

# Teleios Ministries (Volume 3)

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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# THE ORACLES OF GOD

**BY THE REV. EDWARD IRVING, M.A.**

Minister of the Caledonian Church, Hatton-Garden, Scotland

Printed in 1825

Edited by Chuck Cunningham 2008

**Edward Irving**

**Fore-Runner of the Charismatic Movement**

& Founder of

*The Catholic Apostolic Church*

**1792-1834**

“Irving’s Orations,” written by Edward Irving (8/4/1792 to 12/7/1834) was published in 1825. The Orations, which I highly recommend reading, consist of:

- I. The Preparation for Consulting the Oracles of God.
- II. The Manner of Consulting the Oracles of God.
- III. The Obeying of the Oracles of God. (Part 1)
- IV. The Obeying of the Oracles of God. (Part 2)

Edward Irving and his congregation believed and acted upon I Corinthians 12 & 14; they spoke in tongues, interpreted and prophesied in their Church. His attached writings are not about the above mentioned, which can be read in the book, “The Pentecostal Theology of Edward Irving” by Gordon Strachan, but it is worth mentioning because it reflects his heart for the obedience to our Father’s Word. He endured great persecution for believing and acting upon the Word of Yahweh.

My supplication for you is that you will enjoy the richness of his writings as I have.

# ORATION I

## *The Preparation for Consulting the Word of Yahweh*

*(Edward Irving used the word, Oracle<sup>1</sup>, which we will rarely use because Yahweh instructs us not to say, 'The oracle of Yahweh,' in the book of Jeremiah.)<sup>2</sup>*

THERE was a time when each revelation of Yahweh had an introduction into this earth which neither permitted men to doubt whence it came, nor wherefore it was sent. If at the giving of each several truth a star was not lighted up in heaven, as, at the birth of the Prince of truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. El Shaddi<sup>3</sup> made bare His arm; and, through mighty acts shown by His holy servants, gave demonstration of His truth, and found for it a sure place among the other Matters of human knowledge and belief.

But now the miracles, which were presented before Yahweh spoke, have ceased, and nature, secure and unmolested, is no longer called on for testimonies to her Creator's Voice. No burning bush draws the footsteps to His presence chamber; no invisible voice holds the ear awake; no hand cometh forth from the obscure to write his purposes in letters of flame. The vision is shut up, and the testimony is sealed, and the Word of Yahweh is ended, and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to the earth, and the Son of Yahweh himself tabernacled and dwelt among us.

The truth which it contains once dwelt undivulged in the bosom of Yahweh; and, on coming forth to take its place among things revealed, the heavens and the earth, and nature through all her chambers, gave it reverent welcome. Beyond what it contains, the mysteries of the future are unknown. To gain it acceptance and currency the noble company of believers testified unto the death. The general assembly of the first born in heaven made it the day-star of their hopes, and the pavilion of their peace. Its every sentence is charmed with the power of Yahweh, and powerful to the everlasting salvation of men.

Having our minds filled with these thoughts of the primeval divinity of revealed Wisdom when she dwelt in the bosom of Yahweh, and was of his eternal self a part, long

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<sup>1</sup> In *Gr. and Rom. Antiq.* The instrumentality, agency, or medium, by which a god was supposed to speak or make known his will; the mouthpiece of the deity; the place or seat of such instrumentality, at which divine utterances were believed to be given. A vehicle or medium of divine communication. **a.** That part of the Jewish Temple where the divine presence was manifested; the holy of holies; also, the mercy-seat within it. Applied to the breastplate of the Jewish High Priest, the Urim and Thummim, by which divine messages were believed to be communicated. OED

<sup>2</sup> "But, when this people, or a prophet or a priest, shall ask thee, saying, What is the oracle of Yahweh? Then shalt thou say unto them, Ye yourselves, are the oracle, Therefore will I reject you, Declareth Yahweh; But, the prophet, or the priest, or the people, who shall say—the oracle of Yahweh, I will bring punishment upon that man, and upon his house. Thus, shall ye say—every man unto his neighbour, and every man unto his brother,—What, has Yahweh, answered? or, What, has Yahweh, spoken? but, the oracle of Yahweh, shall ye not mention, any more,—for, every man's oracle, shall be his own word, because ye have perverted the words of a Living, Yahweh, Yahweh of hosts, our Yahweh. Thus, shalt thou say unto the prophet,—What, has Yahweh, answered thee? or, What, has Yahweh, spoken? But, since ye keep on saying, The Oracle of Yahweh, therefore, Thus, saith Yahweh, Because ye have said this word, The oracle of Yahweh, whereas I had sent unto you saying, Ye shall not say, The oracle of Yahweh," (Jer. 23:33-38).

<sup>3</sup> God Almighty; Gen. 28:3,

before He prepared the heavens, or set a compass upon the face of the deep; revolving also, how, by the space of four thousand years, every faculty of mute nature did solemn obeisance to this daughter of the divine mind, whenever he pleased to commission her forth to the help of mortals; and further meditating upon the delights which she had of old with the sons of men, the height of heavenly temper to which she raised them and the offspring of magnanimous deeds which these two, the wisdom of Yahweh, and the soul of man, did engender between themselves, meditating, I say, upon these mighty topics, our soul is smitten with grief and shame to remark how in this latter day, she has fallen from her high estate; and fallen along with her the great and noble character of men. **Or** if there be still a few names as of the Missionary Martyn,<sup>4</sup> to emulate the saints of old, how to the commonalty of Christians her words have fallen into a household commonness, and her visits into a cheap familiarity; while by the multitude she is mistaken for a minister of terror sent to oppress poor mortals with moping melancholy, and inflict a wound upon the happiness of human kind.

For there is now no express stirring up of faculties to meditate her high and heavenly strains, there is no formal sequestration of the mind from all other concerns, on purpose for her special entertainment, there is no pause of solemn seeking and solemn waiting for a spiritual frame, before entering and listening to the voice of the Almighty's wisdom. Who feels the sublime dignity there is in a saying fresh descended from the porch of heaven? Who feels the awful weight there is in the least iota that has dropped from the lips of Yahweh? Who feels the thrilling fear or trembling hope there is in words whereon the eternal destinies of Himself do hang? Who feels the swelling tide of gratitude within his breast, for redemption and salvation coming, instead of flat despair and everlasting destruction? Finally, who, in perusing the Word of Yahweh, is captivated through all his faculties, and transported through all his emotions, and through all his energies of action wound up? Why, to say the best, it is done as other duties are wont to be done; and, having reached the rank of a daily, formal duty, the perusal of the Word has reached its noblest place. Yea, that which is the guide and spur of all duty, the necessary aliment of Christian life, the first and the last of Christian knowledge and Christian feeling, has, to speak the best, degenerated in these days to stated rank and file among those duties whereof it is parent, preserver, and commander. And, to speak not the best but the fair and common truth, this Book, the offspring of the Divine mind, and the perfection of Heavenly wisdom, is permitted to lie from day to day, perhaps from week to week, unheeded and uningested; never welcome to our happy, healthy, and energetic moods; admitted, if admitted at all, in seasons of sickness, feeble-mindedness, and disabling sorrow. Yea, that which was sent to be a spirit of ceaseless joy and hope, within the heart of man, is treated as the enemy of happiness, and the murderer of enjoyment; and eyed doubtfully, as the remembrancer of death, and the very messenger of hell!

Oh! if books had but tongues to speak their wrongs, then might this book well exclaim,

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<sup>4</sup> Henry Martyn ([February 18, 1781](#) - [October 16, 1812](#)), was an Anglican [missionary](#) to the peoples of [India](#) and [Persia](#).

“Hear, O heavens! and give ear, O earth! I came from the love and embrace of Yahweh, and mute nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclosed to you the mysteries of hereafter, and the secrets of the throne of Yahweh. I set open to you the gates of salvation, and the way of life age-abiding, hitherto unknown. Nothing in heaven did I withhold from your hope and ambition: and upon your earthly lot I poured the full horn of divine providence and consolation. But you requited me with no welcome, you held no festivity on my arrival: you sequester me from happiness and heroism, closeting me with sickness and infirmity; you make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last of duties, and withdraw me to a mere corner of your time; and most of you set me at nought, and utterly disregard me. I came, the fullness of the knowledge of Yahweh; spiritual messengers delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of Yahweh; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with Yahweh, when I was with Him and was daily His delight, rejoicing always before Him. Because I have called and you refused, I have stretched out my hand and no man regarded; but you have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry upon me, but I will not answer, they shall seek me early, but they shall not find me.”

From this cheap estimation and wanton neglect of Yahweh's counsel, and from the terror of this curse consequent thereon, we have resolved, in the strength of Yahweh, to do our endeavor to deliver this congregation of His intelligent and worshipping people, an endeavor which we make with a full reception of the difficulties to be overcome on every side, within no less than without the sacred pale; and upon which we enter with utmost diffidence of our powers, yet with the full purpose of straining them to the utmost, according to the measure with which it has pleased Yahweh to endow our mind. And do thou, O Lord from whom cometh the perception of truth, vouchsafe to thy servant an unction from thine own spirit who searcheth all things, yea the deep things of Yahweh and vouchsafe to thy people " the hearing ear and the understanding heart, that they may hear and understand, and their souls may live!"

Before El Shaddi made his appearance upon Sinai, there were awful precursors sent to prepare his way: while he abode in sight, there were solemn ceremonies and a strict ritual of attendance; when he departed, the whole camp set itself to conform unto his revealed will. Likewise, before the Savior appeared, with his better law, there was a noble

procession of seers and prophets, who descried and warned the world of his coming; when he came there were solemn announcements in the heavens and on the earth; he did not depart without due honors; and there followed, on his departure, a succession of changes and alterations, which are still in progress, and shall continue in progress till the world ends. This may serve to teach us, that a revelation of Yahweh's will makes demand for these three things, on the part of those to whom it is revealed:

- 1.) A due preparation for receiving His Word.
- 2.) A diligent attention to His Words while they are being disclosed.
- 3.) A strict observance of His Word when it is delivered.

In the whole book of Yahweh's revelations, you shall search in vain for one which is devoid of these necessary parts. Witness the awe-struck Isaiah, while Yahweh displayed before him the sublime pomp of his presence, and, not content with overpowering the frail sense of the prophet, despatched a seraph to do the ceremonial of touching his lips with hallowed fire, all before he uttered one word into his astonished ear. Witness the majestic apparition to St. John, in the Apocalypse, of all the emblematical glory of the Son of man, allowed to take silent effect upon the apostle's spirit, and prepare it for the revelation of things to come. These heard with all their absorbed faculties, and with all their powers addressed them to the bidding of the Lord. But, if this was in aught flinched from, witness in the persecution of the prophet Jonah, the fearful issues which ensued. From the presence of Yahweh he could not flee. Fain would he have escaped to the uttermost parts of the earth; but in the mighty waters the terrors of Yahweh fell on him, and when ingulphed in the deep, and entombed in the monster of the deep, still Yahweh's Word was upon the obdurate prophet, who had no rest, not the rest of the grave, till he had fulfilled it to the very uttermost.

Now, judging that every time we open the pages of this holy book, we are to be favored with no less than a communication from on high, in substance the same as those whereof we have detailed the three distinct and several parts, we conceive it due to the majesty of Him who speaks, that we, in like manner, discipline our hearts and minds with a due preparation, and have them in a proper frame, before we listen to the voice of Yahweh. That, while it is disclosing to us the important message, we be wrapt in full attention. And that, when it has disburdened itself into our opened and enlarged hearts, we proceed forthwith to the business of its fulfillment, whithersoever and to whatsoever it summon us forth. Upon each of these three duties, incumbent upon one who would not forego the benefit of a heavenly message, we shall discourse apart addressing ourselves in this discourse to the first mentioned of the three.

### **The Preparation for the Announcement**

When Yahweh uttered His Voice, says the Psalmist, coals of fire are kindled; the hills melt down like wax, the earth quakes, and deep proclaims it unto hollow deep. This same voice, which the stubborn elements cannot withstand, the children of Israel having

heard but once, prayed that it might not be spoken to them any more.<sup>5</sup> These sensible images of the Creator have now vanished, and we are left alone, in the deep recesses of the meditative mind, to discern his comings forth. No trump of heaven now speaks in the world's ear. No angelic conveyancer of Heaven's will takes shape from the vacant air, and having done his errand, retires into his airy habitation. No human messenger puts forth his miraculous hand to heal nature's immedicable wounds, winning for his words a silent and astonished audience. Majesty and might no longer precede the voice of Heaven. They lie silent and unobtrusive, wrapped up in their little compass, one volume, amongst many, innocently handed to and fro, having no distinction but that in which our mustered thoughts are enabled to invest them. The want of solemn preparation and circumstantial pomp, the imagination of the mind has now to supply. The presence of the Deity, and the authority of His Voice, our thoughtful spirits must discern. Conscience must supply the terrors that were wont to go before him; and the brightness of his coming, which the sense: can no longer behold, the heart, ravished with His Word, must feel.

For this solemn vocation of all her powers, to do her Maker honor and give Him welcome, it is, at the very least, necessary that the soul stand absolved from every call. Every foreign influence or authority, arising out of the world, or the things of the world, should be burst when about to stand before the Fountain of all authority. Every argument, every invention, every opinion of man should be forgotten, when about to approach the Father, the Voice of all intelligence. And as subjects, when their prince honors them with invitations, are held disengaged, though pre-occupied with a thousand appointments, so, upon an audience fixed and about to be holden with the King of Kings, it well becomes the honored mortal to break loose from the chains of men and things, and be arrayed in liberty of thought and action, to drink in the rivers of his pleasure, and to perform the commissions of his lips.

Now far otherwise it has appeared to us, that Christians, as well as worldly men, come to this most august occupation of listening to the Word of Yahweh, preoccupied and prepossessed, inclining to it a partial ear, a narrow understanding, and a disaffected will.

The Christian public are prone to preoccupy themselves with the admiration of those opinions by which they stand distinguished as a church or sect from other Christians; and instead of being quite unfettered to receive the whole council of the Divinity, they are prepared to welcome it, no farther than as it bears upon, and stands with opinions which they already favor. To this prejudgment the early use of catechisms mainly contributes, which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the Word itself. In the one it is presented to the intellect chiefly, (and in our catechism to an intellect of a very subtle order;) in the other it is presented more frequently to the heart, to the affections, to the imitation, to the fancy, and to all the faculties of the soul. In early youth, which is so applied to with those compilations, an association takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man. This

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<sup>5</sup> And they said unto Moses, Speak, thou, with us, and we will hear,—but let not Elohim speak, with us, lest we die... So then the people stood afar off,—and, Moses, approached unto the thick gloom, where Elohim was. Ex. 20:18-20

derangement, judging from observation and experience, it is exceeding difficult to put to rights in after life; and so it comes to pass, that, in listening to the Voice of Yahweh, the intellect is chiefly awake, and the better parts of the message, those which address the heart and its affections, those which dilate and enlarge our imaginations of the Creator, and those which speak to the various sympathies of our nature, we are, by the injudicious use of these narrow epitomes, disqualified to receive.

In the train of these comes Controversy, with his rough voice and unmeek aspect, to disqualify the soul for a full and fair audience of its Maker's Word, The points of the faith we have been called on to defend, or which are reputable with our party, assume in our esteem an importance disproportionate to their importance in the Word, which we come to relish chiefly when it goes to sustain them, and the Bible is hunted for arguments and texts of controversy, which are treasured up for future service. The solemn stillness which the heart should hold before his Maker, so favorable to meditation and wrapt<sup>6</sup> communion with the throne of Yahweh, is destroyed at every turn by suggestion of what is orthodox and evangelical, where all is orthodox and evangelical; the spirit of such readers becomes lean, being fed with abstract truths and formal propositions; their temper uncongenial, being disturbed with controversial suggestions; their prayers undevout recitals of their opinions; their discourse technical announcements of their faith. Intellect, cold intellect, has the sway over heaven-ward devotion and holy fervors. Man, contentious man, has the attention which the unsearchable Yahweh should undivided have; and the fine full harmony of Heaven's melodious voice, which, heard apart, were sufficient to lap the soul in ecstasies unspeakable, is jarred and interfered with; and the heavenly spell is broken by the recurring conceits, sophisms, and passions of men. Now truly, and utter degradation it is of Yahweh to have his Word in league with that of any man, or any council of men. What matter to me whether the voice of the Pope, or any work of any mind be exalted to the level of Yahweh's Voice? If any helps are to be imposed for the understanding, or safeguarding, or sustaining of the Word, why not the help of statues and pictures for my devotion? Therefore, while the warm fancies of the Southerners have given their idolatry to the ideal forms of noble art, let us Northerners beware we give not our idolatry to the cold and coarse abstractions of human intellect.

For the pre-occupations of worldly minds, they are not to be reckoned up, being manifold as their favorite passions and pursuits. One thing only can be said, that before coming to the Words of Yahweh, they are not preoccupied with the expectation and fear of Him. No chord in their heart is in unison with things unseen; no moments are set apart for religious thought and meditation; no anticipations of the honored interview; no prayers of preparation, like that of Daniel, before Gabriel was sent to teach him; no devoutness like that of Cornelius, before the celestial visitation; no fastings like that of Peter, before the revelation of the glory of the Gentiles! Now, to minds which are not attuned to holiness, the Words of Yahweh find no entrance, striking heavy on the ear, seldom making way to the understanding, almost never to the heart. To spirits hot with conversation, perhaps heady with argument uncomposed by solemn thought, but ruffled and in uproar from the

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<sup>6</sup> Entranced, ravished, enraptured, etc.

concourse of worldly interests, the sacred page may be spread out, but its accents are drowned in the noise which has not yet subsided within the breast. All the awe, and pathos, and awakened consciousness of a divine approach, impressed upon the ancients by the procession of solemnities, is to worldly men without a substitute. They have not solicited themselves to be in readiness. in a usual mood and a vulgar frame they come to Yahweh's Word, as to other compositions, reading it without any active imaginations about Him who speaks; feeling no awe before the throne of the Creator, nor care of a tender Father, nor devotion to a merciful Savior. Nowise depressed themselves out of their wonted independence, nor humiliated before the King of Kings; no prostration of the soul, nor falling at his feet as dead, no exclamation, as of Isaiah, "Woe is me, for I am of unclean lips!" nor suit, "Send me," nor fervent ejaculation of welcome, as of Samuel, Lord, speak, for thy servant heareth!" Truly they feel towards His Word, much as to the word of an equal. No wonder it shall fail to be a happy influence upon hard hearts which have, as it were, on purpose, disqualified themselves for its benefits, by removing from the regions of thought and feeling, which it accords with, into other regions, which it is of too severe dignity to affect, otherwise than with stern menace and direful foreboding! If they would have it bless them, and do them good, they must change their manner of approaching it; and endeavor to bring themselves into that prepared and collected and reverential frame which becomes an interview with the High and Holy One who inhabits the praises of eternity.

Having thus spoken without equivocation, and we hope without offence, to the contractedness<sup>7</sup> and preoccupation with which Christians and worldly men are apt to come to the perusal of the Word of Yahweh, we shall now set forth the two master feelings under which we should address ourselves to the sacred occupation.

It is a good custom, inherited from the hallowed days of Scottish piety, and in our cottages still preserved, though in our cities generally given up, to preface the morning and evening worship of the family with a short prayer of gratitude to our Father. This is in unison with the practice and recommendation of pious men, never to open the divine Word without asking that the eyes of our heart be enlightened. But no address to Heaven is of any virtue, save as it is the expression of certain pious sentiments with which the mind is full and overflowing. Of those sentiments which befit the mind that comes into conference with its Maker, the first and most prominent should be gratitude for his having ever condescended to hold commerce with such wretched and fallen creatures. Gratitude not only expressing itself in proper terms, but possessing the mind with an abiding and overmastering mood, under which it shall sit impressed the whole duration of the interview. Such an emotion as cannot utter itself in language, though by language it indicate its presence, but keeps us in a devout and adoring frame,<sup>8</sup> while Yahweh is uttering His Voice. Go, visit a desolate widow with consolation and help and fatherhood of her orphan children, do it again and again, and your presence, the sound of your approaching footstep, the soft utterance of your voice, the very mention of your name, shall come to dilate her

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<sup>7</sup> Agreed upon

<sup>8</sup> Advantage, benefit, profit.

heart with a fullness which defies her tongue to utter, but speaks by the tokens of a swimming eye, and clasped hands, and fervent ejaculations to Heaven upon your head! No less copious acknowledgment of Yahweh, the author of our well-being and the Father of our better hopes, ought we to feel when his Word discloses to us the excesses of His love. Though a veil be now cast over the Majesty which speaks, it is the voice of the Eternal which we hear, coming in soft cadences to win our favor, yet omnipotent as the voice of the thunder, and over-powering as the rushing of many waters. And though the veil of the future intervene between our hand and the promised goods, still are they from His lips, who speaks and it is done, who commands and all things stand fast. With no less emotion, therefore, should this book be opened, than if, like him in the Apocalypse, you saw the Voice which spoke; or like him in ecstasy you were, into the third heavens translated, company and communing with the realities of glory, which eye has not seen, nor ear heard, nor the heart of man conceived.

Far and foreign from such an opened and awakened bosom, is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital, and endearing, do meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Yahweh, King of Kings? Why is not interest, interest ever awake, on tiptoe to hear the future destiny of itself? Why is not the heart that pants over the world after love and friendship, overpowered with the full tide of the divine acts and expressions of love? Where is nature gone when she is not moved with the tender mercy of Christ? I think the affections of men are fallen into the yellow leaf. Of your poets which charm the world's ear, who is he that puts in writing a song unto his God? Some will tune their harps to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiancy of virtue, and bodying forth, in undying forms, the short-lived visions of joy! Others have enrolled themselves the high priests of mute nature's charms enchanting her echoes with their minstrelsy,<sup>9</sup> and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, has any poured forth a lay<sup>10</sup> worthy of the Christian theme? Nor in philosophy, "the palace of the soul," have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotees, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of nature, for offerings to their patron muse. The rocks from their residences among the clouds to their deep rests in the dark bowels of the earth, have a most hold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore than in the revealed countenance of Yahweh. And the political

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<sup>9</sup> The art, occupation, or practice of a minstrel;

<sup>10</sup> A short lyric or narrative poem intended to be sung.

welfare of the world is a very Moloch, who can at any time command his hecatomb<sup>11</sup> of human victims. But the revealed sapience<sup>12</sup> of Yahweh, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of Yahweh, which the wisest of men coveted after, preferring it to every gift which Heaven could confer, and the eternal intelligence himself in Christ, and the unction of the Holy One which abideth, these the common heart of man has forsaken, and refused to be charmed withal.

I testify, that there ascends not from earth, a Hosannah of her children to bear witness in the ear of the upper regions to the wonderful manifestations of her Yahweh! From a few scattered hamlets, in a small portion of her wide territory, a small voice ascends like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of Yahweh; and the multitude of those who do, reject or despise them!

But, to return from this lamentation, which, may Yahweh hear, who does not disregard the cries of his afflicted people! With the full sense of obligation to the giver, combine a humble sense of your own incapacity to value and to use the gift of his Word. Having to taste whatever for the mean estimates which are made, and the coarse invectives that are vented against human nature, which, though true in the main, are often in the manner so unfeeling and triumphant, as to reveal hot zeal, rather than tender and deep sorrow, we will not give in to this popular strain. And yet it is a truth by experience, revealed, that though there be in man most noble faculties, and a nature restless after the knowledge and truth of things, there are, towards Yahweh, and His revealed will, an indisposition and a regardlessness, which the most tender and enlightened consciences are the most ready to acknowledge. Of our emancipated youth, who, bound after the knowledge of the visible works of Yahweh, and the gratification of the various instincts of nature, how few betake themselves at all, how few absorb themselves with the study and obedience of the word of Yahweh! And when, by Yahweh's visitation, we address ourselves to the task, how slow is our progress and how imperfect our performance! It is most true that nature is unwilling to the subject of the scriptures. The soul is previously possessed with adverse interests; the world has laid an embargo upon her faculties, and monopolized them to herself; old Habit has perhaps added his almost incurable callousness; and the enemy of Yahweh and man is skilful to defend what he has already won. So circumstanced, and every man is so circumstanced, we come to the audience of the Word of Yahweh, and listen in worse tune than a wanton to a sermon, or a hardened knave<sup>13</sup> to a judicial address. Our understanding is prepossessed with a thousand idols either of the world religious or irreligious, which corrupt the reading of the Word into a straining of the text to their service; and when it will not strain, cause it to be skimmed, and perhaps despised, or hated. Such a thing as a free and unlimited reception of all the parts of Scripture into the mind, is a thing most rare to be met with, and when met with,

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<sup>11</sup> A great public sacrifice (properly of a hundred oxen) among the ancient Greeks and Romans, and hence extended to the religious sacrifices of other nations; a large number of animals offered or set apart for a sacrifice.

<sup>12</sup> Wisdom, understanding

<sup>13</sup> A male child; a boy

will be found the result of many a sore submission of nature's opinions, as well as of nature's likings.

But the word, as has been said, is not for the intellect alone, but for the heart, and for the will. Now, if anyone be so wedded to his own candour as to think he does accept the divine truth unabated, surely no one will flatter himself into the belief that his heart is already attuned and enlarged for all divine affections, or his will in readiness for all divine commandments. The man who thus misdeems of himself, must, if his opinion were just, be like a sheet of fair paper, unblotted, unwritten on; whereas all men are already occupied, to very fullness, with other opinions, and attachments, and desires, than the Word reveals. We do not grow Christians by the same culture by which we grow men, otherwise, what need of divine revelation, and divine assistance. But being acquainted from the womb with Yahweh, and attached to what is seen and felt, through early and close acquaintance, we are ignorant and detached from what is unseen and unfelt. The Word is a novelty to our nature, its truths, fresh truths, its affections, fresh affections, its obedience a new obedience, which have to master and put down the truths, affections, and obedience gathered from the apprehension of nature and the commerce of worldly life. Therefore, there needs, in one that would be served from this storehouse of truth opened by heaven, a disrelish<sup>14</sup> of his old acquisitions, and a preference of the new, a simple, child-like teachableness, an allowance of ignorance and error, with whatever else besseems an anxious learner. Coming to the Word of Yahweh, we are like children brought into the conversations of experienced men; and we should humbly listen and reverently inquire: or we are like raw rustics introduced into high and polished life, and we should unlearn our coarseness, and copy the habits of the station: nay, we are like offenders caught, and for amendment committed to the bosom of honorable society, with the power of regaining our lost condition, and inheriting honor and trust, therefore we should walk softly and tenderly, covering our former reproach with modesty and humbleness, hasting to redeem our reputation by distinguished performances, against offence doubly guarded, doubly watchful for dangerous and extreme positions, to demonstrate our recovered goodness.

These two sentiments, devout veneration of Yahweh for his unspeakable gift, and deep distrust of our own capacity to estimate and use it aright, will generate in the mind a constant aspiration after the guidance and instruction of a Higher Power. The first sentiment of goodness remembered, emboldening us to draw near to Him who first drew near to us, and who with Christ will not refuse us any gift. The second sentiment, of weakness remembered, teaching us our need, and prompting us by every interest of religion and every feeling of helplessness to seek of Him who has said, "If any one lack wisdom let him seek of Yahweh, who giveth liberally and upbraideth not." The soul which under these two master feelings cometh to read, shall not read without profit. Every new revelation, feeding his gratitude and nourishing his sense of former ignorance, will confirm the emotions he is under, and carry them onward to an unlimited dimension. Such a one will prosper in the way; enlargement of the inner man will be his portion, and establishment in the truth his exceeding great reward; affection to Yahweh will lead him

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<sup>14</sup> Distaste, dislike, aversion, some degree of disgust.

on; and the strength which sustains the humble will be his reward. "Bless Yahweh, ye messengers of his,—Heroes of vigour, doing His Word, To hearken *again* to the Voice of His Word" (Ps. 103:20).

Thus delivered from prepossessions of all other masters, and arrayed in the raiment of humility and love, the soul should advance to the meeting of Yahweh; and she should call a muster of all her faculties, and have all her poor graces in attendance, and any thing she knows of His excellent works and exalted ways she should summon up to her remembrance: her understanding she should quicken, her memory refresh, her imagination stimulate, her affections cherish, and her conscience arouse. All that is within her should be stirred up, her whole glory should be aware and her whole beauty display itself for the meeting of her King. As his hand-maiden she should meet him; his own handy-work, though sore defaced, yet seeking restoration; though humble, nothing superstitious, though devout, nothing tame, though modest in her demeanor; but quick, and ready, all addressed and wound up for her Maker's will.

How different the ordinary proceeding of Christians, who with timorous, mistrustful spirits; with an abeyance of intellect, and a dwarfish reduction of their natural powers enter to the conference of the Word of Yahweh! The natural powers of man are to be mistrusted, doubtless, as the willing instruments of the evil one; but they must be honored also as the necessary instruments of the spirit of Yahweh whose operation is a dream, if it be not through knowledge, intellect, conscience, and action. Now Christians, heedless of this grand resurrection of the mighty instruments of thought and action, at the same time coveting hard after holy attainment, do often resign the mastery of themselves, and are taken into the counsel of the religious world, whirling around the eddy of some popular leader, and so drifted, I will not say from godliness, but drifted certainly from that noble, manly, and independent course, which, under steerage of the Word of Yahweh, they might have safely pursued for the precious interests of their age-abiding life. Meanwhile these popular leaders, finding no necessity for strenuous endeavors and high science in the ways of Yahweh, but having a gathering host to follow them, deviate from the ways of deep and penetrating thought, refuse the contest with the literary and accomplished enemies of the faith, bring a contempt upon the cause in which mighty men did formerly gird themselves to the combat, and so cast the stumbling-block of a mistaken paltriness between enlightened men and the cross of Christ! So far from this simple-mindedness (but its proper name is feeble-mindedness) Christians should be, as aforesaid in this island they were wont to be, the princes of human intellect, the lights of the world, the salt of the political and social state. Till they come forth from the swaddling bands in which foreign schools have girt them, and walk boldly upon the high places of human understanding, they shall never obtain that influence in the upper regions of knowledge and power of which unfortunately they have not the apostolic unction to be in quest. They will never be the master and commanding spirits of the time, until they cast off the wrinkled and withered skin of an obsolete age, and clothe themselves with intelligence as with a garment, and bring forth the fruits of power and of love and of a sound mind.

Mistake us not, for we steer in a narrow, very narrow channel, with rocks of popular prejudice on every side. While we thus invoke to the reading of the Word, the highest strains of the human soul, mistake us not as derogating from the office of the spirit of Yahweh. Far be it from any Christian, much farther from any Christian pastor, to withdraw from Yahweh the honor which is every where his due, but there, most of all his due where the human mind labored alone for thousands of years and labored with no success, viz, the regeneration of itself, and its restoration to the lost semblance of the divinity! Oh! let him be reverently inquired after, devoutly waited on, and most thankfully acknowledged in every step of progress from the soul's fresh awakening out of her dark oblivious sleep, even to her ultimate attainment upon earth and full accomplishment for heaven. And that there may be a fuller choir of awakened men to advance his honor and glory here on earth, and hereafter in heaven above, let the saints bestir themselves like angels, and the ministers of religion like archangels strong! And now at length let us have a demonstration made of all that is noble in thought, and generous in action, and devoted in piety, for bestirring this lethargic age, and breaking the bands of evil, and redeeming the whole world to the service of its Creator and King!

As he doth know this to be the desire and aim of the preceding Discourse, so may he prosper it to the salvation of many, that to his poor servant, covered over with iniquities, may derive the forgiveness and honor of those who turn many from darkness to light, and from the power of Satan to the service of the living Yahweh.

## ORATION II

### *The Manner of Consulting the Word of Yahweh*

Yahweh, being ever willing and ever ready to second and succeed his Word, and having a most longing anxiety for the recovery of all men; when his Word fails of converting the soul (as it doth too often), that failure cannot be due to any omission upon His part, but to some omission or transgression upon ours. If any one, however, incline to refer the failure to a want of willingness, or a withholding of power, upon the part of Yahweh, whereof it is not given unto man to discover or remove the cause, then in this his opinion, such a one must needs remain beyond the reach of help. If he think that notwithstanding of revelation, we are yet in the dark as to the putting forth of divine power, that in a sinner's conversion there is an element still undisclosed, that the information delivered in the scriptures is not enough, and the means there prescribed not adequate, and the divine blessing there promised not to be surely calculated on: but that over and beyond all, there is something to be tarried for, then, for one so opinioned, there is nothing but to tarry. For, except by what is revealed how are the councils of the Eternal known? and if revelation does not discover the way in which Yahweh may assuredly be found, what mortal or immortal can? and if there be a gap between our present habitations and the Holiest of all, who can fill it up? and if one possessed of all Yahweh's revelations does still hold himself unaccomplished for the finding of Yahweh, who in heaven or earth can help him? and, in short, if employing

Yahweh's revelation as Yahweh himself directs it to be employed, and in the spirit proper to each taking every measure therein appointed, we may nevertheless be remote from access, and nothing sure of our aim, then, what less shall we say, but that this Book, the light and hope of a fallen world, is an idle meteor which mocks pursuit, and may be left to seek its way back into the hiding place of the Almighty's council, from which it has come forth to man in vain!

But if, upon the other hand, any one believe that Yahweh's favor comes not at random, nor by a way unknown, but may be calculated on in the way that Yahweh Himself has revealed it to proceed, and doth distil like the dew falling unseen, and rest upon every one who longs after it, any who believes that our backward state comes not of any darkness in the Word or lack of the spirit of Yahweh, but of our own withdrawing from the light and fighting against the truth, who gives to Yahweh thankfulness and praise, taking to himself all the blame, then, with such a one we are happy, we can freely discourse, and, by Yahweh's blessing, we hope to help him onward in the way of life age-abiding.

Yet for the sake of disabusing the others who stand looking for a dawning they know not whence nor when, let me interrogate any Christian, how he won his way from former darkness to present light? Not by knowledge alone of what the Word contains. True. By what then? by earnest prayer. But what taught him, what encouraged him to pray? Was it not certain revelations in the Word? Not by confidence in his knowledge or his strength, but by distrust of both. True. But what taught him to distrust himself? Was it not certain revelations in the Word? Not by bold and urgent endeavors of his own, but by humble endeavors rested upon hope of heavenly aid. True. But what taught him to bridle his impetuosity and expect superior aid? Was it not certain revelations in the Word? And, to sum up all, how doth that Christian know, save by the image of righteousness revealed in the Word, that he is not yet in the bondage of his sins, but stands sure in the liberty of Christ? Why then, in the name of plain and honest dealing, will you hesitate to acknowledge and asseverate for the behoof of lingering and mistrustful men, that in Yahweh's revelations, rightly used, there is a reservoir of knowledge and direction, ample enough to feed the famished spirit of the world, whence every sinner may derive to himself a satisfying stream to refresh his present faintness, and to follow his footsteps through the tedious wilderness of life.

Therefore do we feel upon a useful and a hopeful topic, while we endeavor to discover what it is which hinders the Scripture from its full efficacy in deriving to us who search them the regeneration of our souls, and their renewal in the whole image of Yahweh.

And without recurring to what has been already said of the PREPARATION necessary for ingesting aright the Word of Yahweh, we come at once to the perusal itself, and shall now, not without much distrust of our own, and intercession for heavenly power, endeavor to take account of the spirit and style in which it is wont to be ingested amongst us, and of the spirit and style in which it ought to be ingested. And being conscious that we have many convictions, to express which chime not in

with the temper of the times, and some sayings hard to be received by Christians disciplined in modern schools, we ask your patience and Christian courtesy, and pray Yahweh for your consent and approbation.

The more ignorant sort of men, who entertain religion by a kind of hereditary reverence, as they do any other custom, take up the word of Yahweh at stated seasons, and afflict their spirits with the task of perusing it, and, to judge from a vacant face and an unawakened tone, and a facility of enduring interruption, it is often as truly inflicted upon the soul as ever penance was upon the flesh of a miserable monk. Or, upon another occasion, when one beholds mirth and jocularity at once go dumb for an act of worship, and revive again with fresh glee when the act is over, one cannot help believing that it has been task work with many, if not with all. Holding of the same superstition is the practice of drawing to the Word in sickness, affliction, and approaching dissolution, as if a charm against the present evil, or an invocation of the future good. Against these and all other mortifications it were enough to quote that weighty sentence of Job. "Can a man be profitable to Yahweh, as one that is wise is profitable unto himself; or is it any profit to the Almighty that thou makest thy ways perfect?" It is well pleasing to him that his word is honored, and that his name is magnified by the intelligent creatures which His hand has formed; *but he cannot endure to be approached with mere form, or served out of constraint*. It is to be preferred above the creatures which he has made that delights him; and to reign supremely, in the soul; at all times to be held in reverence, and over all our actions to preside. The want of will to His service, or impatience in its performance, or joy when it is over, converts it into contempt, the more hateful because it is covered. The weakness and imperfections of our nature he will overlook, and if besought, will by His spirit remove; but guile and disguise and all hypocrisies his soul hates, and cannot away with. And for studying His will, it is of no importance save to perform it in the face of all opposition from within and from without; therefore, of all seasons, sickness and affliction, when we are disabled from action, and in part also from thought, is, it seems to me, the season least proper for the perusal of the Word. If it cannot overmaster us when we are clothed in all our strength, then it is a poor victory to overcome us when disease has already prostrated our better faculties. Then chiefly to take concern about the name and the Word of Yahweh, is a system of our weakness, not of our devotion. Take heed then ye present to Yahweh no lame nor maimed offerings,<sup>15</sup> or put off your allegiance with well-timed and well-mannered acts of occasional attendance; or think to satisfy Him with painful instances of self-denial, who is only gratified when the service of His creatures goes with all their heart and soul, and yields to them the height of self-enjoyment.

From this extreme of narrow and enforced attendance upon the Word of Yahweh, there are many who run into the other extreme of constant consultation, and

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<sup>15</sup> Mal 1:13 And ye have said, Lo! what a weariness! And ye have snuffed at Me, saith Yahweh of hosts, and have brought in the torn and the lame and the sick, thus have ye brought the present,— Could I accept it at your hand? saith Yahweh.

cannot pass an evening together in conversation or enjoyment of *any* kind, but call for the Bible and the exposition of its truths by an able hand. That it becomes a family night and morning to peruse the word, and that it becomes men to assemble themselves together to hear it expounded, is a truth; while at the same time it is no less a truth, that it is a monkish custom, and a most ignorant slavery, to undervalue all intellectual, moral, or refreshing converse, for the purpose of hearing some favorite of the priesthood set forth his knowledge or his experience, though it be upon a holy subject. It is not that he may talk. but that *we all may talk as* becomes saints; it is not that we may hear the naked truth, but that we may exhibit our sentiments and views of all subjects, our tempers in all encounters, to be consistent with the truth. It is not merely to try our patience in hearing but to exercise all our graces, that we come together. Let the Word be appealed to, in order to justify our opinions and resolve our doubts. Let there be an occasion worthy of it; then let it be called in. But it is to muzzle free discourse, and banish useful topics, and interrupt the mind's refreshment, and bring in upon our manly and freeborn way of life, the slavishness of a devotee, the coldness of a hermit-age, and the formality of cloistered canons, thus to abolish the healthful pulses of unconstrained companionship, and the free disclosures of friendship, and the closer communion and fellowship of saints. Yet though thus we protest against the formality and deadness of such a custom, we are not prepared to condemn it, if it proceed from a pure thirst after divine teaching. If in private we have a still stronger relish for it than in the company of our friends, if in silent study we love its lessons no less than from the lips of our favorite pastor, then let the custom have free course, and let the Word be studied whenever we have opportunity, and whenever we can go to it with a common consent.

Against these two methods of communing with the Word of Yahweh, whereof the one springs from the religious timidity of the world, the other from the religious timidity of Christians; the one a penance, the other a weakness; we have little fear of carrying your judgments; but you will be alarmed when we carry our censure against the common spirit, of dealing with it as a duty. Not but that it is a duty to peruse the Word of Yahweh, but that it is something infinitely higher. Duty means a verdict of conscience in its behalf. Now conscience is not an independent power, at the bidding of which the Word abides to be opened, and at its forbidding to continue sealed, but the Word, let conscience bid or forbid, stands forth dressed in its own awful sanctions. "Believe and live" or "Believe not and die." If conscience have added her voice also, that is another sanction, but a sanction which was not needful to be superadded. When my Maker speaks, I am called to listen by a higher authority than the authority of my own self. I should make sure that it is my Maker who speaks, and for this let every faculty of reason and feeling do its part; but being assured that it is no other than His Voice omnipotent, my whole life must burst forth to give Him attendance. There must be no demur for any verdict of any inward principle. Out of Duty, out of Love, out of Adoration, out of Joy, out of Fear, out of my whole consenting soul, I must Obey my Maker's call. Duty, whose cold and artificial verdict, the Yahweh of infinite love is

served withal is a sentiment which the lowest relationships of life are not content with. Servant with master, child with teacher, friend with friend, when it comes to the sentiment of duty, it is near its dissolution; and it never thrives or comes to good but when it rests upon well tried trust and hearty regard; upon a love to our persons, and a confidence in our worth. And in the ties of nature, to parents, to children, to brethren, to husband and wife, there to be listened to out of cold constraint of duty argues nature gone well nigh dead. There is a prompter consent, a deep sympathy of love, an overstepping of all the limits of duty, a going even unto the death, which hardly satisfies the soul of such affection. What then shall we say of that closest of all relations, creature to Creator, which has in it the germ of every other: the parental, for he formed us; the patronal, for he has upheld us; the friendly, for in all our straits he has befriended us; the loyal, for our safety is in his royal hand; and, which adds the attachment to very self, "for we are ourselves his workmanship!" To bind this tie, nothing will suffice but strong and stubborn necessity. Duty, in truth, is the very lowest conception of it, privilege is a higher, honor a higher happiness and delight a higher still. But duty may be suspended by more pressing duty, privilege may be foregone and honor forgot, and the sense of happiness grow dull; but this Of listening to His Voice who plants the sense of duty, bestows privilege, honor and happiness, and our every other faculty, is before all these, and is equaled by nothing but the stubbornness necessity. We should hear His Voice as the sun and stars do in their courses, as the restful element of earth doth in its settled habitation. His Voice is our law, well it is sacrilege, worse than rebellion, worse than parental rebellion, to disobey. He keeps the bands of our being together. His Voice is the charter of our existence, which being disobeyed, we should run to annihilation, as our great father would have done, had not Yahweh in mercy given us a second chance by erecting the platform of our being upon the new condition of probation, different from that of all known existences. Was it ever heard that the sun stop in his path, but it was Yahweh that commanded? Was it ever heard that the sea forgot her instability, and stood apart in walled steadfastness, but it was Yahweh that commanded? Or that fire forgot to consume, but at the Voice of Yahweh? Even so man should seek his Maker's Word, as he loves his well-being, or, like the unfallen creatures of Yahweh, as he loves His very being, and labor in his obedience, without knowing or wishing to know aught beyond.

Necessity, therefore, I say, strong and eternal necessity, is that which joins the link between the creature and the Creator, and makes man incumbent to the Voice of Yahweh. *To read the Word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subjoin it.* We take our meat not by duty, the body must go down to dust without it, therefore we persevere because we love to exist. So also the Word of Yahweh is the Bread of Life, the root of all spiritual action, without which our life will go down if not to instant annihilation, to the wretched abyss of spiritual and age-abiding death. But while we insist that the Scriptures should be ingested out of the sense, not of an incumbency, but of a strong necessity, as being the issued orders of Him who upholds

all things, we except against any idea of painfulness or force. We say necessity, to indicate the strength of the obligation, not its disagreeableness. But in truth, there is no such feeling, but the very opposite, attached to every necessity of Yahweh's appointing. Light is pleasant to the eyes, though the necessary element of vision. Food is pleasant to the body, though the staple necessary of life. Air is refreshing to the frame, though the necessary element of the breathing spirit. What so refreshing as the necessity of water to all animated existence? Sleep is the very balm of life to all creatures under the sun. Motion is from infancy to feeblest age the most recreating of things, save rest after motion. Every necessary instinct for preserving or continuing our existence, has in it a pleasure, when indulged in moderation; and the pain which attends excess is the sentinel in the way of danger, and, like the sentinel's voice, upon the brink of ruin should be considered as the pleasantest of all though withdrawing us from the fondest pursuit. In like manner attendance on Yahweh's law, though necessary to the soul as wine and milk to the body, will be found equally refreshing; though necessary as light to the eyes, will be found equally cheerful: though necessary as rest to the weary limbs, will be found equally refreshing to our spiritual strength.

A duty which is at all times a duty, is a necessity; and this listening to the Voice of Yahweh can at no time be dispensed with, and therefore is a stark necessity. The life of the soul can at no time proceed, without the present sense and obedience of its Maker's government. His law must be present and keep concert with our most inward thoughts; from which, as we can never dissolve connection, so ought we never to dissolve connection with the regulating Voice of Yahweh. In all our rising emotions; in all our purposes conceiving, in all our thoughtful debates, holden upon the propriety of things; in all the secret councils of the bosom, the Law of Yahweh should be consentaneous<sup>16</sup> with the law of nature, or rather should be umpire of the council, seeing nature and nature's laws have receded from the will of Yahweh, and become blinded to the best interests of our spiritual state. The world is apt to look only to the executive part of conduct, to the outward actions, which come forth from behind the curtains of deliberative thought; and as these have stated seasons, and are not constantly recurring, it has come to pass that the Word of Yahweh is read and entertained, chiefly for the visible parts of life; being used as a sort of elbow-monitor to guard our conduct from offence, rather than a universal law to impregnate all the sources of thought and action. My brethren, does the hand ever forget its cunning, or the tongue its many forms of speech, or the soul its various states of feeling and passion? Is there an interval in the wakeful day, when the mind ceases to be in fluctuating motion, and is bound in rest like the frozen lake? I do not ask, is it always vexed like the troubled sea, but doth it ever rest from emotion, and remain steadfast like the solid land? Does not thought succeed thought, impression impression, recollection recollection, in ceaseless and endless round? And, before this pleasant agitation of vital consciousness can compose itself to rest, the eye must be sealed to light, and the ear stopped to hearing, and the body become dead to feeling, and the powers of thought and action, done out, surrender themselves to repose.

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<sup>16</sup> Agreeing, accordant; agreeable, suited.

Nay, even then, under the death-like desertion of all her faculties and the oppressive weight of sleep, the mind in her remoter chambers keeps up a fantastical disprot of mimic life, as if loth for an instant to forego the pleasure she has in conscious being. Seeing, then, not even the sleep-locked avenues of sense, nor the worn out powers of thought and action, nor slumber's soft embrace, can so lull the soul that she should for a while forget her cogitations, and join herself to dark oblivion; seeing that she keeps, up the livelong day a busy play of thought, feeling, and action, and during the night keeps vigils in her mysterious chambers, fighting with the powers of oblivion and inertness, a battle for existence, how should she be able for any instant to do without the presence and operations of her Creator's laws, from which being at any instant exempted, she is a god unto herself, or the world is her god? From their authority to be detached, however brief a season, is for that season to be under foreign control, and rebellions to the Being of whom her faculties are holden, and by whom her powers of life are upheld. His laws should be present in our inward parts, yea, hidden in our hearts, that we offend him not. They should be familiar as the *very* consciousness of life. Into the belief being received, they should pass into the memory, grow incorporate with the hidden sources of nature; until the array of our purposes and actions learn to display itself under the banners of the Supreme; until instinct, blind instinct himself, have his eye opened and purged by the light of Heaven, and come forth submissive to Heaven's voice!

If anyone who hears me, have the Word so believed, so treasured, so incorporated, the same is a perfect man, and needs only to preserve himself so. But as there is no one, or hardly any one, so instated, I take the benefit of these arguments and illustrations, to press home upon you the reading of the Word in another style than you are wont.

And, *First*, That which I have sketched of the soul's necessities, needs something more than to take the scriptures for a few opinions, which, by what authority I know not, they have exalted with the proud name of *the doctrines*; as if all scripture were not profitable for doctrine. Masterful men, or the masterful current of opinion, has ploughed with the Word of Yahweh, and the fruit has been to entice the mind into the exclusive admiration of some few truths, which being planted in the belief, and sacrificed to in all religious expositions and discourses, have become popular idols, which frown heresy and excommunication upon all who dare stand for the unadulterated, uncurtailed testimony. Such shibboleths<sup>17</sup> every age has been trained to mouth; and it is as much as one's religious character is worth, to think that the doctrinal shibboleths of the present day may not include the whole contents and capacity of the written Word. But, truly, there are higher fears than the fear even of the religious world; and greater loss than the loss of religions fame. Therefore, craving indulgence of you to hear us to an end, and asking the credit of good intention upon what you have already heard, we summon your whole unconstrained man to the

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<sup>17</sup> 1. The Hebrew (Ibri) word used by Jephthah as a test-word by which to distinguish the fleeing Ephraimites (who could not pronounce the *sh*) from his own men the Gileadites (Judges xii. 4-6). 2. *transf.* α. Α ωορδ ορ σουνδ ωηιχη α περσον ισ υναβλε το προουνχε χορρεχτλψ; α ωορδ υσεδ ασ α τεστ φορ δετεχτι νγ φορειγερσ, ορ περσονσ φορομ ανοστηερ διστριχτ, βψ τηειρ προουνχιατιον. OED

engagement of reading the Word; not to authenticate a meager outline of opinions elsewhere derived, but to prove and purify all the sentiments which bind the confederations of life; to prove and purify a feeling which instigates the actions of life; many to annihilate; many to implant: all to regulate and reform; to bridle the tongue till its words come forth in unison with the Word of Yahweh, and to people the whole soul with the population of new thoughts, which that Word reveals of Yahweh and man, of the present and the future. These doctrines, truly should, be like the mighty rivers which fertilize our island, whose waters, before escaping to the sea, have found their way to the roots of each several flower, and plant, and stately tree, and covered the face of the land with beauty and with fertility, spreading plenty for the enjoyment of man and beast. So ought these great doctrines of grace of Yahweh in Christ, and the help of Yahweh in the spirit, and fallen man's need of both, to carry health and vitality to the whole person and surface of Christian life. But it has appeared to us, that, most unlike such wide-spreading streams of fertility, they are often, as it were, confined within rocky channels of intolerance and disputation, where they hold noisy brawl with every impediment, draining off the natural juices of the soul; and, instead of fruits and graces, leaving all behind naked, barren, and unpeopled! which makes us lament.

In the *Second* place, that the catechetical books of any church should have come to play such a conspicuous part in the foreground of the Christian stage; and have not kept their proper inferiority, and served as hand-maidens to the book of Yahweh. They are exhibitions, not of the whole Bible, as is often thought, but of the abstract doctrines, and formal commandments of the Bible: and this not upon any super-human testimony, but after the judgment of fallible mortals like ourselves. We are not discontented with them on that account, but, on the other hand, we are proud to possess such as our church doth acknowledge: but we are very discontented that they should have stepped from their proper place of discerning heresy, and preserving in the church a unity of faith; that from this useful office they should have come to usurp it as the great instrument of a religious education, and the great store-house of religious knowledge, in our families, in our schools, and even in the ministry of our churches. Now they are not good instruments of education, being above the level of youth and the most of men, and addressing only the intellect, and that only with logical forms of truth, not with narrative, with example, with eloquence or with feeling. And as to their being store-houses of religious knowledge, they want the most essential staples of our religion; for there is in them no authoritative Voice of Yahweh that we should fear them; no tender sympathetic voice of our Savior, that we should tenderly affect them in return; no unction of the Holy One, that we should depend upon them for healing power. All we do is to believe them, and this not until we have carried an appeal to the Word of Yahweh, which surely were as worthy a first appeal and a virgin faith. Moreover, there is in them no feature of Christian imagery, to catch the conception; nor patterns of holy men, to awaken the imitation of excellence, and draw on the admiration of holiness; no joyful strains of hope and promised bliss, to rouse nature's indolence;

nor eager remonstrance's against the world's ways; nor stern denuncements, like the thunder of heaven upon the head of its transgressions; nor pathetic bursts of sympathy over nature's melancholy conditions, and more melancholy prospects. On these accounts most indubitable it is that the rich and mellow Word with Yahweh's own wisdom mellow, and rich with all mortal and immortal attractions, is a better net to catch childhood, to catch manhood, withal, than these pieces of man's wording however true to Scripture, or compounded of the ingredients of human wisdom. From the prevalence of this taste for doctrinal and catechetical statements, there has sprung.

In the *Third* place, this succession of practical evils, over which we most bitterly lament. The Scriptures are not read for the higher ends of teaching practical wisdom and overcoming the practical errors of all her faculties, of all her judgments, and of all her ways. Then the Word, which is diversified for men of all gifts, comes to be prized chiefly as a treasure of intellectual truth, elements of religious dogmatism, often an armory of religious warfare. Then we become intolerant of all who find in the Bible any tenets differing from our own, as if they had made an invasion upon the integrity of our faith, and were plotting the downfall of religion itself. Then an accurate statement of opinion from the pulpit, from the lips of childhood, from the death-bed of age, becomes all in all; whereas it is nothing if not conjoined with the utterances of a Christian spirit, and the evidences of a renewed life. Who can bear the logical and metaphysical aspect with which Religion looks out from the temples of this land, playing about the head, but starving the well-springs of the heart, and drying up the fertile streams of a holy and charitable life! An accurate, systematic form is the last perfection of knowledge; and a systematic thinker is the perfection of an educated man. Therefore, it is high intolerance of the far greater number, whose heart and whose affections may be their master faculty, to present nothing but intellectual food, or that chiefly: and moreover, it is a religious spoliation<sup>18</sup> of the heavenly wisdom, which has a strain fitted to every mood; and it is an unfeeling, unfaithful, dealing between Yahweh and the creatures whom he has been at such charges to save. And to look suspicious upon those who are attracted to the sacred page by its gracious pictures of the divine goodness, and love it with a simple answer of affection to its affectionate sayings, or a simple answer of hope to its abundant promises, to undervalue those who feed their souls with its spiritual psalmody,<sup>19</sup> or direct their life by its weighty proverbs, reckoning an authority and grace of Yahweh to reside in every portion of it to suspect those who live on devotion, on acknowledgments of Providence, and imitation of Christ, because they cannot couch their simple faith and feeling in technical and theological phrase, but sink dumb when the high points of faith are handled, all these, the baneful effects of holding so much acquaintance with formularies of doctrine, and so little of the Word itself, so much acquaintance with the religious spirit of the age and country, and so little with the spirit

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<sup>18</sup> The action of spoliating, despoiling, pillaging, or plundering; seizure of goods or property by violent means; depredation, robbery. Also, the condition of being despoiled or pillaged.

