with the term "blind" at the close, the verb "to become" being unemphatically thrown in between them, with no stress on the pronoun "I," which is merely implied in the verb ; and how finally, in the last line, "feet" and "lame," instead of being parted like "eyes" and "blind" in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun "I," which, though having primarily to serve, after Hebrew (Ibri) fashion, for the verb "to be," yet, with its long-drawn pausal vowel, lingers on the ear with an unspeakable pathos.

The NIV Bible uninverts this sentence, as seen below:

I put on righteousness as my clothing;
justice was my robe and my turban.
I was eyes to the blind
and feet to the lame.

Rotherham states in his Bible, "when there is an inversion (marked as < > in his Bible), in the English arrangement as well as in that of the Hebrew. Sometimes the inverted and emphatically preplaced portion of the sentence is of some length, extending to a line or more. In such cases the angular marks (< >) frequently appear in darker type (thus < >), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. 7: 5-7). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted.

Jeremiah 7:5-7, has three small inversions within one large inversion.

But < if ye shall, thoroughly amend, your ways, and your doings,
Shall, thoroughly execute, justice, between a man and his neighbour;
1<The sojourner, the fatherless, and the widow> shall not oppress,
And 2<innocent blood> shall not shed in this place,
And 3<after other gods> shall not walk, to your own hurt>
Then will I cause you to dwell,
In this place,
In the land, which I gave to your fathers,
From one age even unto another. (Jer. 7:5-7)

Yahweh is Emphasizing, 'the conditions' that must be met to be able to dwell in the land. These conditions are the topics of, 'the sojourner, the fatherless, and the widow,' 'innocent blood' and 'after other gods.'

The NIV Bible will keep the large inversion but uninvert the three smaller inversions, thereby losing Yahweh's Emphasis, as can be seen below.

If you really change your ways and your actions
and deal with each other justly,
1) if you do not oppress the alien, the fatherless or the widow
2) and do not shed innocent blood in this place,
3) and if you do not follow other gods to your own harm,
then I will let you live in this place,
in the land I gave to your forefathers for ever and ever.

Robert Young's Bible is faithful to the text, as can be seen below, but he did not mark the Emphasis, as does Rotherham, in his Emphasized Bible.

For, if ye do thoroughly amend your ways and your doings,
If ye do judgment thoroughly Between a man and his neighbour,
Sojourner, fatherless, and widow, ye oppress not,

And innocent blood do not shed in this place,
And after other gods do not walk, for evil to yourselves,
Then I have caused you to dwell in this place,
In the land that I gave to your fathers, From age even unto age.

Conclusion

Special importance, value, or prominence given to something is the meaning of Emphasis. Emphasis can be displayed by stress laid on a word or words to indicate special meaning or particular importance. Yahweh has unveiled special importance on selected words and verses through grammatical inversion. It behooves us to seek out what Yahweh has Emphasized, as one would who is seeking treasure. Rotherham's Emphasized Bible has done the majority of this work. It is up to those, 'who have eyes to see and ears to hear,' to treasure and seek out Yahweh's Emphasis!

Exercise

Examine the below, popular verses used in the first three chapters of Genesis and perceive their <inversions>; distinguish what Yahweh is Emphasizing in each verse; examine the NIV or NLT Bible's and determine if they univert the inversions or univert them yourself and see how the emphasis is lost.

And God created the man, in his own image,
<In the image of God> created he, him,
<Male and female> created he, them. (1:27)

And Yahweh God laid command, on the man, saying,
<Of every tree of the garden> thou mayest, eat;
but <of the tree of the knowledge of good and evil> thou shalt not eat of it,
for <in the day> thou eatest thereof, thou shalt, die. (2:16-17)

<For this cause> will a man leave his father, and his mother,
and cleave unto his wife, and they shall become one flesh. (2:24)

And the woman said unto the serpent,
<Of the fruit of the trees of the garden> we may eat;
but <of the fruit of the tree which is in the midst of the garden> God hath said,
Ye shall not eat of it, neither shall ye touch it,—lest ye die. (3:2-3)

And he said, <The sound of thee> heard I in the garden,
and I was afraid, for <naked> was I, so I hid myself. (3:10)

And the man said
 <The woman whom thou didst put with me>
 she, gave me of the tree, so I did eat. (3:12)

<In the sweat of thy face> shalt thou eat bread,
 until thou return to the ground, because <therefrom> wast thou taken,
 For <dust> thou art,
 And<unto dust> shalt thou return. (3:19)

A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.⁸²⁶

Words are emphatic—

A. By POSITION.

- a. Nominatives before verbs--always.
- b. Genitives, datives' and accusatives' before verbs—always.
- c. Verbs before nominatives—slightly; but able to command strong emphasis reduplication, see below.
- d. Adjectives before nouns—chiefly in N.T., and slightly.!
- e. Words brought into juxtaposition—sometimes, in prose, internal evidence concurring; more frequently in poetry, where the last word of one line is of varied and emphatically echoed by the first *in* next line.
- f. Words postponed to end of sentence—sometimes in prose, sense concurring more frequently in lyric poetry, in which the last word is mostly weighty and claims secondary stress.

^{g.} B. By REPETITION.