<sup>19</sup> The action, practice, or art of singing psalms (or sacred vocal music in general, including hymns and anthems), esp. in public worship.

of Yahweh, argue a narrow form of religion, and an uncharitableness of spirit, from which we pray Yahweh, to deliver all who pertain to the household of faith!

Oh! brethren, let me now drop this strain of censure which the honor of the Bible has forced me to maintain against my better liking, and speak persuasively in your ear for a noble and more enlarged perception of the truth. Pour ye out your whole undivided heart before the command of Yahweh. Give your enlarged spirit to the communion of his word. Be free; be disentangled. Let it teach; let it reprove; let it correct; let it instruct in righteousness; let it elevate you with its wonderful delineations of the secrets of the divine nature, and of the future destinies of the human race, higher than the loftiest poetry; and let it carry you deeper, with its pictures of our present and future wretchedness, than the most pathetic sentiments ever penned by the novelist: and let it take affection captive by its pictures of divine mercy and forgiveness, more than the sweetest eloquence: let it transport you with indignation at that with which it is indignant, and take you with passion when it is impassioned; when it blames be blamed; when it exhorts be exhorted; when it condescends to argument, by its arguments be convinced. Be free to take all its moods, and catch all its inspirations. Then shall you become instinct with all Christian feeling, and pregnant with all holy fruits, ‘thoroughly furnished for every good word and work.’

Why, in modem times, do we not take from the Word that sublimity of design and gigantic strength of purpose which made all things bend before the saints, whose praise is in the Word and the church of Yahweh? Why have the written secrets of the Eternal become less moving than the fictions of fancy, or the periodical works of the day; and their impressiveness died away into the imbecility of a tale that has been often told? Not because man's spirit has become more weak. Was there ever an age in which it was more patient of research, or restless after improvement? Not because the spirit of Yahweh has become backward in his help, or the Word divested of its truth, but because we treat it not as the all-accomplished wisdom of Yahweh, the righteous setting works of men along side of it, or masters over it, the world altogether apostatizing from it unto folly. We come to meditate it, like armed men to consult of peace, our whole mind occupied with insurrectionary interests, we suffer no captivity of its truth. Faith, which should brood with expanded wings over the whole heavenly legend, imbibing its entire spirit, what has it become? a name to conjure up theories and hypothesis upon. Duty likewise has fallen into a few formalities of abstaining from amusements, and keeping up severities, instead of denoting a soul girt with all its powers for its Maker's will. Religion also, a set of opinions and party distinctions separated from high endowments, and herding with cheap popular accomplishments, a mere serving-maid of every day life; instead of being the mistress of all earthly, and the preceptress<sup>20</sup> of all heavenly, sentiments, and the very queen of all high gifts, and graces, and perfections, in every walk of life!

To be delivered from this dwarfish exhibition of that plant which our heavenly Father has planted, take up this Holy Book. Let your devotions gather warmth from the

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<sup>20</sup> A female instructor

various exhibitions of the nature and attributes of Yahweh. Let the displays of His power overawe you, and the goings forth of His majesty still you into reverend observance. Let His uplifted voice awake the slumber of your spirits, and every faculty burn in adoration of that image of the invisible Yahweh which his word reveals. If nature is reverend before Him, how much more the spirit of man for whom he rides forth in His state! Let His Holiness, before which the pure seraph veils his face, and His Justice, before which the heavens are rebuked, humble our frail spirits in the dust, and awaken all their conscious guilt. Then let the richness of His mercy strike us dumb with amazement, and His offered grace revive our hopes anew; and let His Son, coming forth with the embraces of his love, fill us with rapture. Let us hold him fast in sweet communion; exchange with him affection's kindest tokens; and be satisfied with the sufficiency of His grace; and let the strength of His spirit be our refuge, His all-sufficient strength our buckler and our trust!

Then, stirred up through all her powers, and awakened from the deep sleep of nature and oblivion of Yahweh, (which among visible things she partakes,) our soul shall come forth from the communion of the Word full of divine energy and ardor, prepared to run upon this world's theatre, the race of duty for the prize of life age-abiding. She shall erect herself beyond the measures and approbation<sup>21</sup> of men, into the measures and approbation of Yahweh. She shall become like the saints of old, who strengthened by such repasts of faith, " subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

## ORATION III

### *The Obeying of the Word of Yahweh (Part 1)*

HITHERTO our way has been easy, though among the prejudices of men. In claiming for the Almighty's Voice a due preparation and a full attendance of our faculties, we have been handling a question of religious formality rather than of religious conduct. Conduct doubtless it is duly to wait upon Yahweh, the conduct of the heart as well as of the outward man, but it is a conduct which may be assumed at little expense. It requires a sacrifice of convenience and of attention, which many should be content to render, if it would purchase them the flavor of Yahweh: and many there be who give themselves with all diligence to the lessons already handled of making ready and giving ear to the divine Word, but stop short when summoned to the Obedience of what they have heard. Then interest comes in to play its part, and custom, and the fear of change, with all the aversions of nature to the will of Yahweh. The divine Word, in old times, commended itself to the fears of men, while the emblems of omnipotence overhung

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<sup>21</sup> The action of proving true; confirmation, attestation, proof.

them. The rebellion of Korah soon ceased when the earth opened her mouth; and the people left murmuring when the fiery serpents made havoc of the camp; and though these emblems have ceased, the Scriptures have around them so much of hereditary reverence, and so much of intrinsic recommendation, that the pleadings which we have made, seem to us easy compared with that upon which we have now to enter. We have now to contest it with the most stubborn habits and the most pleasing desires of nature. It is no longer a matter of words to be listened to, but of deeds to be performed. The law promulgated with such solemnity, and listened to with such devotion, has now to be Obeyed.<sup>22</sup> Then, brethren, lend us a favorable ear, and give to our words a generous welcome: the cause is difficult, the issues most momentous; the instrument is weak, and your interests are at stake; therefore may Yahweh, who sustains the right, not absent Himself from the cause of His own holy law, but give efficacy to weakness, that His glory may the more abound.

There prevails universally against divine institutions not only a strong reluctance, but also a delusive prejudice, that they are an invasion upon the liberty of man's estate. The question is conceived to be, whether we shall be at our own liberty or at the disposal of Yahweh, a question between freedom and compulsion. This prejudice we shall first expose, and bring the fair statement of the question before you. Then we shall account for the reluctance which we feel to the Law of Yahweh when we enter to its obedience. Then set before you the fatal result of persisting against it; and close this oration by contesting it with your demurs and oppositions.

The portion of truth which one can for himself examine, is so mere a scantling<sup>23</sup> of what is needful for the service of his life, and has in it such instability when not under the helm of authority, human or divine, that men have found it necessary to lay up and patronize a store of common truth, out of which each man may be furnished ready to hand when he comes to need it, without the trouble of discovering for himself. This common store consists of the customs established, the opinions popular, the laws instituted, the private duties expected, and the manners approved. These are a grand legacy, transmitted from successive generations, the accumulated wealth of the wit and wisdom of our fathers, in which to become conversant we are for nearly a third of our life regarded as under age, wards of our parents, and incompetent in great matters to act for ourselves. If we set any of these traditions aside, following our own inventions or giving scope to our personal freedom, we are eyed with suspicion or punished as defaulters, and, in capital matters, banished from good society, from our native land, and remit life itself. Thus it fares with human kind; they are knit generation to generation. Our fathers bind us, and we shall bind our children. No man is free. All men are constrained by an authority over which they have no control, and are in their turn controlling others who have yet to be.

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<sup>22</sup> 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; 1 Sam. 15:22

<sup>23</sup> Very small, insignificant in size or extent.

Let no man, therefore, in the pride of his heart, revolt from the traditions of Yahweh as an imposition upon the freedom of his estate. If the wisdom of Yahweh take no hand in the ordination of our life, then the wisdom of our fathers will do it all. But for us, we shall be the same governed and shackled creatures as before. We may change the place of our residence for a country where Yahweh's traditions are unknown, and thereby change the degree or form of the bondage, but the necessity of it for peace and enjoyment will still remain. We may change our sphere in life to one where Yahweh's traditions are trampled under foot, and find a momentary release, but soon the habits of our new condition will become as peremptory as those of the old. In truth, there is no deliverance. Society is beforehand with us; and along with its beautified fields and happy inventions and manifold conditions of comfort, hands down to us as the price of these a thousand laws and restraints upon the freedom of our conduct.

Such being the hereditary bondage of all ages and of all nations, those are the happiest who have had the wisest and most virtuous ancestors, to derive to them only wholesome restraints upon the uncertainty of individual judgment and the waywardness of individual will; those being the most blessed of all who have been favored with laws and institutions from the perfection of wisdom which is with Him who knows the bounds of man's capacity, and the limits within which his happiness and honor reside. For the wisest Own being little acquainted with the secret workings of their own heart, whose mysterious organization is deep seated beyond our observation, are still less able to comprehend another's nature, so as to prescribe with infallible certainty for its government. The best they can do is to point out some palpable errors to be avoided, some gross delinquencies to be shunned, some common rights to be revered, some noble actions to be honored, some base ones to be disgraced. They can buoy some few of the shoals and rocks of life, but the tides and currents which pervade it are beyond their management. They can construct ports and havens for us to touch at, but the manning and equipping and propelling the vessel is with Yahweh alone. He who gave life her powers, and to all his works their properties, can alone sweetly accommodate them with ordinances. The best attempts of lawgivers are but bungling artifices for compassing coarse designs, aiming at the security of some visible and external good, and that attaining not without great waste of private liberty and happiness: whereas Yahweh being perfectly acquainted with our most inward principles, and with all the shortest and safest ways to happiness, can, with no more effort than is necessary, carry us through all the departments and degrees of excellence. He, therefore, is the only fit lawgiver; His statutes the only liberty, all other obedience being an acquiescence in that of whose perfect rectitude we are nothing sure, has in it a servility, but this is honor, this is exaltation to fulfill all our powers for the purposes for which they were given, and after the rules of Him who gave them.

The question, therefore, of a religious or an irreligious life, when thus opened up, no longer shows itself to be a question of liberty or of compulsion, but of one kind of authority against another. There are two competitors for our service, Yahweh and the World; and the question is, which will we Obey. Will we yield to the sovereignty of the

various laws and customs, which, upon coming to man's estate, we find established, time-serving what has in it no wit but the wisdom of man, and no stability but the power of man, and which we had no say whatever in constructing, and which accommodates itself but ill to our conditions; or will we yield to the sovereignty of those institutes which have in them no seed of change, softly framed to sway the heart and to insinuate into all its corners the harmony and peace of heaven, which supply the deficiencies of our wisdom and stay the swervings of our life, and conduct us at length to the unchangeable happiness and honor of the life to come.

And yet though the question when thus accurately stated, stands beyond all reasonable doubt, and leaves us without excuse in preferring human authority to divine, such is the antipathy and resistance of human nature to Yahweh, that His statutes which rejoice the heart are obstinately withstood, while to the ordinances and customs of men we willingly yield our necks. There be multitudes with whom the Voice of Yahweh of Hosts has no sway against the voice of fashion; and the saintly graces of the spirit of Yahweh no chance against the graces of accomplished life. Multitudes, with whom the calls of low sensual instinct prevail against the calls of the Almighty to glory and honor. And multitudes to whom life's commonest drudgery is an enjoyment compared with the obedience of a Yahwehly custom or a Christian precept.

This reluctance to the divine, and compliance with the human institutions, might seem to bear against what we have advanced upon the superior wisdom and suitableness of the former, and to prove that Yahweh in devising for human improvement had missed of His aim. We think it good therefore, to show how this reluctance comes about, and how we find ourselves at man's estate so enamored of the world's bondage as to feel it like a second nature, which we cannot give up for the service of Yahweh without the most violent and painful effort. This inquiry, by revealing the sources of our enmity to the Law of Yahweh, will show the time at which and the means by which it may be most successfully encountered.

At first our enmity was as strong to the world's institutions as it is now to the institutions of Yahweh. There is in every nature a preference of its own will, and a reluctance to surrender it to another. It is not till after many struggles that a mother gains the mastery of her child, and not till after much discipline that a youth gives willingly in to the tasks of his teacher. And to the moral and decent customs of life we know that many youths can never bring themselves to conform at all, but set them at open defiance, or hide in secrecy their violation of them. After twenty years of training to what is honorable and good, never omitted for a day, and hardly for a single hour, with the constant presence of examples and the constant terror of censures, such is the urgency of nature and her reluctance to control, that a youth shall no sooner remove from the neighborhood of his early restraints than he will cast them at his feet and take the whole scope of his self-willedness; and thus many run to ruin when they leave the home of their father and the eye of their friends. Let us not be amazed, therefore, that the Statutes of Yahweh, to which there is no constant or sufficient training of parents and of masters, and which take under their control not only the form and fashion of life,

but the whole thoughts and intentions of the heart, should fare the same, and have a fearful struggle with nature's independence.

Now by the same means of early discipline and example by which we were brought to acquiesce in the government of our parents, the mastery of our teachers, and the authority of life's many forms and customs, we shall most likely be brought to acquiesce in the Statutes of Yahweh. Just as no parent who wished his child to be a well-doing member of society, would for the first years of his life turn him adrift from counsel and correction, but find for him masters to instruct, and patterns to copy after, adding to all the influence of his own parental authority and affection, even so, if you would have your child to flourish in religious life, you must not sequester the subject of religion from your table or your household, nor keep him in the dark till he arrive at years of reflection; but from the first dawn of thought and effort of will, teach him with a winning voice, and with a gentle hand lead him into the ways of Yahweh. The raw opinion that a certain maturity of judgment must be tarried for, before entering into religious conference with our children, comes of that nation which pervades the religious world, that religion rests upon the concoction of certain questions in theology, to which mature years are necessary; whereas it rests upon the authority of Yahweh, which a child can comprehend so soon as it can the authority of its father, which a child can comprehend so soon as it can the love of its mother; the assistance of the spirit, which it can comprehend so soon as it is alive to the need of instruction or of help from its parents; the difference between right and wrong, which it may be taught so soon as it can perform the one and avoid the other. There is a religion of childhood, and a religion of manhood; the former standing mostly in authority, the latter in authority and reason conjoined; the former referring chiefly to words and actions, the latter embracing also principles and sentiments. But because you cannot instill into children the full maturity of religious truth, is no more argument for neglecting the travel with them on religion, than it would be to refuse teaching them obedience to yourself and respect of others, till they could comprehend the principles on which parental obedience and friendly respect are grounded.

Now, we must confess it has seldom fallen to us to see religion taught in the family with that diligence with which good manners, parental respect, and deference to custom are taught. The right and wrong of things is not distinguished with reference to the divine command, but with reference to the opinion of others and the ways of the world. Excellence is not urged from the approbation of Yahweh, and the imitation of Christ, and the rewards of Heaven, but out of emulation of rivals, and ambition of the world's places. Companions are not sought according to their piety, their virtue, and their general worth, but according to their rank and their prospects in life. To which neglect of means, parents do often add the practical contradiction of religion, swearing perhaps, perhaps quarrelsome at home, entertaining worldly views of most subjects, religious views of almost none; and for six days in the week, banishing the face and form of religion from the eyes of their household. What glorious opportunities these for the despite of Satan to revel in. The mind, impressible as wax, wandering after novelty,

and thirsting after knowledge of good and ill, unbound by habit and roving in its freedom, from within and from without solicited to evil, in this, the springtime of human character, when ye, the husbandmen of your children's minds, should be laboring the soil, and spreading it out to the sun of righteousness, and sowing it with the seed of the everlasting Word; ye are leaving it waste and undefended, for the enemy to enter in and sow it with the tares of wickedness, to take root and flourish, and choke any good seed which the ministers of grace may chance afterwards to scatter,

Have ye the conscience to think, brethren, that for this neglect an occasional visit to the church Catechism of a Sabbath night will compensate, or can you believe that certain words lying dormant in the memory during the years of budding manhood, will operate like an eastern talisman, or a catholic scapular, against the encounter of evil? Why should the wounded prejudices of any man wince while thus we speak, as if it were not Yahweh's truth we spoke? Have we not the experience within ourselves of having been mastered by this world's ambitious schools, albeit not untutored in the theological love of childhood, and have ye not the same experience? Feel ye not, when ye would set your hearts in order before Yahweh, that they are all like an unweeded garden, and that you have to begin by tearing and lacerating the loves, admirations, and propieties, which in early life cast their seducements over you without note of warning from parents, or from the books in which your parents and your masters schooled you? Take heed, then, and resist the evil in its first beginning. Give the enemy the spring season, and you generally give him the summer, the autumn and the winter of life, with all eternity to boot; but tutor your children in the Institutions of Yahweh, with a constant watchfulness, and a patient perseverance, beginning with restraint, then with the soft persuasion leading on, then with arguments of duty and interest confirming, and in the end, habit, which at first is adverse, will turn propitious, and the Blessing of Yahweh, promised to the right training of children, will keep them from leaving His paths when they are old.

The want of a proper selection and application of means in early life, is a chief cause why we all find it such a task to conform our youth and manhood to the Laws of Yahweh. It is not that these laws are ill adapted to our nature, whereof they are the guides, the sweeteners, and the perfecters; but that our nature has got under adverse government, and been fed up with indulgences, and degraded with services, from which we cannot now without great pain and exertion be delivered. It is not that Yahweh has withheld his blessing, which blessing I understand to be like an atmosphere around everyman, that he has at all times free liberty to breathe in through the use of appointed means. But, it is that in our youth we were not properly applied to, and mistrove for want of proper spiritual treatment. Far from us be the unholy office of reflecting upon our pious parents, whose faults, whatever they be, their children should modestly hide, not rudely discover. Farther be it from us to excuse, their unworthy children, who, had they listened to a father's council, or been softened by a mother's tears, had not far wandered from wise and prudent paths. But farther from us than both, be the impious thought, that there is any son of man whom the Almighty does not wish to become a

son of light, and for whose growth in grace, from very childhood, he has not set forth a sufficient supply in the everlasting gospel. We blame not our parents, ourselves we excuse not, while we justify our Father which is in heaven. Parents may be more parental, children may be more obedient, but our Heavenly Father cannot exceed the boundless dimensions of His love to all mankind. Therefore, wherever the blame is of the present wildness and inculture of our lives, most certainly it rests not with Him.

This our reluctance to divine institutions a calamity to be accounted for and overcome, not a common place to be idly harangued of; and, instead of composing popular truisms upon the corruption of human nature, we think it wiser to have pointed out to you the season at which that child of angry within us may be most easily strangled. That season to most of us is past and gone; and here we are to contend against the mischief matured by time and confirmed by a thousand habits. To assist this struggle for conformity to the Will of Yahweh, we brought forward on former occasions every solemn consideration of the honor done us, and the necessity laid on us, by His having ever condescended to become our law-giver. And now what more can we do, than set before you the consequences of resisting His revealed will, and craving you by every thing safe, manly, and honorable, to conform to His commandments, for the sake of all that is dear to you.

**Obey the Scriptures or you perish.**<sup>24</sup> You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Yahweh, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against His Ordinances; His overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for a while and make game of His indulgence and long-suffering. But come at length it will, when Avenge shall array herself to go forth, and Anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the King, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind, shall be swift, hopeless as the conclusion of eternity and the reversion of doom. Then around the fiery concave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall dissolve in weeping sorrows and outbursting lamentations; and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friendship, and the tender whispering of full-hearted affection, shall depart, for the sad discord of weeping, and wailing, and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct, which family compact, when uninvaded by discord, wraps the live-long day

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<sup>24</sup> John 3:16

into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself, All, all shall pass away; and instead shall come the lake of fire, the second death.

'Tis written, 'tis written, his sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of Holy Writ. With this in arrear, what boots liberty, pleasure, enjoyment, all within the hourglass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

Terror has sitten enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror, of justice, which abides the scornors of the Most High God, and the revilers of His most gracious Son. And is it not just, though terrible, that He who brooked<sup>25</sup> not in heaven one moment's disaffection, but launched the rebel host to chains of darkness reserved for judgment, should also do His will upon the disaffected of this earth, whom He has long endured and pleaded with in vain? "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."<sup>26</sup> We are fallen, tis true, we found the world fallen into ungodly customs, tis true, here are we full grown and mature in disaffection, most true. And what can we do to repair a ruined world, and regain a lost purity? Nothing, nothing can we do to such a task. But Yahweh has provided for this pass of perplexity; He has opened a door of reconciliation, and laid forth a store of help, and asks at our hand no impossibilities, only what our condition is equal to in concert with his freely offered grace.

Allow me, then, to gather up the whole that has been said and dismiss the subject. This world, into which we are born age after age, is marshaled into two parts:

- 1.) Those who give heed to Yahweh's revelations and thereunto conform their lives.
- 2.) Those who give not heed to them, but set up a system of life according to hereditary law, honor and custom.

To the one or the other we must submit. Whichever you destine your children to, to that breed them like a business. Those that have not been so trained, but find themselves confederate with the world, have only to enter themselves to the School of Christ, nothing doubting of success, if they Consult and Obey the Word of Yahweh. They shall feel it new, and therefore seemingly more restrictive, but in with not more

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<sup>25</sup> Streaked or marked with black; soot-begrimed. OED

<sup>26</sup> 2 Thes. 1:6-9

restrictive than the old, but otherwise more liberal, more generous, more ennobling, more peaceful and more joyful.

Come over, cast in your lot with the saints, you have every thing to gain, peace of conscience, a divine joy, a fellowship with Yahweh, a special providence, a heritage of promise and blessing, a triumphant death, and a crown of life age-abiding. The choice of men are here, the prime specimens of manhood, the royal priesthood and chosen generation of mankind, and worth domestic, with Piety, her guardian genius, is here; and worth public, with Charity, her guardian genius, is here; and enterprise heroic, with Faith, her guardian genius, is here; and the chief fathers of science and knowledge have likewise clave with the saints; and the greatest inventors, the inventors of reformation in all worthy matters, are here; apostles and prophets and patriarchs are here; and, finally, the first-born of every creature who is Christ over all blessed for ever! Amen.

## ORATION IV

### *The Obeying of the Word of Yahweh (Part 2)*

We have discoursed upon the preparation necessary for holding intercourse with the Word of Yahweh, summoning your souls to it as to a most honorable interview, a feast of heavenly wisdom. We have detailed the place which you occupy, and the part which you should perform, when listening to the Voice of your Creator, and receiving the Law at His mouth-giving ear as the light did when first summoned from its primeval residence; or the sun, and the moon, and the stars, and as mute nature listens still. We have searched into that strong reluctance which we bear to the divine law, and sought to overcome it by the fearful picture of the desolation which overtakes transgressors; arguing sore between the world and the Word of Yahweh, and praying you to be reconciled for the sake of Christ. Heaven grant that we may not have spoken in vain: and now that we are to address ourselves to a loftier argument, may His spirit fill us with knowledge and affection, that his mysterious and momentous truths may suffer no disparagement from our weak conception and feeble utterance. The argument for which we now pray to be enabled, is the good fruit which will accrue to all who Search and Entertain and Obey the Scriptures after the manner we have set forth. This we shall display under three heads:

*The Knowledge obtained*

*The Life of heavenly enterprise begotten*

*The everlasting Reward to be gained*

The Voice of our Creator, says St. Paul, speaks through the things which are made, and there is no doubt that the oracle of the works of Yahweh is loud in commendation of His power and providence. But not easy to be explored by the

multitude, little enlightened by knowledge, and much taken up with the necessary avocations of life. And those who are conversant with it, do generally, in the act of consulting, stop short in admiration of the temple which he inhabits, paying their reverence to its richness and decorations, but seldom reaching the inward sanctuary where His Voice is heard. Nature has changed her song, or man has lost his faculty of interpreting it; for into his ear she utters many a strain in commendation of herself, hardly one in commendation of her God. Now natural knowledge, when thus divorced from the knowledge of nature's God, satisfies not the ethereal<sup>27</sup> spirit, which must join league with spirit in order to taste its proper delight. For what communion is there between the soul of man and the superficial beauty of the earth, which they call Taste, or the knowledge of matter's changes, which they call Science? a most unnatural match yielding no profitable fruit. When the soul once finds a kindred soul, then begins her revelry of delight. Unfeigned friendship, chaste love, domestic affection, pure devotion, who compares the intensity and delight of these conjunctions with the stale and heartless sympathy there is between a naturalist and his museum, or a scholar and his books? The human soul groans in languor<sup>28</sup> till she finds a fellow spirit, or a generous cause of human welfare to engage her affections.

Even such languor, such a dissatisfaction finds the soul when, without a guide, she goes to seek Yahweh in His natural universe, groping about and unrested, hungering for larger insight, perplexed with difficulties, and finding no end in wandering mazes lost. How refreshing to such a spirit when the dark cloud Yahweh has retired within bursts, and in visible glory He displays Himself to His benighted<sup>29</sup> children, speaking to them in an intelligible voice and revealing the secrets of His nature. Then comes rest, and with rest refreshment and enlargement of soul. There is no cause beyond to long after. Than Yahweh the mind can ascend no higher, and should be satisfied with His likeness, Here there is perfection without a blemish, which we range the world for in vain, justice never perverted, which it has been the glory of man to live under, mercy, with all the tender affections which pacify and harmonize the life of man, holiness, holding a spotless reign over the happy fields of heaven, All composed and peaceful within that same Being, who is clothed with the elemental powers, armed with the thunder, and served by the army of heaven and the voice of fate.

Do ye love to meditate nobleness of nature? here it is infinitely noble. Do ye love to contemplate stupendous power put forth in soft acts of goodness? behold it here, pouring the full river of pleasure through the universe. Here is the Father of all families, from the highest in the heaven above to the lowest tribe upon the earth beneath, serving out justice and liberality to them all. What more would you fill your mind with than the idea of Yahweh, which, while it fills, elevates, enlarges, and refines. With what ardor men behold their favorites of the present or past ages, aiming generously to equal or excel them. What silent musings over their history, and estimation of their parts! Now

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<sup>27</sup> Of the nature of, or resembling the idea of, the ether or lightest and most subtle of elements; light, airy, attenuated. Heavenly, celestial. Chiefly *poet.* OED

<sup>28</sup> Disease, sickness, illness. *Obs.*

<sup>29</sup> Overtaken by the darkness of the night; affected by the night (*obs.*).

what hinders their rising higher to contemplate the revealed image of the invisible God. He is not seen; neither are the worthies of a former age. They are written of, He is written of. The one is as lawful an object of thought and imitation as the other.

Nay, the closer to bring you into fellowship, He has despatched from His highest sphere the image of Himself to act the divine part among earthly scenes, and seeing we had fallen from His neighborhood, and could not regain our lost estate, has He sent forth His own Son, made of a woman, made under the law, to bind the link between heaven and earth which seemed for ever to have been broken. He clothes Himself in the raiment of His Son; His Son puts on like passions and affections, and precepts himself to be beheld, talked with and handled of the sons of men. He opens up the heart of Yahweh, and shows it wondrous tender to His fallen creatures. He opens up his own heart, and shows it devoted to death for their restoration. He stretches out his hand, and disease and death flee away. He opens his lips, and loving-kindness drops upon the most sinful of men. He opens a school of discipline for heaven, and none is hindered. Whosoever comes he cherishes with food, fetched from the storehouse of his creating word. The elements he stills over their heads and makes a calm. He brings hope from beyond the dark grave, where she lay shrouded in mortality. Peace he conjures from the troubles of the most guilty breast. The mourner he anoints with the oil of joy. The mourner in sackcloth and ashes he clothes with the garment of praise. He comforts all that mourn. And what more can we say? but that, if the knowledge of death averted from your heads be joy, and the knowledge of offences forgiven be contentment, and the knowledge of Yahweh reconciled be peace, and of Paradise offered be glory, and the fountain of wisdom streaming forth be light, and strength ministered be life to the soul, then, verily, this peace, contentment, honor, and life is yours, Christian believers, through the revelation of Yehoshua Christ, the Son of Yahweh.

Thus to be brought into the secret counsels of El Shaddi, by familiar teaching of one himself almighty, is exaltation of human nature only surpassed by the perfect satisfaction which it yields to her various conditions, to know things as they are to be, and have no perplexities about the future, this is the resolution of a thousand doubts which were wont to afflict the speculation of man. To have that future filled with life, immortality and Paradise, honor and glory, this is the conquest of all earthly trials and troubles. To know what is best to be done in every predicament from the mouth of Yahweh, this is safety. To know when we have done amiss where to find forgiveness, this is relief. To know in life's embarrassments where to look for sufficient help, this is assurance. In life's disappointments to know a Paradise to flee to, and in life's grief's a comforter to repose on; to have, in short, the faculties of our minds directed, and the ambiguities of our conduct cleared up, and our supplications listened to our wants supplied. This is unspeakable privilege, and the knowledge which unlocks is not only the eternal but the present life of man.

Oh! brethren, why stop we short, contenting ourselves with the troublesome parts of knowledge, but from this in which lies its true delectation,<sup>30</sup> turning ourselves away.

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<sup>30</sup> The action of delighting; enjoyment, great pleasure

How many of us are content to know only the arts of our livelihood, as if the hands were all the faculties of man, and his body all his consignment from Yahweh. Ah! what comes of love and devotion, and ambition, and the other faculties of the inner man and what with the hands the soul lay up for eternity? Faith must supply her with a busy hand, and the Scriptures with a field to labor on, which being employed, she shall speedily treasure up a sufficiency for life age-abiding.

Not less have the prime ministers and chosen favorites of knowledge departed from the fountain of intelligence. Becoming acquainted with some chamber of nature's secrets, they think to and satisfaction there: and a satisfaction they do find, the vulgar satisfaction of being honored, flattered and perhaps enriched. Equal satisfaction have the most ignorant who may happen to be born affluent or noble; but wisdom's highest satisfaction, consisting in a soul enlightened, and delivered from prejudice and error, and contented with its sphere, it has not been our lot to find amongst the wise of this world's generation. Their knowledge alters not their hearts, but opening new fields for gratifying temper, gives strength to the evil as often as to the good of their nature, making them more powerful either to good or ill; and hence, according to St. Paul, it puffs up. But if, instead of resting in the blind adoration of nature, which, being uninspired with soul cannot benefit their soul with its communions, they would rise to nature's God, and acknowledge Him not only as powerful to create and move the universe, but as merciful to save, and condescending to visit his meanest creature, than would their traveling with knowledge bless them, and add no sorrow, but advance them into the fellowship of Yahweh's nature and blessedness.

Such are the benefits which accrue to us from the knowledge of the Word of Yahweh, that nothing derived from any other kind of knowledge can compensate for its absence. Political knowledge carried to excess, makes men proud, bitter, and contentious. Poetical knowledge carried to excess, disposes men to be contemptuous of the wise and prosaic<sup>31</sup> ordinances of customary life. Practical knowledge of affairs makes men worldly and artful. Knowledge and application of the Scriptures is the only wisdom which shall elevate a man's conceptions, while it purifies his principles and sweetens his temper, and makes his conduct bountiful and kind to all around. No matter what be your condition, you, shall find direction to dignify and adorn it, and make it large enough for the sanctification of your life for Paradise.

This reminds us of the second benefit to be derived from ingesting the Scriptures: The life of heavenly enterprise to which they move us. If a man would arise at all above the level of a mere slave, obedient to the habits and customs of the age and place he lives in, to have some say for himself in the regulation of his conduct, then, when he delivers himself from the slavery of custom and example, if he take not to the Word of Yahweh for his guide, he shall feel himself distracted among the contending principles and desires of his nature. Interest drawing him one way, affection another, and passion hurrying him a third. He shall find how weak are his better perceptions, how weak

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<sup>31</sup> Having the character, style, or diction of prose as opposed to poetry; lacking poetic beauty, feeling, or imagination; plain, matter-of-fact.

reason is, how unwilling is will, how conscience expires among the uncertainties, and resolution among the difficulties of an upright course. Such will be, at least the general experience of men, who, while they refuse human, lean not to divine authority, but conduct life by principles of their own choosing. Some there are blessed with such weak passions and strong reason as to steer without foreign help; but though such may be found to succeed, instead of being admired for their noble independence by the crowd who cling to ancient and present customs, they will generally be stigmatized as self-conceited, or persecuted as innovators, so that disturbance from without, if not from within, shall invade every one who, shaking loose of religious or customary restraints, adventures for himself.

Yet such adventurers should all men become. What to us are the established rules of life, that they should blindly overrule us? Must we be bound in thralldom, to fill and do no more than fill, the narrow bounds of the condition we are born into? Is there nothing noble, nothing heroical, to be undertaken and achieved? Must the budding desires of our youthful nature be held in check by the narrow prescriptions of an age and an authority we despise; and the labor of a life end in nothing but contemptible drudgery, to keep our tabernacle in being? adventurers above your sphere I would have you all to become; brave designs, not antiquated customs, should move your life. A course of ruin. Yet, in Yahweh's name! set these worldly maxims at defiance, their paltry emoluments<sup>32</sup> despise, array yourselves under the sate<sup>33</sup> conduct of the Word of Yahweh; it will lead you, it will guide you, it will raise you high above earthly objects, through a noble course of well-doing, to the holy place where the Most High abides.

There is a spell of custom, the scriptures call it a dead sleep, in which men are bound. They will not think, they will not feel for themselves; and, which is worse, they will not allow Yahweh to think and feel before them. Brethren, what comes of this slavery? the strong parts of your nature wax weak, the love of good degenerates, and the power of good altogether dies. To renovate your nature, to fill you with a divine nature, to make you, whatever your condition, the Companions of Yahweh, and the members of Yehoshua Christ, objects of a spiritual messenger visits, the honored ministers of Yahweh upon this earth, and kings and priests to Yahweh, this no less is the design of the Holy Scriptures, and their fruit to those who obey them. Know them, and upon the knowledge act, and all meanness shall forsake your conduct, with all hypocrisies; and all the struggles of passion with interest, and of interest with duty; and your character shall come forth in the strength and beauty of holiness, to the honor and glory of your Creator.

Then you walk with Yahweh, and His favor shall compass you around, you are in the way of His Commandments, and the great peace which is in the keeping of them, shall be your portion, you are living by faith on Christ, and the spirit of Yahweh shall be in you, you are walking in the spirit, and no condemnation remains for you.

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<sup>32</sup> Worthless profit from office, employment or labor.

<sup>33</sup> To fill to the full

The sword of the Spirit, which is the Word of Yahweh, shall put your enemies to flight. The indwelling of the spirit shall move you to divine attainments, and the world's hindrances shall not hinder you from running the race for the prize of the high calling in Christ Yehoshua.

I know nothing able to restrain or limit the perfection of the meanest man who will submit himself to the Word of Yahweh. Hard labor may wear you down, but as your day is, so shall your strength be. Your own evil nature may hold back, but the spirit is powerful over all carnal affections. Temptations may delude you; Yahweh will not suffer you to be tempted above what you can bear. Whatever man has been enabled to reach by divine grace, I see not but man, every man, by the same grace, may still attain; therefore adventure, under Yahweh's management, to any reach of holy and heavenly life. Put no limitation within the bounds of Yahweh's Revelations. It depends not on station, it depends not on natural knowledge, it depends not on fortunate accidents, all it depends on is the craving desire to know, and the assiduous<sup>34</sup> endeavor to attain. Yahweh is not loth<sup>35</sup> to do his part, nor the Word of Yahweh difficult to comprehend. Nothing is wanting but the desire to be instructed, and furnished to every good word and work.

But if you rather prefer the fortune of the brutes that perish, to look upon the light of the sun, and eat the provision of the day, to vegetate like a plant through the stages of life, and, like a plant, to drop where you grew, and perish from the memory of earth, having done nothing, desired nothing, and expected nothing beyond: If this you prefer to the other, then have you heard what you lose in the present; hear now what you lose in the future!

You lose Yahweh's presence, in which all creation rejoices. You lose Yahweh's capacity to bless you with His manifold blessings, which the cherubim and seraphim can speak of better than a fallen man. You lose the peace and perfect blessedness of the new earth, Paradise, which from this present earth we can hardly catch the vision of. Have you suffered spiritual oppression and drowning from fleshly appetites, freedom from this you lose. Have you groaned under the general bondage of the creation, and called for deliverance, this deliverance you lose. Have you conceived pictures of quiet and peaceful enjoyment amidst beautiful and refreshing scenes, the realities of these you lose. Have you felt the ravishment of divine communion, when the conscious soul breathes its raptures, but cannot utter them, the everlasting enjoyment of these you lose. What Adam and Eve enjoyed within the unblemished Garden of Eden, with the presence of Yahweh, you lose. What Peter, James and John felt upon the Mount of Transfiguration, where they would have built tabernacles and remained forever, you lose. Can you, brethren, think of this world's fare with contentment? If you are wicked, how do your sins find you out, or overhang you with detection. If you are holy, how your desires outrun your performance, and your knowledge your power; how you fall, are faint, are back-sliding, are in darkness, are

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<sup>34</sup> Constantly endeavouring to please, obsequiously attentive.

<sup>35</sup> Hostile, angry, spiteful.

in doubt, are in dismay. You are not content with this world's fare, you long after something higher and better; hence the perpetual cheering of hope, and instigation of ambition, and thirst after novelty, and restlessness to better your condition. When man comes to wish, to expect to labor or care for nothing higher or better than his present condition, he is supremely miserable. Yahweh has left these witnesses within our breasts out of whose mouth will say, "Ye strove after something happier. "It was the labor of your life to reach it. I let down heaven's glory to your eager eyes. You put it away; therefore be it put away from your habitation for ever. Oh, ye who labor by toil and trouble to exalt your condition, will ye not exalt it far above the level of thrones or principalities, or any name that is named upon the earth."

Would that, like St. John in the Apocalypse, I had seen, or like Paul who was caught up into Paradise and heard inexpressible words,<sup>36</sup> I had felt, the glories of Paradise, that for your sakes I might unfold them. I have spoken of the removal of earthly disasters and embarrassments, which cleave to the lot of the religious in our kind, and to the lot of the wicked in another kind. But the removal of these is nothing. I have spoken of the gratification of all nature's hungerings and thirstings after truth, knowledge, goodness, and happiness. But this is nothing, these distresses, these desires pertain to a weak and fallen creature. It behooves to speak of the enjoyments and desires of angels, of their fervors, their loves, their communions. But who can speak of them?

Yet if emblems can assist you, then do you join in your imagination the emblems and pictures of Paradise. What are the conditions of its people? "Then shall they build houses, and dwell, in them,—And plant vineyards, and eat the fruit of them."<sup>37</sup> What is their enjoyment? "And it shall come to pass—That, before they call, I, will answer, And, while yet they, are speaking, I, will hear." What their haunts? "The wolf and the lamb, shall feed, in unity, And, the lion, as an ox, shall eat straw." What their employment? "And they shall dwell—every man—under his own vine and under his own fig—tree, with none to make them afraid,—for, the mouth of Yahweh of hosts, hath spoken."<sup>38</sup> Living in the ecstasies of melody, making music to Yahweh of Hosts, and to the Lamb for ever and ever. For guidance, the Lamb that is in the midst of them, shall lead them by rivers of living waters, and wipe away all tears from their eyes. For knowledge, they shall be like unto Yahweh, for, they shall know even as they are known. For vision and understanding, they shall see face to face, needing no intervention of language or of sign. For ordinances through which the soul makes imperfect way to her Maker, there is no temple in the city of their habitation, for Yahweh Elohim of Host and the Lamb are the temple thereof. There shall be no night there, and they need no candle, neither light of the sun, for Yahweh of Host giveth them light, and they shall reign for ever and ever, nay, the very sense has its gratifications in the City of Yahweh. The building of the wall is of jasper, the city of pure gold like unto clear glass; the foundation of the wall

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<sup>36</sup> 2 Co. 12:4

<sup>37</sup> Is. 65:25

<sup>38</sup> Micah 4:3

garnished with all manner of precious stones. Every one of the twelve gates are pearl. Now what means this wealth of imagery drawn from every storehouse of nature, if it be not that the choicest of all which the eye beholds or the head is ravished with, that all which makes matter beautiful and the spirit happy, that all which wealth values itself on and beauty delights in, with all the scenery which charms the taste, and all the employments which can engage the affections, every thing, in short, shall lend its influence to consummate the felicity<sup>39</sup> of the saints in light.

Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and, though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd does the guardianship of Christ, or the name of Father the love of Yahweh.

Then, brethren, let me persuade you to make much of the volume which contains the password to the City of Yahweh, and without which it is hid both from your knowledge and your search. And if in this volume there be one truth more prize worthy than another, it is this, that Christ has set open to you the gates of the City, and that he alone is the way by which it is to be reached. He has gone before to prepare its mansions for your reception, and he will come again to those who look for his appearing. For his sake be ye reconciled to Yahweh, that ye may have a right to the tree of life, and enter by the gate into the City.

Thus by the combined considerations which have been set before you in succession, by the profound reverence of Yahweh's presence in his Word, by the necessity, of listening to it, by the terrifying issues of disobeying it, and now by these, the present and everlasting gains of obedience, have we pleaded at length for the Words of Yahweh, being convinced, that, until they be taken up and ingested and obeyed, under the solemn impression of such feelings, they will never have their proper place in the minds of men, but continue, as they are to most, a book purchased, but little read; esteemed, but little acted on. It is shameful to men of talents and power, that they should allow themselves such indecision upon the subject of religion, which by its effects upon the world, is more entitled to preference in their consideration, than science or literature, or policy or arms. It proves the grossness rather than the refinement, the bondage rather than the liberty, of their minds, that they should be so engrossed with fame, and wealth, and power, and the other rewards which wait on eminence in any profession, as to have no thoughts to spare upon revelation and futurity, but go to their graves as ignorant, and undecided, and uninfluenced, in these matters, as if they were living in the ages before the birth of Christ. I have more respect infinitely for one who, having dealt with the subject of the Scriptures, finds a verdict against them, than I have for those who have not soul enough to see in the subject aught worthy of their thoughts, although they take up with the merest novelties in fashion and politics, and arts and science, pluming themselves upon the high walk of human interest which they are taking. Would they know, would they think, would they come to a conclusion, would

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<sup>39</sup> That which causes or promotes happiness; a source of happiness, a blessing.

they justify their neglect of Yahweh's great commandments, by a manifesto of reason or feeling, or interest, showing that it is silly, ignoble, or useless, to give heed to the Almighty, then they would acquit themselves like men; but it does bespeak in them a frivolity of mind and a lightness of heart, of which the age and country may well feel ashamed, that they see no good in that heartfelt vital godliness, which has written its blessed fruits in every characteristic page of our history, and in almost every article in the charter of English rights. No wonder that venality<sup>40</sup> and factious self-interest should come to play in public affairs such leading parts, and that the names of principle and virtue should be smiled on with skeptical scorn by public men, when thus are cast away the fear of Yahweh and the expectation of Paradise, the fulcrum upon which magnanimity and disinterestedness in former times did rest, when they poised up rooted corruption and arbitrary power from their ancient seats.

Would mathematical science thrive, if Euclid and the Principia were to cease from the studies of our youth? Would the public watchfulness of the people over their rulers thrive, if they were to refrain from perusing the daily intelligence, and conversing of public affairs? Will religion thrive, if the Word of Yahweh be not studied, and its topics conferred on? If, at that season when our youth of first family and ambition are preparing their minds for guiding affairs, by courses of early discipline in public schools, and those of second rank are entered to the various professions of life, if then no pains be taken to draw their attention to the sacred writings, and impress principles of piety and virtue upon their minds, how can it be expected that religion should even have a chance. One cannot always be learning: youth is for learning, manhood for acting, and old age for enjoying the fruits of both. I ask, why, when the future lawyer is studying Blackstone or Littleton; the future physician, Hippocrates and Sydenham; the future economist, Smith and Malthus; the future statesman, Locke and Sydney; each that he may prepare for filling a reputable station in the present world, why the future immortal is not at the same time studying the two Covenants of Yahweh, in order to prepare for the world to come, in which every one of us had a more valuable stake? If immortality be nothing but the conjuration of priests to cheat the world, then let it pass, and our books go to the winds, like the Sibyls<sup>41</sup> leaves; but if immortality, be neither the dream of fond enthusiasts, nor the trick of artful priests, but the Revelation of the righteous Yahweh; then let us have the literature, and the science, and the practice, for the long after-stage of our being, as well as for the present time, which is but its porch. These pleadings are to men who believe in immortality, (we may hereafter plead with those otherwise minded;) therefore justify your belief, and show your gratitude by taking thought and pains about the great concerns of that immortality which you believe.

If a man is fed on unwholesome foods, his health and strength decay, and if he be greedy after such, it proves his whole constitution to be diseased; therefore it troubles our mind to see what shoals of literary works circulate through the minds of

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<sup>40</sup> The quality or fact of being for sale.

<sup>41</sup> The sibyls, in ancient Greece, were prophetesses or seers

this people day by day, week by week, month by month, quarter by quarter, eagerly longed for and as greedily devoured, in which there is not one christian sentiment for a thousand that are unchristian. Such virulence<sup>42</sup> of party feeling and violence of personal abuse, and cruel anatomy of men's faults and failings, such inventions of wit and humor, to disguise truth and season falsehood, issue forth from the press amongst the people; that if the contrary influences of religion do not counteract the poison, and build up the noble and generous parts of nature, the public character of the nation for truth and sincerity must fall away, and the people come under the leading of those who write for fame or spite, or hire themselves for pay. This is not meant to bring a railing accusation against the circulating literature, but to hold up to all interested in religion, how they are called upon to labor in behalf of the Word of Yahweh now more than ever, when the oracles of vanity and calumny and party rage are so borne abroad upon a thousand wings. The culture which these circulating works give to the faculty of thought, is all in our favor, for our religion stands by thought, and has been always the mother of thought; but the culture given to bad passions and unholy feelings, is all against us, creating habits and likings which our religion must reverse in its progress over the mind. This, zeal alone will not effect; the character of the age calls for argument and deep feeling and eloquence. You may keep a few devotees together by the hereditary reverence of ecclesiastical canons, and influence of ecclesiastical persons; but the thinking and influential minds must be overcome by showing, that not only can we meet the adversary in the field by force of argument, but that the spirit of our system is ennobling<sup>43</sup> consoling to human nature, necessary to the right enjoyment of life, and conducive to every good and honorable work. Religion is not now to be propagated by rebuking the free scope of thought, and drafting, as it were, every weak one that will abase his powers of mind before the zeal and unction of a preacher, and by schooling the host to keep close and apart from the rest of the world. This both begins wrong and ends wrong. It begins wrong, by converting only a part of the mind to Yahweh, and holding the rest in superstitious bonds. It ends wrong, in not sending your man forth to combat in his courses with the unconverted. The reason of both errors is one and the same. Not having thoroughly furnished him to render a reason of the hope that is in him, you dare not trust him in the enemy's camp, lest they should bring him over again, or laugh at him, for cleaving to a side which he cannot thoroughly defend. I mean not in this and the many other allusions which I have made to the degeneracy of our times, to argue that every Christian should be trained in schools of learning or human wisdom, but that the spirit of our procedure in making and keeping proselytes should be enlightened and liberal, and the character of our preaching strong and manly, as well as sound. That we should rejoice in the illumination of the age, and the cultivation of the public mind, as giving us a higher tribunal than has perhaps ever existed, before which to plead the Word of Yahweh, before which to come in all the strength and loveliness of our cause, asking a verdict

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<sup>42</sup> Extreme acrimony or bitterness of temper or speech; violent malignity or rancour.

<sup>43</sup> To give the rank of nobleman to (a person).

not from their toleration of us its advocates, but upon their conscience, and from the demonstration of its truth.

In such a manner we have endeavored to conduct the discourse, which we now bring to a close. Whether it may gain the conviction of those to whom it is addressed, we leave in the hands of Yahweh, who giveth the increase, possessing within ourselves the satisfaction of having designed and endeavored the best; adding to all, this, our solemn conviction; That until advocates of religion do arise to make unhallowed poets, and undevout dealers in science, and intemperate advocates of policy, and all other pleaders before the public mind, give place, and know the inferiority of their various provinces to this of ours, till this most fatal error, that our subject is second rate, be dissipated by a first-rate advocacy of it, till we can shift these others into the back-ground of the great theatre of thought, by clear superiority in the treatment of our subject, we shall never see the men of understanding in this nation brought back to the fountains of Living Water, from which their fathers drew the life of all their greatness.

Many will think it an unchristian thing to reason thus violently; and many will think it altogether unintelligible; and to ourselves it would feel unseemly, did we not reassure ourselves by looking around. They are ruling and they are ruled, but Yahweh's Word rules them not. They are studying every record of antiquity in their seats of learning, but the record of Yahweh and of Him whom he has sent, is almost unheeded. They enjoy every communion of society, of pleasure, of enterprise, this world affords; but little communion with the Father and with his Son Yehoshua Christ. They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth they go to and fro, and knowledge is increased, but how few in the basting crowd are basting after the Kingdom of Yahweh. Meanwhile death sweeps on with his chilling blast, freezing up the life of generations, catching their spirits unblest with any preparation of peace, quenching hope and binding destiny for ever more. Their graves are caressed, and their tombs are adorned. But their spirits, where are they? How oft has this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people, since first she reared her imperial head! How many generations of her revelers have gone to another kind of revelry; how many generations of her gay courtiers to a royal residence where courtier-arts are not; how many generations of her toilsome tradesmen to the place of silence, whither no gain can follow them! How time has swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the shores of eternity! The sight and thought of all which is our assurance, that we have not in the heat of our feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired, sinful man.

But the increase is of Yahweh. May He honor these thoughts to find a welcome in every breast which weighs them, may He carry these warnings to the conscience of every one whose eye peruses them. And may His Word come forth to guide the

proceedings of all mankind, that they may dwell together in love and unity, and come at length to the everlasting habitation of His Holiness. Amen.

END OF THE ORATION

HARVARD THEOLOGICAL STUDIES

XVI

THE TWO TREATISES OF  
SERVETUS ON THE TRINITY

ON THE ERRORS OF THE TRINITY

SEVEN BOOKS · A.D. MDXXXI

DIALOGUES ON THE TRINITY

TWO BOOKS

ON THE RIGHTEOUSNESS OF CHRIST'S KINGDOM

FOUR CHAPTERS

A.D. MDXXXII

By MICHAEL SERVETO *alias* Reves  
a Spaniard of Aragon

NOW FIRST TRANSLATED INTO ENGLISH BY  
EARL MORSE WILBUR, D.D.

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# Michael Servetus

Michael Servetus (also Miguel Servet or Miguel Serveto; 29 September 1511 – 27 October 1553) was a Spanish (Aragonese) theologian, physician and humanist. His interests included many sciences: astronomy and meteorology; geography, jurisprudence, study of the Bible, mathematics, anatomy, and medicine. He is renowned in the history of several of these fields, particularly medicine and theology. He participated in the Protestant Reformation, and later developed a nontrinitarian Christology, which led to his condemnation by Catholics and Protestants alike. He was burnt at the stake by order of the protestant Geneva governing council, which was led by Calvin, as a heretic. “He desired forgiveness of his mistakes and ignorance and sins, though he could never be got to confess Christ as the eternal Son of God; and to the end he held true to his convictions. Arrived at the place of execution he fell upon his face and continued long in prayer, while Farel seized the opportunity to make an edifying address to the spectators. Again exhorted to say something, he cried, ‘O God, O God; what else can I speak of but God.’ Then he asked the people to pray for him. Being led to a pile of wood made up of small sticks and bundles of green oak with the leaves still on, he was seated on a log with his feet touching the ground, his body chained to a stake, and his neck bound to it by a coarse rope; his head covered with straw or leaves sprinkled with sulphur, and his book tied to his thigh. He besought the executioner not to prolong his torture; and when the torch met his sight he uttered a terrible shriek, while the horrified people threw on more wood and he cried out, ‘O Jesus, Son of the eternal God, have mercy on me.’ After about half an hour life was extinct. He had died and made no sign.”<sup>44</sup>

“THE BURNING OF SERVETUS settled only one of the questions raised by his appearance on the stage at Geneva. He himself was indeed now removed from the stage, and could no longer spread his ideas in person. But the burning of the man, as Calvin and other champions of the faith soon discovered, by no means put an end to his ideas; while it did bring to the front a much broader, more important and more vital question, that of religious toleration. Calvin’s critics, in centering their attention on his responsibility for this tragedy, have largely overlooked the fact that in this case he was but the conspicuous embodiment of a policy toward heretics that was at the time universally accepted in principle by Protestants no less than by Catholics. It ought therefore to cause no surprise that from the most influential leaders of the Reformation this shocking occurrence called forth an all but unanimous response of approval. All this, however, was solely on an ex parte presentation of the case by Calvin, who had drawn the terms of the indictment of Servetus which formed the basis of the prosecution and sentence, and had taken the pains to prepare their minds for it. This approval was given by men not one of whom had had a fair opportunity to read and judge the book on which his conviction had been founded, if indeed they had even seen it, but who nevertheless endorsed all that was done, without apparent hesitation or further inquiry. Bullinger not only had approved of the death of Servetus in advance, but two years later he wrote that he was persuaded that if Satan were to return from hell and preach to the world as he pleased, he would employ many of Servetus’s expressions. Years afterwards he still firmly held that the Geneva Council had done its duty in this case. Peter Martyr Wrote in 1556, ‘I have nothing to say of the Spaniard Servetus except that he was a veritable son of the Devil, whose poisonous and detestable doctrine should everywhere be hunted down; and the magistrate that condemned him to death should not be blamed, seeing that there was no hope of his amendment, and that his blasphemies were quite intolerable.’<sup>45</sup>

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<sup>44</sup> A HISTORY OF UNITARIANISM Volume II A History of Unitarianism Socinianism and its Antecedents by EARL MORSE WILBUR, D.D; page 180-181

<sup>45</sup> A HISTORY OF UNITARIANISM Volume II A History of Unitarianism Socinianism and its Antecedents by EARL MORSE WILBUR, D.D; page 186-187

# On the Errors of the Trinity

By

Michael Serveto

(A Spaniard of Aragon)

Written in 1531

(Edited by Chuck Cunningham 2007. Jesus has been change to Yehoshua and God to Yahweh or Elohim.<sup>46</sup> I recommend the reading of the article, "The Gospel of John is an Enigma" before reading this article. You will find the article on the web site, [www.teleiosministries.com](http://www.teleiosministries.com) )

## BOOK I

### Argument

Any discussion of the Trinity should start with the man. That Yehoshua, surnamed Christ, was not a hypostasis<sup>47</sup> but a human being is taught both by the early Fathers and in the Scriptures, taken in their literal sense, and is indicated by the miracles that he wrought. He, and not the Word<sup>48</sup> is also the miraculously born Son of Yahweh in fleshly form, as the Scriptures teach – not a hypostasis, but an actual Son. He is an elohim, sharing Yahweh's divinity in full; and the theory of a *communicatio idiomatum* is a confusing sophistical quibble. This does not imply two Yahwehs, but only a double use of the term elohim, as is clear from the Hebrew (Ibri) use of the term. Christ, being one with Yahweh his Father, equal in power, came down from heaven and assumed flesh as a man. In short, all the Scriptures speak of Christ as a man.

The doctrine of the Holy Spirit as a third separate being lands us in practical tritheism<sup>49</sup> no better than atheism, even though the unity of Yahweh is insisted on. Careful interpretation of the usual proof –texts shows that they teach not a union of three beings in one but a harmony between them. The Holy Spirit as a third person of the Godhead<sup>50</sup> is unknown in Scripture. It is not a separate being, but an activity of Yahweh himself. The doctrine of the Trinity can be neither established by logic nor proved from Scripture and is in fact inconceivable. There are many reasons against it. The Scriptures and the Fathers teach on Yahweh the Father and Yehoshua Christ his son; but scholastic philosophy has introduced terms

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<sup>46</sup> 0430 Myhla 'elohiym *el-o-heem*' 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods; In the beginning, Elohim [God] created the heavens and the earth. Gen. 1:1

<sup>47</sup> Hypostatic Union: A theological term used with reference to the Incarnation to express the revealed truth that in Christ one person subsists in two natures, the Divine and the human. *Hypostasis* means, literally, that which lies beneath as basis or foundation. Hence it came to be used by the Greek philosophers to denote reality as distinguished from appearances (Aristotle, "Mund.", IV, 21). It occurs also in St. Paul's Epistles (2 Corinthians 9:4; 11:17; Hebrews 1:3-3:14), but not in the sense of person. Previous to the Council of Nicæa (325) *hypostasis* was synonymous with *ousia*, and even St. Augustine (De Trin., V, 8) avers that he sees no difference between them. The distinction in fact was brought about gradually in the course of the controversies to which the Christological heresies gave rise, and was definitively established by the Council of Chalcedon (451), which declared that in Christ the two natures, each retaining its own properties, are united in one subsistence and one person (*eis en prosopon kai mian hpostasin*) (Denzinger, ed. Bannwart, 148). They are not joined in a moral or accidental union (Nestorius), nor commingled (Eutyches), and nevertheless they are substantially united. For further explanation and bibliography see: INCARNATION; JESUS Christ; MONOPHYSITISM; NATURE; PERSON. <http://www.newadvent.org/cathen/07610b.htm>

<sup>48</sup> See the supplement article on page 556 to 558 concerning "The Logos [Word] as Taught in Greek Metaphysical Philosophy."

<sup>49</sup> Tritheism is the belief that there are three distinct, each powerful gods, who form a triad.

<sup>50</sup> The term 'Godhead' is the Greek word, '2320 yeothv theotes *theh-ot'-ace*, and is only used once in the scriptures, which is in Col. 2:9. The context of its usage has nothing to do with a Trinity. The word could be translated Godness as it is in the Word Study Greek – English New Covenant by Paul R. McReynolds. A similar Greek word is theiotes, which is used in Romans 1:20. Theiotes means divinity, divine nature.

which are not understood and do not accord with Scripture. Yehoshua taught that he himself was the Son of Yahweh. Numerous heresies have sprung from this philosophy and fruitless questions have risen out of it. Worst of all, the doctrine of the Trinity incurs the ridicule of the Mohammedans and the Jews. It arose out of Greek [metaphysical] philosophy rather than from the belief that Yehoshua Christ is the Son of Yahweh; and he will be with the Church only if it keeps his teaching.

## ON THE ERRORS OF THE TRINITY

### BOOK THE FIRST

1. In investigating the holy mysteries of the divine Triad, I have thought that one ought to start from the man; for I see most men approaching their lofty speculation about the Word<sup>51</sup> without having any fundamental understanding of Christ, and they attach little or no importance to the man and give the true Christ over to oblivion. But I shall endeavor to recall to their memories who the Christ is. However, what and how much importance is to be attached to Christ, the Church shall decide.
2. Seeing that the pronoun<sup>52</sup> indicates a man, whom they call the human nature,<sup>53</sup> I shall admit<sup>54</sup> these three things: first, this man is Yehoshua Christ; second, he is the Son of Yahweh; third, he is an elohim. That he was called Yehoshua at the beginning, who would deny? That is, in accordance with the angel's command, the boy was on the day of his circumcision given a name,<sup>55</sup> even as you were called John, and this man, Peter. Yehoshua, as Tertullian says,<sup>56</sup> is a man's proper name, and Christ is a surname. The Jews all admitted that he was Yehoshua who is called Christ,<sup>57</sup> and they put out of the synagogue those who confessed that he was Christ;<sup>58</sup> and the Apostles had frequent disputes with them about him, as to whether Yehoshua were the Christ. But as to Yehoshua, there was never any doubt or question, not did any one ever deny this name. See what the discourse is aiming at, and with what purpose Paul testifies to the Jews that Yehoshua is the Christ;<sup>59</sup> wit what fervor of spirit Apollos of Alexandria publicly confuted the Jews, showing by the Scriptures that Yehoshua was the Messiah.<sup>60</sup> Of what Yehoshua do you suppose those things were said? Do you think they disputed there about a hypostasis? I am bound therefore to admit that he was Christ as well as Yehoshua, since I admit that he was anointed of Yahweh; for this is thy holy Servant, whom thou didst anoint.<sup>61</sup> This is the most holy, who, Daniel foretold, should be anointed.<sup>62</sup> And Peter spoke of it as an accomplished fact: Ye yourselves know, for the saying about Yehoshua is known to all men, namely, that Yahweh anointed Yehoshua of Nazareth with the holy spirit and with power, for Yahweh was with him;<sup>63</sup> and, this is he who is ordained to Go to be the Judge of the living and the dead;<sup>64</sup> and, Let all the house of Israel know assuredly,

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<sup>51</sup> See the supplement article on page 556 to 558 concerning "The Logos [Word] as Taught in Greek Metaphysical Philosophy."

<sup>52</sup> Ille Christus.

<sup>53</sup> Humanitas, and so throughout the work.

<sup>54</sup> Throughout the discussion Servetus is addressing an imagined opponent, apparently using memoranda or oral debates had or planned with fellow students or others. He thus begins here with concessions.

<sup>55</sup> Luke I, 31; ii, 21.

<sup>56</sup> Adv. Praxean, xxviii, the argument of which Servetus follows here. (MPL. Ii, 192 f.; ANF. Iii, 624 f.; ANCL. Xv, 399 f.)

<sup>57</sup> Matt, 27:17, 22.

<sup>58</sup> John 9:22; 12:42.

<sup>59</sup> Acts 17:5.

<sup>60</sup> Acts 18:28.

<sup>61</sup> Acts 4:27

<sup>62</sup> Daniel 9:24

<sup>63</sup> Acts 10:37, 38

<sup>64</sup> Acts 10:42

that this Yehoshua whom ye crucified Yahweh hath made both Lord and Christ,<sup>65</sup> that is anointed. Some, however, try to show that these pronouns mean another being. But John calls him a liar that denies that this Yehoshua is anointed by Yahweh;<sup>66</sup> and, He that admits that Yehoshua is the Christ is begotten of Yahweh.<sup>67</sup>

3. Tertullian also says that the term Christ is a word belonging to human nature.<sup>68</sup> And although he makes careful inquiry concerning the word Christ,<sup>69</sup> he makes no mention of that being<sup>70</sup> which some make Christ out to be. Who, he also says, is the Son of man, if not himself a man, born of a man, a body born of a body?<sup>71</sup> For the Hebrew (Ibri) expression son of man, son of Adam, means nothing else than man. Again, the way the word is used implies this, for to be anointed can refer only to a human nature. If, then, being anointed, as he says,<sup>72</sup> is an affair of the body, who can deny that the one anointed is a man? Moreover, in the Clementine Recognitions,<sup>73</sup> Peter brings out the meaning of the word: because kings used to be called Christ [Anointed],<sup>74</sup> therefore he, being distinguished above others by his anointing, is called Christ the king; because just as Yahweh made angel chief over the angels, and the beast over the beasts, and a heavenly body over the heavenly bodies, so he made the man Christ chief over men.
4. Again, on the authority of Holy Scripture we are taught very plainly that Christ is called a man, since even an earthly king is called Christ [Anointed].<sup>75</sup> Again, of whom was born Yehoshua, the one who is called Christ.<sup>76</sup> Note the article, and note the surname; for these words and the pronouns are to be understood in the simplest sense: they denote something perceived by the senses. Again, thou shalt call his name Yehoshua;<sup>77</sup> and he is very evidently writing of Yehoshua as a man when he says, And Yehoshua himself began to be thirty years of age, and was supposed to be the son of Joseph.<sup>78</sup> And, of David's seed hath Yahweh according to promise brought Yehoshua.<sup>79</sup> And John said; Think not that I am Christ.<sup>80</sup> How absurd John's disclaimer would be, if the word Christ can not refer to a man. Moreover, to what end does Christ warn us to shun those men that called themselves Christs [Anointed]?<sup>81</sup> Christ's question and Peter's answer would be silly, when Christ said, Who do men say that I, the Son of man, am? And Peter answered Thou art the Christ, thou art the Son of the living Elohim.<sup>82</sup> Nor would it mean the living Word of Yahweh, for in speaking to a man he ought to have said, Christ is in thee, the Son of Yahweh is in thee and not, Thou art. And when he charged them there that they should tell no

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<sup>65</sup> Acts 2:36

<sup>66</sup> I John 2:22

<sup>67</sup> I John 5:1

<sup>68</sup> Adv. Praxean, xxviii. (MPL. ii, 192f.; ANF. iii, 624 f.; ANCL. xv, 399 f.).

<sup>69</sup> Adv. Marcionem III. Xv, IV. x. (MPL. ii, 341 f., 377 ff.; ANF. Iii, 333 f., 357 ff.; ANL. Vii, 148 ff., 205 ff.).

<sup>70</sup> RES. Servetus repeatedly uses this word in avoidance of the term Person (of the Trinity) to which he objects as unscriptural. This usage was very common among the scholastics. See par. 30).

<sup>71</sup> Adv. Marcionem IV. x. (MPL. Ii, 380; ANF. iii, 360; ANCL. Vii, 210).

<sup>72</sup> Tertullian, adv. Marionem III. xv (MPL. ii, 341 f.; ANF. iii, 334; ANCL. Vii. 150).

<sup>73</sup> I. xlv. (MPG i, 1233, ANF. viii, 89, ANCL. iii, 173).

<sup>74</sup> Christ is the English word for the Greek word, 'Christos,' which means anointed. The Hebrew (Ibri) word, 'mashiyach,' means anointed or anointed one. Many kings, prophets and priests were anointed by Yahweh. Christ = Christo = Mashiyach = Anointed One.

<sup>75</sup> I Samuel 12:3; II Samuel 22:51; Isaiah 14:1

<sup>76</sup> Matthew 1:16. Yehoshua ille, qui

<sup>77</sup> Luke 1:31

<sup>78</sup> Luke 3:23

<sup>79</sup> Acts 13:23

<sup>80</sup> John 1:20, Acts 13:25

<sup>81</sup> Matthew 24:23, 24

<sup>82</sup> Matthew 16:13, 16 (Pagn.).

man that he was Christ,<sup>83</sup> tell me, what did he mean by that pronoun?<sup>84</sup> For it is clearer than day that he meant himself, and was speaking of himself. Do you not blush to say that he was without a name, and that the Apostles had preached him so long time without having called him by his own name; and do you on your own authority impose upon him a new and unfitting name, and one unheard of by the Apostles, calling him only the human nature.

5. Again, let not the Greek title *Cristov*<sup>85</sup> deceive you; but take the word *xvm*,<sup>86</sup> or the Latin word *unctus*,<sup>87</sup> and see whether you, who admit that we have been anointed, will venture to admit that he was anointed. Nor should I so strongly insist upon proving this point, which is clear enough at the very outset, were it not that I see that the minds of some are misled. Again, Christ's testimony is very clear, when he calls himself a man: Ye seek to kill me, a man that hath told you the truth.<sup>88</sup> And, a mediator between Yahweh and men, the man Christ Yehoshua.<sup>89</sup> Again, pay no regard to the word *homo*,<sup>90</sup> which, if you hold to the *communicatio idiomatum*,<sup>91</sup> has been corrupted in

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<sup>83</sup> Matthew 16:20.

<sup>84</sup> Quod ipse esset CHISTUS.

<sup>85</sup> Christos, anointed.

<sup>86</sup> Mashiach anointed

<sup>87</sup> Anointed

<sup>88</sup> John 8:40

<sup>89</sup> I Timothy 2:5

<sup>90</sup> Man, human being

<sup>91</sup> *Communicatio Idiomatum*

("Communication of Idioms").

A technical expression in the [theology](#) of the [Incarnation](#). It means that the properties of the Divine Word can be ascribed to the man Christ, and that the properties of the man Christ can be predicated of the Word. The language of [Scripture](#) and of the Fathers shows that such a mutual interexchange of predicates is legitimate; in this article its source and the rules determining its use will be briefly considered.

#### I. SOURCE

The source of the *communicatio idiomatum* is not to be found in the close [moral](#) union between Christ and [God](#) as maintained by the [Nestorians](#), nor in [Christ's](#) fullness of grace and [supernatural gifts](#), nor, again, in the fact that the Word owns the [human nature](#) of Christ by [right](#) of [creation](#). [God the Father](#) and the [Holy Ghost](#) have the same [right](#) and interest as the Son in all [created](#) things except in the [human nature](#) of [Jesus Christ](#). This the Son by Assumption has made His own in a way that is not theirs, i.e., by the incommunicable [property](#) of personal union. In Christ there is one [person](#) with two [natures](#), the human and the Divine. In ordinary language all the properties of a subject are predicated of its [person](#); consequently the properties of [Christ's](#) two natures must be predicated of his one [person](#), since they have only one subject of predication. He Who is the [Word of God](#) on account of His [eternal](#) generation is also the subject of human properties; and He Who is the man Christ on account of having assumed [human nature](#) is the subject of [Divine attributes](#). Christ is [God](#); [God](#) is [man](#).

#### II. USE

The *communicatio idiomatum* is based on the oneness of [person](#) subsisting in the two natures of [Jesus Christ](#). Hence it can be used as long as both the subject and the predicate of a [sentence](#) stand for the [person](#) of [Jesus Christ](#), or present a common subject of predication. For in this case we simply [affirm](#) that He Who subsists in the Divine [nature](#) and possesses certain Divine properties is the same as He Who subsists in the [human nature](#) and possesses certain human properties. The following considerations will show the application of this principle more in detail:

(1) In general, concrete terms stand for the [person](#): hence, statements interchanging the Divine and human properties of Christ are, generally speaking, correct if both their subjects and predicates be concrete terms. We may safely say, "[God](#) is [man](#)", though we must observe certain cautions:

- The concrete human names of Christ describe His [person](#) according to His [human nature](#). They presuppose the [Incarnation](#), and their application to Christ previously to the completion of the [hypostatic union](#) would involve the [Nestorian](#) view that [Christ's human nature](#) had its own subsistence. Consequently, such expressions as "man became [God](#)" are to be avoided.
- Concrete terms used reduplicatively emphasize the [nature](#) rather than the [person](#). The statement "[God](#) as [God](#) has suffered" means that [God](#) according to His Divine [nature](#) has suffered; needless to say, such statements are [false](#).
- Certain expressions, though correct in themselves, are for extrinsic reasons, inadmissible; the statement "One of the Trinity was crucified" was misapplied in a [Monophysite](#) sense and was therefore forbidden by [Pope Hormisdas](#); the [Arians](#) misinterpreted the words "Christ is a creature"; both [Arians](#) and [Nestorians](#) misused the expressions "Christ

meaning; but take the word vir,<sup>92</sup> and hear Peter when he says that Christ was a man<sup>93</sup> approved.<sup>94</sup> And, Concerning Yehoshua the Nazarene, who was a man, a mighty prophet.<sup>95</sup> And, After me cometh a man;<sup>96</sup> and, Rejected of men, a man of sorrows;<sup>97</sup> and behold, the man whose name is the Branch;<sup>98</sup> and, Yahweh will judge by that man,<sup>99</sup> namely, Christ.

Again, do not misrepresent the law of Yahweh by circumlocutions. Consider rather the nature of the demonstrative pronoun,<sup>100</sup> and you will see that this is the original meaning of the word; for when he is pointed out to the eye it is very often admitted, This is the Christ, Thou are Yehoshua; and that he speaks, asks, answers, eats, [sleeping] and that they saw him walking upon the water. Likewise, I am he whom ye seek, Yehoshua of Nazareth;<sup>101</sup> and, whomsoever I shall kiss, that is he: take him.<sup>102</sup> And in another place, It is I myself: handle me, and see;<sup>103</sup> and, This Yehoshua, whom ye slew, did Yahweh raise up, whereof we all are witnesses.<sup>104</sup> Just what will you mean by such pronouns? As for an eye-witness, are we not in worse case than the Samaritan woman who said, Come and see a man, who told me all things that ever I did: can this be the Christ?<sup>105</sup> No

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had a beginning" and "Christ is less than the Father" or "less than [God](#)"; the [Docetists](#) abused the terms "incorporeal" and "impassible".

(2) Abstract terms generally stand for their respective [nature](#). Now in Christ there are two natures. Hence statements interchanging the Divine and human properties of Christ are, generally speaking, incorrect if their subject and predicate, either one or both, be abstract terms. We cannot say "the Divinity is mortal", or, "the [humanity](#) is increated". The following cautions, however, must be added:

- Aside from the personal relations in [God](#) there is no real distinction admissible in Him. Hence abstract names and [attributes of God](#), though standing formally for the Divine [nature](#), imply really also the Divine [persons](#). Absolutely speaking, we may replace a concrete Divine name by its corresponding abstract one and still keep the communication idiomatum. Thus we may say "Omnipotence was crucified", in the sense that He Who is [omnipotent](#) ([Omnipotence](#)) is the same as He Who was crucified. But such expressions are liable to be misunderstood and great care must be exercised in their use.
- There is less danger in the use of those abstract terms which express attributes appropriated to the Second [person](#) of the Trinity. We may say "Eternal Wisdom became [man](#)".
- There is no communicatio idiomatum between the two natures of [Christ](#), or between the Word and the [human nature](#) as such or its parts. The fundamental [error](#) of the [Ubiquitists](#) consists in predicating of the [human nature](#) or of [humanity](#) the properties of the Divine [nature](#). We cannot say that "the Word is the [humanity](#)", and still less that "the Word is the [soul](#)" or "the body of Christ".

(3) In statements which interchange the Divine and the human properties of [Christ](#), care must be taken not to deny or destroy one of [Christ's](#) natures or its properties. This is apt to be done:

- In negative sentences: though it be [true](#) that Christ did not die according to His Divine [nature](#), we cannot say, "Christ did not die", without impairing His [human nature](#);
- in exclusive sentences: if we say "Christ is only [God](#)" or "Christ is only [man](#)", we destroy either His human or His Divine [nature](#);
- in the use of ambiguous terms: the [Arians](#), the [Nestorians](#), and the [Adoptionists](#) misused the term "servant", inferring from the expression, "Christ is the servant of [God](#)", conclusions agreeing with their respective [heresies](#). <http://www.newadvent.org/cathen/04169a.htm>

<sup>92</sup> Man

<sup>93</sup> Vir, and so in the quotations immediately following.

<sup>94</sup> Acts 2:22

<sup>95</sup> Luke 24:19, by a change of punctuation in the Latin.

<sup>96</sup> John 1:30

<sup>97</sup> Isaiah 53: 3.

<sup>98</sup> Zech. 6:12

<sup>99</sup> Acts 17:31

<sup>100</sup> i.e., ille Chrisus, cf. par. 2.

<sup>101</sup> John 18:4-8

<sup>102</sup> Matthew 24:48

<sup>103</sup> Luke 24:39

<sup>104</sup> Acts 2:32; 5:30

<sup>105</sup> John 4:29

wonder that a woman founded on Christ spoke thus for when she was herself looking for a Messiah to come, who is called Christ, he replied, I that speak unto thee am he<sup>106</sup> - I, I, not the being, but, I that speak.

6. Again, to what man do you understand that the word of the Apostle refers, As by the trespass of one man,...so by the grace of one man, Yehoshua Christ;<sup>107</sup> and, As by a man came death, so by a man came the resurrection of the dead?<sup>108</sup> For the Scripture does not take man connotatively;<sup>109</sup> it calls him not only man, but Adam.<sup>110</sup> Yet for our basis we would have a connotative man, and a speculative substance.<sup>111</sup> Away, I pray, with these sophistical tricks, and you shall see a great light. The foundation of the Church is the words of Christ, which are most simple and plain. Let us imitate the Apostles, who preached Christ not with words composed by art of man.<sup>112</sup> The words of Yahweh are pure words,<sup>113</sup> they are to be received with simplicity. And witness the Apostle: Not with excellency of speech is the testimony of Christ to be proclaimed,<sup>114</sup> but plainly, and as if we had become babes,<sup>115</sup> and as if we knew nothing else save Yehoshua Christ, and him crucified.<sup>116</sup>
7. Again, what brotherhood shall you say that we have with Christ? Who is he that is exalted above his fellows?<sup>117</sup> What kind of comparison is it that the Apostle makes between Christ and Moses, saying, For he hath been counted worthy of more glory than Moses,...since Moses was as a servant, but Christ as a son?<sup>118</sup> To what end also does the Apostle in the same epistle<sup>119</sup> so strongly insist upon sowing that Christ was exalted even above angels? For it would be silly enough to prove that the second Person of the Godhead is by nature more exalted than the angels. Nor can his meaning be thus construed; for the Apostle is speaking in accordance with the thought of the prophet, and David is marveling at the great glory of Christ because, though he is a man, all things have been subjected to him.<sup>120</sup>
8. Again, he did miracles that we may believe that Yehoshua is the Christ, the Son of Yahweh.<sup>121</sup> Note that he considers the matter settled as regards Yehoshua; but, that we may believe that this Yehoshua is he was to be anointed, being begotten of the only Elohim the Father. And how is the second unknown being recognized by miracles, unless it is understood of him whom they saw doing the miracles, as Nicodemus declares?<sup>122</sup> For the outward miracles are no proof of the inward speculations. Likewise Christ himself bears witness that the works that he does sufficiently show that he has been sent by the Father.<sup>123</sup> And Nathanael, from his saying, I saw thee underneath the fig tree, concludes that he is the Son of Yahweh who was to be sent as King of

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<sup>106</sup> John 4:26

<sup>107</sup> Romans 5:15-19

<sup>108</sup> I Corinthians 15:21

<sup>109</sup> i.e., it is not speaking of man in general, but of a particular man.

<sup>110</sup> I Corinthians 15:22

<sup>111</sup> Sophisticum suppositum.

<sup>112</sup> I Corinthians 2:1, II Peter 1:16

<sup>113</sup> Psalms 12:6

<sup>114</sup> I Corinthians 2:1 1:17

<sup>115</sup> I Thessalonians 2:7 (Vulg.)

<sup>116</sup> I Corinthians 2:2

<sup>117</sup> Hebrews 1:9

<sup>118</sup> Hebrews 3:3-6

<sup>119</sup> Hebrews 1:2

<sup>120</sup> Psalms 8:6

<sup>121</sup> John 20:30,31

<sup>122</sup> John 3:2

<sup>123</sup> John 5:36

Israel.<sup>124</sup> They draw a similar conclusion from his stilling the wind;<sup>125</sup> and from the miracles that he did, Peter concludes, We know that thou art the Christ, the Son of the Living Elohim.<sup>126</sup>

9. These conclusions also clearly prove what I said in the second place: namely, that he whom I call Christ is the Son of Yahweh; for from the miracles that he did they conclude that he is the Son of Yahweh. And it having been proved that he is Yehoshua Christ, this turns out as proved; for one who denies that he is the Son denies Yehoshua Christ, since Scripture proclaims nothing else than that Yehoshua Christ is the Son of Yahweh. Moreover, by many testimonies of the Scriptures he is shown to be especially the Son, and Yahweh is called Father with regard to him – really a Father, I say – because he was begotten by one filling the place of a human father. For he was not begotten of the seed of Joseph, as Carpocrates, Cerinthus and Photinus<sup>127</sup> wickedly and falsely declared. But instead of the seed of a man, the almighty power of the Word of Yahweh overshadowed Mary, the Holy Spirit [Yahweh]<sup>128</sup> acting within her; and it continues, Wherefore also that which is born shall be called holy, the Son of Yahweh.<sup>129</sup> Weigh the word, wherefore, note the conclusion, not the reason why he is called the Son of Yahweh. The same kind of sonship<sup>130</sup> in the man Yehoshua Christ is disclose to us by Daniel, who calls him a stone cut out without hands.<sup>131</sup> Again, the same kind of sonship is expressed when it says that she became with child of the Holy Spirit [Yahweh], and, that which hath been conceived in her has come from the Holy Spirit [Yahweh].<sup>132</sup> Tell me, pray, what is the offspring begotten and conceived in her, which comes from the Holy Spirit [Yahweh], from which he concludes that the son whom brings forth will be the Savior, Immanuel? Take note of what Luke says: This son whom thou shalt conceive and bring forth shall be called the Son of the Most High [Yahweh]. He says furthermore, He shall be great, and Yahweh shall give unto him the throne.<sup>133</sup> Has the second Person, then, become great, and received from Yahweh the throne of his Father David? Why did he not say, He shall be called Son of the first Person, and the first Person shall give unto him the throne? But he said, the Son of the Most High Elohim, and Yahweh shall give unto him the throne. Some,

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<sup>124</sup> John 1:48, 49

<sup>125</sup> Matthew 14:33

<sup>126</sup> John 6:69 (Pagn.); Matthew 16:16

<sup>127</sup> Carporates, an Alexandrian Gnostic of the early second century; Cerinthus, a Gnostic of Asia Minor at the end of the first century; Photinus, Bishop of Sirmium in the fourth century. Servetus's statement as to Photinus is hardly accurate.

<sup>128</sup> Servetus did not understand that the term 'holy spirit' represented not only the gift of Yahweh but also the Giver, who is Yahweh. The term 'Holy Spirit' as the Giver, is another title of Yahweh, as are the titles: Most High, Almighty, Ancient of Days etc. For example, see Heb. 10:15-16, which is a quotation of Jer. 31:33. Hebrews 10:15 says the Holy Spirit said while in Jeremiah 31:33 it says Yahweh said, which makes Yahweh and the Holy Spirit one in the same. (Another example would be the term Most High. The Most High is not a separate entity from Yahweh; 2Sa 22:14 Thunder from the heavens, did Yahweh give forth,—yea, the Highest, uttered his voice; the Highest and Yahweh are one in the same.) The title 'Holy Spirit,' used as another title for Yahweh is found in Acts 5:3, 13:2, 28:5. The holy spirit as the gift from the Giver, Yahweh (Holy Spirit), is also called the spirit of Yahweh, spirit of Elohim etc. The term, 'spirit of Yahweh,' is synonymous with the term; holy spirit; 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... Ps 51:11 Do not cast me away from thy presence, And, thy holy spirit, do not take from me [David]; Isa 61:1 The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed... 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. Yahweh, the Giver, is called the Holy Spirit and his gift is also called spirit of Yahweh, spirit of Elohim and holy spirit. Bible translators will usually always capitalize the term 'holy spirit' but in the text this is not so. The understanding of whether the usage of pneumatov (spirit) agiou (holy) is the Giver (Yahweh) or the gift (spirit of Yahweh, holy spirit) is determined by its context. Do not depend upon Bible translations for a correct rendering.

<sup>129</sup> Luke 1:35, cf. margin.

<sup>130</sup> Filiatio.

<sup>131</sup> Daniel 2:34

<sup>132</sup> Matthew 1:18, 20

<sup>133</sup> Luke 1:32

striving to pervert the words of the angel, misinterpret the word holy in this passage,<sup>134</sup> as though the first-born Christ were not worthy of it, although Luke also expressly shows in the chapter following why he had said holy; because every first-born thing shall be called holy to Yahweh.<sup>135</sup> In like manner the Apostles say, Of thy holy Son Yehoshua.<sup>136</sup> Moreover, they would call the power of Yahweh something merely speculative<sup>137</sup> (but oh, that they knew what the Word of Yahweh is!). They neither show how that was instead of the seed of a man (for the angel answers the question asked by Miriam (Mary) as to the seed of a man);<sup>138</sup> nor do they explain what that is which, being begotten by the power which fills the place of the seed, will be called the Son of Yahweh. For Luke does not say that the power is called the Son; but, that which is begotten by the power.<sup>139</sup> He shall be called the Son of Yahweh for the reason that the power of Yahweh is instead of the seed of a man.

10. Nor do they notice how wide and deep are the mysteries of this Word and the seed, in illustration of which it says that the seed of the sower is the Word of Yahweh.<sup>140</sup> For just as Christ was begotten and born by the Word of Yahweh, so we are born again by the Word of Yahweh; born again, says Peter, through the Word of the living Elohim.<sup>141</sup> And this seed he calls incorruptible; and, He begat us by the word of truth.<sup>142</sup> They have speculated ill, therefore in denying that the Son was a man, that they may make a Son of the Word; but the truth of the matter proves to be otherwise, and John thought it more fitting to say Word than Son. Indeed, in his discussion of the Word, the Son is said to be flesh.<sup>143</sup> On the Word, I shall speak later;<sup>144</sup> for the present let us keep his proper honor and glory for Yehoshua Christ, for even by this we shall understand the Word also. Again, the very nature of the word teaches us that the Son is called a man; for just as being anointed is an affair of the body, so being born is an affair of the flesh. The flesh, therefore, says Tertullian,<sup>145</sup> was born and the Son of Yahweh will be flesh. Again, who is the little boy of whom mention is so often made in Matthew 2, whom Joseph took [to Egypt] and back? Say, is boy the name of a hypostasis? See whether the boy there is the son called out of Egypt.<sup>146</sup> Again, tell me whether he whom you call the human nature was beast or man; for if man, he was both begotten and born; and if so, he had a parent. Say, then, of whom he was begotten and consequently he will be the son of him who begot him. Say whether he was begotten by Joseph as his father, or by some other father. Nor will you find any other father than Yahweh. Or will you say that he was a mere appearance,<sup>147</sup> and not flesh? For if he is flesh, he was born of some father, hence he is some one's son; nor do I believe that you can escape here, unless you make one son out of two, or conjure up imaginary sonships, unknown to Christ himself.

11. But what is there so strange, you will say (not to speak of Substances<sup>148</sup>), in acknowledging two Sons; for we admit that the two beings had two births, and very different ones, likewise that the

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<sup>134</sup> Luke 1:35b

<sup>135</sup> Luke 2:23, cf. Exodus 13:2, 12; 34:19; Numbers 8:17.

<sup>136</sup> Acts 4:30.

<sup>137</sup> Philosophicum.

<sup>138</sup> Luke 1:34

<sup>139</sup> Luke 1:35

<sup>140</sup> Luke 8:11

<sup>141</sup> I Peter 1:23 (Vulg.).

<sup>142</sup> James 1:18

<sup>143</sup> John 1:14

<sup>144</sup> Book III

<sup>145</sup> De carne Chrii, vi. (MPL. ii, 763; ANF. iii, 536; ANCL. xv, 176).

<sup>146</sup> Matthew 2:15

<sup>147</sup> Phantasma.

<sup>148</sup> Suppositis.

two beings had two begettings; hence we can not deny that two were begotten and two were born. Speculate as much as ever you will on the kind of sonship, in order to make of the two one mass, one aggregate, or one connotative Substance;<sup>149</sup> for you are deceived if from this it seems to you that, taking Scripture in its plain sense, there was an only Son, when you nevertheless see before your eyes two begotten and born. Who would make any difference between born and sons?<sup>150</sup> Nor did the Scriptures ever contemplate such subtleties, but they speak in the simplest way of Yehoshua, the only Son of Yahweh. And Scripture mentions no other being, no other nature, nothing besides a man born or begotten. And so Ignatius, speaking of one and the same being, says, Concerning Yehoshua Christ, the Son of Yahweh, who was truly born of Yahweh and of the Virgin – of Yahweh before the world began, but afterwards of Miriam (Mary) without the seed of a man,<sup>151</sup> but how – this will appear below.<sup>152</sup> For the present, I most sincerely would that little old women, half-blind men, and barbers might acknowledge that Christ is the Son of Yahweh, and that their root and foundation might be in him. We shall speak of the Word more at large later on.<sup>153</sup> For Christ proclaimed even to women that he was the Messiah. Pray consider how a little old woman can understand the metaphysical Son, when most heresiarchs, and those the most subtle, have stumbled at it.

12. Again, in addition to what has been said before, Yahweh said to John, Upon whomsoever thou shalt see the spirit of Yahweh descending, and abiding upon him, the same is he... And I have seen, and have borne witness that this is the Son of Yahweh.<sup>154</sup> Pray note the words, very plain and without circumlocution. For in your opinion John would have been deceived in saying that the one whom he saw was the Son of Yahweh; nor is it credible that he himself had thought out anything about the separate being, nor had Yahweh given him any sign by which to recognize it. Or will you say that the voice from heaven was misleading in saying, Upon whomsoever thou shalt see...the same is he? It would also have been misleading when, descending, it said of a being present to all, This is my Son, or, Thou art my Son.<sup>155</sup> If by the pronoun<sup>156</sup> he meant to indicate some other hidden being, then the witness would not have been clear; it would have led the people astray. Again, when Yehoshua, being asked, Who is this Son of Yahweh? Answered, Thou hast both seen him, and he it is that speaketh with thee,<sup>157</sup> what could have been said more clearly? This being plainly shown, the Centurion said, Truly this man was the Son of Yahweh.<sup>158</sup> Observe now that the pronouns indicate a being perceived by the senses; nor do I believe that the Centurion would have played the Sophist, or have spoken of the *communicatio idiomatum*. Again, hear Paul, who, as soon as he received his sight, went into the synagogue and proclaimed Yehoshua, that he is the Son of Yahweh.<sup>159</sup> Nor are we seeking here to make any discussion about a hypostasis of the Word. Indeed, he was afterwards proclaimed by John in order to establish this doctrine; for he is not opposed to our view, but joins us in proving it. See also whether the high priest had a second hypostasis in mind when he said, Art thou the Son of Yahweh the blessed? And Yehoshua answered, I am.<sup>160</sup> Ye say that I am the Son of Yahweh.<sup>161</sup> In like manner, have

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<sup>149</sup> Connotativum suppositum.

<sup>150</sup> Natos et filios.

<sup>151</sup> Loosely quoted from Ep. Ad Trallianos, x. (MPG. v, 791; ANF.i, 70 f.; ANCL. i., 202).

<sup>152</sup> Book III, paragraph 1.

<sup>153</sup> Book III

<sup>154</sup> John 1:33,34.

<sup>155</sup> Matthew 3:17; Luke 3:22.

<sup>156</sup> i.e., this, or thou.

<sup>157</sup> John 9:36,37.

<sup>158</sup> Matthew 27:54

<sup>159</sup> Acts 9:20.

<sup>160</sup> Mark 14:61 (Vulg.).

<sup>161</sup> Luke 22:70

believed that thou art the Christ, the Son of Yahweh.<sup>162</sup> But with what gross perversity these most transparent words have been misinterpreted in connection with the sophisticated *communication idiomatum*, let them judge for themselves; for I understand the words of Christ in the very simplest sense, nor do I suffer any meaning to be imported into them. I would not have you press Scripture into service in order to construct fictions of your own. But because it attracts you when it is itself kept intact, I would not have you by your vain imaginings render uncertain such a manifest certainty of the Gospel.

13. If you say that nothing seems to be ascribed to Christ more than to other men, since we also are called sons of Yahweh; I reply that, on the contrary, from the fact that we are called sons of Yahweh, he himself is proved to be a real son. For men are called sons after the likeness of man; yet there is a wide difference, as will be evident when the mystery of the Word has been investigated.<sup>163</sup> And if we are called sons (that is, by the gift and grace given to us through him), the author of this sonship is therefore called a Son in a far higher sense. And when mention is made of Christ, the article is used, and it says, This is the Son of Yahweh,<sup>164</sup> in order to indicate that he is called Son not by a general term, as we are, but in a certain special and unusual way. For he is a son by nature, while others are not sons originally: they become sons of Yahweh, they are not born sons of Yahweh. We are made sons of Yahweh, through faith, in Yehoshua Christ.<sup>165</sup> Hence we are called sons by adoption.<sup>166</sup> But to make Christ adopted I like manner the heresy of the Bonosians.<sup>167</sup> For with regard to Christ no such adoption is read of, but a real begetting by Yahweh, his Father. And he is called not merely a son, but a real son;<sup>168</sup> not merely an ordinary son, but his own Son:<sup>169</sup> And Yahweh is called the Father of Yehoshua Christ<sup>170</sup> with just as good as earthly fathers are called the fathers of their own sons. Else Yahweh could not be called an especially efficient cause, and one productive of any certain effect. For if he chooses to have some child for himself in particular, and of himself alone merely acts to beget him, just as an earthly father can act, why will he not with just as good right deserve to be called Father? Shall I, that cause others to bring forth, myself be barren? Saith Yahweh?<sup>171</sup> Nay, rather is he himself called Father, because from him every fatherhood in heaven and on earth is named.<sup>172</sup> And that he more, because he not only begat him, but honored him with the fullness of deity,<sup>173</sup> that in this the Son may be made like the Father. Again, in another way Yahweh is said to be Father with better right than men, because he acts in the begettings of others. Others indeed do nothing in the begetting of their own sons; hence, if he is called Father with better right, Christ will with best right be said to be Son more than others.

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<sup>162</sup> John (Servetus wrongly says Luke) 11:27.

<sup>163</sup> Book III

<sup>164</sup> John 1:34.

<sup>165</sup> Galatians 3:26, John 1:12.

<sup>166</sup> Romans 8:15; Ephesians 1:5.

<sup>167</sup> The Bonosians in Spain and southern Gaul from the fifth to the seventh centuries held that Christ was the Son of Yahweh by adoption rather than by nature.

<sup>168</sup> Wisdom 2:18 (Vul.).

<sup>169</sup> Romans 8:32.

<sup>170</sup> Romans 15:6.

<sup>171</sup> Isaiah 66:9.

<sup>172</sup> Ephesians 3:15, margin.

<sup>173</sup> Deity: divine nature or rank; divinity; a god or goodness; Christ is ruling and he is now immortal. We also will be ruling under him and we also will be immortal. Presently we are "sharers in a divine [theios] nature..." (2 Pe. 1:4); theios means a general name of deities or divinities as used by the Greeks; we are sons of Elohim; Yehoshua walked on the water and raised the dead; Peter walked on the water and raised the dead.

14. In the third place, I said that this proposition is true: Christ is [metaphorically]<sup>174</sup> Yahweh, for he is said to be Go in appearance, because, as the Apostle says, he was in the form of Yahweh.<sup>175</sup> And according to Tertullian, he was found to be Yahweh through his power, just as he was man through his flesh.<sup>176</sup> For Christ after the inward man (to speak in the manner of Paul) means something divine, resulting from an inward anointing divinely done. According to the flesh, he is man; and in the spirit he is Yahweh, because that which is born of the Spirit is spirit,<sup>177</sup> and, Yahweh is a Spirit.<sup>178</sup> And, Unto us a child is born...his name shall be called...Mighty El.<sup>179</sup> See clearly that both the name and the might of El are attributed to a child that is born, unto whom hath been given all authority in heaven and on earth.<sup>180</sup> And Thomas calls him, My elohim, my Lord.<sup>181</sup> And in many other passages is his divinity shown, because he was exalted that he might receive divinity, and the name above every name.<sup>182</sup> Let those therefore beware who endeavor to disparage him so much that they would have his human nature called only, as it were, a sort of inferior being, and make him out so much the more imperfect because they not only deny that he is their Lord, but deny that he was anointed, by Yahweh, King of the Jews, deny that he is a reconciler, a mediator, why, even rob him of what belongs to his nature, denying that he is the son of Mary, and finally deny that he is a man. Who can but weep at so great an injury to Christ, because the man Moses was called an earthly mediator between the people and Yahweh, while it is denied that the second man from heaven in a heavenly mediator. All these they would have as the names of a hypostasis.
15. For this reason the popular school of thought has devised the *communicatio idiomatum*, namely, that the human nature shares its properties with Yahweh. They invent some new application of the term, man, so that it may be equivalent to the phrase, bearing a human nature; and then, by this *communicatio idiomatum*, they admit that man is Yahweh. This entire doctrine rests upon the passage in the first chapter of John, The Word became flesh;<sup>183</sup> but how far away they are from John's view, you shall learn hereafter.<sup>184</sup> Meanwhile ask yourself just this question: If Christ himself were to be questioned, could any such sophisticated fancy be found in his mouth? For we ought so to speak, as Peter says, as if we spoke oracles of Yahweh.<sup>185</sup> After Christ commanded that he be called our Master, an answer was to be expected from his utterances. Ask yourself whether, if Christ, or his disciple Paul, were preaching to us again, he would be able to endure such inventions of men, and deliberate impositions of words and that the universal and catholic faith should depend upon them. Are these things founded on the solid rock, or on the sand? How shall every tongue confess Christ, if these artificial and sophisticated words are found in their tongue<sup>186</sup> alone? What view of faith would they deem that other nations held? If you would know whether these things are founded on the Scriptures, see whether the word, man, in the Bible has the meaning they put upon it; whether in the Greek or in the Hebrew, in place of the Latin word all this is used: bearing a human nature. Do they not make Christ a great sophist and maser of

<sup>174</sup> 2Co 5:19 How that, Yahweh, was in Christ, reconciling, a world, unto himself... Joh 14:9 Yehoshua saith unto him...He that hath seen me, hath seen the Father.

<sup>175</sup> Philippians 2:6.

<sup>176</sup> Adv. Marcionem IV. xviii. (MPL. ii, 375; ANCL. vii, 247).

<sup>177</sup> John 3:6

<sup>178</sup> John 4:24

<sup>179</sup> Isaiah 9:6

<sup>180</sup> Matthew 28:18

<sup>181</sup> John 20:28

<sup>182</sup> Philippians 2:9

<sup>183</sup> John 1:14

<sup>184</sup> Book III

<sup>185</sup> I Peter 4:11

<sup>186</sup> i.e., the Latin.

sophists, when they say that the expression, Christ, was employed by the Prophets, Apostles, and Evangelists to signify the second Person, by connotation, what bears a human nature? But what would they say if, in place of the word, Christ, the word ANOINTED, were used throughout the Bible? Would they, speaking in the simplest way, say that the second Person was anointed, and that it had received the spirit of Yahweh, and power, as is said of the real Christ?<sup>187</sup> Or could the second being say, All things have been delivered unto me of my Father?<sup>188</sup> Would the Father also have spoken of it in a sophisticated sense, saying, Behold my servant, whom I have chosen, my beloved...I will put my spirit upon him?<sup>189</sup> You will find that the reference is not to this, but to the man Yehoshua. Again, what is a “sharing of qualities,”<sup>190</sup> and what is it like? For the quality bearing a human nature, was formerly not appropriate to a man. How, then, does a man share his qualities with Yahweh, if they are not his own?

16. Rejecting these quibbles, then, we with a sincere heart acknowledge the real Christ, and him complete in divinity. But since this divinity of his depends upon the Mystery of the Word, let us for the present say roughly that Yahweh can share with a man the fullness of his deity, and give unto him the name, which is above every name.<sup>191</sup> For if we admit as touching Moses that he was made a elohim to Pharaoh,<sup>192</sup> much more, and in a way far more exceptional, was Christ made the elohim, Lord, and Master of Thomas and of us all. And because Yahweh was in him in singular measure, and because through him we find Yahweh propitious, he is expressly called Emanuel, that is, el<sup>193</sup> with us;<sup>194</sup> nay more, he himself is called el.<sup>195</sup> Again, if we are given by Yahweh the privilege of being called sons of Yahweh,<sup>196</sup> with Christ, the privilege will be the broader not only of being the Son of Yahweh, but also of being called and of being our elohim; for, Worthy is the Lamb that hath been slain to receive divinity, that is, to receive the power, riches, wisdom, might, honor, glory and blessing.<sup>197</sup> And there is in him another and a manifold fullness of Deity, and other unsearchable riches of his, of which we shall speak below,<sup>198</sup> which are all qualities that Yahweh shares with man. But man gives Yahweh no quality *de novo*,<sup>199</sup> for what can man bestow upon Yahweh *de novo*? Either this quality is a thing trifling and indifferent; or it is perfection and thus Yahweh would have lacked this perfection before; or it is imperfection and thus you will say that a sort of imperfection is now suitable for Yahweh; and these are shocking things to say. Moreover, the fact that Yahweh gives something to man is not a detriment to Yahweh but an honor to man, nor is the change in Yahweh, but in man. For, if the pronoun indicates Christ, I admit this is an elohim, a blessed elohim, a mighty elohim. But if the pronoun indicates the invisible Yahweh, I have a great dread of admitting, this is something dead, this is a thirsting, eating man, this is an ass, this has long ears, as the Sophists with their uncircumcised lips admit without the slightest shame.<sup>200</sup> Nor will it do you any good though you move heaven and earth in

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<sup>187</sup> Acts 10:38

<sup>188</sup> Matthew 11:27

<sup>189</sup> Matthew 12:18; cf. isa. xlii, 1.

<sup>190</sup> *Communicatio praedicatorum*, i.e., *idiomatum*

<sup>191</sup> Philippians 2:9

<sup>192</sup> Exodus 7:1

<sup>193</sup> 0410 la 'el *ale* god, god-like one, mighty one

<sup>194</sup> Matthew 1:23

<sup>195</sup> Hebr., Yahweh; Isaiah 9:6

<sup>196</sup> I John 3:1; cf. John 1:12

<sup>197</sup> Revelation 5:12

<sup>198</sup> Book VII, paragraph 6

<sup>199</sup> In general usage, *de novo* is a Latin expression meaning 'afresh', 'anew', 'beginning again'.

<sup>200</sup> Servetus follows Melanchthon's example (*Loci Theologici*, 1521, saepe) in calling his scholastic opponents Sophists, and Pharisees. Aquinas (*Summa Theol.*, pars I, q. xxx, art. 4) in discussing the relations of the Persons of the Trinity, had argued that as a horse and as ass, though distinct, are one in being both of them animals, so with the Persons. This rather unhappy

crying out against them; on the contrary, they will say, with brazen front, that these are the oracles of Yahweh, pure as fire. Nor is there any other stronger argument against such men than to recall to their memories the precept of the Apostles Peter and Paul: Hold the pattern of sound words as thou hast heard them from me;<sup>201</sup> and, if any man speaketh, let him speak as it were oracles of Yahweh;<sup>202</sup> and, he that followeth a different doctrine from that which is according to godliness, the sound doctrine of Christ, he is puffed up, knowing nothing.<sup>203</sup> See now the “godliness” of the doctrine which they have learned from Paul, which admits that Yahweh has long ears, and is an ass. No wonder, if the Turks call us ass-worshippers, seeing that we do not blush to call Yahweh an ass.

17. In opposition to what has been said you will insist, if Christ is an elohim in that way, there will then be more than one Elohim. Here I propose that Christ alone shall be my teacher, in order that he alone may defend me, for out of his words all your arguments can be refuted. To that argument of Pharisees, the Master himself replies, I said, Ye are elohims.<sup>204</sup> Christ there makes it clear that he is an elohim not in Nature but in appearance, not by nature but by grace. For when he was accused of making himself an elohim, he spoke of elohim in his reply in the same way in which the prophet spoke of gods, ascribing that sort of deity to himself. Also, seeing that he adds, If he called them elohims unto whom the word of Yahweh came,<sup>205</sup> how much more shall the Son of man, whom the Fathers sanctifies,<sup>206</sup> be called not merely the Son of Elohim. By way of privilege, therefore, it was given to him to be an elohim, because the Father sanctifies him; he was anointed by grace, exalted because he humbled himself;<sup>207</sup> exalted above his fellows.<sup>208</sup> There was given unto him the name, which is above every name;<sup>209</sup> and, as Peter says, He received from Yahweh the Father honor and glory,<sup>210</sup> which things are all according to grace. For that only the Father is called Yahweh by nature is plainly enough shown by Scripture, which says, Yahweh and Christ, Christ and Yahweh. It so joins them as though Christ were a being distinct from Yahweh. Likewise, when it says, Yahweh is the Father of Yehoshua Christ,<sup>211</sup> a difference is noted between Yahweh and Christ, just as between father and son. And also when it says, the Christ of Yahweh,<sup>212</sup> the Yahweh of our Lord Yehoshua Christ,<sup>213</sup> the head of Christ is Yahweh.<sup>214</sup> And Christ cries to Yahweh, My El, my El.<sup>215</sup> And by common usage of Scripture Yahweh is called Elohim; Lord, Savior and King. And Christ himself says, That they should know thee, the only true Elohim [Yahweh], and him whom thou didst send, even Yehoshua Christ.<sup>216</sup> For although I

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illustration was taken up by the later scholastic theologians (Duns Scotus, in lib. i. Sent., dist. 26, q. 1; dist. 2, q.7; Pierre d’Ailly, in lib. i. Sent., q. 5; John Major, in lib. i. dist. 4; Robert Holkot, super quator libros Sent., lib. I, q. v., prop. 2). Such an illustration of the Godhead seemed to Servetus altogether shocking; and personaliter (as they defined Person) and asinaliter were associated in his mind as equivalent terms. He thus alludes, just below, to the Turks as calling Christians asinarii, ass-followers, or perhaps ass-worshippers. cf. marginal note, par. 14.

<sup>201</sup> II Timothy 1:13

<sup>202</sup> I Peter 4:11

<sup>203</sup> I Timothy 6:3,4 (Servetus says chapter 4)

<sup>204</sup> John 10:34

<sup>205</sup> John 10:35

<sup>206</sup> John 10:36

<sup>207</sup> Philippians 2:8,9

<sup>208</sup> Hebrews 1:9

<sup>209</sup> Philippians 2:9

<sup>210</sup> II Peter 1:17

<sup>211</sup> II Corinthians 11:31, Romans 15:6

<sup>212</sup> Luke 9:20

<sup>213</sup> Isaiah 9:6

<sup>214</sup> I Corinthians 11:3

<sup>215</sup> Matthew 27:46

<sup>216</sup> John 17:3

say that Christ is very *elohim*, yet in the relation which he holds to the Father this very passage notes a difference. In John it speaks of Christ in distinction from idols and from those whom they falsely named gods.<sup>217</sup> Likewise, only the Father is called the invisible *Yahweh*.<sup>218</sup> Christ also, when he is called good, transfers the matter of goodness to the Father.<sup>219</sup>

18. Nor let any one be surprised that I bring forward Scriptures that have been cited by heretics in their own behalf; for although those have used them improperly, they have not for all that lost their integrity so that one may never use them. For I too, as well as you, understand them as referring to a man. Nor do I bring them forward for their [the heretics'] purpose. For what if I say that *Yehoshua* Christ is the great *Yahweh*, and along with this what he himself says in speaking most simply: The Father is greater than I;<sup>220</sup> am I therefore an Arian? For when Arius held the very foolish view that the Son was of different Substance from the Father, having also no appreciation at all of the glory of Christ, he introduced a new creature, more exalted than man; although he might nevertheless have excluded this and every other distinction, and having admitted, The Father is greater than I.<sup>221</sup> But preferring to speculate upon a plurality of separate beings, he fell into most abominable error.

19. Again, let not the word, *elohim*, deceive you, for you do not and can not understand it's meaning until you know what *elohim* means, which, if you know Hebrew, I will make quite clear to you below. For you must bear in mind that all things that are written of Christ took place in Judea, and in the Hebrew (*Ibri*) tongue; and in all others tongues but this there is a poverty of divine names. So we, not knowing how to distinguish between *elohim*, fall into error. And that Christ became our *elohim* in the sense of the word, *elohim*, is no more than to say that he became our Lord, our judge, and our king, after he was given by the Father a kingdom, all judgment and all power. And Thomas shows this well enough when he says, My Lord, my *elohim*;<sup>222</sup> and Isaiah says, He shall be called Mighty *el*.<sup>223</sup> Hear also how Scripture calls Cyrus the King, who was a type of the real Christ, an *elohim*, the *elohim* of Israel: I will give thee, it saith, hidden treasures... That thou mayest get to know, That, I—*Yahweh*, who am calling thee by thy name, am the *Elohim* of Israel.<sup>224</sup> Likewise, if we admit that Moses was made Pharaoh's *elohim*,<sup>225</sup> why do we deny it concerning the real Christ? For Christ surpasses Moses.<sup>226</sup> These are very poor comparisons by which to prove the exalted nature of Christ; but you force me to resort to them so long as you hold so unworthy a view of human nature, and do not keep in mind that *Yahweh* can exalt man more than can be declared, and place him at his right hand above every exalted being. But this is thus far but a slight thing, that you should hold a sound view about Christ, until you have learned the mysteries of the Word and know that this Christ himself is and from everlasting has been, an *elohim*.

20. Again, this kind of deity in Christ you may learn from the Old Covenant, if you observe carefully what Hebrew (*Ibri*) word is used when Christ is called an *elohim*. And along with this, mark the

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<sup>217</sup> I John 5:21

<sup>218</sup> Colossians 1:15, I Timothy 1:17

<sup>219</sup> Matthew 19:17 (Pagn.)