- a. Separate nominative pronoun. Prolific source of emphasis both in Hebrew (Ibri) Greek, as the separate pronoun is independent of position. Always relit when construed with finite verb, which has the pronominal element also with itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.
- b. Reduplicated verb—chiefly in Hebrew, reappearing by quotation in N. T. Always indicates lively emphasis. Infinitive verb generally set before its finite—then emphasis only : occasionally placed after its own finite—' perhaps sometimes suggesting continuance or repetition of action.
- c. Independent words, phrases, and sentences. The mere repetition of the one of the most simple and obvious devices for indicating stress.

C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew (Ibri) particles. Owing to the extraordinary facility which the consecution of facts and thoughts can be carried forward by peg-letter *waw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the stress; more or less vigorous, which in THE EMPHASISED BIBLE is frequently marked on such connectives as "now" (*'attah*), "therefore" (*laken*), "for this cause" (*a' ken*), and so on; in respect of which appeal is confidently made to elocutionary instinct as to the validity of the result.

⁸²⁶ Taken from Rotherham's Emphasized Bible; pg. 16

§ 24. *Israel's Song of Triumph.*

- 1 ||Then|| sang Moses, and the sons of Israel, 15
this song unto Yahweh, and they spake,
saying,—
I will sing to Yahweh, for he is exalted,
exalted,^b—
<The horse and his rider> hath he cast into
the sea.
- 2 <My might and melody> is Yah,
And he became mine, by salvation,^c—
||This|| is my God, and I will glorify* him,
The God of my father, and I will set him
on high.
- 3 ||Yahweh|| is a warlike one,—
<Yahweh> is his name.
- 4 <The chariots of Pharaoh and his train>
hath he cast into the sea,—
Yea <the choice of his warriors> were sunk
in the Sedgy' Sea.
- 5 ||Roaring deeps|| covered them,—
They went down, in the raging depths, like
a stone.
- 6 ||Thy right hand||, O Yahweh, is splendid in
power,—
||Thy right hand||, O Yahweh, dasheth in
pieces a foe ;
- 7 And <in the greatness of thine exaltation>
dost thou tear down thine opposers,—
Thou dost send forth thy wrath, it consumeth
them, as straw ;
- 8 And <with the blast of thy nostrils> heaped
up are the waters,
<Upreamed like a mound> are the flowing
waves,—
Roaring deeps are congealed, in the heart of
the sea.
- 9 Said the foe—
I will pursue—overtake, divide spoil,—
Take her fill of them—shall my soul,
I will bare my sword, root them out—shall
my hand.
- 10 Thou didst blow with thy wind, they were
covered by the sea,—
They rolled like lead, into the waters so
wide.
- 11 Who is |like unto thee|, among the mighty,
O Yahweh ?
Who is |like unto thee|,
Majestic in holiness,—
To be revered in praises,
Doing a marvellous thing ?
- 12 Thou didst stretch forth thy right hand, earth
swallowed them up.
- 13 Thou hast led forth in thy lovingkindness, the
people which thou hast redeemed,—
Thou hast guided them in thy might, into the
home of thy holiness.*
- 14 Peoples have heard, they tremble,—
||A pang|| hath seized the dwellers of
Philistia :
- 15 ||Then|| were amazed the chiefs of Edom,
The mighty ones of Moab, there seizeth
them, a trembling,—
Melted away, have all the dwellers of
Canaan :
- 16 There falleth upon them a terror and dread,
<With the greatness of thine arm> are
they struck dumb as a stone,—
Till thy people pass over, O Yahweh,
Till the people pass over, which thou hast
made thine own :—

- 17 Thou bringest them in and plantest them,
In the mountain of thine inheritance,
Thy dwelling-place to abide in, which thou
hast made, O Yahweh,—
A hallowed place, O My Lord,^b which thy
hands have established.
- 18 ||Yahweh|| shall reign, unto times age-
abiding and beyond.
- 19 For the horses of Pharaoh, with his chariots
and his horsemen, entered into the sea,
Then did Yahweh bring back upon them
the waters of the sea,—
But ||the sons of Israel|| had gone their way
on the dry ground, through the midst of
the sea.
- 20 Then took Miriam the prophetess, sister of
Aaron, the timbrel in her hand,—and all the
women came forth after her with timbrels, and
dances. ²¹ And Miriam responded to the men,^c
Sing to Yahweh, for he is exalted—exalted,
<The horse and his rider> hath he cast into
the sea.

Relating to the EMPHASIS.

|| single upright lines enclose words on
which a moderate amount of stress
should be laid.

||| Double lines indicate more decided stress.

< > these angular marks ask for more or
less force in utterance ; are always in-
troduutory ; and therefore never used
at the close of a sentence. In long
prefixed clauses, their form will readily
catch the anticipating eye of the
reader ; and due attention to them
will, it is believed, prove especially
helpful towards an immediate percep-
tion of the structure of long sentences.
They are occasionally borrowed to
meet an emergency, when several
shades of emphasis can be dis-
tinguished to advantage.

Signs connected with Divine Names.

God, printed thus, represents the short form *El*.

God, printed thus, represents the longer *Eloah*.

God, without peculiarity of type, the plural form *Elohim*.

For "Yahweh" instead of "Jehovah," see Intro., Chapter IV.