<sup>220</sup> John 14:28

<sup>221</sup> John 14:28

<sup>222</sup> John 20:28

<sup>223</sup> Isaiah 9:6

<sup>224</sup> Is. 45:3

<sup>225</sup> Exodus 7:1

<sup>226</sup> Hebrews 3:3

difference between hwhy,<sup>227</sup> the name of the Creator, and la, ynda, Myhla<sup>228</sup> and other similar names applied to Yahweh. And that Thomas spoke of Christ<sup>229</sup> not as Yahweh, but as elohim and kurios, I shall prove below.<sup>230</sup> Likewise the Apostle said elohim.<sup>231</sup> But their ignorance of this matter strangely deceived the Greek [metaphysical] philosophers. Indeed, as a matter of history, Solomon is here called elohim, for this passage is from the forty-fifth Psalm. Nor does the Apostle rest all the force of his proof on the word elohim, but also on the fact that it says, His throne and kingdom are forever and ever.<sup>232</sup> For from the word elohim alone he would not have proved Christ greater than the angels, nor greater than other princes who by the same prophet are called elohims. On the contrary, by the same Apostle, and in the same passage, Angels are called elohim, when he says, Worship him, all ye angels,<sup>233</sup> and, Thou madest him a little lower than the angels;<sup>234</sup> for in both passages elohim is used. Nor shall I omit to mention here (although it seems to tell against me) that their idea is false who would have him said to be made lower than elohim, and not, than the angels; for they are far from the intention of the prophet, and from the Apostle's train of thought, which is wholly concerned with the angels. Nor do I care here to inquire concerning their Natures, but shall hold to this Hebrew (Ibri) expression; because with the Hebrews great beings are called by the name of elohims and of angels, and they use one common name when speaking of angels and of distinguished men. And Peter calls angels those who in Genesis are called elohim, or, sons of Elohim.<sup>235</sup> And as of those, so of the angels I heaven, it says, sons of Elohim.<sup>236</sup> Likewise, it also says Myhla<sup>237</sup> of angels and mighty men.<sup>238</sup> This comparison serves to make the letter subordinate to the spirit. As shall below, does David, in his adversities, from which he was freed, bear the type of the passion and resurrection of Christ, and is he said to have been made lower than elohims, because he suffers some calamities which elohims and potentates are not wont to suffer? And just this is the meaning with regard to Christ, so far as concerns the time of his passion. For if you have with due care examined the saying of Paul, it contains nothing else than a translation of the Psalmist; so that this "making lower" is understood of the torment of death, and he was made lower than the angels when, being stripped of his angelic glory, he suffered a shameful death. And these homely phrases the Apostles (following, as I suppose, the Greek version)<sup>239</sup> are wont to indicate by the names of angels; as when, wishing to indicate some great thing, it says, If I speak with tongues of men and of angels;<sup>240</sup> If we shall judge angels<sup>241</sup> (that is, those things which are greater); in the presence of the angels<sup>242</sup> (that is, in the presence of princes). And the Chaldee version<sup>243</sup> also follows this in places. And in the Psalm quoted above,<sup>244</sup> both in the Greek and in the Chaldee, angels is used to render elohim. And in the Greek version that was usually quoted by the Apostles, where there is no difference in the sense. And from this also Peter's saying about the angels is clear, for the Septuagint called them

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<sup>227</sup> Yahweh

<sup>228</sup> El, Adonai, Elohim

<sup>229</sup> John 20:28

<sup>230</sup> Book V par. 2

<sup>231</sup> Hebrews 1:8; cf. Psalms 44:6

<sup>232</sup> Hebrews 1:8

<sup>233</sup> Hebrews 1:6, cf. Psalms xcvi, 7

<sup>234</sup> Hebrews 2:7, Psalms 8:5

<sup>235</sup> Genesis 6:2,4

<sup>236</sup> Job 1:6, 38:7

<sup>237</sup> Elohim

<sup>238</sup> Psalms 139:6, Job 91:25

<sup>239</sup> The Septuagint

<sup>240</sup> I Corinthians 13:1

<sup>241</sup> I Corinthians 6:3

<sup>242</sup> Revelation 14:10; Psalms 88:1 (Vulg.)

<sup>243</sup> i.e., the Targums

<sup>244</sup> Psalms 8:5, as quoted above from Hebrews 2:7

angels.<sup>245</sup> And when a deed is related, reference should be had to the scripture narrative. And Peter, in the Clementine Recognitions,<sup>246</sup> says that there were men who lived the life of angels. And the Epistle of Jude calls angels those notable beasts that had left their proper habitation and were roving about on the face of the earth.<sup>247</sup> And it is these that are called pilgrims.<sup>248</sup> For Cain with his offspring (whom the Hebrews call great Demons) was a wanderer on the face of the earth.<sup>249</sup> But of these sayings of Peter I shall treat more at large in Book III.<sup>250</sup> Let it suffice for the present to have explained the word *elohim*, lest some one attempt to build some argument against me out of those passages in the Epistle to the Hebrews. For I not only do not reject those divine names, but I say that they apply to Christ par excellence. Thus, in order to mark a difference from other *elohims*, it adds, the *Elohim* of all the earth, a *Elohim* great, terrible, mighty, wonderful, and over all blessed.<sup>251</sup> But because of the poverty of the Greek in divine names, the Apostles could not express this matter to the Greeks otherwise than by the word *yeov*;<sup>252</sup> although they rarely use it. All which things should be carefully weighed; nor would they have caused us so much trouble had the Greeks learned Hebrew.

21. The argument made about a plurality of *elohims*<sup>253</sup> can be turned the other way, for according to Christ's answer they are driven to admit that the three beings [Moses, Joseph and Yehoshua] are *elohims*, and *elohims* by Nature. Either Christ is not Yahweh by Nature, or he did not reply to the point; for the question there was concerning his deity. Hence the argument runs against them, if they are *elohims* in the sense in which the Son is an *elohim*. And let them invent for themselves as many *elohims* by Nature as ever they please; because to us, as to Paul, on Yahweh is enough, who is the Father, and one Lord Yehoshua Christ, who is the Son.<sup>254</sup> Add also to the refutation of their argument, that although Christ is an *elohim*, yet he is one with the Father. Thus, no plurality is shown as they suppose, for he is an *elohim*, a kind of deity being shared by him with the Father.
  
22. You will insist, moreover, upon asking how Christ is said to have come down from heaven and to have been sent by the Father and come into the world. I have already said in the preceding argument<sup>255</sup> that those who rely upon argument of this sort seem to be resorting to the weapons of the Pharisees and to use the same carnal sense as they. For the Pharisees prated, is not this the son of Joseph, whose father and mother we know? How then doth he say, I am come down out of heaven?<sup>256</sup> And the Master would not explain the truth to them; but afterwards, in explaining the matter to his disciples, he said, What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: these words are spirit and life.<sup>257</sup> Again, Christ, speaking not of the second being but of himself, says, I am come down from heaven.<sup>258</sup> Thus the reasoning turns out against you. I say, then, that that which came down from

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<sup>245</sup> Genesis 6:2,4; II Peter 2:4

<sup>246</sup> I. xxxix (MPG. I, 1223; ANF. viii, 85; ANCL. iii, 163)

<sup>247</sup> Jude 6

<sup>248</sup> Ecclus 16:15 (Vulg.)

<sup>249</sup> Genesis 4:14

<sup>250</sup> Book III, paragraph 6

<sup>251</sup> Deuteronomy 10:17 For, as touching Yahweh your *Elohim*, he, is *Elohim* of *elohims*, and Lord of lords; the great, the mighty, and the fearful *El*...; Psalms 118:35; Romans 9:5

<sup>252</sup> 2316 *yeov theos theh'-os* ; a god or goddess, a general name of deities or divinities

<sup>253</sup> In paragraph 16

<sup>254</sup> I Corinthians 8:6

<sup>255</sup> Paragraph 16

<sup>256</sup> John 6:42

<sup>257</sup> John 6:62,63

<sup>258</sup> John 6:38

heaven, is the Word<sup>259</sup> of Yahweh as is said in Wisdom, Thine all-powerful word, O Lord, leaped from heaven;<sup>260</sup> because Yahweh thundered from on high, and gave his voice from heaven, and this word on earth became the Son. And Christ, pausing to discourse on the bread out of heaven, explains himself. For what is the bread which cometh down from heaven<sup>261</sup> but the Word of Yahweh, by which man lives, rather than by material bread alone.<sup>262</sup> But since these things presuppose the mystery of the Word, let them be postponed to the following Books.<sup>263</sup> Yet you might meanwhile have understood down from heaven, that is, down from above, because, as he himself bears witness, ye are from beneath; I am from above.<sup>264</sup> Also, you might have understood the words of Christ thus spiritually; for Christ was in the spirit of Yahweh before all time, and was in heaven, just as he also remains with us, even unto the end of the world.<sup>265</sup> And for this reason alone, that his words were heavenly, you ought to have admitted that he himself was from heaven;

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<sup>259</sup> *In the beginning was the Word*; that is, the utterance or voice of Yahweh; because *In the beginning Elohim said, Light be: And light was*; and this Word became the true light, when he said, Light be. And this same Word, this same light, is the man Christ, who is the light of the world, *the true light, which lighted every man, coming into this world*. See how the words correspond to one another. Paul makes this very thing clear by the Greek word *eipon*, that is 'said.' Likewise also Irenaeus; for who will bear to wrest Scripture to another sense than that which the proper meanings of the word bears? For *logos* mans not a philosophical being, but an oracle, a saying, a speech, a discourse, a declaration of Yahweh; for it is derived from the verb *lego*, which means say; and that the more because the very Genesis of the world indicates the meaning, since Yahweh even from the beginning was speaking of Christ, and was acting by speaking this Word, so that thus all things are said to exist through Christ himself. Origen also says, What is the Word of Yahweh which came to Jeremiah or to Isaiah or to any prophet you please? I know, he says, of no other word than that of which John said, *In the beginning was the Word*. For in order to seek the meaning of a word, the passages must be sought in which Yahweh has employed that word; and there is not in the whole Bible a single letter which supports their imaginary meaning of the word. Hence they are rash, and it is far more rash to make out of a word a Son. How, pay, does their doctrine differ from the fictions of the Gentiles, who have the traditions that Mercury means the word through which instruction is conveyed to the understanding, that Paris means feeling, and Minerva bravery? For in like manner they say that the third being means love, and the second knowledge. They take great pride in Platonizing, by multiplying separate beings. To sow disagreements and inconsistencies in the Scriptures is their delight. They explain, *In the beginning* as meaning, in the Father; and, *In the beginning* as meaning, in the Son. What am I to understand? Do you suppose that the son of Zebedee would have been acquainted with such subtle [metaphysical] philosophy? I would rather be ignorant of this inharmonious harmony of the Scriptures than know it. But assuming with Tertullian that each word had its proper meaning, I say *principium*, means beginning, and was thus appropriate word to be used for things commencing to be made; for nothing that has to be made is without a beginning. And thus the Word is the commencement or beginning of an undertaking, and not the name of any Substance; as though we said, In the end Yahweh will do this or that. And when we mean the order of a work, we say, In the beginning a potter made a basin or an urn. Without controversy, then, explain *in the beginning* as meaning, before all things; because before a man speaks, a meditation of the mind is first required; and because the speech of Yahweh is itself wisdom, for Yahweh can not speak foolishly...Hence the Word, in Yahweh when he utters it, is Yahweh himself speaking. After the utterance is the flesh itself, or the Word of Yahweh. Before the speech became flesh the very oracle of Yahweh was understood to be within the darkness of the clouds, not being yet manifested; for the speech was Yahweh. And after the Word or Speech became man, we understand by the Word, Christ himself, who is the Word of Yahweh, and the voice of Yahweh. And there is a clear text to prove that he is now the Word of Yahweh, for it is he that John saw sitting upon a white horse, whose name is the Word of Yahweh. When therefore, the change has been made from Word to flesh, the Word is flesh. For of what use would it be to us that the Word became flesh, if the Word is not now called flesh? For John saw the Word of life, and handled it with his hands. And Irenaeus especially derides all those that say that the Word of Yahweh is a kind of philosophical being; but he declares that Yehoshua of Nazareth the very one who was born of Mary, was the Word of Yahweh after the Word became flesh...It is also understood in very truth that the word which was in the beginning became flesh, because this flesh was begotten by a voice uttered from the beginning, not otherwise than as if I, uttering a word from my mouth, produced gold or pearls; for then it might be said, properly speaking, that my voice became gold. For the Almighty Word of Yahweh was able, without bonds of material things, to change into fleshly substance; and therefore Christ himself is now called, the Word. (Servetus on the Trinity, Book II, pg. 75-78)

<sup>260</sup> Wisdom 18:15

<sup>261</sup> John 6:33

<sup>262</sup> Deuteronomy 8:3, Matthew 4:4

<sup>263</sup> Books II and III

<sup>264</sup> John 8:23

<sup>265</sup> Matthew 28:20

for the baptism of John was from heaven, and the second man is of heaven, heavenly.<sup>266</sup> With regard to what you say, that he was sent by the Father, there seems to be no great difficulty. For John also is said to have been sent from Yahweh: There was a man sent from Yahweh, whose name was John.<sup>267</sup> Likewise Moses and the Prophets are said to have been sent by Yahweh.<sup>268</sup> And Christ, speaking to the Father about the Apostles, says, As thou didst send me into the world, so send I them into the world.<sup>269</sup> And, As the Father hath sent me, even so send I you.<sup>270</sup>

23. I am forced to light upon these illustrations, not because they furnish a complete analogy, but in order to persuade you that a man was sent; which you, led astray by your [metaphysical] philosophy, undertake to deny. For it is a great mistake to say that the second being is said to be passively sent, when it is the very Nature of Yahweh. It is true that this unique sending of Christ and his coming forth from the Father, has its roots fixed in Yahweh, as we shall explain when the mystery of the Word is disclosed.<sup>271</sup> Likewise, as for your saying that Christ came into the world, what wonder is it, when this is also true of others: Every man coming into this world.<sup>272</sup> Again, of what king do you understand this passage: Blessed is the king that cometh in the name of Yahweh.<sup>273</sup> Again, observe that those that are led by the spirit of Yahweh are not of the world,<sup>274</sup> and they are said to come into this earthly tabernacle of our body, and are said to put on flesh, even as when one puts on a garment. And he that speaks by the spirit observes that he is above the world. And Peter said that he was bound in this tabernacle as in something put upon him, speaking, that is, after the inward man.<sup>275</sup>

24. Moreover, you can prove in what way Christ thought it not robbery to be equal with Yahweh.<sup>276</sup> These words of Paul are so obscurely and variously interpreted by them that they can clearly convince no one by the words themselves; and that the more, since it is perfectly plain that Paul is simply speaking of Christ Yehoshua. In the first place, some interpret it as meaning that the second Person, apart from robbery, thought itself to be equal with the first. And again, they warp this ignorant explanation and make it refer to [metaphysical] philosophical Natures, saying that he did not think that to be a matter of robbery, which belonged to his Nature. Others say, He did not think it robbery that he should be equal with Yahweh; that is, he did not think it a robbery of the equality with Yahweh, did not care to seize for himself equality with Yahweh. This meaning is more plausible than the first, because Paul never thought of Natures, and it is counter to Paul's purpose, who is treating of nothing but Christ's modesty and humility. Also the force of the word, but<sup>277</sup> is clearly opposed to them, which, as Lawyers say, is taken adversatively; and of necessity the meaning is bound to be this: He did not exalt himself, but he humbled himself; he did not think it [robbery], but abased, emptied, submitted himself. But in vain do I waste my labor on these things (which are all false), when the true solution lies in the words of the Master. For the objection of the Pharisees, who assailed Christ, is that he made himself equal with Yahweh; and Christ, in reply, did not deny this equality, but said, What things soever the Father did, these the Son also will do in like manner; and, As the Father raiseth the dead, giveth them life, cleanseth

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<sup>266</sup> I Corinthians 15:47

<sup>267</sup> John 1:6

<sup>268</sup> Matthew 23:34; Luke 11:49

<sup>269</sup> John 17:18

<sup>270</sup> John 20:21

<sup>271</sup> Book III

<sup>272</sup> John 1:9 (Vulg.)

<sup>273</sup> Luke 19:38

<sup>274</sup> John 17:14; I John 2:16

<sup>275</sup> II Peter 1:13,14

<sup>276</sup> Philippians 2:6 (Vulg.)

<sup>277</sup> Philippians 2:7

lepers, giveth sight to the blind, healeth the deaf, the paralytics, the demoniacs and others, even so doth the Son; and finally, The Father hath given all judgment, all power, unto the Son, that all may honor the Son, even as they honor the Father.<sup>278</sup> Behold how Christ was made equal with Yahweh, because all things whatsoever the Father hath are his.<sup>279</sup> Behold how the *morphe*,<sup>280</sup> that is, the appearance of Deity, shone forth in him when he wrought such great miracles; and this is what Paul says, that he existed in the form and appearance of Yahweh.<sup>281</sup> From this let us observe the humility of Christ, which Paul cites to us as a model of all humility; for the greater the power he is endowed with, the greater is his humility, the more he submits and abases himself. For there are many good men who, if they are made magistrates or have reached a higher estate, prove tyrants. But not so with Christ; for Christ did not think that this great equality, which he had with Yahweh constituted robbery, and would not use it in the way of robbery. Firstly, because he did not accept the robbery when he perceived that they were about to take him by force, to make him king;<sup>282</sup> but he bore himself in humble fashion and would that his kingdom should not be of this world.<sup>283</sup> And it is this discourse<sup>284</sup> that Paul has in mind. Secondly, he thought it not robbery to seize for himself twelve legions of angels<sup>285</sup> and defend himself by force against the Jews, but chose humbly to suffer.

25. This, then, is the equality which he had while existing in the form of Yahweh: he had in himself an equal power with Yahweh by reason of the authority that was given him in equal measure with Yahweh.<sup>286</sup> Because he was found to be an elohim by his power, just as he was man by his flesh. And all things that the Father hath are his;<sup>287</sup> and through him all things are done that are performed by the Word of Yahweh, since he himself is the Word of Yahweh.<sup>288</sup> And he spoke thus of an equality of power because, The Son of man shall be seated at the right hand of power of Yahweh.<sup>289</sup> And Stephen saw him at the right hand of the power of Yahweh.<sup>290</sup> And this equality and exaltation at the right hand of Yahweh Paul proclaims saying, not of the being, but of Christ that he was placed above all rule, authority, power and dominion and every name that is named, not only in this world but also in that which is to come;<sup>291</sup> finally, that all things were put in subjection under his feet and that he was given to be head over all things to the Church itself, who filleth all in all.<sup>292</sup> Likewise equality in him with the power of Yahweh is noted in Daniel: Behold, there came...a son of man, and he came even to the ancient of days and there was given him all kingly power.<sup>293</sup> And wonder at him is expressed in Jeremiah: Who is he that thus approacheth and hath been caused to draw near to Yahweh?<sup>294</sup> So that he even comes near being equal to [Yahweh] himself. And this is the mere truth, so that Joseph was made equal to Pharaoh, although strictly speaking, he says, Pharaoh is greater than I.

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<sup>278</sup> John 5:19,21-23, loosely conflated with Matthew 11:5

<sup>279</sup> Matthew 11:27; John 3:35; 13:3

<sup>280</sup> Morphe; Greek word for the shape or figure of a thing.

<sup>281</sup> Philippians 2:6

<sup>282</sup> John 6:15

<sup>283</sup> John 18:36

<sup>284</sup> i.e., in John 5:6

<sup>285</sup> Matthew 26:53

<sup>286</sup> John 5:27

<sup>287</sup> John 3:35, 13:3

<sup>288</sup> John 1:1,3

<sup>289</sup> Luke 22:69

<sup>290</sup> Acts 7:55,56

<sup>291</sup> Ephesians 1:21

<sup>292</sup> Ephesians 1:22,23

<sup>293</sup> Daniel 7:13,14

<sup>294</sup> Jeremiah 30:21

26. Again, Paul did not say that there are two beings and one Nature, or that the second Person is of equal Essence with the first. For had Paul understood that the second Person thought it not robbery to be of equal Nature with the first, wherefore did he not say that it was equal with the first Person and not with Yahweh? For the word of Yahweh is living,<sup>295</sup> and there denotes something distinct from Yahweh. Why should he also have dragged in the saying about robbery? What suspicion of robbery could there be in one who is the same being, the same Nature: Paul would have been speaking foolishly. Again, who does not see that the word, thought,<sup>296</sup> is altogether human? Who does not see that it is blasphemy for the sentence of robbery to be passed on the beings? Again, hear how he says, existing in the form of Yahweh.<sup>297</sup> How could he have said that the second Person had the appearance of Deity if it is itself a deity and that by Nature, if it is Yahweh quite as properly and as much by nature, as the first Person? Paul spoke absurdly. He who said that the Father was greater than himself spoke falsely; for, to speak without caviling, the being greater is there spoken of with regard to the Son, as is evident from the word, Father and from the related word, I. You ought also, if there is a Metaphysical equality, as readily and as properly to admit that the first Person is the Father of God and is equal to the Son, as you would the reverse, which, however, the Scripture shrinks from saying. Again, consider the words of Paul which follow: Wherefore Yahweh highly exalted him;<sup>298</sup> for the reference is to the one who “thought.” Was the second Person, then, so greatly exalted because it humbled itself? For I deem it ridiculous that say that the Nature of Yahweh humbles itself. Again, as I have said, taking into account Paul’s aim, the blindness of Theophylact<sup>299</sup> is mitigated; for Paul is here treating not of Christ’s Nature, but of his appearance. How, then, can the equality of his Nature be inferred from this passage? Again, take here the word *isov*<sup>300</sup> used in the Greek in place of the adverb, equally; for the expression, equally, denotes not his nature but his station; and he could pronounce himself on an equality with Yahweh in power, who promises that he can do all things soever that the Father does.<sup>301</sup>
27. The unmistakable explanation of the truth is this: that though existing in the likeness of Yahweh, having the power of Yahweh, he did not deem it robbery to be on an equality with Yahweh, did not think that he should use this power of Yahweh by way of robbery. For it really would have been robbery, had he violently withdrawn from the work to which the Father had appointed him, or had he seized for himself a kingly tyranny over this world. And this is the proper meaning of the word *arpagmos*.<sup>302</sup> For Christ never cared to plunder, never violently robbed any one of anything. This idea is made clear by the Greek article, *to*<sup>303</sup> as if to say, the very fact that he was on an equality with God. As to this equality with Yahweh in him, he did not think that it constituted robbery. Nor does Paul, as some most groundlessly suppose, treat the word, on an equality, as of capital importance. But he brings this in by way of a consequence from his likeness to deity, for he says that he existed in the likeness of Yahweh. He did not think that *to einai isa yew*<sup>304</sup> – did not think that that was a question of equality, did not think that the equality (which, that is to say, he had when existing in the form of Yahweh) constituted robbery. And this meaning

<sup>295</sup> Hebrews 4:12

<sup>296</sup> Philippians 2:6, “thought it not robbery.”

<sup>297</sup> Philippians 2:6

<sup>298</sup> Philippians 2:9

<sup>299</sup> Comment. In Ephesians ad Philippians 2:9 (MPG. cxxiv, 1166)

<sup>300</sup> 2470 *isov isos ee'-sos*, equal, in quantity or quality

<sup>301</sup> Matthew 11:27, John 3:35; 5:19; 13:3

<sup>302</sup> *Harpagmos*; the act of seizing, robbery.

<sup>303</sup> In the Greek quoted just below

<sup>304</sup> the being on an equality with Yahweh

is clear from the passage above quoted,<sup>305</sup> nor can any other equality be treated of here than is treated of there. For when his equality with Yahweh was being treated of there, Christ did not deny it. Indeed, he showed that it was actually in him, although he did not use it, as a tyrant or a giant, by way of robbery, but bore himself humbly in the servile fashion of man, becoming obedient even unto death.<sup>306</sup> When it is said that he took the form or appearance of a servant, he says this in order to mark a distinction from the form of Yahweh of which he had been speaking; for the word *morph*<sup>307</sup> is used in both clauses and he spoke on purpose to express greater humility. For though he possessed both appearances, he used the humbler; not the appearance and might of Yahweh but as one among men. And he is said to have been found in fashion as a man;<sup>308</sup> even as the Psalmist says, Ye shall die as men, though ye be *elohims*.<sup>309</sup> And Sampson, because he was very strong, as though he were not a man but more than a man said I shall then be weak, as men are.<sup>310</sup> These are all the passages of Scripture that speak of equality, far removed from the disputes of our age; and the question as to the equality or inequality of Nature was unknown to the Apostles.

28. Yet some reason out the equality of Nature, because it says, using the same word, The Lord said unto my Lord.<sup>311</sup> But they should be pardoned, for not knowing the original language of Holy Scripture they know not their own selves. Yet you, if you know Hebrew, will find the prophet saying *y:nda:l hwhy Man*.<sup>312</sup> It obviously also says of Christ Adon.<sup>313</sup> And this prophecy about sitting on the right hand is fulfilled in Christ, as is shown in the tenth of Hebrews.<sup>314</sup> Nevertheless the [metaphysical] philosophers invent other sittings in the eternities of the ages. Again, this is known of itself from the words of Christ, nor does he make a point of applying the name *hwhy*<sup>315</sup> to himself; for in that case it would have been easy for the Jews to reply to him.
29. To sum up, that you may know the trend of my thought: I say that with the single exception of the passage in John,<sup>316</sup> all the Scriptures from first to last speak of the man Christ himself; and the passage in John speaks not of what is but of what was; and the mistake lies in not understanding what that was, and how it became flesh. And let not your fancies lead you astray, but lay this up in your inmost hearts: that in all the Scriptures the man Christ himself is speaking and let your thoughts ever directed to him. Pray Yahweh to grant you a cheerful mind to hear and I will (without any pettifogging, hair-splitting or equivocation) render the Scriptures as plain to you as day and will place Yahweh himself before your eyes, provided that you always look upon the face of Christ

## The holy spirit [the gift also known as the spirit of Yahweh<sup>317</sup>]

<sup>305</sup> John 5:19-23, in paragraph 23

<sup>306</sup> Philippians 2:7,8

<sup>307</sup> 3444 *morph* *morphe mor-fay*; the form by which a person or thing strikes the vision

<sup>308</sup> Philippians 2:8

<sup>309</sup> Psalms 82:6,7

<sup>310</sup> Judges 16:7

<sup>311</sup> Psalms 110:1

<sup>312</sup> Yahweh said unto my Lord

<sup>313</sup> Hebrew, Lord; Mal. 3:1

<sup>314</sup> Hebrews 10:12; cf. Mark 16:19

<sup>315</sup> Yahweh

<sup>316</sup> John 1:1

<sup>317</sup> The term, 'spirit of Yahweh,' is synonymous with the terms; holy spirit, spirit of Elohim etc. (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. Ps 51:11 Do not cast me away from thy presence, And, thy holy spirit, do not take from me) (Isa 61:1 The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me,

30. The [metaphysical] philosophers have invented besides a third separate being, truly and really distinct from the other two, which they call the third Person, or the Holy Spirit; thus they have contrived an imaginary Trinity, three beings in one Nature. But in reality three beings, three Yahwehs, or one threefold Yahweh, are foisted upon us under the pretense and with the names of a unity. On this matter hear the view of recent writers, which John Major states in his Sentences.<sup>318</sup> For with them it is very easy, taking the words in their strict sense, for three beings to exist, which they say are strictly, simply, truly and really so different or distinct that one is born of another and one is breathed out by the others and all these three are shut up in one jar. I, however, since I am unwilling to misuse the word Persons, shall call them the first being, the second being, the third being;<sup>319</sup> for in the Scriptures I find no other name for them and what is properly to be thought of the persons I shall say later on.<sup>320</sup> Admitting, therefore, these three, which after their own fashion they call Persons, by reasoning from the lower to the higher they freely admit a plurality of beings, a plurality of entities, a plurality of Essences, a plurality of Ousias,<sup>321</sup> and in consequence, taking the word, god, strictly, they will have a plurality of gods.
31. If this is so, why are the Tritoitae<sup>322</sup> blamed who say that there are three gods? For they also contrive three gods, or one threefold one. These three gods of theirs form one composite *ousia*;<sup>323</sup> and although some will not use a word implying that the three have been put together,<sup>324</sup> yet they do use a word implying that they are constituted together and that Yahweh is constituted out of three beings. It is clear, therefore, that we are Tritoitae and we have a threefold Yahweh: we have become Atheists, that is, men without any god. For as soon as we try to think about Yahweh, we are tuned aside to three phantoms, so that no kind of unity remains in our conception. But what else is being without Yahweh but being unable to think about Yahweh, when there is always presented to our understanding a haunting kind of confusion of three beings, by which we are forever deluded into supposing that we are thinking about Yahweh. And see how manfully they defend the one Yahweh. For even if they admitted a downright and absolute plurality of Beings and Entities, and consequently a plurality of absolute gods, yet they have one connotative Yahweh. For they say (to refer to the passage cited above)<sup>325</sup> that these words, as they use, or rather misuse, them, are not taken in the strict sense, but in a sort of artificial, sophistical and connotative way. They seem to be living in another world while they dream of such things; for the kingdom of heaven knows none of this nonsense and it is in another way, unknown to them, that Scripture speaks of the holy spirit [or the spirit of Yahweh]?

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to tell good tidings to the oppressed... 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.)

<sup>318</sup> Book I, dist. V, solution of the 6<sup>th</sup> argument

<sup>319</sup> See note 12, par. 3

<sup>320</sup> Paragraph 51

<sup>321</sup> Greek for Latin *essentia*

<sup>322</sup> The word Tritoitae has been the occasion of much discussion. The counterfeit reprint of this work uniformly replaces it by Tritheitae, as though a misprint; but that Servetus used the term deliberately is shown by the fact that it repeatedly occurs, both in this work (above and in paragraphs 50, 55) and in his *Christianismi Restitutio* (pp. 30, 108, 394, 406). It has generally been inferred from the context that it means tritheists; and precisely contemporary work, Sebastian Franck's *Chronica*, Argentorati, 1531, p. cccxxxviib, defines it thus: Tritoitae oder Tricolite, de gleich wie sy drey person in der Trifeltigkeyt zulassen, also auch drey gotter. But if etymology has any bearing (Greek *tritos*, third), it should mean worshipers of the third Person. The term with this meaning would involve tritheism, though not expressly charging it. Servetus seriously objected to worship of the Holy Spirit, as this part of his work shows.

<sup>323</sup> 3776 *ousia ousia oo-see'-ah* what one has, i.e. property, possessions, estate; Lk. 15:12-13

<sup>324</sup> *Compositionis verbo...constitutionis verbo.* Cf. paragraph 57

<sup>325</sup> i.e., from John Major, in paragraph 29

32. But since this matter requires more thorough investigation, let it be reserved for the following books.<sup>326</sup> For indeed Scripture treats strangely and almost incomprehensibly of this matter, especially for those who are not acquainted with its peculiar habit of speaking. For by holy spirit it means now Yahweh himself, now an angel, now the spirit of a man, a sort of instinct or divine inspiration of the mind, a mental impulse, or a breath; although sometimes a difference is marked between breath and spirit. And some would have the holy spirit mean nothing other than the right understanding and reason of man. And with the Hebrews *xwr*<sup>327</sup> means nothing other than breath, or breathing, which is expressed indifferently as wind and spirit; and with the Greeks *pneuma*<sup>328</sup> is taken for any spirit or mental impulse whatsoever. Nor is it any objection that a spirit is called holy; for all these operations of the mind, when they concern the religion of Christ, are called holy and sacred to Yahweh, since no man can say, Yehoshua is Lord but in the holy spirit.<sup>329</sup>

33. It remains to reply to certain passages of Scripture from which the Moderns suppose that the three beings can be deduced: [as, There are three that bear record in heaven, the Father, the Word and the Holy Spirit and these three are one.<sup>330</sup> But in order to give this a more satisfactory answer, I shall reply first to two other passages of Scripture, which they also bring forward to prove this matter:]<sup>331</sup> I and the Father are one, and The Father is in me, and I in the Father.<sup>332</sup> The first passage Augustine brings forward against Arius, because he said, one; and against Sabellius, because he said, are.<sup>333</sup> And from this he argues the two beings as against Sabellius and one Nature as against Arius. Yet I think that the words make simpler sense, for Christ is speaking and he said, are; because, being *elohim* and man, he said, one in the neuter, as Tertullian says,<sup>334</sup> and he did not say, one in the masculine. For the meaning of one in the masculine singular seems to be as if it denoted the singleness of one and the same being. But one in the neuter has reference not to singleness but to oneness of mind and harmony, so that the two might be credited with one power. And this is what the earlier writers rightly called one *ousia*, because there is one authority given by the Father to the Son. But later writers made a most wicked jest of the word *homousion*,<sup>335</sup> as well as of *hypostasis*,<sup>336</sup> and *Persons*, making Nature out of *ousia*, not only contrary to the proper meaning of the word, but contrary to all passages of Scripture in which that word is found. For in John and Matthew,<sup>337</sup> and wherever Christ speaks of the authority given him of the Father, the expression *ousia* is used, which to the Greeks signifies not Nature, but wealth, treasures, possessions, riches and power, which are all in Christ in rich measure; and he has one authority, one sympathy and will, with the Father. And *unum*<sup>338</sup> for Latins and *eiv*<sup>339</sup> for the Greeks include those that are of one mind, are alike, and all mind the same thing; and to take *unum* in the Scriptures for one Nature is more Metaphysical than Christian; nay, it is foreign to the

<sup>326</sup> Books IV and VII

<sup>327</sup> 07307 *xwr* *ruwach* *roo'*- *akh* wind, breath, mind, spirit

<sup>328</sup> 4151 *pneuma* *pnyoo'*-*mah* spirit

<sup>329</sup> I Corinthians 12:3

<sup>330</sup> I John 5:7 (Vulg.)

<sup>331</sup> Not in the Greek Text; The Trinitarian formula (known as the *Comma Johanneum*) made its way into the third edition of Erasmus' Greek NT (1522) because of pressure from the Catholic Church. After his first edition appeared (1516), there arose such a furor over the absence of the *Comma* that Erasmus needed to defend himself. He argued that he did not put in the *Comma* because he found no Greek manuscripts that included it. [http://www.bible.org/page.php?page\\_id=1186](http://www.bible.org/page.php?page_id=1186)

<sup>332</sup> John 10:30, 14:10,11

<sup>333</sup> In Joannis Evang., Tract. Lxxi (MPL. xxv, 182; NPNF. Ser. I, ii, 328; Dods, xi, 261)

<sup>334</sup> Adv. Praxean xxv (MPL. ii, 188; ANF. iii, 621; ANCL. xv, 391)

<sup>335</sup> Of the same substance

<sup>336</sup> Substance, also Person

<sup>337</sup> John 17:2, Matthew 28:18

<sup>338</sup> One (n)

<sup>339</sup> One (n)

Scriptures. Greece never knew of *eiv* being taken for one Nature. Should you say, Why, then, do the Greek doctors take it so? Let Basil the Great reply to this, where he says<sup>340</sup> that this is not in accordance with the proper meaning of the word, but is [metaphysical] philosophical reasoning. We ought therefore to get at the interpretation of the word either from its proper meaning, or from other passage of Scripture. But you will nowhere find that *unum* in the Scriptures means the Metaphysical unity of nature; indeed, quite the contrary, as appears from the words of Christ his own self, who like a faithful teacher explains himself where he prays the Father of the Apostles, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us...and that they may be one, even as we also are one.<sup>341</sup> Repeating the word again and again, he prays that they may be one (*unum*). Does it follow that we, who are one in the same way as they, constitute one Nature? Of course we are one, since we are of one mind, keeping the unity of the spirit in the bond of peace.<sup>342</sup> Again, I will give them one heart and one way,<sup>343</sup> and, the multitude of them that believed had one heart and one soul.<sup>344</sup> And along with understanding this saying, Origen would have another saying expressly understood: The Father and the Son, he says, are one, for it is evident that they are two beings in Substance, but one in sympathy and harmony and in identity of will.<sup>345</sup>

34. There seems to be a similar thought in Cyprian;<sup>346</sup> and Paul concludes from our unity of faith that we are one;<sup>347</sup> and, He that is joined unto the Lord is one spirit with him.<sup>348</sup> Yet he never thought of one Nature. Nay, even had he said, I and the Father are not two, but one, you would draw no conclusion from it; for Man and Woman are not two, but one flesh;<sup>349</sup> yet one does not reason from this that they have one Nature. If you say it is not necessary that in the passage<sup>350</sup> there be all manner of likeness, because the Apostles are as properly said to be one as the Son and the Father are one; in this you say well that there is not all manner but you assume that there is none, whereas there is some. And that there is not all manner of likeness is undoubted, for he alone is in the bosom of the Father, he has one power together with the Father, has the same deity and authority. Hence he is said to be one with the Father in a far higher way, especially in those writers who understand the mystery of the Word; yet it does not therefore follow that you may argue from this the mathematical unity of nature, for that is a [metaphysical] philosophical fancy, standing much by itself and it is not set forth in the sacred records. Moreover, in that case, Christ's comparison would be inappropriate and irrelevant [if he meant] that we may be one Nature, and that we may be harmonious, when he says, May be One, even as we are one. Again, you will grasp Christ's meaning from another angle, if you do not take the words raw and undigested, but note the order and cause of what he says; for Christ added that he was one with the Father for the purpose of proving that no one can snatch his sheep out of his hand, because the Father hath given them to him.<sup>351</sup> And if no one can snatch them out of the hand of the Father, it follows that no one will be able to snatch them out of his own hand; since he and the Father are one power and he holds them by the Father's consent.

<sup>340</sup> Adv. Eunomium, IV (MPG. xxxix, 679)

<sup>341</sup> John 17:21,22

<sup>342</sup> Ephesians 4:3

<sup>343</sup> Jeremiah 32:39

<sup>344</sup> Acts 4:32

<sup>345</sup> Contra Celsum, VII. Xi (MPG. xi, 1534; ANF. iv, 643 f.; ANCL. xiii, 500), where he explains John 10:30 in the light of these texts.

<sup>346</sup> Ep. And Magnum, v (MPL. iii, 1141; ANF. v, 398; ANCL. viii, 306)

<sup>347</sup> Galatians 3:26,28

<sup>348</sup> I Corinthians 6:17

<sup>349</sup> Matthew 19:6

<sup>350</sup> John 17:21

<sup>351</sup> John 10:28,29

35. As a result of this, another passage is explained: The Father is in me and I in the Father,<sup>352</sup> and yet they are deluded about this. For Hilary says<sup>353</sup> that the nature of the human intelligence does not grasp the reason of this saying and he concludes proportionably that some beings exist in other beings, that single being exist in single beings, the first in the third and the third in the second and conversely. But one must wonder why he permits himself to be set at odds with his own good sense and pays no regard to the Master's explanation. It is a sheer waste of breath to call Christ master, if we pay no attention to his explanations. For in the same chapter Christ says to the Apostles, I am in my Father, ye in me and I in you.<sup>354</sup> Yet the Apostles are not with Christ in the sense of being crowded into one Nature. Again, what is more, in that and the following chapter Christ explains himself by saying that he is in us when we keep his words;<sup>355</sup> and he is in the Father because he keeps his commands and loves him.<sup>356</sup> Again, what is yet more, in this chapter and the tenth he infers from the fact that he does the works of the Father that he is in the Father, saying, Believe me for the very works' sake...that ye may know and believe that the Father is in me, and I in the Father.<sup>357</sup> Let Hilary consider what the Master's way of reasoning was, how from the words Christ infers the Metaphysics of the Natures, or the inherent existence of the beings in one Nature. Also in the chapter cite above Christ explains himself; and he is said to be in the Father in almost the same way in which he had said that he was one with the Father; for he says, Even as thou, Father, art in me, and I in thee, that they maybe one in us and that the love wherewith thou lovedst me may be in them and I in them.<sup>358</sup> And, Christ abideth in us and we in him.<sup>359</sup> And from faith and love the conclusion is that Christ is in us.<sup>360</sup> And from love the inference is that we are in him;<sup>361</sup> and, He that keepeth his commandments abideth in him and he in him.<sup>362</sup>

36. From this point on the main question is easily settled. In the first place, the Father testifies: The Father that hath sent me, he beareth witness of me;<sup>363</sup> for he testifies, saying, This is my beloved Son.<sup>364</sup> In the second place, the Word testifies; for the very language of Christ makes it plain enough that he is from Yahweh, as he witnesses concerning himself. From his words it is seen above all how great he is, although the world today makes Christ's words trifling and ineffectual. But when the spirit is given they will be found to be full of life. In the third place, the holy spirit testifies; but as to what this is, I say nothing here, meaning to set it forth in the following Book.<sup>365</sup> You shall also see what else can be understood by the Paraclete. For the present I say as Christ explains: For while I am present, the language that you have heard, or the words that I speak, bear testimony;<sup>366</sup> afterwards, when ye are clothed with power from on high, as Luke says,<sup>367</sup> ye shall bear witness; and when this power had been received though the spirit coming upon them, he

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<sup>352</sup> John 14:11

<sup>353</sup> Hilary of Poitiers, *De Trinitate*, III (Servetus says IV), 1 (MPL. x 76; NPNF., Ser. li, ix, 62)

<sup>354</sup> John 14:20

<sup>355</sup> John 14:23; 15:7

<sup>356</sup> John 15:10

<sup>357</sup> John 14:11; 10:38

<sup>358</sup> John 17:21,26

<sup>359</sup> John 6:56

<sup>360</sup> Ephesians 3:17

<sup>361</sup> I John 2:24

<sup>362</sup> I John 3:24

<sup>363</sup> John 5:37

<sup>364</sup> Matthew 3:17

<sup>365</sup> Book II, paragraph 21 ff

<sup>366</sup> John 14:25,26; 15:26

<sup>367</sup> Luke 24:49

commanded them to bear witness.<sup>368</sup> And this is the witness of the holy spirit, even as Paul calls the witness of his conscience the witness of the holy spirit.<sup>369</sup> And these are the one, as has been explained above.<sup>370</sup> And the Glossa Ordinaria itself explains: Are on; that is bearing witness of the same thing.<sup>371</sup> For John's intention is to show the force of the truth from the agreement of the witnesses; because their testimonies do not waver or vary so that they can be objected to by some exception taken, as often happens in the case of different witnesses in law. Besides, a note on Matthew 17:3 says, You may see Moses and Elijah talking with Yehoshua; for the Law and the Prophets and Yehoshua say one thing and agree together.<sup>372</sup> Thus three testify there to the Word itself: Christ himself and Moses, that is, the Law given by the Father and Elijah, that is, the spirit of the Prophets; because the testimony of Yehoshua is the spirit of prophecy.<sup>373</sup> And these three are one and between them there is the most complete harmony of thought. Again, an explanation is found in the words of the Master, who cites three witnesses:<sup>374</sup> firstly, of the witness of the spirit, for John bore witness when the spirit descended; secondly, his own witness, for the works that he does bear witness; thirdly, he adduces the witness of the Father who bears witness; and these three agree.

37. We can now turn their argument the other way, showing that the saying in John can not be taken in their sense, since it is counter to his whole design and intention; for it is evident that it is there a question not of the nature of the three beings, but of the credibility and agreement of the testimony. Again, see for what purpose he introduces these testimonies; observe in what direction John's proof tends. For he is not aiming to derive one idea from another, or to prove that the second being is the offspring of the first. But he is proving that Yehoshua of Nazareth, whom his eyes have seen and his hands have touched, is the Son of Yahweh and not the son of Joseph. And he exhorts us to believe this, as we strictly hold it. And he that does not so believe is no Christian; he that does not so believe is not founded upon the rock: Thou art the Christ, the Son of the living Elohim.<sup>375</sup> For this is the rock (petra) from which he was named Peter (Petrus), the rock on which Peter was the first to be founded. To believe that Yehoshua Christ is the Son of Yahweh is the foundation of the Church. This is the cornerstone upon which the whole building groweth unto the building up of the body of Christ, which is the Church.<sup>376</sup> You will say, Christ himself if the cornerstone; but what, pray, is Christ in us; but to believe that he is the Son of Yahweh? For Christ dwells in our hearts through faith.<sup>377</sup> It is an idle thing to say that Christ is of himself the rock, if you destroy that which builds us upon the rock.

38. A second authority which, according to Peter Lombard,<sup>378</sup> very evidently supports the Trinity is, *Of him, through him and in him are all things.*<sup>379</sup> For Augustine<sup>380</sup> explains this as referring to the three beings: of him, referring to the first; through him, to the second; in him, to the third. But I do not believe that Paul, had he been questioned about this, would philosophize thus; for this

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<sup>368</sup> Acts 1:8

<sup>369</sup> Romans 9:1

<sup>370</sup> Paragraphs 33-35

<sup>371</sup> The Glossa Ordinaria of Walafrid Strabo served the West for five centuries as the chief source of biblical learning. (MPL. 64, 702 f.)

<sup>372</sup> Strabo, op. cit. (MPL 64:144)

<sup>373</sup> Revelation 19:10

<sup>374</sup> John 5:33,36,37

<sup>375</sup> Matthew 16:16

<sup>376</sup> Ephesians 2:20,21; 5:12; Colossians 1:24

<sup>377</sup> Ephesians 3:17

<sup>378</sup> Sent. I, Dist. II, cap. V.

<sup>379</sup> Romans 11:36

<sup>380</sup> De Trinitate I (Servetus wrongly cites II), vi, 12 (MPL. xlii, 827; NPNF. Ser. I. iii, 22; Dods, vii, 12)

would be contrary to his wont; and it would be irrelevant for him to treat of these things in that connection. For he is merely exclaiming at the depth [of the riches] of Yahweh the Father; and all the [metaphysical] philosophy that can there be inferred is in the phrase, through him. For when in another place he says, through the Word<sup>381</sup> and here, through him, it implied that all things that Yahweh made through the Word he made through him; and of this Irenaeus also bears witness.<sup>382</sup> The following Book,<sup>383</sup> therefore, will show that, according to him, this passage makes against them. And Paul here means nothing else than to commend the manifold dispositions<sup>384</sup> of Yahweh and the greatness of his power, as when he says he is over all, through all and in all.<sup>385</sup> And that the more because the Apostle is also, in this triple phrase, not including the third Person. There is, he says, one Yahweh the Father, of whom are all things, and we in him; and one Lord Yehoshua Christ, through whom are all things, and we through him.<sup>386</sup> Here are the three phrases: of him, through him and in him, whereas he makes no mention of a third Person. And again the Apostle says of the Son alone, All things have been created through him and in him.<sup>387</sup>

39. Moreover, Jerome reason to the three beings from the three measures of meal.<sup>388</sup> But it is exceedingly silly and savors somewhat of Plato, to reason to numbers in beings from parables and numbers of words. If such reasoning is allowed us, why are Marcus Calarbasus<sup>389</sup> and his like blamed, who from parables, from the letters and numbers of the words of Holy Writ, reason to ternions, quaternions and octonarians and in like manner reason out a Demirge, a Bythos, a Pleroma and in fine the various Aeons? Only in name do the latter seem to differ from the former; and even as they declare that some beings arise from others as a result of the laughter and the tears of the Aeons, so we say that the first being produces and second by being aware of itself and that these two by loving each other breathe forth the third. Pray, where in the Scriptures did you read of these marvelous things? And beyond these, we add this, the most dreadful thing of all: that these three beings, that so differ one from another, are yet one and the same being.
40. Furthermore, Lombard says<sup>390</sup> that almost every separate syllable of the New Covenant agrees in suggesting this Trinity. But to me not merely the syllables, but all the letters and the mouths of babes and sucklings, nay the very stones, cry out, One Yahweh the Father and his Christ the Lord Yehoshua; for there is one Yahweh, and one mediator between Yahweh and men, the man Christ Yehoshua;<sup>391</sup> and, To us there is one Yahweh, who is the Father,...and one Lord, Yehoshua Christ.<sup>392</sup> John also, to whom the heavens were opened in the Apocalypse, saw only Yahweh the Father and his Christ, and only Yahweh and the Lamb are there praised.<sup>393</sup> Again, Stephen, when the heavens were opened, saw the glory of Yahweh, and Yehoshua standing on his right hand,<sup>394</sup>

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<sup>381</sup> Romans 10:17

<sup>382</sup> Adv. Haereses, IV. xx, 4 (MPG. vii, 1034; ANF. I, 488 ANCL. v, 441)

<sup>383</sup> Book II, paragraphs 5 & 7

<sup>384</sup> See note 2, paragraph 41

<sup>385</sup> Ephesians 4:6

<sup>386</sup> I Corinthians 8:6

<sup>387</sup> Colossians 1:16 (Vulg.)

<sup>388</sup> Comment. In Matthew 13:33. (MPL xxvi 91)

<sup>389</sup> Colarbasus, or Colorbasus (Servetus spells, Calarbasus), is a supposed Valentinian Gnostic of the second century, referred to by Irenaeus, *Contra Haer.* I. xii. Marcus was his follower (*ib.* xiii-xvi). Unless a comma has dropped out from between the names, Servetus fuses the two, mistaking them for a single individual.

<sup>390</sup> Sent. I, dist. II, cap. v.

<sup>391</sup> I Timothy 2:5

<sup>392</sup> I Corinthians 8:6

<sup>393</sup> Revelation 21:22; 5:12,13; 7:10

<sup>394</sup> Acts 7:55,56

yet he saw no third Person. And, One is your Father and one is your Master, even the Christ,<sup>395</sup> and I am not alone, but I and the Father.<sup>396</sup> These words of Christ, uttered with such emphasis, often pierce to my very vitals. I am not alone, he says, because the Father is with me;<sup>397</sup> and, They have not known the Father, nor me;<sup>398</sup> and That they should know thee the only true Elohim and him whom thou didst send, even Christ Yehoshua.<sup>399</sup> He did not also command us to worship a third being, but the Father and himself, and the Father in his name.<sup>400</sup> Likewise, when he said, No one knoweth the Father, save the Son, nor the Son, save the Father,<sup>401</sup> was the third being asleep, or had it no knowledge of these? And John desires us to have fellowship with the Father and with his Son, Christ Yehoshua;<sup>402</sup> yet of fellowship with the third being he does not speak. And Paul says, I charge thee in the sight of Yahweh and the Lord Yehoshua Christ and the elect angels, that thou observe these things without prejudice.<sup>403</sup> Mark that Paul's solemn protestation is made before Yahweh, Christ and the angels and not before the third being. Likewise, I will confess his name, says Christ, before angels.<sup>404</sup> Mark the grave affront to the third being, in that Christ says, before angels and not, before it. Likewise he makes no mention of himself alone and the Father and the angels;<sup>405</sup> and John desires for us grace and peace from Almighty Yahweh, and from the seven spirits that are before his throne and from Yehoshua Christ, who is the faithful witness;<sup>406</sup> yet from the third being he desires nothing for us. And Paul in all his epistles says, Yahweh the Father and the Lord Yehoshua Christ; from Yahweh the Father and the Lord Yehoshua Christ.<sup>407</sup> And in the Scriptures there is frequent mention of the existence of Yahweh the Father and of the Son and of seeing and praying to them; but of the Holy Spirit no mention is made, except where it speaks about doing something, as by a sort of casual statement; which is noteworthy, as though the holy spirit [spirit of Yahweh] denoted not a separate being, but an activity of Yahweh, a kind of in-working or in-breathing of the power of Yahweh.

41. Lombard, following others, establishes his triad of beings by the passage: The Elohim of Abraham, the Elohim of Isaac, the Elohim of Jacob.<sup>408</sup> If they were speaking of the Trinity in the proper sense, it might be let pass, even if this passage does not prove it. [ But it is proved by the passage, Baptize in the name of the Father and of the Son and of the Holy Spirit.<sup>409</sup> In the name of the Father, because he is the prime, true and original source of every gift.<sup>410</sup> In the name of Yehoshua Christ, because through him we have the reconciliation of this gift, neither is there any other name under heaven wherein we must be saved.<sup>411</sup> And in the name of the Holy Spirit, because all that are baptized in that name receive the gift of Holy Spirit.]<sup>412</sup> Just as we say, in the name of his Imperial Majesty, in the name of the glory of Yahweh. And Peter, in the Clementine

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<sup>395</sup> Matthew 23:9,10

<sup>396</sup> John 8:16

<sup>397</sup> John 16:32

<sup>398</sup> John 16:3

<sup>399</sup> John 17:3

<sup>400</sup> John 16:23

<sup>401</sup> Matthew 11:27

<sup>402</sup> I John 1:3

<sup>403</sup> I Timothy (Servetus says I John) 5:21

<sup>404</sup> Revelation 3:5

<sup>405</sup> Mark 8:38, Luke 9:26; 12:8,9

<sup>406</sup> Revelation 1:4,5

<sup>407</sup> So in greeting prefixed to each epistle, from Romans to Philemon.

<sup>408</sup> Exodus 3:6. cf. Lombard, Sent. I, dist. xxxiv, cap. ii.

<sup>409</sup> Matthew 28:19

<sup>410</sup> James 1:17

<sup>411</sup> Acts 4:12

<sup>412</sup> In the Bible, no one was ever baptized in the name of the Father, Son and Holy Spirit, but rather they were baptized in the name of Yehoshua Christ etc.

Recognitions,<sup>413</sup> speaks not of three equal beings, but of a threefold invocation of the divine name. Because there are three wonderful dispositions<sup>414</sup> of Yahweh, in each of which his divinity shines forth; and from this you might very well understand a Trinity. For the Father is the whole substance and the one Yahweh from whom these degrees and personations proceed. And they are three, not by virtue of some distinction of beings in Yahweh, but through an *oikonomia*<sup>415</sup> of Yahweh in various forms of Deity; for the same divinity which is in the Father is communicated to the Son, Yehoshua Christ and to our spirits, which are the temples of the living Elohim; for the Son and our sanctified spirits are sharers with us in the Substance of the Father, are its members, pledges and instruments; although the kind of deity in them is varying and this is why they are called distinct Persons, that is, manifold aspects, diverse forms and kinds, of deity. Nor are the older traditions of the Apostles at variance with his view; on the contrary, they agree with it. Now as for the reason: that the three beings are not denoted in it is proved by the fact that when Yahweh spoke to Jacob he said, I am the Elohim of thy father Abraham and Isaac.<sup>416</sup> Yet you can not from this infer two [metaphysical] philosophical terms. And when he spoke to Isaac, he said, I am he Elohim of thy father Abraham.<sup>417</sup> Again, if the three beings are understood there, how will the Elohim of Abraham, the Elohim of Isaac, the Elohim of Jacob be called the Father of Yehoshua Christ?<sup>418</sup> Is the imaginary Trinity called the Father of Yehoshua Christ? For as the first Person begat this man, so also did the second; and thus we shall be admitting that the Son of Yahweh is the Father of Yehoshua Christ!

42. Rejecting these things, then, let us understand that Yahweh is here seeking to keep the Jews from believing in more than one Yahweh, for to this belief they were prone (even as we ourselves also today); and the Jews were wont to multiply their gods in proportion to the number of their cities: According to the number of thy cities were thy gods, O Judah.<sup>419</sup> And Yahweh, taking care lest they multiply their gods in proportion to the number of the ages or generations of men, in the belief that there had been one Elohim of Abraham, another Elohim of Isaac, another Elohim of Jacob, declared that he was the same Elohim of them all, as he shows by the words which he spoke before, saying, I [Yahweh] am the Elohim of thy fathers.<sup>420</sup> And so he is wont to say, I am the Elohim that brought thee out of the land of Egypt and out of Ur of the Chaldees.<sup>421</sup> And he says that it is he that appeared to the others: I am Yahweh, he says, who appeared unto Abraham himself, unto Isaac and unto Jacob.<sup>422</sup> And, I am he, I am the first, I am the last.<sup>423</sup>

<sup>413</sup> II. xlii (MPG. I, 1268 f.; ANF. viii, 108.; ANCL. iii, 220)

<sup>414</sup> Dispositiones. This term gives the key to Servetus's explanation of the Trinity. It is taken as the equivalent of the Greek *oikonomia* (*oikonomia*) and may be variously translated economy, management, disposition, dispensation distribution, division, arrangement, modification; through perhaps aspects suggests the author's thought as well as anything. The idea is that Yahweh disposes or manages himself in three different ways for the three different forms of his activity. Servetus has evidently taken his view from Tertullian, ADV. Praxean, ii, iii (MPL ii, 156-159; ANF iii, 598 f.; ANCL xv, 335-339). The annotator of the Latin version of Irenaeus, Adv. Haer., I. vi (MPG vii, 503) remarks: "A dispositione. So the translator is wont to render the Greek word *oikonomia*,...but I could wish that he had agreed with the other Latin writers in translating it *dispensatio*; for this word denotes what the Savior did upon earth to procure the salvation of the human race, of which the incarnation is the source and beginning, which the Greeks express by the one word *oikonomia* and the Latins by *dispensatio*." Cf. Book II, paragraph 5.

<sup>415</sup> 3622 *oikonomia oikonomia oy-kon-om-ee'-ah*, disposition, or dispensation; the management of a household or of household affairs

<sup>416</sup> Genesis 28:13; cf. 32:9

<sup>417</sup> Genesis 26:24

<sup>418</sup> Acts 3:13

<sup>419</sup> Jeremiah 2:28; 11:13

<sup>420</sup> Acts 7:32

<sup>421</sup> Genesis 15:7; Leviticus 19:36, etc

<sup>422</sup> Exodus 6:3

<sup>423</sup> Isaiah 48:12

43. The second explanation, which is gathered from the words of the Master,<sup>424</sup> is also agreeable to the first; because he said that he is the Elohim of Abraham, Isaac and Jacob in this respect: that he shows himself the Elohim not only of the present men, but also of those that have passed away. For from this saying Christ proves the resurrection; for if he is the Elohim of those that have passed away, it follows that they are all living [They are actually asleep in Sheol].<sup>425</sup> And in view of this, consider what deep meaning lies hid in the words of the law, even though the literal sense seems to be plain. Here the Master gives us wonderful doctrine, to which if you give heed, I will below clearly prove Christ to you from the law. Besides, the argument, according to their interpretations, can, if you weigh it quite correctly, be turned the other way; nor does the nature of the holy spirit denote a third being, for there it is an appearance of fire, which they say belongs to the nature of the holy spirit, as does also the appearance of a dove.<sup>426</sup> Yet hear the voice: Thou art my beloved Son;<sup>427</sup> I am the Elohim of thy fathers.<sup>428</sup> These words are not suited to a third distinct being. Likewise, just as it is written, The Holy Spirit spoke,<sup>429</sup> so also, Yahweh spake by the mouth of his saints and prophets.<sup>430</sup> Not, therefore, to a distinct being, but to Yahweh himself, can those things which belong to the nature of the Holy Spirit be ascribed as accidents;<sup>431</sup> for Yahweh is a spirit,<sup>432</sup> and, I, who sanctify you, am holy.<sup>433</sup> Nor is the term paraclete a special name of the third being, for Christ himself is called a paraclete.<sup>434</sup> And when it speaks of another paraclete<sup>435</sup> than Christ, Christ himself is also indicated there as a paraclete; and he said, another, for the reason that then, while hearing him daily, they were being comforted by the Word itself, by Christ himself and he himself was protecting them. But afterwards they will have protection not from the very presence of the Word but of the spirit; and they will be comforted by the spirit through the truth revealed to them. Besides, it is not the third being, but Yahweh, that anointed us.<sup>436</sup> And that the spirit of Yahweh abides in you<sup>437</sup> means nothing else than that the anointing which you received from him abides in you and is that which teaches you concerning all things.<sup>438</sup> And to receive the holy spirit means nothing else than that when the heavenly messenger comes upon you, you shall receive power from on high.<sup>439</sup> And that this power is not a separate being is proved by the texts in which Yehoshua perceived in himself that power had gone out of him.<sup>440</sup> Say, if you, what is the entity, or being which is said to have gone forth from him; for in like manner I shall speak of another heavenly power. Again, that the holy spirit can not absolutely denote a third being but that it is spoken of by way of an accident,<sup>441</sup> is proved by the fact that the holy spirit is said to be increased or diminished: Yahweh said unto Moses, I will take away from thy spirit; and again, Taking away from the spirit that was upon Moses and putting it upon the

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<sup>424</sup> i.e., Peter Lombard. cf. paragraph 41

<sup>425</sup> Luke 20:37,38

<sup>426</sup> Matthew 3:16, Luke 3:22

<sup>427</sup> Mark 1:11

<sup>428</sup> Acts 7:32

<sup>429</sup> Acts 28:25

<sup>430</sup> Acts 3:21 cf. Hebrews 1:1

<sup>431</sup> i.e., in the logical sense of the term

<sup>432</sup> John 4:24

<sup>433</sup> Leviticus 21:8

<sup>434</sup> Advocate. I John 2:1

<sup>435</sup> John 14:16

<sup>436</sup> II Corinthians 1:21

<sup>437</sup> Romans 8:9, I Corinthians 3:16

<sup>438</sup> I Corinthians 2:10,13; John 14:26

<sup>439</sup> Luke 24:49; Acts 1:8

<sup>440</sup> Mark 5:30; Luke 8:46

<sup>441</sup> In the logical sense of the term

seventy men.<sup>442</sup> And, let a double portion of thy spirit be upon me.<sup>443</sup> Again, because Yahweh giveth not the spirit by measure,<sup>444</sup> and, the spirit of Yahweh was in Daniel in fuller measure than in all the others.<sup>445</sup> Again, what does it mean that the Apostles were so often filled with the holy spirit?<sup>446</sup> Did the third being come to them many times, uniting itself to them in the flesh? Verily, it means nothing else than that the Apostles, as they listened, grew fervent and reasoned with and exhorted the Pharisees with the utmost warmth of faith and love. And that John was filled with the holy spirit, even from the womb<sup>447</sup> by divine power. Nor can you infer that the third being was in that way united with him; for this is worse than carnal and profane; and by parity of reasoning you would conclude that the spirit of Elijah was united with him, because it says that he came with the spirit and power of Elijah.<sup>448</sup> Again, what does it mean, pray tell, to grieve the holy spirit,<sup>449</sup> and, the spirits of the prophets are subject to the prophets?<sup>450</sup> Does the third being suffer grief? Again, to give the spirit shows that this means just what it says: I will give them a new heart and a new spirit,<sup>451</sup> and he giveth us understanding.<sup>452</sup> And, as John says, he hath given us a mind, that we may know him;<sup>453</sup> even as also to Solomon there was given a wise heart,<sup>454</sup> and there is given the spirit of wisdom, the spirit of counsel, the spirit of knowledge and of piety.<sup>455</sup> But why, as a result of this, the spirit of Yahweh is said to be in us, I shall say in what follows. For the present, observe that it belongs to Yahweh and by antonomasia<sup>456</sup> it becomes him to be wise, just as it does to be powerful, just and merciful. Hence Yahweh, by sharing those gifts with us, is said to give us his spirit [spirit of Yahweh]; for those virtues are often called copies, because just as their *idea*<sup>457</sup> shines forth from Yahweh, so when they shine forth in us, a copy of Yahweh, or his holy spirit, is said to be in us. And not only when such gifts are given, but for the mere reason that he gives the breath of life, he is said to give us his spirit.<sup>458</sup> Again, that the holy spirit is not a distinct being is proved by the fact that it is called the spirit of Christ,<sup>459</sup> and the spirit of the Son.<sup>460</sup> Likewise, the spirit of Yahweh dwelleth in you. But if any man hath not the spirit of Christ, he is none of his...but if the spirit of him (that is, of the Father) that raised up Yehoshua,<sup>461</sup> etc. And because of these words Hilary says that by the Holy Spirit is meant now the Father, now the Son, now a third being,<sup>462</sup> and consequently these names of three beings are confused among them.

44. There are other grounds on which many say that the Trinity is also established by logical proof or by demonstration. Thus from the very nature of love Richard by an evident demonstration draws

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<sup>442</sup> Numbers 11:16,17,25 (Vulg.)

<sup>443</sup> II Kings 2:9

<sup>444</sup> John 3:34

<sup>445</sup> Daniel 6:3 (Vulg.)

<sup>446</sup> Acts 2:4; 4:8

<sup>447</sup> Luke 1:41

<sup>448</sup> Luke 1:17

<sup>449</sup> Ephesians 4:30

<sup>450</sup> I Corinthians 14:32

<sup>451</sup> Ezekiel 18:31; 36:26

<sup>452</sup> Psalms 32:8 (Vulg.)

<sup>453</sup> I John 5:20

<sup>454</sup> I Kings 3:12

<sup>455</sup> Isaiah 11:2

<sup>456</sup> In Rhetoric, the substitution of an epithet for a name

<sup>457</sup> Idea, archetype, pattern

<sup>458</sup> Ezekiel 37:14

<sup>459</sup> I Peter 1:11

<sup>460</sup> Galatians 4:6

<sup>461</sup> Romans 7:9,11

<sup>462</sup> Hilary of Poitiers, De Trinitate, 8:25 (Servetus says 5:3). (MPL x, 254; NPNF ser. ii, ix, 144)

the conclusion that there can not but be a plurality in Yahweh.<sup>463</sup> For if there is affection, it is directed toward another, that is, toward the Son. And if there is affection, then the affection itself is something, hence there is a third Person. Likewise Henry of Ghent, reasoning by analogy,<sup>464</sup> draws the conclusion from any begetting whatever here below that there must needs be begettings among divine beings; because in the Father there is only speculative knowledge and in the Son practical knowledge and in them there is no impulsive love as there is in the third Person and consequently one can do nothing without the other unless they copulate together and beget.<sup>465</sup> Countless other arguments of this sort I deliberately pass by; and instead of solving all the things that might be brought up by [metaphysical] philosophers at this point, you may observe this rule, which is that of the lawyer; namely that those things which deserve special mention are, unless they are specially mentioned, understood to be disregarded.<sup>466</sup> But whether this article does deserve special mention, when it is the prime foundation of all faith, on which depends knowledge of both Yahweh and Christ, you must judge for yourself; and whether it is expressly mentioned, is learned from the reading of the Scriptures, although not one word is found in the whole Bible about the Trinity, or about its Persons, nor about an Essence, nor about a unity of the Substance, nor about one Nature of several beings, nor about their other babblings and disputes of words, which Paul says belong to the knowledge which is falsely so called.<sup>467</sup>

45. It remains for us to show by some reasons and authorities that these three beings can not exist in one Yahweh. In the first place I might attack this imaginary triad with the sixteen reasons which Robert Holkot states,<sup>468</sup> to none of which he makes a good reply, nor can he reply save by sophistry. On the contrary, he admits that this article is opposed to all natural reason. See also the Preludes of Pierre d'Ailly;<sup>469</sup> but for the present I set forth my theme in another way, and prove not only that the three beings can not exist in one Yahweh, but that they can not even be imagined and that is wholly impossible to have any notion of them. For one having a notion of the Trinity would have distinct notions of the three beings; and this would amount to having a notion of one by not having a notion of another, which all deny. You will say that one has a notion of the Trinity because he has a notion of Yahweh by conceiving that he is the three beings. O firm pillar of the Sophists! Why, pray, would you have us bound by faith to that of which your own Aristotle was never sure? Is it right that we should have so certain a faith depending upon such uncertain conceptions? How do you know? Who has revealed these conceptions to you? Indeed, as I shall show very clearly elsewhere,<sup>470</sup> there is no such difference in meaning, although those Nicanders<sup>471</sup> are found in words. Or, at least, since this is not altogether certain, no faith can be founded on these. Again, according to your philosophy, how can something be connoted by the term, white, without it's being able to be absolutely imported by another abstract term, whiteness? And so of other concrete terms connoting a certain being; or will you say that here only a disposition<sup>472</sup> is connoted? There is also the rule of Porphyry, that from any essential term agreed upon, a concept may be derived having an absolute and simple meaning.<sup>473</sup> Again, according to

<sup>463</sup> Richard of St. Victor, *De Trinitate*, III, ii (MPL. cxvii, 916)

<sup>464</sup> *Per medium intrinsecum*

<sup>465</sup> *Quodlibet* vi, q. 2

<sup>466</sup> *Corpus Juris Civilis*, Digest xlvii, De Injuriis, x 15, 26, hoc edictum (Servetus wrongly cites Ait Praetor).

<sup>467</sup> I Timothy 6:4,20

<sup>468</sup> *Super quatuor libros Sententiarum*, I quaest. 5.

<sup>469</sup> Lib. I, quaest. 5.

<sup>470</sup> Book IV, par. 1

<sup>471</sup> Nicander, a Greek poet and grammarian of the second century, B.C., who was given a hair-splitting and sophistical distinctions, for which his name therefore became a synonym.

<sup>472</sup> *Dispositio*, see note 2, paragraph 41

<sup>473</sup> *A quacunq̄ue convenientia essentiali abstrahibilis est conceptus absolute et incomplexo significans.* Porphyry, a third-century commentator on the *Logic of Aristotle*.

their rules, I should ask whether the Trinity is unknown to Christ and the angels; whether they assume three notions of three beings in the soul of Christ and in the angels and thus distinctly recognize three Yahwehs. For Christ says that the angels beheld the face of his Father,<sup>474</sup> but other forms they see none. Likewise Christ saw in himself nothing other than the Father, nor does he today see anything else in heaven. Dream as much as ever you will, fix your eyes on the mental images,<sup>475</sup> and you will find that the Trinity is not to be understood without three such images; because it is necessary for one who thinks to observe these images.<sup>476</sup> Indeed, you cherish a Quaternity in your mind, though you deny it in words. For you have four ideas,<sup>477</sup> and the fourth is a mental image with respect to an Essence, because it is necessary in understanding the Essence to observe the mental images; and when you have seen these, you will comprehend clearly what I shall say elsewhere<sup>478</sup> as to the formation of the notion. And even now, if you give heed, you can realize that your Trinity is nothing else than a kind of moving of forms in you imagination, which holds you deluded.

46. If you say, All cry with one voice that it is enough to believe, though the matter be beyond one's understanding, you expose your foolishness even in the fact that you accept a matter beyond you understanding, without sufficient warrant of Scripture; as it says, Though they understand neither what they say, nor whereof they affirm,<sup>479</sup> and rail in those matters whereof they are ignorant.<sup>480</sup> And that the more, because you yourself confess that the knowing is itself an object of faith; only, if you have faith, tell me what is the understanding of your own capacity? What is it that you believe in as known by yourself? Are you perhaps reflecting upon a mere disorder of your brain as a sufficient object of faith? Again, there can be nothing in the mind that was not first in the senses, either in itself or in something similar or corresponding.<sup>481</sup> But of three beings constituting one Nature, you have never had any sensation, either from near or from far; nor can you compare some degrees to others, since neither two beings, nor three, nor more, are found meeting together in one Nature. And consequently there is discovered no foundation perceived by the senses, from which the mind derives such a conception by logical reasoning. On the contrary, it is wearied and confused by the very fact that it tries to speculate about this, as though building upon the wind without foundation in the senses. Again, let us imagine the only Person to be that of the Father, as our opponents readily admit when they formally distinguish Persons from Essence: then the question arises, since it is proper for any being to have an Essence of its own and Nature of its own, how shall I be able to imagine a multiplication of beings without a multiplication of Essence, and that a new being is added but no new Essence? Did you ever perceive these or like things by the senses? Certainly not; then do not expect to perceive such things by the mind.

47. We are taught, not only by reasons but by numberless authorities, to avoid this plurality; and unless indeed I seemed out of my mind, I should bring into the discussion all the testimonies of the Gentiles, philosophers, poets and Sybils cited by Firmianus Lactantius,<sup>482</sup> that from them you might realize what a laughing-stock you would be if you tried to sell them your three beings in place of one Yahweh. But let us prove the matter from Holy Writ, from the Old Covenant as well

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<sup>474</sup> Matthew 18:10

<sup>475</sup> Phantasmata

<sup>476</sup> See Aristotle, *De Anima*, III. vii, viii

<sup>477</sup> Simulachra

<sup>478</sup> Book V, par. 9

<sup>479</sup> I Timothy 1:7

<sup>480</sup> II Peter 2:12

<sup>481</sup> Aristotle, *De Anima*, III. viii; *Anal. Poster.*, I. xviii

<sup>482</sup> *Divin. Institute*. I. iv-vii (MPL. vi, 127-153; ANF. vii, 13-17; ANCL. xxi, 10-20)

as the New. One is good, even Yahweh.<sup>483</sup> None is good save one, even Yahweh.<sup>484</sup> Are those not content, then, with the mere name of unity, who do not acknowledge the One in every deed and turn aside from their artificial, verbal Essence to a plurality of beings? And lest you permit anyone here to misrepresent the matter, note that it is the Son that is speaking; from which it is evident that every sort of unity of Yahweh abides in Yahweh alone. And there is a weighty text to the effect that there is only one Yahweh our Father and the Son, Yehoshua Christ: There is one Yahweh it says, who is the Father,...and one Lord, Yehoshua Christ;<sup>485</sup> and, There is one Elohim and Father.<sup>486</sup> I know now what madness it is in men that do not see that in the Scriptures every sort of unity of Yahweh is always referred to the Father. And, For there is one Yahweh, one mediator also between Yahweh and men, the man, Christ Yehoshua.<sup>487</sup> Again, when the Apostle speaks so many times of one Yahweh and his Christ and says that this Yahweh is the Father of Yehoshua Christ,<sup>488</sup> and that Christ Yehoshua is mediator,<sup>489</sup> and that through him we have access to Yahweh,<sup>490</sup> do you suppose it is to be understood that the first being is Father of the second and that through the second being we have access to the first?

48. Again, when Ignatius, Irenaeus, and other early writers dispute against heretics, saying that the Almighty Yahweh, who was the Yahweh of the Old Covenant, the Yahweh of the Law and the Prophets, is also the Yahweh of the New Covenant and that the same one is the Father of Yehoshua Christ,<sup>491</sup> do you suppose it is to be understood that they were proclaiming the three separate beings? Likewise Tertullian, though he seems not to be self-consistent, nevertheless proclaims many of the plainest truths in accordance with the Apostolic tradition. Again, while it is an apocryphal book, still it is an ancient one, namely the Clementine Recognitions, in which Christ is very clearly proclaimed even to the ignorant; and in it you will find the odor of the ancient simplicity widely diffused. But, not to build on uncertain foundations, I pass that by, but will refer to the words of Ignatius to the Philippians.<sup>492</sup> If one, he says, has proclaimed the Yahweh of the Law and the Prophets as one, but has denied that Christ is the Son, he is a liar. Also if one confesses Christ Yehoshua, yet denies that the Yahweh of the Law and the Prophets is the Father of Christ, he does not stand fast in the truth.<sup>493</sup> And in the Epistle to the Tarsians, he says plainly of Christ that he is not the one who is Yahweh over all, but he is his Son.<sup>494</sup> Indeed, as Justin, the disciple of the Apostles, says, no faith would have been had in Christ himself had he said that another being than the Maker, Creator, and Father of all was Yahweh.<sup>495</sup> You have it also in Irenaeus that it was the heresy of Cerdo<sup>496</sup> that hwhy<sup>497</sup> who was proclaimed in the Law and the Prophets to be Yahweh is not the Father of Yehoshua Christ.<sup>498</sup> Look in that and the following chapter and find out what is the reason why those ways of speaking are not found

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<sup>483</sup> Matthew 19:17 (Vulg.)

<sup>484</sup> Mark 10:18

<sup>485</sup> I Corinthians 8:6

<sup>486</sup> Ephesians 4:6

<sup>487</sup> I Timothy 2:5

<sup>488</sup> Romans 15:6; II Corinthians 1:3; 11:31; Ephesians 1:3; Colossians 1:3; I Peter 1:3

<sup>489</sup> I Timothy 2:5

<sup>490</sup> Ephesians 2:18

<sup>491</sup> Ignatius, Epist. Ad Man., vii; Irenaeus, Adv. Haeres., IV. ii, v. (MPG. v, 670; vii, 976-986; ANF. i, 62, 463-467; ANCL. i, 180; v, 378-388)

<sup>492</sup> A wrong citation. I should read, Philadelphians

<sup>493</sup> Ep. Ad Philad., vi (MPG. v, 702; ANF. i, 82; ANCL. i, 230-232)

<sup>494</sup> Ep. Ad Tarsenses, v (MPG. v 891; ANF. i, 108; ANCL. i, 457)

<sup>495</sup> Quoted by Irenaeus, Adv. Haeres., IV. vi, 2 (MPG. vii, 987; ANF. i, 468 ANCL. v 390)

<sup>496</sup> A Syrian Gnostic of the Second Century, teacher of Marion

<sup>497</sup> Yahweh

<sup>498</sup> Adv. Haeres., I. xxxvii, 1 (MPG. vii, 687-689; ANF. i, 352; ANCL. v, 98)

among our Trinitarians.<sup>499</sup> This reason alone is very strong, if you consider well that there is a whole book of Irenaeus on this subject and yet he never mentions their nonsense.

49. Again, in the Old Covenant we are commanded and that more than one, not to acknowledge many gods but only one.<sup>500</sup> I am thy Elohim and thou shalt have no other elohims besides me.<sup>501</sup> And, Hear, O Israel, that Yahweh is our Elohim and Yahweh is one.<sup>502</sup> This he [I?] wished to translate thus, because those that know not the proper meaning of the word are here most horribly deceived. And, Know therefore this day and ponder it in thy heart that Yahweh is in heaven above and upon the earth beneath and there is none else besides him.<sup>503</sup> And in countless other passages he is said to be the Elohim of Israel, the only Yahweh, even he alone.
50. To these things they think that they can easily reply; but they make a show of words and do not get the sense when they say that several beings are one Essence, as if each being did not have its own existence. Indeed, as I shall show below,<sup>504</sup> it is more fit that one being have several Essences than that several beings have one Essence. Again, their defense may seem artificial, without the witness of the Scriptures; for of the one Yahweh there is no question; but of the three beings which they call Persons I find no mention, nor does Scripture speak of an Essence, nor of all their other doctrines, disputes of words and profane babblings. O Timothy, turn away from novelties of words, which some professing have erred concerning the faith.<sup>505</sup> And elsewhere, be not carried away by diverse and strange questions.<sup>506</sup> Again, Paul forbids us to be led astray by disputes about words.<sup>507</sup> But that their defense is merely verbal is now plain from what has been said; for admitting that there are three beings, which they call Persons, by reasoning from a substitution of terms,<sup>508</sup> they admit three entities and consequently three Substances. If Yahweh, therefore, has an absolute meaning, it plainly follows that they are real Tritonites,<sup>509</sup> and in consequence are really opposed to the Scriptures and to the unity of Yahweh and that they are sophistically defending one connotative Yahweh, wherefore they are hateful to Yahweh.<sup>510</sup> Pray look at another foundation: for while admitting that there are three beings, they deny that there are three entities and three Substances, for the reason that these nouns end in -tia,<sup>511</sup> hence relate to an

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<sup>499</sup> So far as has yet been discovered, this is the first use of the word trinitarius as a term of theology, although it had been used since the twelfth century for the title of a monastic order. It was one of the items in Calvin's indictment of Servetus that the latter had applied this term to orthodox believers in the Trinity. It was thus resented and had doubtless been intended, as a term of reproach. Servetus seems to have used it to suggest that orthodox believers had substituted belief in a Trio for a belief in the one and true Yahweh. In the second half of the sixteenth century Catholic writers adopted the term, singularly enough, to designate deniers of the orthodox doctrine of the Trinity in Poland and Transylvania and to denote what they regarded as practically a form of tritheism; since the Unitarians of that period, while more or less admitting a divinity of Father, Son and Holy Spirit, considered separately, did not properly admit the unity of the three in one Substance. Trinitarii are thus among the heretics named in the bull of excommunication (In coena Domini) published annually from Gregory XIII. In 1583 to Clement XIV. in 1770. Those so called never admitted this designation but came toward the end of the century to call themselves by the opposed term, Unitarii, apparently coined at this time in contradistinction to the objectionable term, Trinitarii. The Catholic connotation of Trinitarii at length became obsolete and the term became the accepted designation of those holding the orthodox doctrine of Yahweh. cf. Book VII, paragraph 3.

<sup>500</sup> Pluralitatem...unitatem

<sup>501</sup> Exodus 20:2,3

<sup>502</sup> Deuteronomy 6:4

<sup>503</sup> Deuteronomy 4:39

<sup>504</sup> Book V, paragraph 9

<sup>505</sup> I Timothy 6:4,29 (Vulg.)

<sup>506</sup> Hebrews 13:9

<sup>507</sup> II Timothy 2:14

<sup>508</sup> A convertibilibus arguendo

<sup>509</sup> cf. note, paragraph 31

<sup>510</sup> Ecclus. 37:23 (Vulg.). Qui sophisticè loquitur, odibilis est

<sup>511</sup> Entia, Substantia

Essence.<sup>512</sup> O monsters of the world, that Yahweh sold be a jest to us because the ending of words requires it; and that we should confess a plurality in Yahweh because one word requires it and not because another does; as though Hebrews, Greeks and Barbarians ought to have nouns ending in –tia, so that all languages may have a fixed rule for making sport of Yahweh. Are these the verbal disputations, which Paul abhors? And if you ask them why they utter those utterly meaningless things as fundamental truths, they will reply that they learned so by the usage of their masters. It is no concern of theirs if they make void the word of Yahweh, provided they preserve the leaven of their tradition.<sup>513</sup>

51. Again, hear what view Scripture holds about Persons, that you may understand that their usage is mightily like that of Scripture! For in Scripture the outward form and appearance of a man is called his person, as when we say, He has a beautiful person; and it is so taken when it is said that Yahweh is no respecter of persons,<sup>514</sup> because he has no respect to those outward differences, as to whether one is male or female, bond or free, Jew or Greek.<sup>515</sup> And it is so taken when it says that we are not to respect the person of the poor, or the countenance of the mighty.<sup>516</sup> And so the Greek word *Prosopon* is used, which in Latin is rendered *vultus*, *persona*, *aspectus* and *facies*.<sup>517</sup> But, apart from the Scriptures, the meaning of the word *persona* is in itself so well known to the Latins that some devil must have suggested to them to invent mathematical Persons and to thrust their imaginary and metaphysical beings upon us as Persons. For in Christ shone forth one Person of the Deity; and in the appearances or utterances of Yahweh, another; and in the appearances or utterances of Yahweh, another; and in the sending of the spirit; another; and thus in the Gospel we know three Persons, that is to say, by a divine manifestation. And it says, another Comforter<sup>518</sup> according to Tertullian,<sup>519</sup> not as representing the Substance, but the Person; because there was another aspect and another form and disposition of Deity. For Scripture considers the manners of the appearances and not the metaphysical Natures of the beings. Here investigate the causes from the beginning, what view tradition formerly held of Persons and how all things have been corrupted by the damage of the times. What a monster they have also made of the hypostasis I shall say later on, when we speak of the Word.<sup>520</sup>

52. Again, referring to what is proclaimed in Mark; Hear, O Israel, that Yahweh is one...and there is none other but him;<sup>521</sup> and the second commandment is about one's neighbor, on which two commandments it says that the whole law hangeth and the prophets.<sup>522</sup> Thus among all the commandments of the Law there is no command to believe in an imaginary Trinity. But there is one alone who said, I am, I am and besides me there is no savior,<sup>523</sup> and, 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.<sup>524</sup>

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<sup>512</sup> Sunt essentialia

<sup>513</sup> Mark 7:13; Matthew 16:6,12

<sup>514</sup> Roman 2:11; Ephesians 6:9; Colossians 3:25; Acts 10:34; I Peter 1:17

<sup>515</sup> Galatians 3:28

<sup>516</sup> Leviticus 19:15; cf. I. Samuel 16:7; James 2:9; Deuteronomy 1:17

<sup>517</sup> Countenance, person, looks, face. II Corinthians 1:11, 2:10, 3:7,13,18;4:6; 8:24; 10;1,7; 11:20

<sup>518</sup> John 14:16

<sup>519</sup> Adv. Praxean, 9 (MPL.ii, 164, ANF. iii, 604; ANCL xv, 350)

<sup>520</sup> Book III

<sup>521</sup> Mark 12:29,32 (Vulg.)

<sup>522</sup> Matthew 22:40

<sup>523</sup> Isaiah 43:11 (Vulg.)

<sup>524</sup> Isaiah 45:5,6

53. The Hebrews are supported by so many authorities that they naturally wonder at the great division of Gods introduced by the New Covenant and they deem our Covenant schismatical when they see us hold their Yahweh in such abhorrence. But if we have to dispute against them, we ought to follow the example of the Apostles, namely, say to them plainly that this Yehoshua is the Christ,<sup>525</sup> and the Son of Yahweh: which the Master also teaches us, who in this way sought to persuade the Jews, saying, hwhy<sup>526</sup> of whom ye say that he is your Elohim, he is my Father.<sup>527</sup> See how plainly and intelligibly he addressed their minds concerning his Yahweh; and for this cause they sought to kill him, because he had said that Yahweh was his own Father.<sup>528</sup> And, He is worthy of death, because he made himself the Son of Yahweh.<sup>529</sup> Why not consider in what sense they said these things? Nor does Christ deny this sense; on the contrary, he confirms it, replying, Ye say that I am the Son of Yahweh.<sup>530</sup> Again, if Paul were in Damascus today, trying to persuade the Jews that this is the Son of Yahweh,<sup>531</sup> what do you think he would be referring to by the pronoun? What sort of reasoning should you rely upon in order that such Jews might be persuaded as you see expecting that Messiah today, even as the woman who expected the Messiah was persuaded by the Word of Christ?<sup>532</sup> Nevertheless, some seem to themselves so grand that they do not deign to turn their eyes to look at the man and deem it something improper and absurd for a man to be called Son of Yahweh. But it is something else, more exalted, that they make the Son of Yahweh; and as for the Son, they say that it is necessary that he be of the same Nature, or as they say, of precisely the same kind<sup>533</sup> with the Father; and so from the very start they reject this sonship of the man as blasphemy. But let the Master himself answer from me, who shows himself the Son of Yahweh, when the Father has sanctified me beyond all my fellows?<sup>534</sup> See plainly that he who was sanctified is called the Son of Yahweh; this is he that shall be called holy, the Son of Yahweh;<sup>535</sup> that he is of whom the Apostles say, Thy holy child Yehoshua.<sup>536</sup> That precisely his kind is unknown also is dumb beasts is evident; and they supply that lack by inventing something out of their own heads. I would that they might get a little nearer to Yahweh, for they judge of him too much from afar.
54. Again, let them bring the Old Covenant into harmony with the New. Why is it that the Hebrews it is so often said of the Messiah-king, He glorified, adorned, crowned him; glorious, comely, renowned, noble; glory, praise, comeliness, beauty, majesty, honor – which things in the New Covenant also are very often attributed to Yehoshua Christ, the Son of Yahweh? But they attribute none of these things to the man, nor do they care about the Old Covenant Messiah. They ascribe everything to the second being by the *communicatio idiomatum*; for they say there are not two kings, nor two glorified ones.
55. Let us now hear the monstrosities which this Trinity controversy has brought forth, for it will be sufficient confutation of all the philosophers to drag them out into the light. The Tritoitese, since this philosophy about three beings entered into the world, have said that there are three Gods; because, although they deny it with the mouth, our brethren confess it in fact. The Arians divide

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<sup>525</sup> Acts 17:3

<sup>526</sup> Yahweh

<sup>527</sup> John 8:54

<sup>528</sup> John 5:18

<sup>529</sup> Matthew 26:66, John 19:7

<sup>530</sup> Luke 22:70

<sup>531</sup> Acts 9:20

<sup>532</sup> I John 4:25,29

<sup>533</sup> Eiusdem speciei specialissimae

<sup>534</sup> John 10:35,36; Hebrews 1:9

<sup>535</sup> Luke 1:35, margin

<sup>536</sup> Acts 4:27,30 (Vulg.)

the second being from the Substance of the first, as being less than it. Macedonius<sup>537</sup> denies that the third being is Yahweh, but says that it is subject to the Father and the Son. Behold how, when a wrong foundation is once laid, men are driven out to sea utterly lost, adding a greater matter to a less; and any one who pleases thinks up a new Yahweh and forever joins blasphemies to it. Moreover, the Aetians and the Eunomians<sup>538</sup> say that these beings are unlike. The followers of Origen rave that the Son can not see the Father, or the Holy Spirit the Son. Maximinus<sup>539</sup> said that the Father is a part of Yahweh, and that whichever Person you please is a third part of the Trinity. The Metangismonites<sup>540</sup> said that the second being is in the first, just as a smaller vessel is contained in a larger one. The Nestorians says that Yehoshua is one Son of Yahweh and another son of man; and this in fact our brethren confess. For, as appears in the disputations of Maxentius<sup>541</sup> of Constantinople, Nestorius never admitted that there were two Sons but defended himself by certain sophistical tricks, quite in the manner of men today. Read what is said there and you shall clearly see that these are Nestorians. The Eutychians asserted that the only nature in Christ is a divine one, as though it were a phantom fallen from heaven, as the Marcionites said. The Monarchians, such as Praxeas and Victorinus,<sup>542</sup> said that Yehoshua Christ was Yahweh the Father almighty and that he sat at his own right hand. And after them the Sabellians confuse the person and the names of Christ and Father and are also called Patripassians, since they believe that the Father suffered. The Alogi, not understanding the mystery of the Word, say that John lied when he said that the Word was Yahweh. Very recently, as the Decretal relates,<sup>543</sup> Joachim was arguing against the Master<sup>544</sup> that there is a Quaternity in the divine beings, or the reason that the Essence, according the Master Lombard, is a kind of Nature, not begetting like the Father; nor begotten like the Son, nor proceeding like the Holy Spirit; but it is a kind of supreme being and according to this it seems to be a kind of fourth appearance.<sup>545</sup> Hence Joachim admitted that the three beings are not a Substance, nor an Essence, nor a Nature; but they are said to be one in a collective sense; just as many men are one people. He was certainly right in arguing for a fourth appearance, though he drew his conclusions stupidly. A good many others spew out errors in other ways, because, according to them, when on inconsistency occurs more follow and the last error is worse than the first.

56. Not only among heretics but in our own Church, countless monstrosities have arisen, countless questions have arisen, not only doubtful, insoluble and knotty, but also most absurd, confirming what the Master says, He that walketh in darkness knoweth not whither he goeth.<sup>546</sup> The first of these questions to arise is, What is the difference between proceeding and being begotten, and why is the third being not called Son and not said to be begotten like the second? Of this [Peter

<sup>537</sup> A heresiarch Bishop of Constantinople about the middle of the fourth century; cf. Sozome, Ecl. Hist. IV, xxvii (MPG.lxvii, 1199; NPNF. Ser. ii, ii, 322).

<sup>538</sup> Aetius, a deacon of Antioch, reiving Arianism a generation after the Council of Nicaea, and his pupil Eunomius, Bishop of Cyzicus in Mysia, taught that the Son was a different Substance from the Father; cf. Epiphanius, Adv. Haeres., lib. iii, tom. i, haeres. lxxxvi (MPG. xlii, 515-550); Basil. Magn., Liber Eunomii Apolog. (MPG. xxx, 835-868)

<sup>539</sup> Arian Bishop of Hippo, contemporary of St. Augustine; cf. Augustine, Coll. Cum Maximino (MPL. xlii, 709 ff.)

<sup>540</sup> cf. Augustine, De Haeres., lviii (MPL. lxxxvxi, 124.f)

<sup>541</sup> Dialogi contra Nestorianos (MPG. lxxvxi, 124 f.)

<sup>542</sup> Praxeas, a heretic at Carthage and Rome late in the second century, against whom Tertullian wrote his Adv. Praxean (MPL. ii, 153 ff.; ANF. iii, 597 ff.; ANCL. xv, 333 ff.). Victorinus afer, a Roman rhetoricia and theologian of the fourth century; cf. MPL. viii, 993 ff.

<sup>543</sup> Joachim of Flora (c. 1132-1202), a Calabrian monk, held heretical views on the Trinity and also attacked Peter Lombard, for which he was condemned by Innocent III; cf. Innocent's Decretal in Corpus Juris Canonici, Lib. I, tit. i, De summa Trinitate, cap. ii, Damnamus.

<sup>544</sup> i.e., Peter Lombard, called "Master of Sentences"

<sup>545</sup> Simulachrum

<sup>546</sup> John 12:35

Lombard speaks in the passage<sup>547</sup>] where Gregory<sup>548</sup> says that it is not possible for him to know, although he confesses that he believes; but Yahweh knows what sort of faith he had, when placed in such a difficult situation. Likewise Augustine,<sup>549</sup> John of Damascus,<sup>550</sup> and all the rest have a great horror of this question. But I dispatch the matter in a very few words and say that the flesh is begotten in the natural way, but the spirit is no begotten at all; for to say that the Word is begotten is a mere dream and a great misuse of words. This will come out very clearly when I have said how the holy spirit is said to proceed.<sup>551</sup> Moreover, they say that one Essence is derived from another; yet the Essence does not beget, while the Demiurge does beget. They ought therefore to have said that he had a kind of spiritual wife, or that he alone was masculine-feminine or hermaphrodite, was at once father and mother; for the meaning of the word does not allow that one be called a father apart from a mother. And so they surpass Ptolemy,<sup>552</sup> the Valentinian, in this, that they tacitly condemn their own dreams, which are included in their very notion of Yahweh, as he explicitly and separately states. They also say that the first being is continually begetting, not from another, nor from nothing, but from itself, one who is identical with itself. Not that it begot but once, as Valentinus<sup>553</sup> said, but by abusing its spiritual wife is forever breathing forth, is forever in travail; nor can he cease from this intercourse, for he is continually bound to it and the spiritual Bythos is said to be brought forth daily, though it is the same in nature with the eternal Demiurge (I use Valentinus's own words), because between these and those there is only a verbal distinction. Besides, they say that by these two Aeons a third Pleroma is naturally brought forth; and this third one in proceeding, like the second one in being born, receives the fact that it is an Essence. And you must forever insist upon the conclusion that these three spirits, or these three beings, with origins so different and unlike one another, are one and the same being; and this one is not that one and that one is not the other one and all are one – which is something so monstrous that I had rather, like Valentinus, break in pieces a hundred octonarians of demons than thus to despise and break up the nature of supremely Good and Great Yahweh and to cut it up in various ways into three unlike beings. Try as they may to cloak this division under various kinds of names, et unless you were used to speaking of these beings with great reverence, you will easily decide, if you open your eyes, that to make Yahweh out so unlike is of all blasphemies the greatest. Moreover, notwithstanding these derivations, they say, in opposition to Donatus, that the three beings are equal and of the same power; so that, according to Augustine,<sup>554</sup> the Son is able to utter a son for himself and a grandson for the Father; and consequently the third Spirit is able to impregnate a Chimaera<sup>555</sup> and to breathe forth offspring; yet he says that the Son did not beget because it was not necessary. Moreover, they say that the third being is ours, but the second is not ours but the Father's; and they say that the second being is united with the human nature hypostatically, that is, asswise,<sup>556</sup> and that the other two are not in Christ. But I should like to know why when the Master himself spoke he did not say, The Son, or the second Person, that abideth in me, instead of, The Father that abideth in me, The Father is in me.<sup>557</sup> Likewise, when it says that the spirit of Yahweh is in him, why did it not say that he had not the third, but the

<sup>547</sup> Sent. I, dist. xiii, cap. iii

<sup>548</sup> A mistake in citation for Augustine, *Contra Maximinum*, II. xiv, 1 (MPL. xlii, 770)

<sup>549</sup> *De Trinitate*, XV. xxv, 45 (MPL. xlii, 1092, NPNF. Ser. i. iii, 223, Dods, vii. 430)

<sup>550</sup> *De fide orthodoxa*, I. viii (MPG. xciv, 819 823, NPNF. Ser. ii. ix, 8, 9)

<sup>551</sup> Book II, paragraph 27

<sup>552</sup> A second century Gnostic; cf. Irenaeus, *Adv. Haeres.*, I. xii (MPG. vii, 569 ff.; ANF. i, 333 f.; ANCL. v, 49-51)

<sup>553</sup> A second century Gnostic; cf. Tertullian, *Adv. Valent.*; Irenaeus, *Adv. Haeres.* (MPG. vii, 433 ff.; MPL. ii, 525 ff.; ANF. iii, 503 ff.; i, 315 ff.; ANCL. xv, 119 f., v, 1 ff)

<sup>554</sup> *De Trinitate*, XV. xiv (NPL. xlii, 1076; NPNF. ser. i. iii, 213, Dods, vii, 407)

<sup>555</sup> She was of divine race, not of men, in the fore part a lion, in the hinder a serpent, and in the middle a goat, breathing forth in terrible manner the force of blazing fire. And Bellerophon slew her, trusting the signs of the gods.

<sup>556</sup> *Asinaliter*; cf. paragraph 16, note 5

<sup>557</sup> John 14:10

second, being included within himself? Nor can I see whence come so many profane babblings,<sup>558</sup> to the effect that only the second Person sustains, cries out, takes up into the unity of the Substance,<sup>559</sup> limits its dependence; especially since they so glue the Persons together that they act without division. For they say that they works of the Trinity are outwardly undivided and the themselves can neither say nor understand how the human nature depends upon the second being alone and not substantially<sup>560</sup> upon the others; and that only the second being is there united with the flesh, for here Yahweh is manifestly divided. Or it is necessary to reason like Scotus; and the Realists say that Occam,<sup>561</sup> when he was devising relations on this subject; was forced to confess the truth. But Yahweh is truth and they are both liars: he that speaketh from himself, says Christ, is a liar.<sup>562</sup>

57. Moreover, if the second person assumes Miriam (Mary) as it assumed Christ, then the Sophists admit that Miriam (Mary) is Christ, Christ bore the Son of Yahweh, Christ is his own mother, Christ is man and woman (pray restrain your laughter, if you can); and with all this they keep a brazen front so that they know not how to blush. Moreover, they say there is a great difference between constitution and composition;<sup>563</sup> for they assume a constitution in divine beings, because the Son is constituted of an Essence, but is not composed. Moreover, just as they assume two births of the two beings in Christ and different ones, so also they assume two in-breathings in the third being. In the first place, it flows from within the first two by a kind of chimerical<sup>564</sup> and monstrous branching off. In the second place, they say that by another mutation it is breathed in from without and in time, by the other two. Furthermore, they say that this and the second being are being daily made or produced. These are clearly the artificial emissions of aeons which are being daily produced, begotten, born and made; and at this point, strangely enough, they would have the fourth appearance a very simple one, so that notwithstanding these deformities in its womb, the two beings when brought forth, together with the other being begetting but not begotten, nor breathed upon nor breathing. Moreover, there is great controversy as to what names belong to the human nature and what to the second being; for at the first they apply the title of Son not to the man but to the second being. And in consequence of this, when Yehoshua Christ is called the Son of Yahweh, the words Yehoshua Christ and Christ both flocked together to that. Finally, they maintain that he is called Son of man not from a man but from this being. Nay more, they deny that the man himself is a man and so his human nature has remained nameless. Moreover, Basil the Great<sup>565</sup> maintains with singular mistakenness that he is called begotten and not a created being; a Son and not born. And the great theologian Nazianzen, in his *Theology*<sup>566</sup> holds that the third Spirit was neither begotten nor un-begotten, a view which Augustine<sup>567</sup> and others follow. And whether the third Person proceeds from the Father and the Son, or from the Father only, as the Greeks say, is a very bitterly debated, vain and ancient problem, which I shall later<sup>568</sup> solve wit ease. In fact, I wonder why they do not also debate whether the second proceeds from the third, just as the third does from the second, so that each in turn may be the cause of the other. For it is written, And, now, My Lord Yahweh hath sent me, and his spirit.<sup>569</sup> Hence the

<sup>558</sup> I Timothy 6:20; II Timothy 2:16

<sup>559</sup> Suppositum

<sup>560</sup> Suppositaliter

<sup>561</sup> Johannes Duns Scotus, c 1265-1308; William of Occam, c. 1289-1349, distinguished scholastic theologians

<sup>562</sup> John 5:31; 8:44

<sup>563</sup> cf. paragraph 31

<sup>564</sup> The Chimaera of classical mythology was part lion, part goat and part dragon

<sup>565</sup> Adv. Eunomium, ii (MPG. xxix, 615-618)

<sup>566</sup> Gregory Nazianzen, Fifth Theological Oraton, de Spiritu Sancto, viii (MPG. xxxvi, 142; NPNF. ser. ii, 320)

<sup>567</sup> De Trinitate, V. vi. vii (MPL. xlii, 914-916; NPNF. ser. i. iii, 89-91; Dods, vii, 150-154)

<sup>568</sup> See Book II, par. 27

<sup>569</sup> Isaiah 48:16

Son is sent by the spirit and is said to have been conceived of the Holy Spirit,<sup>570</sup> and the spirit of Yahweh is said to be upon him.<sup>571</sup>

58. Again, whether the Father and the Son are called one breather collectively, or are called on beginning because they are one Essence; and thus whether the Essence is the beginning of the inbreathing, is an intelligible question. For they would have the fourth appearance, which they call Essence, be inactive in all respects- at least the Moderns would. Furthermore, it is of great importance whether the notions are the common ones, or are those of Persons by [technical] definition. Likewise, it makes a great difference whether a thing is said to be a Substance<sup>572</sup> or not; it even makes so great a difference that the whole kingdom of heaven depends on it. For they deny that the man Yehoshua Christ is a Substance. And there is a long discussion, from the 25<sup>th</sup> to the 35<sup>th</sup> distinction, in which Occam<sup>573</sup> strongly insists, while they lay the foundations of our faith upon certain notions, relations, formalities, quiddities and filiations of which Paul never thought. They are founded upon the sand and not upon the solid rock; and regarding the majesty of the faith as not firm, they seem to make game of it. Pray hear the sound reasoning of Lombard Rabbi<sup>574</sup> in his Sentences,<sup>575</sup> where he treats of the very subtle question, as to what befits the truest majesty of Yahweh; that is, what is the reason of the difference, that the Father is said to love with the love which proceeds from him; and being wholly and thoroughly terrified by the difficulty, he wavers, and knows not whither he goes. Likewise in another chapter<sup>576</sup> is the question which, though difficult, is yet ridiculous: namely, What is the reason of the difference, that properties can not be in the Persons without limiting them and yet they are in the Essence without limiting it? Pray what Turk, Scythian, Barbarian could bear these disputes of words, as Paul calls them,<sup>577</sup> without laughter? But it would be superfluous here to follow them through one by one, although there are among them many other horrible inventions on the subject of the incarnation, both far removed from the terms of the law and foreign to them. Reflect only upon this: whether these questions savor at all the Apostolic mind. See whether this is the teaching of our Master, Christ. At present we have grown accustomed to them, but future generations [year 2007] will judge these things amazing. Verily they are amazing, more so than the things that Irenaeus relates of Valentinus,<sup>578</sup> nor is there in the whole Bible one letter which leads to these fancies.

59. Furthermore and worse than all this, how much this tradition of the Trinity has, alas! been a laughing-stock to the Mohammedans, only Yahweh knows. The Jews also shrink from giving adherence to this fancy of ours, and laugh at our foolishness about the Trinity; and on account of its blasphemies they do not believe that this is the Messiah who was promised in their law. And not only Mohammedans and Hebrews but the very beasts of the field, would make fun of us did they grasp our fantastical notion, for all works of Yahweh bless the one Elohim.<sup>579</sup> Hear also what Mohammed says; for more reliance is to be given to one truth which an enemy confesses than to a hundred lies on our side. For he says in his Alcoran<sup>580</sup> that Christ was the greatest of the prophets, the spirit of Yahweh, the power of Yahweh, the breath of Yahweh, the very soul of Yahweh, the

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<sup>570</sup> Matthew 1:20

<sup>571</sup> Matthew 3:16; Mark 1:10; John 1:32

<sup>572</sup> Suppositum

<sup>573</sup> Quaestiones et Decisiones, dist. 26

<sup>574</sup> Longobardus Rabinus. Servetus here employs the Hebrew (Ibri) title s an equivalent for the title Magister commonly applied to Peter Lombard as the "Master of Sentences."

<sup>575</sup> Lib. I, dist. xxxii, cap. vi

<sup>576</sup> Lib. I, dist. xxxiii, cap. ii

<sup>577</sup> I Timothy 6:4

<sup>578</sup> Adv. Haeres. I. i (MPG. vii, 445-452; ANF. i, 316 f.; ANCL. v, 4-6)

<sup>579</sup> Daniel 3:57 (Vulg.)

<sup>580</sup> The statements following are apparently not quoted, but only loosely based on Surahas 3, 4, 5 and 19 passim

Word born of a perpetual virgin by Yahweh's breathing upon her; and that it is because of the wickedness of the Jews toward him that they are in their present wretchedness and misfortune. He says, moreover, that the Apostles and Evangelicals and the first Christians were the best of men and wrote what is true and did not hold the Trinity or three Persons in the Divine Being but men in later times added this.

60. This most burning plague, therefore, was added and superimposed, as were the new gods which have recently come, which our fathers did not worship. And this plague of [metaphysical] philosophy was brought upon us by the Greeks, for they above all other men are most given to [metaphysical] philosophy; and we, hanging upon their lips, have also become [metaphysical] philosophers. Perhaps some will deem it a slight fault if I admit that they may have erred. But I prove this in no other way than by showing that they never understood the passages of the Scriptures, which they adduce with regard to this matter. If they distinguished the brightness that then was from their own darkness so utterly confused, they might realize that Paul will said that the Church of Yahweh is the ground and pillar of the truth,<sup>581</sup> which is no more than to say that the word of the Gospel is true; and the word of the Gospel is this, namely, that Yehoshua Christ is the Son of Yahweh. For, as I have said, and shall say more at large below,<sup>582</sup> the most solid support and foundation of the truth on which the Church is founded is to believe that Yehoshua Christ is the Son of Yahweh; and it was on account of this foundation that Paul said, pillar of the truth. Therefore our Church is not said to be founded without a foundation, for its observation of this firm truth gives it the name of rock, pillar and Church of Yahweh. For a church can remain without remaining the Church of Yahweh; Peter<sup>583</sup> can remain in it, though no rock remains. These are matters too small to deserve mention, were there not some who have teeth of iron, so that if they bite hold of but a single passage of Scripture, they are content. But I would that they might as diligently observe other passages of Scripture.
61. Again, what good, pray, does it do them, that Christ said to the Apostles, I am with you always, even unto the end of the world?<sup>584</sup> For Christ remained with the Apostles and with all who were of their number and is to remain, unto the end of the world. But we are not of their number; for had we been of their number, we should have abode in their teaching.<sup>585</sup> Again, mark what follows and you shall understand the condition. Preach the Gospel, he says, teach them to observe all things, which I commanded you; and lo, I am with you.<sup>586</sup> Where, pray, are those who are preaching Christ; where are those who are keeping his commandment, namely, about believing that he is the Son of Yahweh, that Christ may be with them? I will show you at the end of Book III,<sup>587</sup> something that you do not know: what this Gospel is that is committed to them to be preached. Nay more, I will prove to you that you are no Christian. They believe that a congregation is a kind of mathematical body, holding the spirit of Yahweh bound by the hair, even though none of them knows Christ nor his spirit. As often, he says, as you are gathered together in my name.<sup>588</sup> But how are those gathered together in the name of Christ who know not who the Christ is? Besides, how will the holy spirit be in the congregation, if in individuals of it there be a spirit full of fornication and robbery? Beware, then, lest by mere persistence in saying, The Church can not err, you oppose knowledge of Christ and defend the error of ignorance of

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<sup>581</sup> I Timothy 3:15

<sup>582</sup> Paragraph 37; also Book III, paragraphs 20-22

<sup>583</sup> Petrus...petra

<sup>584</sup> Matthew 28:20

<sup>585</sup> I John 2:19

<sup>586</sup> Mark 16:15; Matthew 28:19,20

<sup>587</sup> Book III, par. 21

<sup>588</sup> Congregati. Matthew 18:20

him. May the Lord grant you understanding, that you may conform to the simplicity of the Scriptures. If you have sought after Christ with your whole heart, he will without fail be gracious to you.

## **Excerpts from Servetus on the Trinity Book II, The Word**

*In the beginning was the Word;* that is, the utterance or voice of Yahweh; because *In the beginning Elohim said, Light be: And light was;* and this Word became the true light, when he said, Light be. And this same Word, this same light, is the man Christ, who is the light of the world, *the true light, which lighted every man, coming into this world.* See how the words correspond to one another. Paul makes this very thing clear by the Greek word *eipon*, that is 'said.' Likewise also Irenaeus; for who will bear to wrest Scripture to another sense than that which the proper meanings of the word bears? For *logos* means not a philosophical being, but an oracle, a saying, a speech, a discourse, a declaration of Yahweh; for it is derived from the verb *lego*, which means say; and that the more because the very Genesis of the world indicates the meaning, since Yahweh even from the beginning was speaking of Christ, and was acting by speaking this Word, so that thus all things are said to exist through Christ himself. Origen also says, What is the Word of Yahweh which came to Jeremiah or to Isaiah or to any prophet you please? I know, he says, of no other word than that of which John said, *In the beginning was the Word.* For in order to seek the meaning of a word, the passages must be sought in which Yahweh has employed that word; and there is not in the whole Bible a single letter which supports their imaginary meaning of the word. Hence they are rash, and it is far more rash to make out of a word a Son. How, pay, does their doctrine differ from the fictions of the Gentiles, who have the traditions that Mercury means the word through which instruction is conveyed to the understanding, that Paris means feeling, and Minerva bravery? For in like manner they say that the third being means love, and the second knowledge. They take great pride in Platonizing, by multiplying separate beings. To sow disagreements and inconsistencies in the Scriptures is their delight. They explain, *In the beginning* as meaning, in the Father; and, *In the beginning* as meaning, in the Son. What am I to understand? Do you suppose that the son of Zebedee would have been acquainted with such subtle [metaphysical] philosophy? I would rather be ignorant of this inharmonious harmony of the Scriptures than know it. But assuming with Tertullian that each word had its proper meaning, I say *principium*, means beginning, and was thus appropriate word to be used for things commencing to be made; for nothing that has to be made is without a beginning. And thus the Word is the commencement or beginning of an undertaking, and not the name of any Substance; as though we said, In the end Yahweh will do this or that. And when we mean the order of a work, we say, In the beginning a potter made a basin or an urn. Without controversy, then, explain *in the beginning* as meaning, before all things; because before a man speaks, a meditation of the mind is first required; and because the speech of Yahweh is itself wisdom, for Yahweh can not speak foolishly.

...Hence the Word, in Yahweh when he utters it, is Yahweh himself speaking. After the utterance is the flesh itself, or the Word of Yahweh. Before the speech became flesh the very oracle of Yahweh was understood to be within the darkness of the clouds, not being yet manifested; for the speech was Yahweh. And after the Word or Speech became man, we understand by the Word, Christ himself, who is the Word of Yahweh, and the voice of Yahweh. And there is a clear text to prove that he is now the Word of Yahweh, for it is he that John saw sitting upon a white horse, whose name is the Word of Yahweh. When therefore, the change has been made from Word to flesh, the Word is flesh. For of what use would it be to us that the Word became flesh, if the Word is not now called flesh? For John saw the Word of life, and handled it with his hands. And Irenaeus especially derides all those that say that the Word of Yahweh is a

kind of philosophical being; but he declares that Yehoshua of Nazareth the very one who was born of Mary, was the Word of Yahweh after the Word became flesh...It is also understood in very truth that the word which was in the beginning became flesh, because this flesh was begotten by a voice uttered from the beginning, not otherwise than as if I, uttering a word from my mouth, produced gold or pearls; for then it might be said, properly speaking, that my voice became gold. For the Almighty Word of Yahweh was able, without bonds of material things, to change into fleshly substance; and therefore Christ himself is now called, the Word. (Servetus on the Trinity, Book II, pg. 75-78)

## **The Logos (Word) as Taught in Greek Metaphysical Philosophy**

Philo of Alexandria (20 BC – 50 AD), a Hellenized Jew, is a figure that spans two cultures, the Greek and the Hebrew. When Hebrew (Ibri) mythical thought met Greek philosophical thought in the first century B.C.E. it was only natural that someone would try to develop speculative and philosophical justification for Judaism in terms of Greek philosophy. Thus Philo produced a synthesis of both traditions developing concepts for future Hellenistic interpretation of messianic Hebrew (Ibri) thought, especially by Clement of Alexandria, Christian Apologists like Athenagoras, Theophilus, Justin Martyr, Tertullian, and by Origen. He may have influenced Paul, his contemporary, and perhaps the authors of the Gospel of John (C. H. Dodd) and the Epistle to the Hebrews (R. Williamson and H. W. Attridge). In the process, he laid the foundations for the development of Christianity in the West and in the East, as we know it today. Philo's primary importance is in the development of the philosophical and theological foundations of Christianity. The church preserved the Philonic writings because Eusebius of Caesarea labeled the monastic ascetic group of Therapeutae and Therapeutrides, described in Philo's *The Contemplative Life*, as Christians, which is highly unlikely. Eusebius also promoted the legend that Philo met Peter in Rome. Jerome (345-420 C.E.) even lists him as a church Father. Jewish tradition was uninterested in philosophical speculation and did not preserve Philo's thought. According to H. A. Wolfson, Philo was a founder of religious philosophy, a new habit of practicing philosophy. Philo was thoroughly educated in Greek philosophy and culture as can be seen from his superb knowledge of classical Greek literature. He had a deep reverence for Plato and referred to him as "the most holy Plato" (*Prob.* 13). Philo's philosophy represented contemporary Platonism which was its revised version incorporating Stoic doctrine and terminology via Antiochus of Ascalon (ca 90 B.C.E.) and Eudorus of Alexandria, as well as elements of Aristotelian logic and ethics and Pythagorean ideas. Clement of Alexandria even called Philo "the Pythagorean." But it seems that Philo also picked up his ancestral tradition, though as an adult, and once having discovered it, he put forward the teachings of the Jewish prophet, Moses, as "the summit of philosophy" (*Op.* 8), and considered Moses the teacher of Pythagoras (b. ca 570 B.C.E.) and of all Greek philosophers and lawgivers (Hesiod, Heraclitus, Lycurgus, to mention a few). For Philo, Greek philosophy was a natural development of the revelatory teachings of Moses. He was no innovator in this matter because already before him Jewish scholars attempted the same. Artapanus in the second century B.C.E identified Moses with Musaeus and with Orpheus. According to Aristobulus of Paneas (first half of the second century B.C.E.), Homer and Hesiod drew from the books of Moses which were translated into Greek long before the Septuagint.

## **Doctrine of the Logos in Philo's Writings**

The pivotal and the most developed doctrine in Philo's writings on which hinges his entire philosophical system, is his doctrine of the Logos. By developing this doctrine he fused Greek philosophical concepts with Hebrew (Ibri) religious thought and provided the foundation for Christianity, first in the development of the Christian Pauline myth and speculations of John, later in the Hellenistic Christian Logos and

Gnostic doctrines of the second century. All other doctrines of Philo hinge on his interpretation of divine existence and action. The term *Logos* was widely used in the Greco-Roman culture and in Judaism. Through most schools of Greek philosophy, this term was used to designate a rational, intelligent and thus vivifying principle of the universe. This principle was deduced from an understanding of the universe as a living reality and by comparing it to a living creature. Ancient people did not have the dynamic concept of "function," therefore, every phenomenon had to have an underlying factor, agent, or principle responsible for its occurrence. In the Septuagint version of the Old Covenant the term *logos* (Hebrew (Ibri) *davar*) was used frequently to describe God's utterances (Gen. 1:3, 6,9; 3:9,11; Ps. 32:9), God's action (Zech. 5:1-4; Ps. 106:20; Ps. 147:15), and messages of prophets by means of which God communicated his will to his people (Jer. 1:4-19, 2:1-7; Ezek. 1:3; Amos 3:1). *Logos* is used here only as a figure of speech designating God's activity or action. In the so-called Jewish wisdom literature we find the concept of Wisdom (*hokmah* and *sophia*) which could be to some degree interpreted as a separate personification or individualization (hypostatization), but it is contrasted often with human stupidity. In the Hebrew (Ibri) culture it was a part of the metaphorical and poetic language describing divine wisdom as God's attribute and it clearly refers to a human characteristic in the context of human earthly existence. The Greek, metaphysical concept of the *Logos* is in sharp contrast to the concept of a personal God described in anthropomorphic terms typical of Hebrew (Ibri) thought. Philo made a synthesis of the two systems and attempted to explain Hebrew (Ibri) thought in terms of Greek philosophy by introducing the [Stoic](#) concept of the *Logos* into Judaism. In the process the *Logos* became transformed from a metaphysical entity into an extension of a divine and transcendental anthropomorphic being and mediator between God and men. Philo offered various descriptions of the *Logos*.

## 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.iep.utm.edu/p/philo.htm#SH11m>



# Only, against Yahweh, do not 'Rebel'

(Nu. 14:9)

*(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 beloved Creator demands total allegiance from his creations.<sup>589</sup> Sin, the enemy of Yahweh, is constantly knocking at our door, inviting itself into our lives, attempting to acquire some or all of our allegiance for itself. Charles H. Spurgeon wrote, "Ah! now we dance with our sins, it is a merry life with us, we take their hands, and, sporting in the noontide sun, we dance, we dance, and live in joy. But then those sins shall bite us. The young lions we have stroked and played with shall bite; the young adder, the serpent, whose azure hues have well delighted us, shall bite, shall sting..."<sup>590</sup> The meaning of sin is to miss or wander from the path of uprightness and honor, to do or go wrong.<sup>591</sup> Sin, as an act of rebellion, rather than missing the mark, can have a domino effect, resulting in generations experiencing the repercussions; a derailing effect, whereby derailed generations, who do not even know or understand what originally derailed the main engine, suffer the consequences of another's sin of rebellion. King Solomon's life is an example of the sin of rebellion and how it affected generations for hundreds of years. We can either be a King Solomon, one who rebels, in part, to what the Word of Yahweh commands or we can be one who is ignorant of the Word of Yahweh, such as was King Josiah, who was, unknowingly, in rebellion against Yahweh because of the actions of prior rebellious generations or we can be one who pledges allegiance to Yahweh by obeying his commandments, as did King David.

## Allegiance to Our Creator, Yahweh

There are two kinds of people in the world; those that do not have enough information to pledge allegiance to our Creator and those that do; those that do have enough information chose either to submit to our Creator or rebel against him. The ones who rebel against the Creator may be your next door neighbor. They can be moral people, giving to charities, obeying the laws, paying their taxes, providing for their family members and being outstanding citizens. We all know people who fit this description and some may even be family members. One thing these people all have in common is that they have made a decision to refuse allegiance to their Creator, who is Yahweh. They will not swear an oath of allegiance to Yahweh as is required by all countries for any citizenship. They have refused citizenship for the New Earth by refusing to love Yahweh their Elohim,—with all

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<sup>589</sup> Ex. 20:2-3

<sup>590</sup> Spurgeons's Sermons Vol. 1-2; Thoughts on the Last Battle; pg. 282.

<sup>591</sup> 02403 hajx chatta'ah *khat-taw-aw* or tajx chatta'th *khat-tawth* The basic meaning of the root is to miss a mark or a way. It is used two or three times in Ugaritic to mean 'sin.' The verbal forms occur in enough secular contexts to provide a basic picture of the word's meaning. In #Jud 20:16 the left-handed slingers of Benjamin are said to have the skill to throw stones at targets and 'not miss.' In a different context, #Pr 19:2 speaks of a man in a hurry who 'misses his way' (RSV, NEB, KJV has 'sinneth'). A similar idea of not finding a goal appears in #Pr 8:36; the concept of failure is implied. (TWOT)

thy heart, and with all their soul, and with all their might (Deu. 6:5). They have chosen not to live in a kingdom ruled by Christ and Yahweh. If you do not believe me, ask them. They have decided to suffer the consequences of their decisions, which means they will perish (Ps. 37:20, 104:35; Jn. 3:16). Our discussion will not be about these people nor the former group but about those who at one time pledged their sole allegiance to Yahweh.

Allegiance means, "the tie or obligation of a subject to his sovereign, or government" (OED). In the U.S.A., we pledge our allegiance to our republic thereby rejecting all other foreign governments. Treason is defined as the action of betraying; a breach of faith. Section 110 of Article III. of the Constitution of the United States, declares that: "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort..." As children, did we ever wage war against our parents or gave aid and comfort to the enemies of our parents? As adults, have we waged war against Yahweh by refusing to obey his voice, as recorded in his Word; rebelling against his counsel? If so, aid and comfort was given to his enemy by our actions, which is an act of treason on our part.

What kind of allegiance do we, the creations, owe to our Creator, who has breathed into our nostrils the breath of life? Ezekiel presents a vivid picture of Yahweh's ahab (love) for Jerusalem, which I will adapt to apply to ourselves; "And, as for thy birth, in the day thou wast born, Thy navel-cord was not cut, And, in water, wast thou not bathed, to cleanse thee,—And, as for being salted, thou was not salted, And, as for being bandaged, thou wast not bandaged. No eye, threw a shield over thee, by doing for thee one of these things, taking pity on thee,—But thou wast cast out, on the face of the field, Because thy person, was abhorred, in the day thou wast born. And I passed by thee, and looked upon thee, thrusting about thee in thy blood, And said to thee—Despite thy blood, live! Yea I said to thee—Despite thy blood, live! Into myriads—like the bud of the field, made I thee, And thou didst increase, and become well-grown, and didst attain to most excellent adornments,—Thy breasts, were well-formed, And, thy hair, was grown, But, thou thyself, wast utterly naked. And I passed by thee, and looked upon thee, and lo! thy time, was the time for endearments, So I spread my skirt over thee, and covered thy shame,—And took an oath to thee, And entered into covenant with thee, Declareth Adonai, Yahweh, And thou didst become mine. And I bathed thee in water, and rinsed thy blood from off thee, And anointed thee with oil; And clothed thee with an embroidered dress, And sandalled thee in red leather,—And wrapped thee about with fine linen, And put over thee a mantle of silk. Then decked I thee with ornaments,—And put bracelets upon thy hands, And a neckchain upon thy throat; And put a nose-jewel upon thy nose, And earrings in thine ears,—And a crown of adorning, upon thy head. Thus wast thou adorned with gold and silver, And, thy raiment, was of fine linen and silk, and embroidered work, Fine flour and honey and oil, didst thou eat,—And so thou becomest exceedingly, beautiful, And didst attain unto royalty. Then went forth thy fame among the nations, for thy beauty,—For, perfect, it was—in my splendour which I had put upon thee, Declareth Adonai, Yahweh"

(Ez. 16:4-14). Ephesians chapter two, which is addressed to us, declares that, "...Yahweh, being rich in mercy, by reason of the great love wherewith he loved us, Although we were dead by our offences, gave us life together with the Christ,—by favour, ye have been saved,— And raised us up together, and seated us together in the heavenlies, in Christ."

Under these conditions, how or why would anyone ever rebel against Yahweh but people do. I believe in most cases the rebels believe they can serve two masters or in other terms they can swear allegiance to two Lords. The two Lords could be their Creator and their spouse or children or parents; their Creator and their government; their Creator and their religious denomination or maybe their Creator and the lust of their flesh. Israel was known for this kind of behavior by attempting to serve two Lords, Yahweh and Baal. Men have also attempted to divide their allegiance by serving two wives but as the wives are fully aware, one is favored above another. Yehoshua informed us, "No one, unto two masters, can be in service; for either, the one, he will hate, and, the other, love, or, one, he will hold to, and, the other, despise: Ye cannot be in service, unto Yahweh, and, unto Riches" (Mt. 6:24). The prophet Elijah also force people to chose only one allegiance; "And Elijah drew near unto all the people, and said—How long are ye limping on the two divided opinions? If, Yahweh, be Elohim, follow, him, but, if, Baal, follow, him" (1 Kg. 18:21). Serving two masters was not an option. The Word of Yahweh is full of accounts of people, like Elijah, who would only serve one Master.

Noah's sole fidelity unto Yahweh was illustrated when he was, "...filled with reverence, prepared an ark to the saving of his house—through which he condemned the world, and, of the righteousness by way of faith, became heir" (Heb. 11:7). Abraham demonstrated absolute allegiance to Yahweh when he obeyed Yahweh's voice by offering up his only-begotten son, Isaac (Heb. 11:17). Moses confirmed his allegiance by "...choosing—to be jointly suffering ill-treatment with the people of Yahweh, than, for a season, to be having, sins enjoyment" (Heb. 11:25). David sacrificed his life in combating Goliath because Goliath defamed the name of Yahweh. Jeremiah showed his fidelity to Yahweh by going against the religious rulers of his day, potentially sacrificing his life in the service of Yahweh. Daniel proved his allegiance by being delivered to the lions rather than denying Yahweh. Christ was the perfect example of unwavering allegiance to his Father, by submitting himself to his Father's will in rejecting the slanderers offer of kingship and in accepting the torture and death of the cross for mankind's sin. But there are also those, who were priests, prophets, kings, rulers and apostles of Yahweh, who pledged their hearts to serve him only, which they did for a period of time but then they relented. Their hearts turned from solely following Yahweh resulting into a divide allegiance, rebelling against some of the commandments of Yahweh, such as did Eli, Balaam, Korah, Solomon, Jeroboam, Nicodemus and Judas, to name only a few.

## Rebellion against Yahweh

To rebel is to refuse obedience to a ruling power, which is sin. When this ruling authority is the Creator of the creation that is rebelling, then this sin is a form of treason; a betrayal of the trust undertaken by the Creator in his creation. We, as a creation, as children of Yahweh owe our allegiance to our Creator. We, being sinful creatures, will miss the mark but we can also be restored by confessing our sins to our Creator.<sup>592</sup> We, being sinful creatures, can also be tempted to rebel against some of the commandments of Yahweh, making our actions treasonous. The prophet Samuel expressed this by saying, "If ye will revere Yahweh, and serve him, and hearken unto his voice, and not rebel [marah]<sup>593</sup> against the bidding of Yahweh, then shall, both ye and your king that reigneth over you, continue to follow after Yahweh your Elohim. But, if ye hearken not unto the voice of Yahweh, but rebel against the bidding of Yahweh, then will the hand of Yahweh continue to be against you, and against your fathers" (1 Sa. 12:14-15).

Yahweh has given us ample examples regarding the consequences of sin upon our own life and the lives of countless others. I believe Adam's sin was not the eating of the fruit but rather in his revoking his allegiance from Yahweh to Eve. Adam chose Eve over Yahweh; a betrayal of trust. Yahweh unveiled Adam's sin by saying, "...Because thou didst hearken to the voice of thy wife..." rather than unto my voice "...dust, thou art, And, unto dust, shalt thou return." Sin and death became united from this point on. Cain, who sinned against Yahweh, was given a chance to repent of that sin but he chose rather to rebel against Yahweh by murdering the one to whom Yahweh showed favor. Cain's defiance to Yahweh's bidding was an illustration of Cain committing treason, severing his allegiance to Yahweh. From then on, whether he realized it or not, he warred against Yahweh by disobeying his commandments and by doing so he gave aid and comfort to Yahweh's enemy; the serpent who appears as an messenger of light but who is actually a murderer (2 Cor. 11:14; Jn. 8:44).

King Solomon's wandering from the path of uprightness into a state of rebellion against Yahweh is a story one can learn from. King David, who was a man after Yahweh's own heart, who sought to do Yahweh's will was Solomon's role model.<sup>594</sup> Solomon in his early years, exceedingly pleased Yahweh, the evidence being that Yahweh appeared to him at two different times. Solomon peacefully reigned for forty years; so, what went wrong in the life of Solomon?

Nehemiah, who lived five hundred years after Solomon, who lived under servitude in a foreign land because of the sins of his fathers, one of which was Solomon, explained it precisely when he spoke to the believers, who were committing the same sin that Solomon

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<sup>592</sup> If we are confessing our sins, faithful, is he and, righteous—that he should forgive us our sins, and cleanse us from all unrighteousness. (1 Jn. 1:9)

<sup>593</sup> 04784 hrm marah *maw-raw*' to be contentious, be rebellious, be refractory, be disobedient towards, be rebellious against

<sup>594</sup> 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,— according to my heart, who will do all my will.

committed. Nehemiah said, "Moreover, in these days, saw I the Jews who had married women of Ashdod, of Ammon, of Moab; and, their children, were one-half speaking the language of Ashdod, and understood not how to speak the language of the Jews,—but after the tongue of both people. So I contended with them, and laid a curse upon them, and I smote, from among them, certain men, and pulled out their hair,—and I put them on oath by Elohim, Ye shall not give your daughters unto their sons, nor take of their daughters, for your sons nor for yourselves. Was it not, over these things, that Solomon king of Israel sinned—though, among many nations, there was no king such as he, and he was, beloved by his Elohim, and so Elohim gave him to be king over all Israel,—even him, did foreign women, cause to sin. Unto you, then, shall we hearken, to do all this great wickedness, to act unfaithfully with our Elohim,—by marrying foreign wives" (Neh. 13:23-27)? How did Solomon's foreign wives sting him?

"Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other gods,—his heart therefore was not sound with Yahweh his Elohim, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh [meaning he held allegiance to Yahweh and another; two masters], as did David his father [whose total allegiance was to Yahweh]. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh Elohim of Israel, who had appeared unto him twice; and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded" (1 Kg. 11:4-10), but rather he took heed to the pleasing of his pagan wives, who were then, pleasing him.

The way of the world but not the way of Yahweh, was for kings to marry the daughters of other kings or rulers which then established an alliance with the other kingdoms. Solomon implemented this practice, which began his rebellion against Yahweh. He married foreign wives, which was forbidden,<sup>595</sup> who then reintroduced foreign gods into the land of Israel. He, as the Prophet and the King, established in Israel, that it was acceptable to rebel, in part, against the commandments of Yahweh; to pledge allegiance to, in part, to Yahweh and, in part, to other gods, which was strictly forbidden; "I, am Yahweh thy Elohim...Thou shalt not have other gods, besides me" (Ex. 20:2-3). Solomon was probably observing the Sabbath, the New Moon, eating a Hebrew (Ibri) diet, observing the three required feasts etc. etc., but he was also allowed his foreign wives and their servants and children to burn

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<sup>595</sup> neither shalt thou intermarry with them,—thy daughter, shalt thou not give unto his son, nor, his daughter, shalt thou take for thy son; for he will turn aside thy son from following me, and they will serve other gods,—so shall the anger of Yahweh kindle upon you, and he will destroy thee, speedily. (Deu. 7:1-4)

incense and offer sacrifices unto their gods (1 Kg. 11:7). The prophet Solomon's practices established that one did not necessarily have to obey the whole law of Moses. His example started a downward trend that eventually led to the death and enslavement of the children of Israel. His rebellion against Yahweh resulted in ten tribes going with Jeroboam, upon his death. These ten tribes (Israel) also followed in some of Solomon's footsteps. These kings, as a whole, practiced evil. One of these kings would be the notorious Ahab, who brought into the midst of the children of Abraham, the world renowned Jezebel (her name meaning Baal exalts or Baal is husband to), who had 450 prophets of Baal, along with 400 prophets of the Sacred Stem eating at her table while she had the prophets of Yahweh murdered (1 Kg. 18:19). Little did Solomon realize that the young lions he stroked and played with are now biting the house of Israel.

Some sixty years later, King Jehoshaphat, a righteous king of Judah, followed in Solomon's footsteps by contracting, by marriage, an affinity with Ahab and Jezebel by having their daughter, Athaliah, become wife to his son, Jehoram. Little did Jehoshaphat realize that this marriage would result in all but one of his children being murdered by his own son and daughter-in-law (2 Ch. 21:4). The young adder (Athaliah), the serpent, whose azure hues did well delight Jehoshaphat, did bite, stinging the seed of David. It was said of Jehoram, "And he walked in the way of the kings of Israel, like as did the house of Ahab, for, the daughter of Ahab, had he, to wife,—so he wrought wickedness, in the eyes of Yahweh" (2 Ch. 21:6).

Jehoshaphat's son Jehoram, with the daughter of Jezebel, Athaliah, reigned for eight wicked years. Upon his death, the son of Athaliah, Ahaziah, became king for one year who did evil in the sight of Yahweh. Upon his death, his mother, Athaliah, this daughter of Jezebel, had all of his children murdered (except for one who was unknown to her) in order that she could become queen, which she did for six gruesome years.<sup>596</sup> I would venture to say that King Solomon never realized that by breaking Yahweh's commandment, which forbade marriage to foreign women, could ever have resulted into these outcomes; neither would have King Jehoshaphat. Five hundred years later, Nehemiah is pulling out his beard because the same sin of rebellion is being committed by priests and other Hebrews!

The proverb, a little leaven, leavens the whole lump is true. As Spurgeon so aptly stated, "we dance with our sins, it is a merry life with us, we take their hands, and, sporting in the noontide sun, we dance, we dance, and live in joy. But then those sins shall bite us," as it did to all of Israel, as they and their children and their children's children were all dragged away into slavery, Daniel being one of those children. These accounts are our life lessons. To heed these lessons gives life but to discard these lessons results in the sting of death,

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<sup>596</sup> But, when, Athaliah mother of Ahaziah, saw that her son was dead, she rose up and destroyed all the seed royal of the house of Judah. (2 Ch. 22:10)

which is sin. Not only are our own lives affected but the lives of multiply generations coming after us.

This occurs because the words of Yahweh are, one by one, slowly dismissed or erased by our priests, pastors, kings, rulers and prophets. You may say, This is not happening to me! I hope it is not but I will ask you a simple question, as an illustration. Do you obey 1Corinthians 14:5, which commands, "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," or has your pastor given you a reason why you are not required to obey this commandment? Do you believe that the prophet Solomon gave good reasons why he and others were not required to obey Yahweh's commandment on marrying foreign women? We all must make the decision to obey the first commandment, which is "Thou shalt therefore ahab [love] Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might" (Deu. 6:5). Yahweh is very emphatic when he states that he wants people to walk in His Ways, by doing what is Right in His eyes, by obeying His Statutes and Regulations (1 Kg. 11:33). We all desire Yahweh's full allegiance to ourselves but are we giving him our full allegiance by obeying his commandments as addressed to us?

If I have to choose between wholly following Yahweh or my Church, which will it be? This is not as strange as it may seem. If you obey 1 Corinthians 14:5, your Church may ask you to leave. If you chose to stay with your Church and not obey 1 Corinthians 14:5, then you are in rebellion against Yahweh. You have a divided allegiance, as maybe your parents and grandparents had because they also did not obey Yahweh concerning this commandment. Is my allegiance divided between Yahweh and my wife, or child, or government, or friend, or parent, or job, or lust of the flesh? If a husband refuses to love his wife as Christ loved the Church, he is in rebellion against Yahweh. If a wife refuses the headship of her husband, she is in rebellion against Yahweh. If a spouse refuses to give his or her body to their spouse, he or she are in rebellion against Yahweh. Refusing to obey Yahweh in any matter is withholding our total allegiance to him; it is a act of rebellion. These refusals are not just missing the mark but rather they are treasonous. Total fidelity is what Yahweh deserves and expects. This is no different than what every spouse deserves and expects and what every parent expects from their minor children. We can learn much by heeding the counsel that was given to King Saul, "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..." (1 Sa. 15:22-23). If we are rejecting any words of Yahweh then we are in rebellion against the Creator by dividing our allegiance. We must heed the counsel of Elijah when he said, "...How long are ye limping on the two divided opinions? If, Yahweh, be Elohim, follow, him, but, if, Baal, follow, him" (1 Kg. 18:21). We must repent of any rebellion against Yahweh that is in our lives and ask his forgiveness. Let us, his children, pledge our total allegiance to our beloved Creator and

Father, regardless of the worldly consequences, looking forward to the coming of his New Heavens and New Earth, wherein dwells righteousness (Is. 65:17, Rev. 21).





# How we prove Christ was Resurrected

*(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).*

Why should people believe us when we tell them that Yehoshua was raised from among the dead, never to die again and is sitting at the right hand of Yahweh, awaiting his return to rule his future earthly kingdom. What evidence do we have? Are people suppose to take our word for it? Is there a witness, living today who can testify to Christ's resurrection? Yes there is! The witness is the ruah<sup>597</sup> (spirit) that abides within every believer. The Apostles, who were witnesses of Christ's resurrection are no longer alive to testify to this event but now it is our turn to witness to this extraordinary event that occurred thousands of years ago. We have living evidence that Christ was raised from among the dead and is ruling at Yahweh's right hand.

Living evidence of Yahweh and Christ is so very important in our lives because our lives can be so very hard. We all desire to hear from our Heavenly Father and our Lord; to be touched from heaven; to witness the supernatural; to be wrapped in the arms of our Father; to be praised on a job well done; to be encouraged to carry on. At times in our lives we have all felt alone, rejected, despised, without Yahweh and without hope, wondering whether we were deceiving ourselves concerning our beliefs. The Apostles probably felt this way after Yehoshua was murdered. What turned them around? Witnesses that proclaimed that Christ lives. A physical manifestation of their Lord brought them back into the contest, refueling their souls to carry on their mission. What recharged Paul when he was in prison? The Lord, standing over him, saying—Be of good courage (Acts 23:11)! The living evidence that manifest our living Father and our Lord is ruah.

The witness of ruah, as a whole, has been stolen from the Church for centuries, locked away to the advantage of our enemy. As a whole, the Church has quenched (extinguish) ruah, as they were commanded not to do.<sup>598</sup> We have also been commanded, "prophesyings, do not despise," but prophesy is rarely heard in the Church.<sup>599</sup> Each individual has the key to unlock this witness, allowing it<sup>600</sup> to testify to the truths that

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<sup>597</sup> 07307 xwr ruwach roo'- akh Gen. 1:2, 6:17, 8:1; Ex. 15:8

<sup>598</sup> 1Th 5:19 The ruah, do not quench,

<sup>599</sup> 1Th 5:20 Prophesyings, do not despise,

<sup>600</sup> Ruah is feminine in Hebrew (Ibri) and pneuma is neuter in Greek. It is the pronoun associated with a noun that is neuter. The majority of all Bible translations have changed the pronouns associated with pneuma from neuter to masculine, except for the Rotherham Emphasized Bible as will be illustrated: The spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is. (Jn. 14:17) And John bare witness, saying—I have gazed upon the spirit, descending like a dove, out of heaven,—and it abode upon him.(Jn. 1:32) The spirit, 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 spirit. (Jn. 3:8) Who, indeed, going down, prayed for them, that they might receive holy spirit; — For, not yet, had it, upon any one of them, fallen, but, only, to begin with, they had been immersed into the name of the Lord Yehoshua. (Acts 8:15-16) The spirit itself, beareth witness together with our spirit that we are children of Yahweh; (Rm. 8:16) But, all these, energiseth the one and the same spirit, distributing unto each one, peculiarly, even as it is disposed. (1 Cor. 12:11)

Yahweh and Christ live. Each of us has received the witness, when we were saved, and now it is up to us to unleash this witness, Yahweh's free-gift of ruah, that is to say, let us release the power of Yahweh into the natural world.

First we must address those who professing to be wise, are made foolish; those individuals that behold the workings of the human body and say that it evolved from nothing; those that are stiff neck and have chosen to have a heart of stone; those individuals who know there is a Creator but refuse to acknowledge his existence and his commandments (Rm. 1:19-32); those that witnessed the signs and wonders that testified to Yehoshua being the Son of Yahweh, but who, never-the-less, had him murdered; those individuals, who will be thrown into the Lake of Fire, which is the Second Death. No witness or evidence would ever be accepted by these rejecters of Yahweh, an example of which would be Pharaoh. To these people, we must bid them adieu. The truths I am about to present are for those who humble themselves and bow before the Creator; those who have an open heart; those who when witnessing the unseen world will "fall down upon their face, doing homage unto Yahweh, reporting that, in reality, Yahweh is, among you" (1 Cor. 14:25). Nathanael was one of these people.

The story of Nathanael goes as follows; "On the morrow, he [Yehoshua] desired to go forth into Galilee. And Yehoshua findeth Philip, and saith unto him—Be following me! Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip, findeth, Nathanael, and saith unto him—Him, of whom wrote Moses in the law, and the Prophets, have we found.—Yehoshua, son of Joseph, him from Nazareth! And Nathanael said unto him—Out of Nazareth, can any good thing come? Philip saith unto him—Come, and see! Yehoshua saw Nathanael coming unto him, and saith concerning him—See! Truly, an Israelite, in whom is no guile. Nathanael saith unto him—Whence, dost thou, know, me? Yehoshua answered, and said unto him—Before Philip called thee,—when thou wast under the fig-tree, I saw thee. Nathanael answered him—Rabbi! thou, art, the Son of Yahweh: Thou, art, King, of Israel. Yehoshua answered, and said unto him—Because I said unto thee, I saw thee under the fig-tree, believest thou? A greater thing than these, shalt thou see! And he saith unto him—Verily, verily, I say unto you: Ye shall see heaven—when set open, and, the messengers of Yahweh, ascending and descending unto the Son of Man" (Jn. 1:43-51). The witness that told Nathanael that Yehoshua was the Son of Yahweh were the words that Yehoshua spoke. Yehoshua relayed information to Nathanael about his life that was impossible for Yehoshua to have known; words of knowledge that came from the unseen world, where Yahweh abides. This experience testified that Yahweh, who knows all, gave this information about Nathanael to Yehoshua in order that Nathanael would believe that Yehoshua was sent by Yahweh. The witness, the ruah of Adonai Yahweh,<sup>601</sup> was upon Yehoshua, enabling him to receive information from Yahweh.

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<sup>601</sup> The spirit [ruah] of My Lord [Adonai] Yahweh, is upon me,—Because Yahweh, Hath anointed me... (Is. 61:1)

The witnesses of the resurrection of Christ were the Apostles and about five hundred brethren (1 Cor. 15). These all have fallen asleep. The witness today that Christ is Lord is the ruah of Yahweh abiding within us.

*"And, we, are witnesses of these things,  
also the holy ruah,  
which Yahweh hath given unto them  
who are yielding obedience unto him" (Acts 5:32).*

Yehoshua told the Apostles, " But ye shall receive power when the holy ruah 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); And, with great power, were the apostles giving forth their witness of the resurrection of the Lord Yehoshua..." (Acts 4:33). Power issuing forth from the activation of ruah gave the witness that Christ is risen.

Ruah<sup>602</sup> (spirit, wind, breath, blast) is the Hebrew (Ibri) word for an invisible force or power. It represents the world of the unseen or what we would call the supernatural.<sup>603</sup> The word supernatural is not in the Word of Yahweh, so I will use the word ruah or pneumatikos<sup>604</sup> (spiritual) instead of supernatural. The ruah (spirit) that abides in every believer, when manifested or operated in the natural realm is evidence that Yehoshua is no longer in the grave but is sitting at the right hand of Yahweh. Why can we come to this conclusion? The Word of Yahweh tells us that we can do the pneumatikos. When we act upon these instructions and the pneumatikos occurs then the words of Yahweh are true. Peter illustrated this point by walking on the water after Yehoshua told him he could. The witness that the words of Yehoshua were true was Peter doing the pneumatikos. This pneumatikos result manifested into the natural realm, is evidence that the words of Yahweh are true. One of those truths is the resurrection of Christ from among the dead, who was then given a pneumatikos body, which is age-abiding. He was exalted by Yahweh to sit at his right hand, becoming Lord of all. Why can I believe all of this? I can do the pneumatikos, after I was saved, which is impossible for a natural man, testifying to the fact that I have something that is pneumatikos in me, which is ruah.

People can attempt to discredit the Word of Yahweh all they want with science and philosophy but this does not shake my foundation because I have living evidence that the Word of Yahweh is truth. I audibly hear from the Creator each day by individuals prophesying to me or I to them. How can a scientist tell me there is no Creator when I hear from him daily. Why not also tell me there is no sun, which I also witness every day.

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<sup>602</sup> 07307 xwr ruwach roo'- akh Gen. 1:2, 6:17, 8:1; Ex. 15:8

<sup>603</sup> 1. That is above nature; belonging to a higher realm or system than that of nature; transcending the powers or the ordinary course of nature. OED

<sup>604</sup> 4152 pneumatikov pneumatikos pnyoo-mat-ik-os' usages: Rom 1:11; 7:14; 15:27; 1 Cor 2:13, 15; 3:1; 9:11; 10:3f; 12:1; 14:1, 37; 15:44, 46; Gal 6:1; Eph 1:3; 5:19; 6:12; Col 1:9; 3:16; 1 Pet 2:5

When a person has living evidence abiding in them, they are rock solid on the foundation of Yahweh.

Today, the ruah of Yahweh, which is given to every person who obeys Romans 10:9, has nine different manifestations (manifestation).<sup>605</sup> The manifestation of ruah is making the invisible ruah, visible.<sup>606</sup> For example, magnetic energy is invisible to the eye but when you place a magnet under a piece of paper and place metal filings upon the paper, you will see the invisible magnetic field become visible because of the metal filings. The witness to this invisible energy is the metal filings arrangement on the paper. In like manner, the operations of ruah, such as acquiring information that is impossible to have known, is a witness that people have ruah (invisible force), as was illustrated in the story of Nathaniel.

Abraham and Sarah were proclaiming the commandments of Yahweh in the land of Canaan. What validated their proclamation? Sarah gave birth, as foretold by Yahweh, at an impossible age. This miracle testifies that the Creator is involved in their lives, testifying to what they were proclaiming. Moses was given a proclamation from the Creator to proclaim. Why should people believe him? Moses asked the same question; "Then responded Moses, and said, And lo! they will not believe me, neither hearken to my voice,—for they will say, Yahweh, hath not appeared unto thee" (Ex. 4:1). Yahweh gave him three witnesses; a staff that turned into a serpent; a hand that became leprous and water that turned to blood (Ex. 4:2-9). These signs testified or were witnesses that Yahweh was with Moses. As Moses had three witnesses of Yahweh's presence, today we have nine witnesses that Yahweh in Christ abides in us.

The nine fruits (fruit) of ruah<sup>607</sup> are the foundation for the nine manifestations of ruah. The nine fruits are not an absolute witness to Christ's resurrection because an unbeliever can also bear these nine fruits, such as it appears did Mahatma Gandhi. What Mahatma Gandhi could not do was prophesy for Yahweh or receive a word of knowledge or a word of wisdom from Yahweh, neither could he do might works or heal someone. It appeared that he was loving, joyful, peaceful, longsuffering, kind, good, faithful, gentle and had self-control but he could not make the invisible ruah of Yahweh, visible, because he did not have the ruah of Yahweh. You can not manifest something that you do not have. His religion was empty, as all other religions are because they lack the living evidence that the Creator is with them. These religions are manufactured gods, "...the works of the hands of men,— A mouth, have they, but they speak not, Eyes, have they, but they see not; Ears, have they, but they hear not, A nose, have they, but they smell not: Their hands! but they feel not, Their feet! but they walk not, No sound make they in their throat. Like unto them, shall be they who make them, Every one who trusteth in them" (Ps. 115:4-8). We have an Elohim that speaks through us!

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<sup>605</sup> 1 Cor. 12:7-11

<sup>606</sup> 5319 fanerow phaneroo *fan-er-o'-o* 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way

<sup>607</sup> Gal. 5:22

Prophecy, as recorded in 1 Corinthians chapter fourteen, does testify that Yahweh is in you, which testifies that Christ is risen; "So that, the tongues, are for a sign [transcending the common course of nature]<sup>608</sup> not unto them that believe, but, unto them that believe not; whereas, prophesying, is not for them that believe not, but, for them that believe...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. 14:22-25). Yahweh gets the glory when one prophesies because there is no natural way that the person who is prophesying could know the secrets of another's heart. These must be revealed by Yahweh to the speaker through ruah, which then testifies to the truth that the scriptures are the words of the Creator.

Yehoshua's supernatural works testified to the words he was speaking. The witnesses to who he was and what he was proclaiming were not his words but rather his pneumatikos works:

Joh 5:36 But, I, have, as my witness, something greater than John's; for, the works which the Father hath given me, that I should complete them,—the works themselves which I am doing, bear witness concerning me, that, the Father, hath sent me.

Joh 10:25 Yehoshua answered them—I told you, and ye believe not: The works which, I, am doing in the name of my Father, the same, bear witness concerning me.

Yehoshua's words and works bore-witness to the fact that Yahweh had empowered Yehoshua with ruah:

Joh 12:17 The multitude, therefore, that was with him when he called, Lazarus, out of the tomb, and raised him from among the dead, was bearing witness.

Joh 4:39 And, out of that city, many, believed on him—of the Samaritans,—by reason of the word of the woman in bearing witness—He told me all things that ever I did.

King Nebuchadnezzar would say of Daniel, "... I know that, the ruah of the holy gods, is in thee..." (Dan. 4:9). Why, because Daniel told Nebuchadnezzar what he could not possibly know. How did he do this? Yahweh revealed to Daniel by the ruah of Yahweh these truths. Today, the ruah of Yahweh is in us. Joel proclaimed, "And it shall come to pass, afterwards, I will pour out my ruah upon all flesh, and your sons and your daughters, shall

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<sup>608</sup> 4592 shmeion semeion *say-mi'-on* Matt 12:38f; 16:1, 3f; 24:3, 24, 30; 26:48; Mark 8:11f; 13:4, 22; 16:17, 20; Luke 2:12, 34; 11:16, 29f; 21:7, 11, 25; 23:8; John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30; Acts 2:19, 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12; Rom 4:11; 15:19; 1 Cor 1:22; 14:22; 2 Cor 12:12; 2 Thess 2:9; 3:17; Heb 2:4; Rev 12:1, 3; 13:13f; 15:1; 16:14; 19:20

prophesy,—your old men, shall dream, dreams, your young men, shall see, visions" (Joel 2:28). Daniel manifested what Joel prophesied; "Then, unto Daniel—in a vision of the night, the secret was revealed,—whereupon, Daniel, blessed the Elohim of the heavens: Daniel responded, and said, Let the name of Elohim be blessed from age to age,—in that wisdom and might, to him belong; And, he, changeth times and seasons, removeth kings, and setteth up kings,—giving wisdom to the wise, and knowledge to them who are skilled in understanding: He, revealeth the deep things, and the hidden,—knoweth what is in the darkness, and, light, with him, doth dwell. Unto the, O Elohim of my fathers, do I render thanks and praise, in that, wisdom and might, thou hast given unto me,—yea, already, hast thou made known to me that which we desired of thee, for, the matter of the king, hast thou made known unto us" (Dan. 2:19-23). Daniel gave this information to the King; "Then, King Nebuchadnezzar, fell upon his face, and, unto Daniel, paid adoration; and, a present and sweet odours, gave he word to pour out unto him. The king answered Daniel, and said—Of a truth, your Elohim, is a Elohim of elohims, and a Lord of kings, and a Revealer of secrets,—seeing thou wast able to reveal this secret" (Dan. 2:46-47). Did King Nebuchadnezzar read the Torah? Probably not. What testified to Nebuchadnezzar that Daniel's Elohim was the Creator was Daniel manifesting ruah, which witnessed to the heart of Nebuchadnezzar the truths of his dreams, thereby making manifest the secrets of his heart. Daniel's demonstration of ruah unveiled Yahweh thereby making Nebuchadnezzar a believer in Yahweh, the living Elohim.

Paul was called to be a witness to the truth that Christ was the Messiah and that he was raised from among the dead.<sup>609</sup> The Apostle Paul, who did not physically witness the resurrection of Christ, witnessed to the resurrection of Christ by saying, "And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of ruah and power" (1 Cor. 2:4) or it can be said, "in demonstration of ruah, that is to say, power." Christ made the same statement in Acts 1:8; "But ye shall receive power when the holy ruah cometh upon you, and ye shall be my witnesses..." Listed below are other verses that connect ruah, that is to say, power, together:

And Yehoshua returned, in the power of the ruah, into Galilee; and, a report, went out along the whole of the region, concerning him; (Lk. 4:14)

How Yahweh anointed him with holy ruah *that is to say* 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 ruah, through means of a resurrection of the dead,—Yehoshua Christ our Lord; (Rm. 1:4)

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<sup>609</sup> Ac 22:15 Because thou shalt be a witness to him unto all men, of the things which thou hast seen and heard.

Ac 26:16 But rise and stand upon thy feet; for, to this end, have I appeared unto thee,—To appoint thee an attendant and a witness, both of the things as to which thou hast seen me, and of those as to which I will appear unto thee:

In order that he may give unto you—according to his glorious riches, with power, to be strengthened, through his ruah, in the inner man, (Eph. 3:16)

How that, our glad-message, came not unto you, in word only, but also in power, *that is to say* in holy ruah, and in much assurance,—even as ye know what manner of men we became unto you, for your sake; (1 Th. 1:5)

## The ruah of Yahweh bearing Witness

"Whosoever the parakletos<sup>610</sup> [advocate] shall come, whom, I, will send unto you from the Father, the ruah of truth, which, from the Father, cometh forth, he,<sup>611</sup> will bear witness concerning me" (Jn. 15:26). The ruah of Yahweh<sup>612</sup> is invisible, which is why ruah also means wind and breath. Fire, as on the day of Pentecost, a mighty wind (breath (pnoe))<sup>613</sup> also on the day of Pentecost, a dove, as on the immersion of Yahweh were symbols that one received the invisible ruah from Yahweh, which is power. The prophets manifested the ruah of Yahweh into the natural realm by pneumatikos power, foretelling the future, pneumatikos wisdom or craftsmanship etc. We also have been given holy ruah, which is power.<sup>614</sup> The ruah we have received does bear witness that Christ lives when manifested into the natural world as Acts 5:30-32 states. Peter and the Apostles said, "The Elohim of our fathers, hath raised up Yehoshua,—whom, ye, got into your hands, suspending him upon a tree:— Him, as Princely-leader and Saviour, hath Yahweh exalted unto his right hand,—to give repentance unto Israel, and remission of sins. And, we, are witnesses of these things,—also the holy ruah, which Yahweh hath given unto them who are yielding obedience unto him."

We, the Body of the Christ, are supposed to be witnesses to the resurrection of Christ by performing works that are beyond the natural, which is accomplished when we operate our gift of ruah. He that speaks in tongues is "...not unto men, doth speak, but, unto Yahweh,—

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<sup>610</sup> 3875 parakhtov parakletos *par-ak'-lay-tos* John 14:16, 26; 15:26; 16:7; 1 John 2:1; **1**. "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate": Demosthenes, p. 341, 11; Diogenes Laërtius 4, 50, cf. Dio Cassius, 46, 20.

<sup>611</sup> This pronoun is masculine because the Greek word parakletos is masculine. Greek gender is formal gender, while English is natural gender. **Gender** (BibleWorks allow you to read the genders of Hebrew (Ibri) & Greek; <http://www.bibleworks.com/>) 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.)

<sup>612</sup> Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam 10:6; 16:13f; 2 Sam 23:2; 1 Kgs 18:12; 22:24; 2 Kgs 2:16; 2 Chr 18:23; 20:14; Isa 11:2; 40:13; 61:1; 63:14; Ezek 11:5; 37:1; Mic 2:7; 3:8;

<sup>613</sup> 4157 pnoh pnoe *pno-ay'* Ac 17:25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath [pnoe] and all things;

<sup>614</sup> 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 ruah; (Acts 2:38) 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 ruah had been poured out; (Acts 10:45)

for, no one, understandeth, although, in ruah, he is speaking sacred secrets" (1 Cor. 14:2). He that is 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). Both of these operations of the ruah give testimony to the truth that Yahweh and Christ live; bearing witness that the Word of Yahweh is from the Creator, making the other religious books and religions meaningless.

The witness that the Apostles received the ruah on the day of Pentecost was that they spoke in unknown tongues. This was also true with the house of Cornelius and the about twelve men who Paul laid his hands upon.<sup>615</sup> Casting out demons, healing the sick, telling someone the secrets of their heart are all witnesses that proclaim Christ lives. Yahweh was in Christ and people knew it. The man born blind said, "If this man were not from Yahweh, he could have done nothing" (Jn. 9:33). Yahweh is in Christ and Christ is in us.<sup>616</sup> We also are from Yahweh, meaning that people should be witnessing the power of ruah in their lives, as they witnessed the power of ruah in Christ's life.

People are not receiving these witnesses because they have been instructed that these witnesses do not exist. So when troubled times come, such as a child dying, they can begin to doubt their beliefs; their Creator. Some have fallen away from the faith because they have never had a pneumatikos moment, a touch from heaven, which they should be having every day. A person can and should be audibly hearing from Yahweh each day by receiving a prophesy (words of edification, and exhortation, and comfort) from another believer (1 Cor. 14:3). In troubled times, these words are especially paramount to a believers stand upon the truth. When one feels forsaken, Yahweh, through prophesy, will reassure them that he is their Father, who will always be with them. When Elijah felt all alone and wanted to die, Yahweh encouraged and exhorted him, fueling Elijah to finish his course (1 Kgs. 19). When David's wives had been taken captive he was in sore distress, "...for the people had spoken of stoning him, because the souls of all the people were embittered, every man for his own sons and for his own daughters,—but David emboldened himself in Yahweh his Elohim. Then said David to Abiathar the priest, son of Ahimelech, Do bring near me, I pray thee, the ephod. So Abiathar brought near the ephod, unto David. And David enquired of Yahweh, saying, Shall I pursue this troop? shall I overtake it? And he said unto him: Pursue, for thou shalt, overtake, and thou shalt, rescue" (1 Sa. 30:6-8). Words of Life filled David because he heard from his Creator.

We do not believe all signs because our adversary can also produce, in this age in limited degree, signs and wonders, as was done by the magicians of Pharaoh, the woman who had the spirit of Python<sup>617</sup> and Simon of Samaria (Acts 8). Phillip, who was manifesting the

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<sup>615</sup> Acts. 10:46, 19:6

<sup>616</sup> Unto whom God 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)

<sup>617</sup> Ac 16:16

ruah of Yahweh that abode in him, by far out-did Simon, revealing that Simon was a counterfeit. Simon was not operating through the Creator but was rather receiving power from another source. Simon also came to this conclusion and changed his ways, making Yehoshua his Lord. Simon became a believer because he witnessed the manifestations of ruah demonstrated by Phillip and Peter.

The witness of ruah occurs when we walk out in faith. Prophecy allows Yahweh or Christ to speak through us words of edification, and exhortation, and comfort to all who will listen, presenting evidence to all who desire to believe. Christ, who is our Head, is alive and well. He is passionate to make whole the lost and to nurture his brothers and sisters, who are his Body. Nebuchadnezzar, Nathanael and Simon all believed because of the manifestation of ruah by a believer. Their hearts sprang to life knowing that the Creator had contacted them through his servants. Yehoshua poured out the ruah on the day of Pentecost on all who believed, enabling his servants to become his mouth, hands and feet. Now it is up to us to walk out in faith, manifesting ruah, witnessing to Christ's very existence. Let us be like Elijah who proved that Yahweh lives, while Baal was a creation of men. Praise and Glory be to our Heavenly Father, Yahweh, Elohim of Host for his wonderful gift!



# Are You Enlightened or Offended when Scriptures Contradict Your 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).*

## Are you enlightened or offended when:

**the scripture says, "Yahweh, is my shepherd—I shall not want" (Ps. 23:1) rather than 'The Lord is my shepherd'? Yahweh is used 6,831 times in the Old Covenant!**

**the scriptures say that the Messiah's name is Yehoshua (yeh-ho-shoo'- ah) and not Jesus? His name is identical to the prophet Joshua (Yehoshua) (Acts 7:45, Heb. 4:8).<sup>618</sup>**

**the scriptures say that Christ has a God? "Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ" (Eph. 1:3); Mt. 12:50, 27:46; Rm. 8:29, 1Cor. 15:24, 2 Cor. 1:3, 11:31; Eph. 1:17; Col. 1:3; Heb. 1:9, 2:11; Rev. 1:6**

**the Greek texts say that Yahweh awoke Yehoshua from among the dead? "But, the Princely Leader of Life, ye slew:—whom, Yahweh,, awoke (egerio)<sup>619</sup> from among the dead (ek nekron), whereof, we, are witnesses" (Acts 3:15); Acts 4:10, 13:30, Rm. 10:9. Ek nekron denotes out from among dead people.<sup>620</sup>**

**the scriptures say that when people die they are asleep, as was Yehoshua? "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" (1 Thes. 4:13); Matt 27:52; John 11:11f; Acts 7:60; 12:6; 13:36; 1 Cor 7:39; 11:30; 15:6, 18, 20, 51; 1 Thess 4:13ff; 2 Pet 3:4**

**the scriptures say that we are to prophesy and speak in tongues? "So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues" (1 Cor. 14:39); I Cor. 14**

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<sup>618</sup> KJV Ac 7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; Heb 4:8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

<sup>619</sup> 1453 egeirw egeiro *eg-i'-ro* 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

<sup>620</sup> Companion Bible by E. W. Bullinger; Appendix 139. 3

## Are you enlightened or offended when:

**the dead (fallen asleep) go to Sheol, awaiting their awakening rather than going to Heaven?** "Who is the man that shall live, and not see death? That can deliver his soul from the hand of Sheol"<sup>621</sup> (Ps. 89:48); "For thou wilt not abandon my soul to Sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption" (Ps. 16:10); "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" (Da. 12:2).

**the word, 'Hell' is not in the Hebrew (Ibri) or Greek text?** Sheol, Hades, Gehenna (Valley of Ben-hinnom),<sup>622</sup> Tartarus and the Lake of Fire (limne pur) are words that are in the text but Hell is not.

**the scriptures command us not to feed those who will not work?** "*For, even when we were with you, this, were we giving in charge unto you,—that, if any will not work, neither let him eat*" (2 Thes. 3:10); 1 Cor. 5:7-13.

**the scriptures say that the 'New Earth' will be our future home and not 'Heaven'?** "*Blessed are the meek, For they shall inherit the earth*" (Mt. 5:5); "*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*" (Is. 66:22); Rev. 21-22.

**the way Yahweh uses the word 'nephesh' (soul)?** "*And Elohim said—Let the waters swarm with an abundance of living soul [nephesh]...And Elohim created the great sea-monsters,—and every living soul...And Elohim said—Let the land, bring forth, living soul...*" (Gen. 1:20, 21, 24); 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...

**the gender of spirit (ruah), in Hebrew (Ibri) is feminine and in Greek (pneuma) is neuter?** "*The spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is*" (Jn. 14:17).

**the scriptures say that Christ did not die on Good Friday and get up on Sunday?** "*For, just as was Jonah in the belly of the sea—monster three days and three nights [72 hours], so, will be the Son of Man, in the heart of the earth, three days and three nights*" (Mt. 12:40).

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<sup>621</sup> Sheol usages: Gen 37:35; 42:38; 44:29, 31; Num 16:30, 33; Deut 32:22; 1 Sam 2:6; 2 Sam 22:6; 1 Kgs 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Ps 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14f; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Prov 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Eccl 9:10; Song 8:6; Isa 5:14; 7:11; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezek 31:15ff; 32:21, 27; Hos 13:14; Amos 9:2; Jonah 2:2; Hab 2:5

<sup>622</sup> Jer. 7:32, 19:2, 6, 32:35

## Are you enlightened or offended when:

**the scriptures say that Christ is a Man?** *"For there is, one, Elohim, one, mediator also, between Yahweh and men,—a man—Christ Yehoshua"* (1 Ti. 2:5); 1Tim. 2:5, Acts 2:22, 13:38-39, 17:31, Rom. 5:15, 1Cor. 15:21, 49, Zech. 6:12, Jn. 1:30

**the scriptures say that four men were crucified with Christ and not two?** *"where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Yehoshua"* (Jn. 19:18).

**the ancient texts do not contain the account of the woman caught in adultery (Jn. 7:53-8:11)?** The editorial Committee of the United Bible Societies' Greek New Covenant were unanimous that this section of scripture was originally no part of the Gospel of John.<sup>623</sup>

**the ancient texts do not contain "But, Yehoshua, was saying—Father! forgive them; for they know not what they do" (Lk. 23:34)?** The editorial Committee of the United Bible Societies' Greek New Covenant states, "The absence of these words from such early and diverse witnesses as  $\wp^{75}$  B D\* W  $\Theta$  it<sup>a, d</sup> syr<sup>s</sup> cop<sup>sa, bomss</sup> al is most impressive and can scarcely be explained as a deliberate excision by copyists..."<sup>624</sup>

**the immersion with water has been replaced with the immersion in holy spirit (ruah)?** "Because, John, indeed, immersed with water; but, ye, in holy ruah (spirit) shall be immersed,—after not many of these days" (Acts 1:5); Mt. 3:11, Mr. 1:8, Lk. 3:36, Acts 11:16, 19:1-7; one immersion Eph. 4:5

**the apostles did not immerse anyone into the name of the Father, and of the Son, and of the Holy Spirit (Mt. 28:19)?** *"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 ruah (spirit)"* (Acts 2:38); Acts 8:16, 10:48, 19:5

**the scriptures never say 'Mother of God,' 'God the Son,' 'God the Holy Spirit,' 'Trinity' or 'Triune God?'**

**the parable of the rich man and Lazarus (Lk. 16:19-31) does not use the words Gehenna or Heaven?**

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<sup>623</sup> A Textual Commentary on the Greek New Covenant, 2nd Edition by Bruce M. Metzger; pg. 189.

<sup>624</sup> A Textual Commentary on the Greek New Covenant, 2nd Edition by Bruce M. Metzger; pg. 154.

## Are you enlightened or offended when:

**Psalms 116:15** reads, "**Costly** in the eyes of Yahweh, is, death, for his men of lovingkindness"<sup>625</sup> rather than "**Precious** in the sight of the LORD *Is* the death of His saints?"

**John 3:16** does not say, "For God so loved the world that He gave Himself, that whoever believes in Him should not go to Hell but go to Heaven?" "For God, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding."

**John 1:18** reads, "No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him"? "With the acquisition of ϣ<sup>66</sup> [Manuscript from 175-200 AD] and ϣ<sup>75</sup> [Manuscript from 200AD] both of which read θεός, [theos (God)] the external support of this reading has been notably strengthened. A majority of the Committee regarded the reading μονογενής υἱός, [only begotten son] which undoubtedly is easier than μονογενής θεός, [only begotten god] to be the result of scribal assimilation to [Jn 3.16, 18](#); [1 Jn 4.9](#). The anarthrous use of θεός [theos (God)] (cf. [1.1](#)) appears to be more primitive. There is no reason why the article should have been deleted, and when υἱός [son] supplanted θεός [god] it would certainly have been added..."<sup>626</sup> (See below how other translations translate this verse.)<sup>627</sup>

If you are offended, or know someone who may be offended, then consider Matthew 15:12-15; "Then, coming near, his disciples say unto him—Knowest thou, that the Pharisees [offended ones], hearing the word, were caused to stumble? And, he, answering, said—Every plant which my heavenly Father hath not planted, will be uprooted: Let them alone! they are, blind leaders; and, if the, blind, lead the, blind, both, into a ditch, will fall. And Peter [enlightened one], answering, said unto him, Declare to us the parable."

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<sup>625</sup> Rotherham Emphasized Bible

<sup>626</sup> A Textual Commentary on the Greek New Covenant, 2nd Edition by Bruce M. Metzger; pg 169.

<sup>627</sup> NASB No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He, hath explained *Him*.

NIV No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

ESV No one has ever seen God; the only God, who is at the Father's side, he has made him known.

NKJV No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

NLT No one has ever seen God. But the one and only Son is himself God and is near to the Father's heart. He has revealed God to us.

AMP No man has ever seen God at any time; *the only unique Son, or* the only begotten God, Who is in the bosom <in the intimate presence> of the Father, He has declared Him <He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known>.

# THE LION-SLAYER--THE GIANT-KILLER

(Delivered at the Metropolitan Tabernacle, Newington London by Charles Spurgeon)

*(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 have all thought a great deal of the courage of David in meeting giant Goliath, but probably we have not given him credit for his conduct in a previous contest. We have not sufficiently noticed that immediately before the encounter with the Philistine he fought a battle which cost him far more thought, prudence, and patience. The word-battle in which he had to engage with his brothers and with king Saul, was a more trying ordeal to him than going forth in the strength of Yahweh to smite the uncircumcised boaster. Many a man meets with more trouble from his friends than from his enemies; and when he has learned to overcome the depressing influence of prudent friends, he makes short work of the opposition of avowed adversaries.

Observe that David had first to contend with his own brothers. I hardly think Eliab was so much swayed by envy as has been supposed. I fancy that Eliab had too much contempt for his young brother to envy him; he thought it ridiculous that a youth so given to music and piety and gentle pursuits should dream of encountering a giant. He derided the idea of his being equal to such a task, and only feared lest in a moment of foolish enthusiasm he might throw his life away in the mad enterprise; and therefore Eliab somewhat superciliously, but still somewhat in the spirit natural to an elder brother who feels himself a sort of guardian to the younger members of the house, chided him and told him that only pride and curiosity had brought him there at all, and that he had better have remained with his sheep in the wilderness. Such a youth he thought was fitter among lambs than among warriors, and more likely to be in his place beneath a tree with his shepherd's pipe than in the midst of a battle. David met this charge in the very wisest way: he answered with a few soft words, and then turned away. He did not continue to argue, for in such a contest to multiply words is to increase ill feeling, and he who is first silent is the conqueror. Grandly did this young man restrain himself, though the provocation was very severe, and herein he won the honors of the man who restrains his spirit, and he is greater than a soldier who takes a city. I admire David as he selects his five smooth stones from the brook, and I admire him quite as much when he so gently replies where others might have been angry, and then so wisely turns aside from a debate which could not have been to the profit of either party.

Next, he is brought before Saul, and David enters upon a contest with a king, to whom he felt loyal respect, and with a soldier who had been a man of war from his youth up, and had wrought many famous deeds, one, therefore, to whom David looked up with not a little reverence. When king Saul said to him, "Thou art not able to fight with this Philistine, for thou art but a youth and he a man of war from his youth," it must have been difficult for the young hero to cope with the weighty judgment; and yet he did so,

answering meekly, forcibly, and in all respects well. Did you notice how David said to Saul, "Let no man's heart fail because of him." He did not say, "Let not thy heart fail thee;" he was too much of a courtier for that, he had too much delicacy of mind to insinuate that a royal heart could fear. When he proceeded to argue with the king it was in the most polite and deferential manner. He begins, "Thy servant kept his father's sheep;" he calls himself a servant of the king, and does not hesitate to own that he is only a shepherd who had no flock of his own, but served under his father. There was nothing like assumption, but the very reverse. Yet while he used soft words he brought forth hard arguments; he mentioned facts, and these are always the best weapons against carnal reasoning. Saul said, "Thou art not able to meet this Philistine;" but David replied, "Thy servant slew both the lion and the bear." He placed facts against mere opinions, and won the day. He did not quote Scripture to the king, for I suppose he knew Saul too well for that, and felt that he had not grace enough to be swayed by the promises and examples of Holy Writ: but he brought facts before him, knowing well how to give a reason for the hope that was in him with meekness and fear. His arguments quite overcame the opposition of Saul, which would have damped the enthusiasm of many, and Saul not only commissioned him to go and fight the Philistine, saying, "Go, and Yahweh be with thee;" but he actually clothed him in his royal armor, which was of no small value, and which of course would have increased the honors of the Philistine champion had David fallen before him. Some little faith in David was kindled in Saul's bosom, and he was willing to trust his armor in his hands. Thus it is clear that David fought the battle with Saul as admirably as he afterwards conducted his duel with the giant, and he deserves no small honor for it; nay, rather unto Yahweh be honor who while he taught his servant's hands to war, and his fingers to fight, also taught his tongue to utter right words, by which he put to silence those who would have abashed him.

What was the pith of David's argument? What were the five smooth stones which he threw at the head of carnal reasoning? That shall be the subject of this morning's discourse. We will consider the way in which David argued down all doubts and fears, and by the ruah (spirit) of Yahweh was nerved to go forth to do deeds of sacred daring in the name of the Most High, for the same conquering arguments may, perhaps, serve our turn also.

Three things are before us in the text: Recollections, Reasonings, and Results.

I. First, RECOLLECTIONS. "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard and smote him, and slew him. Thy servant slew both the lion and the bear." These were noteworthy facts which David had stored up in his memory, and he now mentions them, for they exactly answered his purpose. We ought not to be unmindful of the way by which Yahweh our Father has led us, for if we are we shall lose much. Some saints have very short memories. It has been well said that we,

*Write our benefits in Dust  
and our  
Injuries in Marble,*

and it is equally true that we generally,

*Inscribe our afflictions upon Brass,  
while the records of the deliverances of Yahweh are  
Written in Water.*

It ought not so to be. If our memories were more tenacious of the merciful visitations of our Elohim, our faith would often be strengthened in times of trial. Now, what did David recollect, for I want you to remember the same?

He recollected, first, that whatever his present trial might be, he had been tried before, tried when he was but a young man, peacefully employed in keeping his flocks. A lion rushed upon his prey and he had to defend his sheep; no small trial that for a young man, to have to meet a savage beast, strong, furious, and probably ravenous with hunger. Yet the ordeal had not destroyed him, and he felt sure that another of the same kind would not do so. He had encountered that danger in the course of his duty, when he was in his proper place, and engaged in his lawful calling, and he had thereby learned that the path of duty is not without its difficulties and perils. He was keeping his flock as he ought to be, and yet a lion attacked him; and so you and I have met with trials which did not arise from sin, but, on the other hand, came to us because we conscientiously did the right, and would not yield to temptation. We must not think that we are out of the right road when we meet with difficulties, for we must expect through much tribulation to inherit the kingdom of Yahweh. Severe afflictions and afflictions arising out of holy walking are not new things to us, let us now remember our old encounters.

He remembered, too, that he had been tried frequently. He had been not only attacked by a lion, but also by a bear. He had been tried in different ways, for lions and bears do not fight exactly in the same manner, neither are they to be met with precisely the same tactics. David remembered that his trials had been of different sorts, and that in each case the battle had been hard. It was no small matter to fight hand to hand with a lion, and no child's play to rush single-handed upon a bear. We, also, in looking back, remember sharp encounters with foes of many kinds, which were terrible battles to us at the time. Brethren, some of us who have been for years in the ways of Yahweh can tell of shrewd brushes with the enemy, and we can speak of wounds and ugly rents, of which we wear the scars to this day. Many have been our adversaries and furious, yet have we been upheld till now by Yehoshua, the Captain of our salvation. Wherefore, then, should we fear concerning the present fiery trial, as though some strange thing had happened to us. Is it a Philistine this

time? Well, it was a lion before, and a bear on another, occasion: it is only a little change of the same constant trial of our faith, and therefore let us not shrink from the conflict.

Next, David recollected that he had risked all in the prosecution of his duty. He was set to take care of the sheep and the lambs, and he did so. A lion had dared to leap into the fold and seize a lamb, and without a single thought of anything but the lamb and his own duty, the young shepherd rushed upon the monster with all the ardor of youth, and smiting him with his crook compelled him to drop his prey. He had put his own life in jeopardy for the poor defenseless lamb. Can you not recollect, my Christian brethren, when you also took no thought as to what you should lose if you followed Christ, and cared not if it cost you your very life? With earnest honesty you desired to learn what you ought to do, and you did it, careless of the cost. Reproach, slander, misrepresentations, and unkindness you defied, so long as you could but clear your conscience and honor your Lord. O blessed recklessness! Do you remember those early days when you could cheerfully have gone to prison and to death for Christ's sake? For Scriptural doctrines, and ordinances you would willingly have suffered martyrdom. Perhaps some of you have on more than one occasion actually risked everything for the sake of integrity and for the honor of the Lord Yehoshua Christ, even as others have defied the utmost power of satan, and the most virulent hatred of men for the sake of Adonai Yahweh Elohim of Hosts. You have felt that you could sooner die than deny the truth, and sooner perish from off the face of the earth than be craven to the trust which Yahweh had committed to you. Look back upon your brave days, my brethren, not that you may be proud of what you did, but that you may be ashamed if you are afraid to do the like again. Blush if what you could do as a stripling should appear too hard for you in riper years. These recollections have precious uses; they will lead us to bless Yahweh and humble ourselves in his presence.

Next, he remembered that he had on that occasion gone alone to the fray. The antagonist was a lion, and a dozen men might have found themselves too few for the fight; but David remembered that in that contest he was quite alone: he had not called in the under shepherds to the rescue, but armed only with his crook, he had belabored the lion till the monster found it convenient to leave his prey and turn upon the young shepherd. David was ready for him, seized him by his beard, dashed his head upon the rocks, and did not relinquish his grasp till the king of beasts lay dead at his feet. It was a grand incident, even had it stood alone, but a bear had supplied an equally memorable trophy. Some of us may well recall hours in our past lives when we were all alone, and, as we went forth to serve the Lord Yehoshua, our enterprise was regarded as Utopian and spoken of as sure to end in failure. Many a good man has gone forth for Christ's sake even worse than alone, for those who should have aided have done their best to criticize and prophesy disaster; but men whom Yahweh ordains to honor have shut their ears to critics, pushed on till they have reached success, and then everybody has said, "We always thought so," and not a few have even claimed to have been ardent admirers all along. Brother, do you remember when every one said you were foolhardy and self-sufficient, and regarded your course as absurd

and sure to come to an end? Six months were to see the end of your career, which was a mere bubble and would soon collapse? Ah, those were brave times when Yahweh was with you and man's opinion weighed but lightly. It may be that for truth's sake your relatives turned their backs upon you, and no man would say a good word, and yet in the name of Yahweh Elohim of Hosts you did the right and dared all results, and you have had no cause to regret it, but overflowing reason to bless Yahweh alone. Look back at that courageous hour, and now that you are surrounded by a goodly company of friends, think whether you have as simple a trust in Yahweh now as you manifested then. If you judge that you have, prove by your actions that you still dare to go forward under difficulties, unshackled by dependence on an arm of flesh. The discipline of desertion ought not to have been lost upon you, you ought to be all the stronger for having been compelled to walk alone. The friendship of your fellows has been a loss rather than a gain if you cannot now wage single-handed battle as you did in former times. Are you now become slavishly dependent on an arm of flesh? If so, chide yourself by the memory of braver days.

David also recollected that on that occasion when he smote the lion and the bear he had nothing visible to rely upon, but simply trusted his Creator. He had in his hand no sharp weapon of iron with which to smite the wild beast to the heart, but careless as to weapons, he thought only of his Creator, and rushed on the foe. He was as yet a young man, his muscles were not set and strong, neither did he seem fit for such a venturesome deed: but his Elohim was almighty, and, reliant upon the omnipotence of Yahweh, he thought nothing of his youth, but flung himself into the fray. What more in the way of help did he need, since Yahweh was with him? Oh, brethren, there were times with some of us when we commenced our work, when our sole reliance was the unseen Lord. We were cast upon the invisible power of Yahweh, and if that could fail us we must go. Our attempts were such as carnal reason could not justify, such indeed as only divine interposition could carry through. They were right enough if the divine power could be calculated on, but apart from that they were well nigh insane. Glory be to Yahweh, he has been as good as his word, our faith has been justified by results, and unbelief has been struck dumb.

Yahweh taught us to rest in him from our youth up, and to declare his wondrous works, and now that we have tried and proved his faithfulness we dare not hide these things from the generation, following. Our witness must be borne even though we should be charged with boasting. "My soul shall make her boast in Yahweh." But can it be true that now we have begun coolly to calculate means and to rely upon methods and plans, whereas once we looked to Yahweh alone? Do we now trust in this friend and rely on that, and distrust Yahweh if friends are few? Shame upon us if we do so, for this is to leave the way of victory for the path of defeat, to come down from the heroic track to the common highway of carnal reasoning, and so to fall into care, fretfulness, weakness, and dishonor. Happy is the man who trusts in Yahweh alone by unstaggering faith, he shall go from strength to strength, but he who chooses to walk by sight shall utterly decay.

David recollected also that the tactics which he adopted on that occasion were natural, artless, and vigorous. All that he did was just to smite the lion and the bear with his staff, or whatever came first to hand, and then to fight as nature and the occasion suggested. He did what his courage prompted, without waiting to consult a committee of lion-slayers and bear-trappers. His whole art was faith; this was his science and his skill. He consulted not with flesh and blood, followed no precedents, imitated no noted hunters, and encumbered himself with no rules, but he did his best as his faith in Yahweh directed him. He threw his whole soul into the conflict, and fought vigorously, for his faith did not make him sit still, and expect the lion to die in a fit, or the bear to become insensible. He seemed to say to himself, "Now, David, if anything is to be done, you must be all here, and every muscle you have must be put to the strain. You have a lion to fight with, therefore stir up your strength, and while you rely upon Yahweh alone, take care to play the man this day for your father's flock." Courage supplied coolness; and energy, backed up by confidence, won the day. Do you remember, my brother, when in your Own way you did the same? You were reliant upon Yahweh but not idle, you put your whole force of soul and energy into your Master's service, as if it all rested on you, and yet you depended wholly on him; and you succeeded! How is it with you now? Do you now take things easily? Do you wonder that you do not succeed? If you are growing cold and careless, if you are getting sleepy and dull, rebuke your soul, and use your past experience as a whip wherewith to flog yourself into energy. Let it never be said that he who woke himself up to fight a lion now falls asleep in the presence of a Philistine.

David remembered that by confidence in Yahweh his energetic fighting gained the victory—the lion was killed, and the bear was killed too. And cannot you remember, brethren, what victories Yahweh gave you? When you were little in Israel and despised, yet his hand was upon you, and when few would bid you Yahweh speed, yet Yahweh of Hosts encouraged your heart, and when you were feeble and but a youth, the Lord Yehoshua helped you to do exploits for him in your own way. Remember this, and be of good courage this morning in the conflict which now lies before you. David talked of his former deeds somewhat reluctantly. I do not know that he had ever spoken of them before, and he did so on this occasion with the sole motive of glorifying Yahweh, and that he might be allowed to repeat them. He wished for permission from Saul to confront the Philistine champion, and bring yet greater glory to Yahweh. Brethren, whenever you talk of what Yahweh enabled you to do, mind you lay the stress upon Yahweh's enablings, and not upon your own doings; and when you rehearse the story of your early days, let it not be as a reason why you should now be exonerated from service, and be allowed to retire upon your laurels, but as an argument why you should now be allowed the most arduous and dangerous post in the battle. Let the past be a stepping-stone to something higher, an incentive to nobler enterprise. On, on ye soldiers of the cross, in Yahweh's name eclipse your former selves. As grace enabled you to pile the carcass of the bear upon the corpse of the lion, so now resolve that the Philistine shall increase the heap, and his head shall crown the whole, to the honor and glory of the Elohim of Israel. So much for recollections. I pity

the man who has none of them, and I pity yet more the man who having them is now afraid to risk all for his Lord.

II. Now for REASONINGS. David used an argument in which no flaw can be found. He said, "The case of this Philistine is a parallel one to that of the lion. If I act in the same manner by faith in Yahweh with this giant as I did with the lion, Yahweh is the same, and therefore the result will be the same." That seems to me to be very clear reasoning, and I bid you adopt it. Such and such was my past difficulty, and my present trouble is of the same order; in that past trial I rested upon Yahweh, and acted in a right way, and he delivered me; therefore, if I trust in Yahweh still, and do as before, he is the same as ever, and I shall triumph yet again.

Let us now consider the case, and we shall see that it really was parallel. There was the flock, defenseless; here was Israel, Yahweh's flock, defenseless too, with no one to take up its cause. In all the camp there was not one single man who dared take up the foeman's challenge. David was a shepherd, and, therefore, as a shepherd, bound to defend his flock; and in the present instance he remembered, I doubt not, that Samuel had anointed him to be king over Israel, and he felt that some of the responsibility of the anointing rested upon him even then, and that if no man else would play the shepherd the anointed son of Jesse must do it, and so it looked to him like a parallel case—Israel the flock, and he the shepherd who must defend it.

He was alone that day when he smote the lion, and so he was this day when he was to confront his enormous foe. Of course it was one of the conditions of a duel that the Israelitish champion should go forth alone, and, besides that, there was no one in all the camp who was likely to wish to accompany him upon such an errand. So, now that he was all alone, the case was the more truly parallel.

As for that Philistine, he felt that in him he had an antagonist of the old sort. It was brute force before, it was brute force now: it might take the shape of a lion or a bear or a Philistine, but David considered that it was only so much flesh and bone and muscle, so much brag or roar, tooth or spear. He considered the Philistine to be only a wild animal of another shape, because he was not in covenant with Yahweh, and dared to put himself in opposition to the Most High. My brethren, a man who has Yahweh for a friend is higher than an angel, but a man who is Yahweh's enemy is no better than a beast: reckon him so and your fears of him will vanish. Goliath was mighty, but so was the lion; he was cunning of fence, but so was the bear; the case was only a repetition of the former combat. And as Yahweh was not with the lion, nor with the bear, so David felt that Yahweh was not with Goliath, and could not be, for he was the enemy of Yahweh's Israel; and as Yahweh had been with him when fighting the wild beasts, so he felt that Yahweh was With him now. It looked to him as if he had already twice gone through a rehearsal of all this when he was in the wilderness alone, and therefore he could the more easily go through it now. Perhaps

there flashed on his mind the case of Samson, who learned to slay the Philistines by rending a lion when he was alone in the vineyard. So David felt, "I have killed my lion like Samson, and now like Samson I go to fight this Philistine, or a thousand like him, if need be, in the name of Adonai Yahweh Elohim of hosts."

The whole argument is this, in the one case by such tactics we have been successful trusting in Yahweh, and therefore in a similar case we have only to do the same, and we shall realize the same victory. Brethren and sisters, here is a fault with most of us, that when we look back upon past deliverances we do not draw this parallel, but on the contrary the temptation haunts us, to think that our present trial is clearly a new case: For instance, David might have said, "When I slew that lion I was younger than I am now, and I had more courage and vivacity, but those shrewd brushes have strained me somewhat, and I had better be more prudent." Just as you and I say sometimes, "Ah, what I did was done when I was a young man, I cannot do the like now. That trouble which I bore so patiently, by Yahweh's grace, was in other times, but this affliction has come upon me when I am less able to endure it, for I have not the elasticity of spirit which once I had, nor the vigor I formerly possessed." When we want to escape from some arduous work, we do it by trying to show that we are not under the same obligations as in former days. We know in our conscience that if we did great things when we were young we ought to do greater things now that we are older, wiser, more experienced, and more trained in war, but we try to argue our conscience into silence. If Yahweh helped us to bear with patience, or to labor with zeal, after all the experience we have had, that patience and zeal should now be easier to us than before. Alas, we do not argue so, but to our shame we excuse ourselves and live ingloriously.

I know a man who today says, "Yes, what we did in years gone by we did in our heroic age, but we are not so enthusiastic now." And why not? We are so apt to magnify our former selves, and think of our early deeds as of something to be wondered at, but not to be attempted now. Fools that we are! They were little enough in all conscience, and ought to be outdone. Oh, dear brethren, this resting on our oars will not do, we are drifting down with the tide. David did not say, "I slew a lion and a bear, I have had my turn at such bouts, let somebody else go and fight that Philistine;" yet we have heard people say, "When I was a young man I taught in the Sunday-school, I used to go out preaching in the villages, and so on." Oh, brother, and why not do it now? Methinks you ought to be doing more instead of less. As Yahweh gives you more knowledge, more experience, and more grace, surely your labors for him ought to be more abundant than they used to be; but, alas, you do not look on it as a parallel case, and so make excuses for yourself.

Too often in our spiritual work we fix our mind upon the differences rather than upon the similarities. For instance, David might have said, I would not mind another lion, I can manage lions; I would not be afraid of half-a-dozen more bears, I am used to bears; but this Philistine is a new sort of monster." No, David saw it was the same thing after all, a

little difference in shape but the same brute force, and so he went at it with courage. But we say, "Alas, there is a great difference; our present trials have an unusual bitterness in them." "I," cries the widow, "I lost my husband, and Yahweh helped me, and my son has been a stay to me; but now he too is gone, and I have no other son, and no one to fall back upon." She points out the difference, though the trouble is virtually the same; would it not be far better if she pleaded the same promise and believed in Yahweh as she did before. One man will say, "Ah, yes, I did on such an occasion run all risks for Yahweh, but you see there is a difference here." I know there is, my dear brother, there is a little difference, and if you fix your eye on that you will drill yourself into unbelief; but difference or no difference, where duty calls or danger, be never wanting there; and if you should be called to bear such an affliction as never befell mortal man before, yet remember Yahweh's arm is not shortened that he cannot deliver his servants, and you have but to commit yourself to him, and out of the sevenfold adversity you shall come forth a sevenfold conqueror.

We are very apt, too, to look back upon the past and say, "I know that there are some grand things Yahweh did for me, and my venture for his sake turned out well, but I do not know what I should have done if a happy circumstance had not occurred to help me just in the nick of time." We dare to attribute our deliverance to some very "happy accident." It is very base of us to do so, for it was Yahweh who helped us from first to last, and the happy occurrence was a mere second cause; but cannot Yahweh give us another "happy accident" if necessary in this present trouble? Alas, unbelief says "There was a circumstance in that case which really did alter it, and I cannot expect anything like that to occur now." Oh, how wrong this is of us! How we lose the force of that blessed reasoning from parallels which might have supplied us with courage! Yahweh grant that we may break loose from this net.

Possibly our coward heart suggests "Perhaps after all this deed of courage may not be quite my calling, and I had better not attempt it." David might have said, "I am a shepherd, and I can fight with lions, but I was never trained to war, and therefore I had better let this Philistine alone." He might also have discovered that he was better adapted for protecting sheep than for becoming the champion of a nation. We must guard against the use of this plausible pretext, for pretext it is. Brethren, if we have achieved success by the power of Yahweh, let us not dote upon some supposed adaptation, but stand prepared to be used of Yahweh in any other way which he may choose. Adaptation is unknown till the event proves it, and our Lord is a far better judge of that than we are. If you see before you a work by means of which you can glorify Yahweh and bless the church, do not hesitate, but enter upon it in reliance upon your Heavenly Father. Do not stand stuttering and stammering and talking about qualifications, and so on, but what your hand finds to do, do it in the name of the Lord Yehoshua; who has bought you with his blood. Prove your qualifications by bringing Goliath's head back with you, and no further questions will be asked by any one, or by yourself.

So, too, sometimes we frame an excuse out of the opinions of others. We are apt to feel that we really must consider what other people say. Our good brother Eliab may be a little crusty in temper, but still he is a man of a good deal of prudence and experience, and he tells us to be quiet and let these things alone, and perhaps we had better do so. And there is Saul; well, he is a man of great acquaintance with such matters, and he judges that we had better decline the task, and therefore upon the whole we had better exhibit that prudence which is the better part of valor, and not rush upon certain danger and probable destruction. This seeking advice and following cowardly counsel is all too common. We know that some strenuous effort is needed, and it is in our power, but we desire ease, and therefore we employ other men to weave excuses for us. It would be more honest to say outright that we do not want to do any more. Were we more full of love to Yehoshua, this unworthy device would be scorned by us, and in sacred manliness of mind we should scorn the counsel which tends to cowardice. Others cannot bear our responsibility, we must each one give an account of himself unto Yahweh, why, then, yield to the judgments of men? Oh, brethren, fling this folly to the winds. Obey the dictates of our Lord and Savior, and close your ears to the advice of unbelief.

Men or women, consecrated to Yahweh, if Yahweh impels you to do anything for him do not ask me, do not ask my fellow church officers, but go and do it. If Yahweh has helped you in the past, draw a parallel, and argue from it that he will help you in the present. Go, and Yahweh go with you, but do not fall a prey to that wicked unbelief which would rob you of your strength.

### III. The last thing is RESULTS.

The results were, first, that David felt he would, as he did before, rely upon Yahweh alone. Come ye to the same resolution, brothers and sisters. Yahweh alone is the source of power, he alone can render real aid; let us then rest in him, even if no other help appear. Is not Yahweh alone enough? That arm which you cannot see will never be palsied, its sinews will never crack, but all the arms of mortals upon which you so much love to lean must one day turn to dust in the tomb; and while they live they are but weakness itself. Trust ye in Yahweh forever, for in Yahweh there is everlasting strength. David had found wisdom's self when he said, "My soul wait thou only upon Yahweh, for my expectation is from him."

David resolved again to run all risks once more, as he had before. As he had ventured himself against the lion so he would put his life in his hand and engage the Philistine. Come wounds and maiming, come piercing spear or cutting sword, come death itself amid the taunts and exultations of his giant foe, he would still dare everything for Israel's sake and for Yahweh's sake. Soldiers of the cross, if you feel that you can do this, be not slow to put it in practice, throw yourselves wholly into Yahweh's service, consecrate yourselves, your substance, and all to the grand end of glorifying Christ, fighting against error, and plucking souls from destruction.

David's next step was to put himself into the same condition as on former occasions, by divesting himself of everything that hampered him. He had fought the lion with nature's weapons, and so would he meet the Philistine. Off went that glittering royal helmet, which no doubt made his head ache with its weight. Off went the cumbersome armor, in which he found it very hard to move. In such a metallic prison he did not feel like David a bit, and therefore he put all aside, and wore only his shepherd's frock. As for that magnificent sword which he had just strapped by his side, he felt that it would be more ornament than use, and so he laid it aside with the rest of the trappings, and put on his wallet, and took nothing with him but his sling and stone. This was the old style, and he did well to keep to it, for Yahweh saves not with sword and spear. We are all too apt to get into fine harness and tie ourselves up with rules and methods. The art of getting rid of all hamper is a noble one, but few have learned it. Look at our churches, look at the church at large, is there not enough red tape about to strangle a nation? Have we not committees enough to sink a ship with their weight? As for patrons, presidents, vice-presidents, and secretaries, had not Christianity been divine it could not have lived under the load of these personages who sit on her bosom. The roundabouts are worrying straightforward action out of the world. We are organized into strait waistcoats. The vessel of the church has such an awful lot of tophammer that I wonder how she can be navigated at all; and if a tempest were to come on she would have to cut herself free from nearly all of it. When shall we get at the work? If there should ever come a day when brethren will go forth preaching the gospel, simply resting in faith upon Yahweh alone, I for one expect to see grand results; but at present Saul's armor is everywhere. When we get rid of formality in preaching we shall see great results; but the churches are locked up in irons which they call armor. Why, dear me, if we are to have a special service, one brother must have it conducted on the Moody method, and another can only have Sankey hymns. Who, then, are we that we must follow others? Do not talk to us about innovations, and all that; away with your rubbish! Let us serve Yahweh with all our hearth, and preach Yehoshua Christ to sinners with our whole souls, and the mode is of no consequence. To preach down priestcraft and error, and do it in the simplest possible manner, by preaching up Christ, is the way of wisdom. We must preach, not after the manner of doctors of divinity, but after the manner of those unlearned and ignorant men in the olden time who had been with Yehoshua, and learned of him. Brethren, some of you have too much armor on. Put it off: be simple, be natural, be artless, be plain-spoken, be trustful in the living Elohim, and you will succeed. Less of the artificer's brass, and more of heaven-anointed manhood is wanted: more sanctified naturalness, and less of studied artificialness. O Father, send us this, for Christ's sake. Amen.

The ultimate result was, that the young champion came back with Goliath's head in his hand, and equally sure triumphs await every one of you if you rely on Yahweh, and act in simple earnestness. If for Christ, my sister, you will go forward in his work, resting upon him, you shall see souls converted by your instrumentality. If, my brother, you will but venture everything for Christ's glory, and depend alone on him, what men call fanaticism

shall be considered by Yahweh to be only sacred consecration, and he will send you the reward which he always gives to a full, thorough, simple, unselfish faith in himself.

If the result of my preaching this sermon should be to stir up half a dozen workers to some venturesome zeal for Yahweh, I shall greatly rejoice. I remember when I commenced this work in London, Yahweh being with me, I said if he would only give me half a dozen good men and women a work would be done, but that if I had half a dozen thousand sleepy people nothing would be accomplished. At this time I am always afraid of our falling into a lethargic condition. This church numbers nearly five thousand members, but if you are only five thousand cowards the battle will bring no glory to Yahweh. If we have one David among us, that one hero will do wonders; but think what an army would be if all the soldiers were Davids—it would be an ill case with the Philistines then. Oh that we were all Davids, that the weakest among us were as David, and David himself were better than he is, and became like an angel of Yahweh! Yahweh's ruah (spirit) is equal to the doing of this, and why should it not do it?

I must just say this word to some here present who lament that there is nothing in this sermon for them. Unconverted persons, you who cannot draw any argument from your past experience, for you have none of a right kind; but you may draw comfort, and I pray you do so, from another view of this story. Yehoshua Christ, the true David, has plucked some of us like lambs from between the jaws of the devil. Many of us were carried captive by sin; transgression had so encumbered us about that we were unable to escape, but our great Lord delivered us. Sinner, why can he not deliver you? If you cannot fight the lion of the pit, HE can. Do you ask me, What are you to do? Well, call for his help as loudly as you can. If you are like a lamb, bleat to him, and the bleatings of the lamb will attract the shepherd's ear. Cry mightily unto Yahweh for salvation, and trust alone in the Lord Yehoshua. He will save you. If you were between the jaws of death, yet, if you believe in him, he would surely pluck you out of destruction. Yahweh grant that you may find it so, for Christ's sake. Amen.

(Note: Caleb is an excellent example of one who did not rest on his past victories; "Then came near the sons of Judah unto Joshua in Gilgal, and Caleb the son of Jephunneh, the Kenizzite, said unto him,—Thou, knowest the word which Yahweh spake unto Moses the man of Elohim in my behalf and in thine in Kadesh—barnea. Forty years old, was I when Moses the servant of Yahweh sent me from Kadesh—barnea to spy out the land,—so I brought him back word, as was in my heart. But, my brethren who had been up with me, made the heart of the people melt,—whereas, I, wholly followed Yahweh my Elohim. So then Moses sware on that day saying, Surely, the land on which thy foot hath trodden, unto thee, shall belong, for an inheritance, and unto thy sons, unto times age—abiding,—because thou hast wholly followed Yahweh my Elohim. Now, therefore lo! Yahweh hath kept me alive as he spake these forty and five years from the time Yahweh spake this word unto Moses, while Israel journeyed in the desert. Now, therefore lo! I—today, am eighty and five years old: I remain, today, as courageous as on the day when Moses sent me, as my strength was then, so also my strength is now,—for war, both to go out and to come in. Now, therefore, give me this mountain, whereof Yahweh spake, on that day,—for, thou thyself, didst hear, on that day, that, Anakim, were there, and great cities fortified, if so be Yahweh be with me, then shall I dispossess them, as spake Yahweh. So Joshua blessed him, and gave Hebron unto Caleb son of Jephunneh, for an inheritance" (Josh. 14:6-13).)

# Being Conformed unto the Image of his Son (Romans 8)

*(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).)*

The book of Romans begins with the depravity of the sons of Adam. The story unfolds, as a piece of cold, raw marble being chiseled into a stunning image, never before seen. The showing of this masterpiece, draped by a sheet, is presented in chapter eight. Not only is the new creation unveiled but also this lifeless beauty is also breathed upon by Yahweh, giving it ruah, giving it life that it may live for him. What did this masterpiece cost our Creator? His only-begotten Son! Our message is that all who humbly believe Yahweh's words and take on the mantle of ahab<sup>628</sup> (love) can also be created in the same image of his masterpiece. Chapter eight takes us into Yahweh's inner sanctum, explaining to us the exceedingly great accomplishment of his Son and how it effects our very existence and how his hope for us is to be transformed into the image of his Son.

The revelation unveiled in Romans chapter eight opens our eyes and hearts to the potential of living a life of greatness, as seen in the eyes of Yahweh, because of what Yahweh inspired in his beloved Son, Christ Yehoshua to accomplish for himself and us. Christ Yehoshua, the obedient Son, being the very example of the man Yahweh desires us to be, has led the way, treading the path to our Creator. Yahweh's hope was that Yehoshua would be the firstborn, of a new creation; a new species issuing forth from his Son. These new creations, who are the image of Christ, are so because they are energized by the ruah of Yahweh, which has been freely given to them.

The chapter begins with those that are 'in' Christ Yehoshua and ends with the truth that nothing shall be able to separate us from the ahab (love) of Yahweh, which is 'in' Christ Yehoshua our Lord. The word, 'in' is the Greek word 'en' which denotes being or remaining within with the primary idea of rest and continuance.<sup>629</sup> The ahab of Yahweh is 'in' Christ as also is the law of the ruah (spirit) of life,<sup>630</sup> which has set us free from the law of sin and death. We have been designed to remain continually in Christ in a state of rest.

The fulcrum of this chapter is what Yahweh accomplished through Christ and why he accomplished it. In verse three we are told that Yahweh sent his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh, in order that, the righteous requirement of the law, might be fulfilled in us. We are told, in verse thirty-two that "He, at least, who his own Son did not spare, but in behalf of us all delivered him up, how shall

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<sup>628</sup> 0157 bha 'ahab *aw-hab*' or bha 'ahab *aw-habe*' De 6:5 Thou shalt therefore ahab [love] Yahweh thy Elohim,—with all thy heart, and with all thy nephesh [soul], and with all thy might;

<sup>629</sup> 1722 en en *en*

<sup>630</sup> For, the-law of the spirit of life in Christ Yehoshua, hath set thee free from the law of sin and of death; — (Rm. 8:2)

he not also, with him, all things upon us in favor bestow?" Then we are told in verse twenty-nine "For, whom he fore-approved, he also fore-appointed to be conformed unto the image of his Son, that he might be firstborn among many brethren." One of the chief purposes of Christ's life was that he would be the first of many brethren who would also fulfill the righteousness requirements of the law, by being conformed unto his image. What would enable us, his fleshly brethren, to accomplish such a daunting, supernatural task? The gift of ruah!

Chapter one of Romans enlightens us of the condition of mankind. We are reminded of the fall of Adam and Eve; the fall that beget sin. Sin taking us captive leading us into ungodliness and unrighteousness resulting in the anger of Yahweh, from heaven, being revealed. We proclaim our lament by saying, "...I, however, am a creature of flesh, sold under sin," "Wretched, man am, I! Who shall rescue me out of this body doomed to death" (Rm. 7:14, 24)? We are also warned in verse eight, "They, moreover, who in flesh have their being,<sup>631</sup> cannot please, Yahweh," but our salvation comes when our ears hear verse nine; "But, ye, have not your being in flesh, but in ruah (spirit),—if at least, Yahweh's ruah (spirit), dwelleth in you..." Yahweh's ruah is the invisible force, made available to us through Christ's substitutional work, that transforms a wretched man who is being consumed by his flesh into a son of Yahweh, the very image of Christ! We became the righteousness of Yahweh through faith in Christ (Rm. 3:21).

This 'holy' ruah, the invisible power of Yahweh, is the life force given to a dying man; it is the antibiotic that destroys the deadly bacteria, known as the flesh; it is sight to the blind; sound to the deaf; the life force that connects us to Christ who is connected to the Father, allowing us to see the unseen world. Christ lived and died in order that we could receive this one-of-a-kind gift, which was poured out, by him, on the day of Pentecost. His sacrifice made the unholy, holy, purifying us in order that we could be worthy enough to receive the 'holy' ruah of Yahweh.

## Zoopoieo (zo-op-oy-eh-o)

The Greek word, 'zoopoieo'<sup>632</sup> is from zoon (a living being) and poieo (to make). Let us solemnly meditate upon verses nine through eleven; "But, ye, have not your being in flesh, but in ruah,—if at least, Yahweh's ruah, dwelleth in you; and, if anyone hath not Christ's ruah, the same, is not his; — But, if Christ is in you, the body, indeed, is dead by reason of sin, whereas, the ruah, is life by reason of righteousness; If, moreover, the ruah of him that awoke [egerio]<sup>633</sup> Yehoshua from among the dead dwelleth in you, he that awoke [egeiro] from among the dead Christ Yehoshua, shall make alive [zoopoieo] your death-doomed bodies, through means of his indwelling ruah within you." Yahweh promises us that he

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<sup>631</sup> 5607 wn on oan including the feminine ousa ousa oo'-sah and the neuter on on on; present participle of 1510 ;\_to be, to exist, to happen, to be present

<sup>632</sup> 2227 zwopoiew zoopoieo dzo-op-oy-eh'-o; usages: John 5:21; 6:63; Rom 4:17; 8:11; 1 Cor 15:22, 36, 45; 2 Cor 3:6; Gal 3:21; 1 Pet 3:18

<sup>633</sup> 1453 egeirw egeiro eg-i'-ro awake

will zoopoieo (make alive) our bodies through means of his indwelling invisible power (ruah). Yehoshua told us in John 6:63, "The ruah, it is, that zoopoieo [giveth life],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, ruah, and, are, life." 2 Corinthians 3:6 says, "Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of ruah, for, the letter, killeth, whereas, the ruah, zoopoieo [maketh alive]." 1 Peter 3:18 declares, "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 zoopoieo [made alive] in ruah." And finally, 1 Corinthians 15 unveils, "For, just as, in the Adam, all die, so, also, in the Christ, shall all be zoopoieo [made alive]...Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a zoopoieo [life-giving] ruah" (1 Cor. 15:22, 45).

Chapter eight overflows with the ruah of Yahweh. (Ruah (pneuma) is used twenty-one (7x3) times in this chapter while flesh (sarx) is used fourteen (7x2) times.) This is the same ruah that made Sampson a mighty hero; the same ruah that came upon David, enabling him to slay Goliath; the same ruah that empowered Elijah and Elisha; the same ruah that enabled Peter and Paul to raise the dead; the same ruah that was upon Yehoshua as recorded in Isaiah 61:1; "The ruah of Adonai 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." The ruah of Yahweh was upon Yehoshua and is now in us in order that we "...be conformed unto the image of his Son..." ( vs. 29); in order that "...the practices of the flesh, ye are putting to death..." (vs. 13); in order that "... the righteous requirement of the law, might be fulfilled in us—who, not according to flesh, do walk, but according to ruah..." (vs. 4); in order that we walk as heroes of great valor because "...we are more than conquering through him that hath loved us" (vs. 37).

Verse fourteen to seventeen informs us of our new identity in Christ; "For, as many as by Yahweh's ruah are being led, the same, are Yahweh's sons...ye have received a ruah of sonship, whereby we are exclaiming—Abba! Oh Father! The ruah itself, beareth witness together with our ruah that we are children of Yahweh; 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." Verses twenty-six to twenty-seven instructs us on the ability of the ruah abiding within us; "In the selfsame way moreover, even the ruah, helpeth together in our weakness,—for, what we should pray for as we ought, we know not, but, the ruah itself, maketh intercession with sighings unutterable, And, he that searcheth the hearts, knoweth what is preferred by the ruah—that, according to Yahweh, he maketh intercession in behalf of saints."

Romans chapter eight ends with who we are in Christ while chapter twelve begins with us transforming ourselves into the image of Christ by saying, "I beseech you therefore, brethren, through the compassions of Yahweh, to present your bodies a living, holy

sacrifice, unto Yahweh acceptable,—your rational divine service; And be not configuring yourselves unto this age, but be transforming yourselves by the renewing of your mind, to the end ye may be proving what is the thing willed by Yahweh—the good and acceptable and perfect" (vs. 1-2).

Yahweh's desire for each and every one of us is that we be conformed to the image of his Son, who is the image of Yahweh. The book of Romans identifies who we were before Christ entered our lives and who we can become after Christ abides in us through ruah. This is a holy calling whereby we put to death the practices of the flesh. This is a high calling whereby we are called to be sons of Yahweh, heirs of Yahweh, calling him, Abba, O Father. This is a calling of power because the ruah, the invisible force of Yahweh has been given to us that we can represent Christ in all of his power. We are the ones who Yahweh has called, fore-approved, fore-appointed, declared righteous and made glorious (vs. 28-30). Romans chapter eight is just words on a page if they are not believed. These words are as seeds full of potential life sitting dormant, waiting to be unleashed when the right requirements are met. No power is exhibited until faith unlocks the seeds. Ruah cannot be discerned by our five senses but it can be witnessed when manifested by and through our faith. As water upon a seed so is faith upon the words of Yahweh, both unleash life, in all of its fullness. Believe and be transformed into the very image of Christ!

# The NIV Bible is a Paraphrase!

*(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).)*

The NIV Bible is the number one selling Bible in the United States.<sup>634</sup> The owners of these Bibles must be informed that this translation is only a paraphrase of the Word of Yahweh and not a literal translation of the Hebrew (Ibri) and Greek text, as they could believe. It was designed to be well-pleasing to the eyes and ears of men, which it has accomplished. The NIV has its place for those who have difficulty in reading the English language, as did Howard Long, its originator but when it is taught as the literal Word of Yahweh, tremendous errors are the result. The owners of this Bible must realize the NIV translation is a floating document, ever changing with the corruption of the English language and the changing preferences of men rather than an anchored document that is attached to the rock of the Hebrew (Ibri) and Greek text. For example, 'Sheol,' used sixty-five times in the Old Covenant, does not exist in its text but 'Hades' does in the New Covenant.<sup>635</sup> The NIV Bible is a good paraphrase of the scriptures, far better than the New Living Translation but the problem is the publishers do not present it as a paraphrase, thereby potentially deceiving millions of its readers. They should have titled it with one of its first names, such as, 'The Holy Bible: A Contemporary Translation,' 'Plain English Bible,' 'The Holy Bible in Today's English,' which declares its trendy appeal, and also its limitations rather than the title, 'The New International Version,' which disguises what it actually is.<sup>636</sup>

## Pleasing Men

It is sad to say that Christian men and women, as a whole, do not desire the full truth of our Creator! History has proven this by the Bibles they have purchased and by the Bibles they have rejected. As the Israelites rejected Yahweh as their King, so also today do Christians reject Yahweh in his fullness. As the Israelites desired Aaron to make them a god, so also today do Christians desire Bible publishers to produce a Bible, which is conformed into an image that is pleasing in their sight. As the children of Israel murmured in the wilderness, saying to Moses, "Oh give us flesh, that we may eat,"<sup>637</sup> so also do Christians today say, we are tired of this heavenly manna (venerated text), give us

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<sup>634</sup> [http://www.cbaonline.org/nm/documents/BSLs/Bible\\_Translations.pdf](http://www.cbaonline.org/nm/documents/BSLs/Bible_Translations.pdf)

<sup>635</sup> Sheol (Hebrew) is only in the footnotes, while Hades (Greek) is translated 'Hades' throughout the New Covenant. In the New Covenant, Hades is equivalent to Sheol; Ac 2:27 Because thou wilt not abandon my soul unto hades, neither wilt thou give thy man of lovingkindness to see corruption; Ps 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

<sup>636</sup> The Holy Bible: Common English Version • The Holy Bible: A Contemporary English Translation • The Holy Bible: International Translation • The English Bible: An International Version • The Holy Bible: A Translation by Evangelicals • The Holy Bible in Contemporary English • Plain English Bible • An English World Bible • The Holy Bible: A Translation for Today • The Bible Translated by Evangelical Scholars • Twentieth Century American Bible • The Holy Bible: An English Version • The Holy Bible: Twentieth Century Version • The Holy Bible: Contemporary English Version • The Holy Bible in Basic English • The Holy Bible in Today's English • The Holy Bible: Twentieth Century Authorized Version • The Holy Bible: Twentieth Century Standard Translation • The Holy Bible: God's Word for Today.

<sup>637</sup> Nu. 11

something new. History has proven that men do not want to know their Creator as Jehovah, let alone, Yahweh, but rather they have chosen to call him, 'the Lord,' and they will only purchase Bibles that cater to their whims. The rejection of the name of our Creator is just the tip of the iceberg. There are thousands of examples where the purchasers refuse to purchase a Bible that is accurate, desiring rather to have one that is socially accepted. (For more information, read the article, "Divine Inspiration! Does the Church Care?") These people refuse to savor Psalm 109:21 as,

*"But, thou, Yahweh, Adonay, deal effectually with me, for the sake of thy Name, Since good is thy lovingkindness, O rescue me;"*

so the people who produced the NIV Bible served them up Psalm 109:21 as,

*"But you, O Sovereign LORD, deal well with me for your name's sake; out of the goodness of your love, deliver me."*

Hebrew's 5:12-14 states it well by saying, "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 mature [teleios], pertaineth, the strong food, to them who, by reason of habit, have their organs of perception well trained for discriminating both good and evil." Ephesians 4:11-15 confirms Yahweh's desire that we do not remain infants but become men of full-growth; "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 upbuilding 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 fulness of the Christ; That we may, 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." People who feed upon the NIV and other paraphrased Bibles will remain "...infants—bellow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error."

Literal Bibles, such as Rotherham's Emphasized Bible, Young's Literal Translation of the Holy Bible and the ASV of 1901, as a whole, have been rejected by Christian men and women, which is why they can not be found in bookstores. The NIV translators realized this, so as a chef, they asked men what would be well pleasing to their taste. Men said, "We do not want a Bible that is a word-for-word, clause-for-clause mirror reflection of the original-language texts, retaining word order and reflecting every grammatical nuance, reproducing form as well as content in the service of 'accuracy,' but rather we desire a

Bible where the rhythm flows well, where the monotonous repetition of sounds and the immediate juxtaposition of harsh consonants are eliminated and please remove obstacles to oral reading. Also please change the proper names to our liking and agree with our Church doctrine." The Committee on Bible Translation (CBT) heard these request, resulting in the number one selling Bible being produced, namely the NIV Bible. This article is addressed to the sheep (purchasers) and not the shepherds (producers), chastising and encouraging them to put away their milk and become men of full-growth.

## A Paraphrase

Many people will disagree that the NIV Bible is a paraphrase. According to the Oxford English Dictionary, paraphrase means, "An expression in other words, usually fuller and clearer, of the sense of any passage or text; a free rendering or amplification of a passage."<sup>638</sup> Wikipedia states, "A paraphrase typically explains or clarifies the text that is being paraphrased. For example, "The signal was red" might be paraphrased as "The train was not allowed to proceed." When accompanying the original statement, a paraphrase is usually introduced with a *verbum dicendi* — a declaratory expression to signal the transition to the paraphrase. For example, in "The signal was red, that is, the train was not allowed to proceed," the "that is" signals the paraphrase that follows. A paraphrase does not need to accompany a direct quotation, but when this is so, the paraphrase typically serves to put the source's statement into perspective or to clarify the context in which it appeared. A paraphrase is typically more detailed than a summary. One should add the source at the end of the sentence, for example: When the light was red trains could not go.

Paraphrases may attempt to preserve the essential meaning of the material being paraphrased. Thus, the (intentional or otherwise) reinterpretation of a source to infer a meaning that is not explicitly evident in the source itself qualifies as "original research," and not as paraphrase. Unlike a metaphrase,<sup>639</sup> which represents a "formal equivalent" of the source, a paraphrase represents a "dynamic equivalent" thereof. While a metaphrase attempts to translate a text literally, a paraphrase conveys the essential thought expressed in a source text — if necessary, at the expense of literality."

Before we begin a history of the NIV Bible, I will give you a few examples of how the NIV paraphrases the text. I will use the Rotherham Emphasized Bible as our literal example and the NIV Bible as our paraphrase example. Genesis 4:1 states, " Now, the man, having come to know Eve his wife,—she conceived, and bare Cain, and said, I have gotten a Man, even Yahweh!" The NIV states, "Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man." The NIV translators paraphrased the entire verse. John 1:18 is

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<sup>638</sup> [a. F. paraphrase (1525 in Hatz.-Darm.), ad. L. paraphrasis, a. Gr. παράφρασις, f. παραφράζειν to tell the same thing in other words, f. παρα- beside + φράζειν to declare, tell: cf. φράσις mode of speaking, speech, phrase.] OED

<sup>639</sup> A rendering into other words; a translation; in later use, a word-for-word translation in contradistinction to a paraphrase. OED

another example, which reads, "No one, hath seen, God, at any time: An Only Begotten God [monogenes theos], The One existing within the bosom of the Father, He, hath interpreted *him*." The NIV states, " No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known." Again the NIV translators paraphrased the following phrase, "An Only Begotten God, *that is to say God the One and Only*." An additional example is illustrated in Philippians 2:6, which reads, "Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God." The NIV states, "Who, being in very nature God, did not consider equality with God something to be grasped." The NIV translators paraphrased the verse by saying, "Who, in form of God, subsisting, *that is to say being in very nature God*." One last example is present in 1 Corinthians 7:1, which states, "Now, concerning the things whereof ye wrote, it were, good, for a man, not to touch, a woman." The NIV states, "Now for the matters you wrote about: It is good for a man not to marry." The NIV translators paraphrased the verse by saying, "it were, good, for a man, not to touch, a woman, *that is to say, not to marry*." The above four examples illustrate how the NIV translators paraphrased the literal text without the knowledge of the reader. The phrase, 'I have gotten a Man, even Yahweh' was paraphrased by the NIV to 'With the help of the LORD I have brought forth a man;' 'only Begotten God' to 'God the One and Only,' 'in the form of God' to 'in very nature God' and 'not to touch a woman' to 'not to marry.' The NIV translators paraphrased the text by a "free rendering or amplification of a passage," and in many cases they used original research, which is defined as "the (intentional or otherwise) reinterpretation of a source to infer a meaning that is not explicitly evident in the source itself."

To begin our discussion we must identify the five most accurate English translations of the Hebrew (Ibri) and Greek text. We will begin by starting with the most accurate and progressing downward. The most accurate English translation of the Hebrew (Ibri) and Greek text is Rotherham's Emphasized Bible of 1902; number two is Young's Literal Translation of the Holy Bible of 1862; number three is the American Standard Bible of 1901; number four is the New American Standard Bible of 1995; number five is the English Standard Version of 2001. (For examples, see Appendix A)

## **A Short History of the NIV Bible Translation**

(Documentation was taken from the book, "The Challenge of Bible Translation" chapter ten (The New International Version: How it came to Be). This chapter was written by John H. Stek, who was one of the translators of the NIV Bible.)<sup>640</sup> The NIV history begins with Howard Long, a man who in the 1950's had difficulty communicating to others the King James Version of the Bible, which led him to the idea to have someone produce a Modern English Version of the Bible. "The Bible that had long nourished his faith was the King James Version. It felt comfortable in his hands, sounded familiar and sweet in his ears, and

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<sup>640</sup> The entire chapter can be viewed at:

[http://www.niv-cbt.org/wp-content/uploads/2009/10/The\\_Challenge\\_of\\_Bible\\_Translation.pdf](http://www.niv-cbt.org/wp-content/uploads/2009/10/The_Challenge_of_Bible_Translation.pdf)

much of it was “written on his heart.” But when he opened it to show others the Way, he met with incomprehension—or worse. The Bible he read to them and urged them to read was to them sometimes quite unintelligible, generally rather strange and quaint, and occasionally even hilarious. With such a version in hand, anyone who wished to spread the gospel through one-on-one evangelization could only know frustration. And loneliness. Howard Long tried out the more recent English versions, but for various reasons found them unsatisfactory. He also tried translating the old English Bible into more modern idiom as he witnessed to others, but that failed to serve. However good his effort, it had no weight, no authority. His was only a lone voice against an old and greatly venerated text.”<sup>641</sup> The other new English versions Howard was not excited about were the American Standard Version of 1901 and the Revised Standard Version of 1952, which are a witness against him and not for him. The ASV of 1901 was an excellent literal version of the Hebrew (Ibri) and Greek text, as can be seen in two out of the three verses that were discussed above.<sup>642</sup> Howard's complaint concerning the KJV now begins to sound hollow, when the evidence is presented that there were many literal translations to choose from other than the KJV.

The New American Standard Bible (NASB), a revision of the ASV of 1901, was being produced at the time, the New Covenant being finished in 1963. "For most of those present, the NASB, which was currently being produced under the sponsorship of the Lockman Foundation,<sup>643</sup> held the greater promise. A few of the conference attendees were contributing to its production. Many others were members of the Evangelical Theological Society, whose central statement of faith stressed the verbal inspiration and the inerrancy of Scripture (in the autographs). To these the main attraction of the NASB was its attempt to meticulously reproduce as fully as possible a word-for-word, clause-for-clause mirror reflection of the original-language texts, retaining their word order and reflecting their every grammatical nuance—to reproduce form as well as content in the service of “accuracy.” But others were convinced that this supposed great strength of the version was in fact its major weakness. It was founded on unsound linguistic assumptions concerning how languages differ from each other in communicating meaning. And it resulted in an artificial English style that aggravated the very features that had rendered the ASV unattractive to most readers.”<sup>644</sup> The NASB is an excellent translation, less than the ASV but better than the KJV.

The above statement actually reveals the real catalyst behind the drive to produce a Bible that pleased men. He stated that the ASV was "unattractive to most readers." The drive behind the production of the NASB was to please Yahweh, as being good scribes of the ancient text while the drive behind the production of the NIV Bible was to please men. I

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<sup>641</sup> pg. 235

<sup>642</sup> And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with *the help of Jehovah.* (Gen. 4:1) who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (Phil. 2:6)

<sup>643</sup> <http://www.lockman.org/tlf/tlfhistory.php>

<sup>644</sup> Pg. 243

will remind you what was said of Howard Long; "The Bible he read to them and urged them to read was to them sometimes quite unintelligible, generally rather strange and quaint, and occasionally even hilarious. With such a version in hand, anyone who wished to spread the gospel through one-on-one evangelization could only know frustration. And loneliness."<sup>645</sup> Pleasing uneducated men who have difficulty understanding English requires the paraphrasing of the scriptures, an example being a child's Bible. As we will see, this is precisely the direction the NIV translators took. The NIV Bible was designed, not for accuracy but for easy reading, which is why it is a paraphrase.

The final editorial committee of the NIV Bible used three stages in refining their translation:

- 1.) "The committee worked through the tentative translation of each book in plenary session, making final decisions on all translation problems still unresolved and revising the English to achieve a uniform style.
- 2.) The committee read the Englished text orally to make sure that its rhythm flowed well, to eliminate monotonous repetition of sounds and the immediate juxtaposition of harsh consonants, and to remove obstacles to oral reading by nonprofessional readers.
- 3.) The text as revised by the CBT was submitted to one or more English stylists for a final check, with their criticisms and proposals subsequently acted on by the CBT."<sup>646</sup>

The original name for the Bible was, "The Holy Bible: A Contemporary Translation."<sup>647</sup> English style was a major concern for the NIV Bible. One of the nine translation guidelines was, "Every effort shall be made to achieve good English style."<sup>648</sup> "In its own editorial work that year the CBT concentrated on completing the Gospel of John. In this it was significantly aided by an experiment conducted by Burton Goddard in a public high school in Boxford, Massachusetts. Members of the freshman and sophomore classes (twenty-one from each class) were asked to read portions of the emerging text of John's gospel, indicating their level of comfort with its style and marking all words, phrases, and idioms they did not readily understand. By summer's end the text of the Gospel of John was ready for submission to the New York Bible Society. And before the end of the year the NYBS published a paperback edition under the title *The Gospel According to John: A Contemporary Translation.*"<sup>649</sup> Howard Long's conception of a Contemporary Bible, understood by teenagers was coming to pass because the translators of the Word of

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<sup>645</sup> pg. 235

<sup>646</sup> Pg. 250

<sup>647</sup> pg. 253

<sup>648</sup> <http://www.bible-researcher.com/niv.html#note3>

Stephen W. Paine, "twentieth-Century Evangelicals Look at Bible Translation," Wesleyan Theological Journal 4/1 (Spring, 1969), p. 86. Paine was one of the original 15 members of the CBT.

<sup>649</sup> pg. 252

Yahweh and its committees and styles had it pureed, which is what a paraphrase is supposed to do.

"And so the translation project set in motion by the Palos Heights conference in 1965 was completed. More than one hundred biblical scholars had contributed to the work, and they had been assisted by a number of English stylists at various levels. Most notably among these were Margaret Nicholson and Frank Gaebelein. The former had read and criticized the edited text at every level of its development; the latter had sat for many years with the general editorial committees as they did their work. With the translation finished, the conversion of manuscript into book form was promptly and efficiently carried out by the publishers (New York Bible Society International, Zondervan Bible Publishers, and Hodder & Stoughton [for the U.K. edition]), so that before the end of 1978 the completed version was presented to the reading public. And Howard Long's dream, which had started it all, was finally realized."<sup>650</sup>

Margaret Nicholson, who was mentioned above, had a great say in the NIV Bible. She had "read and criticized the edited text at every level of its development." She was not a Hebrew (Ibri) or Greek scholar but rather an English stylist. She authored the books, "A dictionary of American-English usage," which was published in 1957 and 'Oxford author's style book,' published in 1943. Frank Gaebelein, was another stylist who was headmaster of The Stony Brook school. His expertise was English and comparative literature. The stylist job would be to change Psalm 23 from

*Yahweh, is my shepherd—I shall not want:  
In pastures of tender grass, he maketh me lie down, Unto restful waters, he leadeth me;  
My life, he restoreth,*

to

The LORD is my shepherd, I shall not be in want.  
He makes me lie down in green pastures, he leads me beside quiet waters,  
he restores my soul.

In Mark 5: 6-43, the stylist of the NIV Bible changed our Father's Word 62 times. (See Appendix C) Now multiply the number of chapters in our Father's Word by 62 and you will understand how many deviations have occurred in the sacred scriptures.

Yahweh communicated to mankind through words that were Hebrew (Ibri) and Greek. These words and their meanings have been fixed in time. The English language has also

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<sup>650</sup> pg. 257

been fixed.<sup>651</sup> Words used in medicine and law have their own standard dictionaries, such as Black's Law Dictionary. An appendectomy means the same today as it did one hundred years ago. Words have roots, prefixes, suffixes etc. fixing their meaning in time. The usage of words and their meanings can and do devolve in a society but this does not mean that we allow them to devolve. We maintain a standard of excellence by securing and protecting our language as does the medical and legal profession because life and death can result from the incorrect usage of words, as a physician or an attorney can attest to. We will lose Yahweh's revelation, piece by piece once we allow the inmates to dictate to us the ever changing meanings they give to words,. We should raise people up to the actual meaning of words rather than following them down into the gutter by their corrupted word usage. We should not be changing our Bible's every ten years to meet the ever devolving and decaying cycle of word usages. The NIV translators decided to go partially down that road, while the Message translators went all the way down that road, as can be seen in Psalm 55:15:

*Desolations on them! Let them go down into Sheol alive, For, wicked doings, are at home within them. (Rotherham)*

*Let death take my enemies by surprise; let them go down alive to the grave, for evil finds lodging among them. (NIV)*

*Haul my betrayers off alive to hell—let them experience the horror, let them feel every desolate detail of a damned life. (Message)*

Bible paraphrases compared to literal translations were best summed up by Robert Young in the 1800's; "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; [Message Bible: Ps 9:17 The wicked bought a one-way ticket to hell.] 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. [Rotherham Bible: Ps 50:1 El, Elohim, Yahweh, hath spoken, and called the earth, From the rising of the sun, unto the going in thereof.] 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 him in one language, seeks only to transfer it into another...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

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<sup>651</sup> Oxford English Dictionary; The Oxford English Dictionary (OED) is widely regarded as the accepted authority on the English language. It is an unsurpassed guide to the meaning, history, and pronunciation of 600,000 words— past and present—from across the English-speaking world.

original,<sup>652</sup> 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... 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*; 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 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."<sup>653</sup>

The downward spiral of paraphrasing is illustrated in Philippians 2:6. The Greek text states, "Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God" (Rotherham). The deviation by the paraphrases is illustrated below:

### **Literal Translations**

who, being in the form of God, thought it not robbery to be equal to God, (Young's)

who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, (ASV)

who, although He existed in the form of God, did not regard equality with God a thing to be grasped, (NASB)

who, though he was in the form of God, did not count equality with God a thing to be grasped, (ESV)

### **Paraphrased Translations**

Who, being in very nature God, did not consider equality with God something to be grasped, (NIV)

Though he was God, he did not think of equality with God as something to cling to. (NLT)

Jesus has always been as God is. But He did not hold to His rights as God. (NLV)

Christ was truly God. But he did not try to remain equal with God. (CEV)

Great Bible translations have always come by individual men who attempted not to compromise the words of Yahweh, such as Wycliffe, Tyndale, Luther, Young, Bullinger and Rotherham rather than by one hundred biblical scholars, who must compromise truths to please the whole committee, the financier and the publisher. One hundred writers may produce a wonderful novel but the translation of the sacred text is quite a different endeavor. Fidelity to the text is paramount but, as we are fully aware, it is not popular or

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<sup>652</sup> We do not have the original text but our closest Greek text to the original would be the UBS 3<sup>rd</sup> 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.

<sup>653</sup> Young's Literal Translation of the Holy Bible, Preface to the Revised Edition by Dr. Robert Young; year 1898.

financially profitable; faithful Bibles will not be purchased by the masses, as history has demonstrated. (See Appendix B) People, as a whole do not yearn for the words of Yahweh, as coming forth from his mouth, as did Jeremiah, when he said, "Thy words, were found, and I did eat them, Then became thy words unto me, the joy and gladness of my heart..." (Jer. 15:16). People, like Howard Long, desire a more contemporary gospel, which is what the NIV translators gave them. If the NIV Bible had not been produced another Bible in its likeness would have come about because of the itching ears of the consumer. We have been warned 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" (2 Ti. 4:3). For those who insist on remaining infants by reading the NIV Bible but they have ears to hear, please add to your library a Rotherham Emphasized Bible or at least a NASB or ESV Bible in order that you have some reference to the actual words that came from the mouth of Yahweh.

## Appendix A

### **The Five Most Accurate English Bible Translations of the Hebrew (Ibri) & Greek Text.**

(The order is Rotherham's, Young's, ASV, NASB, ESV)

#### **Genesis 2:7**

So then Yahweh God formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul.

And Jehovah God formeth the man—dust from the ground, and breatheth into his nostrils breath of life, and the man becometh a living creature.

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

#### **Psalm 50:1**

El, Elohim, Yahweh, hath spoken, and called the earth, From the rising of the sun, unto the going in thereof:

The God of gods—Jehovah—hath spoken, And He calleth to the earth From the rising of the sun unto its going in.

The Mighty One, God, Jehovah, hath spoken, And called the earth from the rising of the sun unto the going down thereof.

The Mighty One, God, the LORD, has spoken, And summoned the earth from the rising of the sun to its setting.

The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting.

### **John 19:18**

where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Jesus.

where they crucified him, and with him two others, on this side, and on that side, and Jesus in the midst.

where they crucified him, and with him two others, on either side one, and Jesus in the midst.

There they crucified Him, and with Him two other men, one on either side, and Jesus in between.

There they crucified him, and with him two others, one on either side, and Jesus between them.

## **Appendix B**

### **Bible Translations Based on Unit Sales for 2010**

[http://www.cbaonline.org/nm/documents/BSLs/Bible\\_Translations.pdf](http://www.cbaonline.org/nm/documents/BSLs/Bible_Translations.pdf)

1 New International Version	various publishers
2 King James Version	various publishers
3 New Living Translation	Tyndale
4 New King James Version	various publishers
5 English Standard Version	Crossway
6 Holman Christian Standard Bible	B&H Publishing Group
7 Reina Valera 1960 (Spanish)	American Bible Society and licensees
8 Other Translations	
9 The Message Eugene Peterson,	NavPress
10 New International Readers Version	Zondervan

# 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 **beseeketh** 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)

<sup>6</sup>When **he** [added] saw Jesus from a distance, he ran and fell on his knees in front of him. <sup>7</sup>**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!” <sup>8</sup>For **Jesus** [added] [**he** omitted] had **said** [wrong tense<sup>654</sup>] to him, “Come out of this man, you **evil** [changed] spirit!”

<sup>9</sup>Then **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.” <sup>10</sup>And he **begged** [\*wrong tense] **Jesus** [added] [**him** omitted] again and again not to send them out of the **area** [changed].

<sup>11</sup>A large herd of pigs was feeding on the nearby hillside. <sup>12</sup>The **demons** [added] [**they** omitted] **begged** **Jesus** [added] [**him** omitted], “Send us among the pigs; allow us to go into them.” <sup>13</sup>He 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].

<sup>14</sup>Those **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. <sup>15</sup>When 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. <sup>16</sup>Those 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. <sup>17</sup>Then the **people** [added] [**they** omitted] began to plead with **Jesus** [added] [**him** omitted] to leave their region.

<sup>18</sup>As **Jesus** [added] [**he** omitted] was getting into the boat, the man who had been demon-possessed **begged** [\*wrong tense] to go with him. <sup>19</sup>**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.” <sup>20</sup>So the **man** [added] [**he** omitted] went away and began to **tell** [changed] in the Decapolis<sup>o</sup> how much Jesus had done for him. And all the **people** [added] were amazed.

<sup>21</sup>When 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. <sup>22</sup>Then one of the synagogue rulers, named Jairus, **came there** [added]. Seeing **Jesus** [added] [**him** omitted], he fell at his feet <sup>23</sup>and **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.”

<sup>24</sup>So **Jesus** [added] [**he** omitted] went with him. A large crowd followed and **pressed** [\*wrong tense] around him. <sup>25</sup>And a woman was there who had been **subject to bleeding** [changed] for twelve years. <sup>26</sup>**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.

<sup>654</sup>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** [existemi<sup>655</sup>], straightway, with a **great transport** [ekstasis<sup>656</sup>];
- 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.

## NIV

<sup>27</sup>When she [added] heard about Jesus, she came up behind him in the crowd and touched his cloak, <sup>28</sup>because she **thought** [added] [saying omitted], “If I just touch his clothes, I will be **healed** [changed].” <sup>29</sup>Immediately her bleeding **stopped** [changed] and she **felt** [changed] in her body that she was **freed** [changed] from her **suffering** [changed].

<sup>30</sup>At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?”

<sup>31</sup>“You see the people crowding against you,” his disciples **answered** [\*wrong tense], “and yet you can ask, ‘Who touched me?’”

<sup>32</sup>But **Jesus** [added] [**he** omitted] kept looking around to see who had done it. <sup>33</sup>Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup>He said to her, “Daughter, your faith has **healed** [changed] you. Go in peace and be **freed** [changed] from your **suffering** [changed].”

<sup>35</sup>While **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?”

<sup>36</sup>**Ignoring what they said** [added], Jesus told the synagogue ruler, “Don’t be afraid; just believe.”

<sup>37</sup>He did not let anyone follow him except Peter [**and** omitted], James and John the brother of James.

<sup>38</sup>When they came to the home of the synagogue ruler, **Jesus** [added] [**he** omitted] saw a commotion, with people crying and wailing loudly. <sup>39</sup>He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.”

<sup>40</sup>But 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. <sup>41</sup>He took her [**the child** omitted] by the hand and said to her, “*Talitha koum!*” (which means, “Little girl, I say to you, get up!”).

<sup>42</sup>Immediately the girl stood up and **walked** [\*wrong tense] around (she was twelve years old). At this they were **completely astonished** [changed]. <sup>43</sup>He gave strict orders not to let anyone know about this, and told them to give her something to eat.

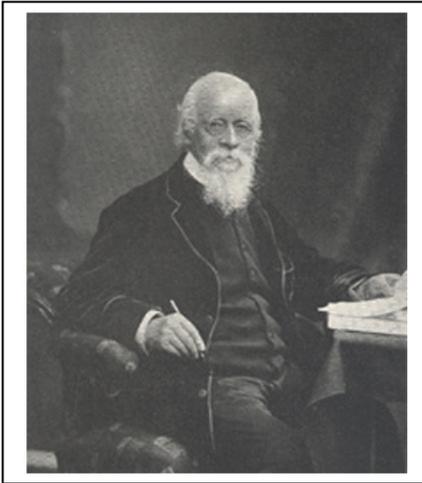
**(The NIV changed the text 62 times in one chapter)**

<sup>655</sup> 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

<sup>656</sup> 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.





# The World's Most Accurate English Bible! Rotherham's Emphasized Bible

(Free Download at: <http://www.teleiosministries.com/rotherhambible.html> )

*(By Joseph Rotherham 1902)*

([www.teleiosministries.com](http://www.teleiosministries.com))

The Emphasized Bible is one of the most innovative and thoroughly researched translations ever done by a single individual. Its presentation of emphases and grammatical features of the original language still reward careful study.<sup>657</sup> “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 but truth that ought to be sought. There are tens of thousands departures from the original text in the current versions. There are about two thousand instances in the New Covenant where the definite article (the) is omitted. Verbal inspiration can be the least practical use to those who depend upon those versions” (Young’s preface). The Rotherham Emphasized Bible 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 word spirit [ruah (pneuma)].

## Words Translated:

<b>Standard Bible Translation</b>	<b>Greek or Hebrew Word</b>	<b>Rotherham’s Translation</b>	<b>Verse</b>
Mystery	musterion	sacred secret	Eph. 3:4
World	aion	age	2 Cor. 4:4
Eternal	aionios	age-abiding	John 3:16
Inspiration of God	theopneustos	God-breathed	2 Tim. 3:16
Church	ekklesia	assembly	1 Cor. 15:9
Temple	naos	shrine	2 Cor. 6:16
From the dead	ek nekron	from among the dead	1 Cor. 15:12
Hell	hades	hades	Acts 2:27
Hell	gehenna	gehenna	Luke 12:5
Hell	sheol	hades	Deu. 32:22
Lord	Yahweh	Yahweh	Ex. 6:6
Lord	Yah	Yah	Ex. 15:2
Lord	Adonai	Lord	Num. 14:17
God	Elohim	God	Ps. 18:31
God	El	GOD	Ps. 18:32
God	Eloah	GOD (Old English)	Ps. 18:31
Gospel	euaggelion	glad-message	Gal. 1:6
Angel	aggelos	messenger	Gal. 1:8
Gentile	ethnos	nations	Gal. 1:16
Die	gava	ceased to breathe	Gen. 6:17
Pride	tuphoo	beclouded	1 Ti. 3:6
Being	nephesh	soul	Gen. 2:7
Being	psuche	soul	1 Cor. 15:45

<sup>657</sup> John R. Kohlenberger III

Service	latreuo	divine service	Mt. 4:10
Word	rhema	declaration	Mt. 4:4
Power	kratos	dominion	Heb. 2:14
Pervert	arsenokoites	sodomite	1 Ti. 1:10, 1 Cor. 6:9
Tabernacle	mishkan	habitation	Ex. 25:9
Coming	parousia	presence	1 Thes. 2:19, 3:13, 4:15, 5:23
Martyr	martus	witness	Acts 22:20; Mt. 18:16, 26:65
Sing	psallo	strike the strings	1 Cor. 14:14, Eph. 5:19
World	oikoumene	inhabited earth	Lk. 4:5. Acts 17:31, Rev. 12:9
Died	ekpsucho	expired	Acts 5:5, 10; 12:23
Moved	phero	borne along	2 Pe. 1:21, 17, 18
Comfort	paraklesis	encouragement	2 Cor. 1:3,4,5,6,7
rain	brecho	moisture	Ja. 5:17, Rev. 11:6
deceived	exapatao	completely deceived	Rm. 7:11, 2 Cor. 11:3

### Other examples of excellent translations:

John 19:18	where, him, they crucified; and, with him, other two, on this side and on that, and, in the midst, Jesus.
Gen. 1:2	Now, the earth, <u>had become</u> [hayah] waste and wild, and darkness,
Lk. 23:43	Verily, I say unto thee this day: With me, shalt thou be in Paradise.
Ps. 116:15	<u>Costly</u> [yaqar] in the eyes of Yahweh, is, death, for his men of lovingkindness.
Heb. 3:2	As one, faithful, to him who <u>made</u> [poieo] him: as, Moses also, in his house.
John 3:3	Verily, verily, I say unto thee: Except one be <u>born from above</u> ,
Gen. 18:22	went their way, towards Sodom,— <u>but, Yahweh, was yet standing before Abraham.</u>
Nu. 16:30	But, if, a creation [beriah], Yahweh create [bara], and the ground [adamah' <sup>1</sup> feminine] open wide her [peh] <sup>658</sup> mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades [Sheol], then shall ye know, that these men have despised, Yahweh.
1 Sam. 9:15	Now, Yahweh, had unveiled the ear of Samuel,—one day before Saul came, saying
Ex. 3:14	And God said unto Moses, I Will Become [ehyeh] whatsoever I please. And he said—Thus, shalt thou say to the sons of Israel, I Will Become [ehyeh] hath sent me unto you. (ehyeh means 'to be, become;' used in Ex. 3:12, 14; 4:12, 15 etc.)

- 1.) Sentences are punctuated correctly, according to the text, such as in the case of Ephesians 1:3 to 14, which is one sentence.
- 2.) Genders (masculine, feminine & neuter) are translated correctly: Now, therefore, accursed, art thou,—from the ground ('hm'd"ah'(-!mi feminine), which hath opened her (ht'ac.P)<sup>659</sup> mouth, to receive the shed-blood of thy brother at thy hand (Gen. 4:11); And the earth (gh/ feminine) helped the woman, and the earth opened her (auvth/j)<sup>660</sup> mouth, and swallowed up the river which the dragon cast out of his mouth (Rev. 12:16); Love (avga,ph feminine) ... Acteth not unbecomingly, seeketh not her (e`auth/ji)<sup>661</sup> own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5); ... Arise, take unto thee the child (paidi,on neuter) and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy it (Mt. 2:13); And, I, will request the Father, and, Another Advocate (para,klhton masculine), will he give unto

<sup>658</sup> verb qal waw consec perfect 3rd person feminine singular

<sup>659</sup> verb qal perfect 3rd person feminine

<sup>660</sup> pronoun personal genitive feminine

<sup>661</sup> pronoun reflexive genitive feminine

you, that he (masculine) may be with you age-abidingly, The spirit (pneu/ma neuter) of truth,—which, the world, cannot receive, because it beholdeth it (auvto.)<sup>662</sup> not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is (Jn. 14:16-17); Jerusalem! Jerusalem (**V**lerousalh,m feminine)! she (**h`** feminine) that slayeth the prophets, and stoneth them that are sent unto her (**auvth,n** feminine)! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire (Lk. 13:34)! (For more information on Greek and English gender and personification, see Appendix A.)

- 3.) Greek prepositions are translated accurately, such as in the case of John 1:18; “No one, hath seen, God, at any time: An Only Begotten God, The One existing within [eis] the bosom of the Father, He, hath interpreted *him*.” The Greek word, ‘eis,’ expresses a combination of rest and motion, of a continuous relation, with a realization of it. ‘Within the bosom’ produces the image of the closest and tenderest of human relationships, of mother and child and of husband and wife and so describes the ultimate fellowship of love.<sup>663</sup> For the true understanding of the New Covenant a knowledge of the Greek Prepositions is indispensable.<sup>664</sup>
- 4.) Tenses, Moods and Participles are accurate, such as in the case of Mark 5:9; “and he was questioning [imperfect tense refers to continuous or linear action in the past time] him—What is thy name?” “But we do not wish you to be ignorant, brethren, concerning them who are falling asleep<sup>665</sup>...” (1 Thes. 4:13).
- 5.) The Definite Article is not hidden, as in the case of Ephesians 3:4; “...perceive my discernment in the sacred secret of the Christ;” Revelation 7:12; saying—Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might,—be unto our God, unto the ages of ages.” In Greek the definite article serves to emphasize the person or thing it modifies. English translations of the Bible have omitted thousands of these usages.
- 6.) [ ] enclose words with respect to which ancient authorities are not unanimous; “and, returning [from the tomb], reported all these things unto the eleven, and unto all the rest” (Lk. 24:9).
- 7.) [[ ]] enclose words regarded by the Greek Edition as interpolations, but which for some reason they preferred not to remove from the text; “Lu 23:34 [[But, Jesus, was saying—Father! forgive them; for they know not what they do.]]
- 8.) Figures of Speeches are not omitted. For example, below is the figure Po’ly-syn’de-ton; or, ‘Many Ands.’ The figure, ‘polysyndeton’ is the repetition of the word "and" at the beginning of successive clauses; “We remember the fish that we did eat in Egypt, without money,—the cucumbers, and the water-melons, and the leeks and the onions, and the garlick” (Nu. 11:5).

Rotherham’s Emphasized Bible is more accurate to the Hebrew (Ibri) and Greek text than any other English translation. The second most accurate English translation of the Hebrew (Ibri) and Greek text is ‘Young’s Literal Translation of the Holy Bible;’<sup>666</sup> tied for third are the ASV of 1901 and the New World Translation; fourth is the NASB of 1995 and fifth would be the ESV. The ESV states that it “...is a new, essentially literal Bible translation that combines word-for-word precision and accuracy with literary excellence, beauty, and depth of meaning” but it puts a higher priority on, “sharing a commitment to historic evangelical orthodoxy” over “the authority and sufficiency of the inerrant Scriptures.”

<sup>662</sup> pronoun personal accusative neuter

<sup>663</sup> Gospel of St. John by B. F. Westcott; pg. 15

<sup>664</sup> Companion Bible by E. W. Bullinger; App. 104

<sup>665</sup> **κοιμωμένων** verb participle present middle genitive masculine plural from **κοιμάομαι**

<sup>666</sup> In the Old Covenant, a unique feature that it offers is that it translates the tenses accurately, which leaves out any future tense because the Hebrew (Ibri) language has no future tense. It also displays more of the definite article (the) than any other English translation.

**Genesis 1:21**

**Rotherham** And God 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 God saw that it was, good.

**Young's** And God prepareth the great monsters, and every living creature that is creeping, which the waters have teemed with, after their kind, and every fowl with wing, after its kind, and God seeth that *it is* good.

**New World** And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that [it was] good.

**ASV 1901** And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.

**NASB** God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

**ESV** So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

**NIV** So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

<b>NLT</b>	So God created great sea creatures and every living thing that scurries and swarms in the water, and every sort of bird--each producing offspring of the same kind. And God saw that it was good.
<b>Message</b>	God created the huge whales, all the swarm of life in the waters, And every kind and species of flying birds. God saw that it was good.
<b>Psalm 50:1</b>	
<b>Rotherham</b>	El, Elohim, Yahweh, hath spoken, and called the earth, From the rising of the sun, unto the going in thereof:
<b>Young's</b>	The God of gods—Jehovah—hath spoken, And He calleth to the earth From the rising of the sun unto its going in.
<b>New World</b>	The Divine One, God, Jehovah, has himself spoken, And he proceeds to call the earth, From the rising of the sun until its setting.
<b>ASV 1901</b>	The Mighty One, God, Jehovah, hath spoken, And called the earth from the rising of the sun unto the going down thereof.
<b>NASB</b>	The mighty God, <i>even</i> the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
<b>ESV</b>	The Mighty One, God the LORD, speaks and summons the earth from the rising of the sun to its setting.
<b>NIV</b>	The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets.

<b>NLT</b>	The LORD, the Mighty One, is God, and he has spoken; the has summoned all humanity from where the sun rises to where it sets.
<b>Message</b>	The God of gods—it's GOD!—speaks out, shouts, "Earth!" welcomes the sun in the east, farewells the disappearing sun in the west.
<b>Isaiah 26:4</b>	
<b>Rotherham</b>	Trust ye in Yahweh, unto futurity,--For, in Yah, Yahweh, is a rock of ages.
<b>Young's</b>	Trust ye in Jehovah for ever, For in Jah Jehovah <i>is</i> a rock of ages,
<b>New World</b>	Trust in Jehovah, YOU people, for all times, for in Jah Jehovah is the Rock of times indefinite.
<b>ASV 1901</b>	Trust ye in Jehovah for ever; for in Jehovah, <i>even</i> Jehovah, is an everlasting rock.
<b>NASB</b>	Trust in the LORD forever, For in God the LORD, <i>we have</i> an everlasting Rock.
<b>ESV</b>	Trust in the LORD forever, for the LORD GOD is an everlasting rock.
<b>NIV</b>	Trust in the LORD for ever, for the LORD, the LORD, is the Rock eternal.
<b>NLT</b>	Trust in the LORD always, for the LORD GOD is the eternal Rock.
<b>Message</b>	Depend on GOD and keep at it because in the LORD GOD you have a sure thing.

### **John 3:3**

**Rotherham**

Jesus answered, and said unto him--Verily, verily, I say unto thee: Except one be born from above, he cannot see the kingdom of God.

**Young's**

Jesus answered and said to him, 'Verily, verily, I say to thee, If any one may not be born from above, he is not able to see the reign of God;'

**New World**

In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God."

**ASV 1901**

Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

**NASB**

Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God."

**ESV**

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

**NIV**

In reply Jesus declared, "I tell you the truth, no-one can see the kingdom of God unless he is born again."

**NLT**

Jesus replied, "I tell you the truth, unless you are born again, you cannot see the Kingdom of God."

**Message**

Jesus said, "You're absolutely right. Take it from me: Unless a person is born from above, it's not possible to see what I'm pointing to—to God's kingdom."

## **Ephesians 5:32**

<b>Rotherham</b>	This sacred secret, is, great,—I, however, am speaking as to Christ and the assembly;
<b>Young's</b>	this secret is great, and I speak in regard to Christ and to the assembly;
<b>New World</b>	This sacred secret is great. Now I am speaking with respect to Christ and the congregation.
<b>ASV 1901</b>	This mystery is great: but I speak in regard of Christ and of the church.
<b>NASB</b>	This mystery is great; but I am speaking with reference to Christ and the church.
<b>ESV</b>	This mystery is profound, and I am saying that it refers to Christ and the church.
<b>NIV</b>	This is a profound mystery—but I am talking about Christ and the church.
<b>NLT</b>	This is a great mystery, but it is an illustration of the way Christ and the church are one.
<b>Message</b>	This is a huge mystery, and I don't pretend to understand it all. What is clearest to me is the way Christ treats the church.

# Appendix A

## Hebrew (Ibri) & Greek Grammar

### Personification

Personification means “represented, spoken of, or figured as a person.”<sup>667</sup> Personification is a figure of speech<sup>668</sup> 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.’<sup>669</sup> 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.

**Gender** (BibleWorks allow you to read the genders of Hebrew (Ibri) & Greek; <http://www.bibleworks.com/> )  
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

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<sup>667</sup> OED

<sup>668</sup> 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) .

<sup>669</sup> 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

— 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.<sup>670</sup> The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.<sup>671</sup> 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]<sup>672</sup> 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, ‘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.

Parakletos<sup>673</sup> is the Greek word that is translated comforter, helper etc., in the Gospel of John. It is a common and not a proper noun, which is masculine, therefore the pronouns associated with it's usage must also be masculine. John 14:16-17 reads, "And, I, will request the Father, and, another advocate (parakletos (masculine)) , will he give unto you, that he (masculine) may be with you age-abidingly, The spirit (pneuma (neuter)) of truth (feminine),—which, the world, cannot receive, because it beholdeth it (neuter) not, nor getteth to know it (neuter). But, ye, are getting to know it (neuter); because, with you, it (neuter) abideth, and, in you, it (neuter) is." English readers are ignorant concerning gender usage in other languages thereby believing, “masculine ↔ man and feminine ↔ woman.”

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<sup>670</sup> αὐτῆς, pronoun personal genitive feminine singular

<sup>671</sup> 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...

<sup>672</sup> αὐτό pronoun personal accusative neuter

<sup>673</sup> παράκλητον noun accusative masculine singular from παράκλητος

The lesson to be learned is that the 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)<sup>674</sup> 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),<sup>675</sup> 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)<sup>676</sup> 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 (חִכְמוֹתָ (feminine)), in the open place, soundeth forth, in the broadways, she raiseth her (קוֹלֶיהָ)<sup>677</sup> voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה (feminine)), which hath opened her (פִּתְחָהּ)<sup>678</sup> 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 (ἀύτην)<sup>679</sup> 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)<sup>680</sup> own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5)

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<sup>674</sup> αὐτό pronoun personal genitive neuter

<sup>675</sup> αὐτοῦ pronoun personal genitive masculine

<sup>676</sup> ἑαυτῆς, pronoun reflexive genitive feminine

<sup>677</sup> noun common masculine singular construct suffix 3rd person feminine singular

<sup>678</sup> verb qal perfect 3rd person feminine

<sup>679</sup> pronoun personal genitive feminine

<sup>680</sup> pronoun reflexive genitive feminine

# John 14:17

(www.teleiosministries.com)

## Greek Text

the spirit (pneuma)<sup>681</sup> of the truth, which the world not is able to receive, because not it watches it but not it knows, you know it, because beside you it stays and in you it will be. (Word Study Greek-English New Covenant by Paul R. McReynolds)

**pneuma** (πνεῦμα noun accusative neuter singular from πνεῦμα) In Greek, pneuma's gender is neuter!  
**which** (ὃ pronoun relative accusative neuter singular from ὅς)  
**it** (αὐτό pronoun personal accusative neuter singular from αὐτός)

## Rotherham

The Spirit of truth,—which, the world, cannot receive, because it beholdeth it not, nor getteth to know it. But, ye, are getting to know it; because, with you, it abideth, and, in you, it is.

## New American Bible

the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.

## Translations that change the gender of pneuma from Neuter to Masculine

### New King James Version

"the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

### English Standard Version

even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

### NIV

the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.

### The Amplified Bible

The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know *and* recognize Him. But you know *and* recognize Him, for He lives with you <constantly> and will be in you.

### New Living Translation

He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you.

### Message

This Friend is the Spirit of Truth. The godless world can't take him in because it doesn't have eyes to see him, doesn't know what to look for. But you know him already because he has been staying with you, and will even be in you!

(Other examples of pneuma (spirit) as an 'it': John 1:32; 3:8; 1 Cor. 12:11; evil spirits Lk. 8:29; 9:39; 11:24)

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<sup>681</sup> πνεῦμα, ατος, τό—1. *blowing, breathing*—a. *wind* J 3:8a; Hb 1:7.—b. *the breathing out of air, breath* 2 Th 2:8.—2. *breath, (life-)spirit, soul*, that which gives life to the body. (All of these English translations capitalized pneuma, making it a proper name (noun) when it is a common noun.)

# 'Oneness'

## The Christian Society

### (A Study of Ephesians 4:1-16)

*(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).)*

Ephesians unveils the great sacred secret, which was hid from all generations until it was revealed to the apostles and prophets. The sacred secret, unveiled in chapter three is our oneness in Christ, who is our Head, we being his Body; Christ dwelling on the earth through the members of his Body. Ephesians chapter four unfolds the 'Christian Life,' the manifold wisdom of Yahweh.<sup>682</sup> Verses four through thirteen of chapter four, which will be our main lesson, is essentially a parenthetical paragraph; verse seventeen resuming the thought of verse three, while verses four to sixteen explain in more detail verse three, which states, "Giving diligence to keep—the 'Oneness' of the spirit in the uniting—bond of peace." Yahweh's grand lesson, in this section of scripture is the unity of the billions of members of the Body of the Christ (the Christian Society) in order that each member, framing and connecting themselves together, may release their unique energy (life), as they have been gifted, which results in the growth of the Body and in their own upbuilding in love. Our individual gifts are very much needed in our Christian Society (the Body of the Christ). We do not have the ability to make people become one but we do have the ability to be one in the Body of the Christ, whether the other members like it or not. We do not *walk in a manner worthy of the calling wherewith we were called* if we are not faithful friends and supporters to all who confess Romans 10:9.

The history of the Christian Church reveals a lack of oneness. The Christian Churches' major members consist of Protestants and Roman Catholics. These two groups some what agree but in many area's they may doubt each other's Christianity. It also consists of minor members such as the Church of Jesus Christ of Latter-day Saints, Jehovah Witnesses and myself whom many would deny our Christian standing but members of the Body of the Christ we are, as are Protestants and Roman Catholics, if we believe and confess Romans 10:9. Yahweh has placed us into the Body, as well as them, as it pleases him.<sup>683</sup> Are we able to unite these divisions into one Church? No. Yehoshua was not able to unit the different divisions of the Israelites but he was able to connect his life into these divisions, releasing his unique energy into them, resulting in their growth and in his and their upbuilding. He met them where they were, imparting to them the life (energy, gift) he had been given by his Father. He fellowshiped with them in order to benefit them but he did not join them by compromising the truths in the Word of Yahweh. Yahweh's will for us is

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<sup>682</sup> Eph 3:10 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,—

<sup>683</sup> But, now, hath God set the members, each one of them in the body, even as he pleased. (1 Cor. 12:18)

"that there might be no division in the body, but that the members might have, the same, care, one for another; And, whether one member, suffereth, all the members, suffer with it, or, a member is glorified, all the members, rejoice together" (1 Cor. 12:25-26). It is our calling to obey this scripture by imparting our individual gifts, when able, to all the different members of Christ's Body, regardless of them being Roman Catholic's, Protestant's, Mormon's, Jehovah Witnesses etc. If there be but one body, all that belong to that body should have one heart. The Christian Society is one spiritual body of Christ, and all good Christians make up but one body, incorporated by one charter, that of the gospel, animated by one ruah (spirit), which enlivens, and governs that body. If we belong to Christ, we are all actuated by one and the same ruah (spirit), and therefore should be one.

Ephesians chapter four will be understood in the light of chapters one through three. Chapter three can be looked at as a parenthetical chapter, which connects the end of chapter two with the beginning of chapter four. The ending of chapters one and two and the beginning of chapter four reads as follows, "And gave him [Christ] to be head over all things unto the assembly, Which, indeed, is his body, the fulness of him who, the all things in all, is for himself filling up... In whom [Yehoshua Christ], an entire building, in process of being fitly joined together, is growing into a holy shrine in the Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in ruah (spirit)...I exhort you, therefore, I, the prisoner in the Lord, to walk in a manner worthy of the calling wherewith ye were called."

### Verses 1 through 3

Yahweh through Christ through Paul proclaims in the next two verses;<sup>684</sup> "With all lowliness and meekness, with long suffering, bearing one with another in love, Giving diligence [spoudazo] to keep—the oneness [henotes] of the spirit in the uniting—bond of peace," (Eph. 4:1-3). The word, 'spoudazo',<sup>685</sup> which has been translated 'giving diligence' means to: hasten, make haste; to exert one's self, endeavor, give diligence. Oneness is the Greek word, henotes,<sup>686</sup> which is derived from the Greek word, heis,<sup>687</sup> which means, 'one.'<sup>688</sup> Henotes is only used two times in the New Covenant and only in this section of scripture:

<sup>684</sup> 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. Ga 1:12 For neither, from man, did I accept it, nor was taught it, —but through a revealing of Yehoshua Christ.

<sup>685</sup> 4704 spoudazw spoudazo *spoo-dad'-zo*, usages: Gal 2:10; Eph 4:3; 1 Thess 2:17; 2 Tim 2:15; 4:9, 21; Titus 3:12; Heb 4:11; 2 Pet 1:10, 15; 3:14

<sup>686</sup> 1775 enothv henotes *hen-ot-ace'*

<sup>687</sup> 1520 eiv heis *hice* 1) one

<sup>688</sup> Eph 2:14 ¶ He, in fact, is our peace—who made both one, and, the enclosing middle—wall, took down,

Eph 2:15 The enmity, in his flesh—the law of commandments in decrees—bringing to nought,—that, the two, he might create in himself, into one man of new mould, making peace.

Eph 2:16 And might fully reconcile them both, in one body, through means of the cross,—slaying the enmity thereby; —

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

Eph 4:4 One body, and one spirit, even as ye were also called in one hope of your calling,

Eph 4:5 One Lord, one faith, one immersion,

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

Eph 4:7 To each one of you, however, hath favour been given, according to the measure of the free—gift of the Christ;

*Giving diligence to keep—the oneness [henotes] of the spirit in the uniting—bond of peace,— (vs. 3)*

*Until we all advance—into the oneness [henotes] 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; (vs. 13)*

(The phrase, 'oneness of the ruah (spirit),' to the best of my understanding, can be understood by many of us by unlearning our theological conceptions of spirit. Ruah<sup>689</sup> is the Hebrew (Ibri) word that is sometimes translated into our English word, 'spirit.' This word, which is usually feminine in Hebrew (Ibri) and neuter in Greek (pneuma) is also translated breeze,<sup>690</sup> wind,<sup>691</sup> breath,<sup>692</sup> blast,<sup>693</sup> and many other terms, which are hidden from the English reader. One common characteristic of ruah is that it is an 'invisible force,' or as the Theological Wordbook of the Old Covenant explains it as, 'air in motion.' The Old and New Covenant are full of usages where ruah (pneuma) is equivalent to 'dunamis,' (power.)<sup>694</sup> You can not go wrong by translating ruah (Hebrew) and pneuma (Greek) as 'an invisible force,' where ever it is used. For example:

*"Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the invisible force of Elohim, was brooding on the face of the waters" (Gen. 1:2).*

*"...and Elohim caused a invisible force to pass over the earth, and the waters subsided" (Gen. 8:1).*

*"And the invisible force of Yahweh, came suddenly over him, and he tore it in pieces as..." (Jud. 14:6).*

*"But ye shall receive power when the holy invisible force cometh upon you..." (Acts 1:8).*

*"How Yahweh anointed him with holy invisible force and with power..." (Acts 10:38).*

I Corinthians 12:12-14 helps us to decipher the usage of ruah in Ephesians 4:23 because of its context. 1 Corinthians chapters twelve through fourteen deal with pneumatikos<sup>695</sup> (spiritual things or matters), the one ruah and the one Body, which is to be upbuilded as

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Eph 4:16 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 [heis]—secureth the growing of the body, unto an upbuilding of itself in love.

<sup>689</sup> 07307 xwr ruach roo'- akh

<sup>690</sup> Ge 3:8 Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the breeze [ruah] of the day,—so he hid himself—the man with his wife, from the face of Yahweh Elohim, amid the trees of the garden.

<sup>691</sup> Ge 8:1 ¶ And Elohim remembered Noah, and all the wild—beasts, and all the tame—beasts that were with him in the ark,—and God caused a wind [ruah] to pass over the earth, and the waters subsided;

<sup>692</sup> 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the blast of the breath [ruah] of his nostrils;

<sup>693</sup> Ex 15:8 And, with the blast [ruah] of thy nostrils, heaped up are the waters, Upreared like a mound, are the flowing waves,—Roaring deeps are congealed, in the heart of the sea.

<sup>694</sup> Jud. 14:4, 19; Luke 1:17, 35; 4:14; Acts 1:8; 10:38; Rom 1:4; 15:13; 1 Cor 2:4; 5:4; Eph. 3:16; 1 Thess 1:5;

<sup>695</sup> 4152 pneumatikov pneumatikos pnyoo-mat-ik-os' usages: Rom 1:11; 7:14; 15:27; 1 Cor 2:13, 15; 3:1; 9:11; 10:3f; 12:1; 14:1, 37; 15:44, 46; Gal 6:1; Eph 1:3; 5:19; 6:12; Col 1:9; 3:16; 1 Pet 2:5

does also Ephesians four. Christ could have had Paul write, "Giving diligence to keep—the oneness of the 'body' in the uniting—bond of peace." This statement would be easy to comprehend since we have been discussing the Body of the Christ throughout the first three chapters of Ephesians but the word used is ruah (spirit) and not body. 1 Corinthians 12:12-14 will enlighten us on this matter of ruah (spirit) and body by declaring, "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; — For, even to one ruah (invisible force), we all, into one body, have been immersed,—whether Jews or Greeks, whether bond or free,—and, all, of one ruah (invisible force), have been caused to drink. For, the body also, is not one member, but many." This section of scripture ties together three truths; the Christ, the one body and the one ruah (spirit).

Christ without a Body becomes weak while a Body without ruah (power) can accomplish little, which is why we were clothed with ruah which is power from on high (Lk. 24:49). The sacred secret is the Christ;<sup>696</sup> the Head of the one Body, which has many members who have been immersed into and have been caused to drink of the one invisible force (ruah), which is the promise of the Father,<sup>697</sup> the earnest of our inheritance,<sup>698</sup> which was poured out on the day of Pentecost, also known as the ruah (spirit) of Yahweh.<sup>699</sup>

We have been commanded to be "Giving diligence to keep—the oneness of the invisible force [the invisible force that we were immersed in<sup>700</sup> and have been made to drink of as told in 1 Corinthians 12:12-14] in the uniting—bond of peace" (Eph. 4:3). Believers have been given an invisible force, which binds us together as one. The nervous system of our body acts in a similar way acting as the communication system which allows the body to act together rather than apart. This same system empowers the muscles to produce force. Without a nervous system we are paralyzed and without ruah, we, as a Body, would be greatly hindered in our endeavors, working independently of one another, which is very inefficient. We have been commanded to diligently keep the oneness of the ruah, in the bond (sundesmos),<sup>701</sup> of peace.

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<sup>696</sup> Col 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,—Christ:

Col 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 Christ—for the sake of which also I am in bonds,

<sup>697</sup> 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.

<sup>698</sup> ...in whom also believing,—were sealed with the ruah (spirit) of the promise, the holy, Which is an earnest of our inheritance... (Eph. 1:13-14)

<sup>699</sup> Ac 2:33 By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah (spirit), having received from the Father, He hath poured out this which, yourselves, do see and hear.

ruah of Yahweh usages: Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam 10:6; 16:13f; 2 Sam 23:2; 1 Kgs 18:12; 22:24; 2 Kgs 2:16; 2 Chr 18:23; 20:14; Isa 11:2; 40:13; 61:1; 63:14; Ezek 11:5; 37:1; Mic 2:7; 3:8;

<sup>700</sup> Ac 1:5 Because, John, indeed, immersed with water; but, ye, in holy ruah (spirit) shall be immersed,—after not many of these days.

<sup>701</sup> 4886 sundesmov sundesmos *soon'-des-mos* ; usages; Acts 8:23; Eph 4:3; Col 2:19; 3:14

The wonderful greatness of the heritage of Christians might tempt them to boast, be self-confidence and self-asserted but Yahweh lays down that we are bound to cultivate the opposite graces which are lowliness, meekness and long-suffering. It is through these that the oneness of the Church is established and maintained. Our Faith sets before us not our own greatness but the greatness of what Yahweh has done in Christ. We are all, the strongest no less than the weakest, dependent on Him in all things. Therefore in view of His glorious purpose for us, we must strive to attain to a corresponding life, first recognizing in deepest lowliness our true relationship with Him.

Lowliness, which answers to reverence, is the sign of a noble character. The proud man only looks at that which is (or which he thinks to be) below him; and so he loses the elevating influence of that which is higher. Humility is a thankful sense of dependence upon Yahweh, as opposed to pride and self-confidence. Meekness is a consideration for others even under provocation, as opposed to self-assertion. Long-suffering has regard to a different kind of trial which comes from the fall of Adam and Eve and the unreasonableness of men. Long-suffering supports us when we are disappointed in not finding the results for which we naturally looked. Meekness and humility are claimed by our Lord for Himself,<sup>702</sup> and the perversity of man brings out the long-suffering of Yahweh. These three holy qualities occur together in Colossians 3:12; "Put on, therefore, as men chosen of Yahweh, holy and beloved, tender affections of compassion, graciousness, lowliness of mind, meekness, long-suffering."

But, while there is need of forbearance in the Christian, there is need of effort also. We must give diligence to keep the oneness of the ruah (spirit). Having spoken of 'the oneness of the ruah (spirit),' in verse three, the keeping of which is the aim of Christian effort,

Paul seems to pause for a while, and then,  
moved by the greatness of the thought,  
he thinks, as it were, aloud and lays open a view  
of the unity of the whole Christian society,  
first in its objective foundation (verses 4-6)  
and then in the provision for its vital realization (verses 7-16),

which is why this section of scripture, verses four to sixteen are essentially a parenthetical paragraph explaining in more detail the 'oneness' of the invisible force (ruah).

### **Verses 4 through 6**

The oneness of the Christian Society is witnessed by its oneness in itself, which answers to the Christian call (v. 4); by its historical foundation (v. 5); by the oneness of YAHWEH "... Father of all—who is over all, and through all, and in all." Verses four through six

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<sup>702</sup> Take my yoke upon you, and learn of me,—because, meek, am I and lowly, in heart, and ye shall find rest unto your souls; (Mt. 11:29)

explain in more detail what actually occurred in Ephesians 2:21-22, which unfolded the household of Yahweh, the erection of a holy building, the holy shine (naos) in the Lord.<sup>703</sup>

This habitation of Yahweh is composed of seven (spiritual perfection) components: one body, which are the called out (assembly) for Yahweh; one ruah, which is the invisible force that has been given to each member of the body; one hope of our calling to walk in meekness, lowliness and long suffering; one Lord, who is Christ Yehoshua, unto whom ever knee will bow; one faith, which is recorded in the Word of Yahweh; one immersion, for, even to one ruah, we all, into one body, have been immersed, whether Jews or Greeks, whether bond or free,<sup>704</sup> into Christ<sup>705</sup> and one Elohim, YAHWEH, who is over all, and through all, and in all, who is inhabiting this holy creation in ruah (spirit), which is called, the Christ. Christ, ruah and Yahweh are perfect! We, as works in progress, have been given a calling to be one, adhering to the faith in order that this glorious creation grows unto an upbuilding of itself in love.

### Verses 7 through 16

*"To each one of you, however, hath favour been given, according to the measure of the free-gift of the Christ."*(vs. 7). Though the members of Christ's church agree in so many things, yet there are some things wherein they differ: but this should breed no difference of affection among them, since they are all derived from the same bountiful author and designed for the same great ends. Unto every one of us Christians is given grace, some gift of grace, in some kind or degree or other, for the mutual help of one another. The unity of the Christian Society is due to the combination and ministry of all its members. Some things are common to all; but each has a special function, and each receives the grace which is necessary for the fulfillment of his own office.

*"Ascending on high, he took captivity captive, gave gifts unto men..."* (vs. 8). "As great conquerors, when they rode in their triumphal chariots, used to be attended with the most illustrious of their captives led in chains, and were wont to scatter their bounty among the soldiers and other spectators of their triumphs, so Christ, when he ascended into heaven, as a triumphant conqueror, *led captivity captive*. It is a phrase used in the Old Covenant to signify a conquest over enemies, especially over such as formerly had led others captive; (see Judges 5:12.) Captivity is here put for captives, and signifies all our spiritual enemies, who brought us into captivity before. He conquered those who had conquered us; such as sin, the slanderer, and death. Indeed, he triumphed over these *on the cross*; but the triumph was completed at his ascension, when he became Lord over all, *ascended over-above all*

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<sup>703</sup> "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 in the Lord; In whom, ye also, are being builded together, into a habitation of Yahweh in ruah (spirit)."

<sup>704</sup> 1 Cor. 12:13

<sup>705</sup> Ga 3:27 For ye, as many as, into Christ, have been immersed, have put Christ, on:

*the heavens, that he might fill all things* and had the keys of Death and Sheol put into his hands."<sup>706</sup>

This manifold endowment of the Christian Society is foreshadowed in the Psalmist's description of the triumph of the great Conqueror.

"Wherefore start ye up, ye mountains, ye peaks?  
The mountain Elohim hath coveted for his habitation,  
Surely, Yahweh will inhabit it ever!  
The chariots of Elohim, are two myriads—thousands repeated,  
My Lord, is among them, Sinai, is in the sanctuary!  
*Thou hast ascended on high, Thou hast led in procession a body of captives,*  
*Thou hast received gifts consisting of men,*  
Yea even the rebellious, That, Yah, Elohim, might settle down to rest.  
Blessed be My Lord! Day by day, he beareth our burden for us,  
El himself, is our salvation" (Ps. 68:16-19).

Even in a work of art the perfection of details, as contributory to the design, is necessary for its completeness. It is only when we neglect to recognize the specific differences of parts that we miss the truth, that they belong to a whole and suggest a larger unity. Christ first states the fact of the individual endowment of all the members of the Christian Society (v. 7); he then points out how the many gifts taken together form the Divine endowment of the whole (vs. 8—to); and lastly notes that certain special gifts have been made for its due government.

The Hebrew (Ibri) Society received its spiritual endowment from the ascended Lord at Pentecost. The Christian Society received its spiritual endowment from the Lord at the house of Cornelius. Christ finds this outpouring of Divine gifts prefigured in the triumph-song of the Messianic king. But in applying the Psalm he substitutes for the words 'received gifts consisting of men' for the very different phrase 'gave gifts unto men.' It seemed more natural that the Divine Conqueror should bestow gifts than receive them, or rather, as Christ applies the thought, that he should return to men what he took from them fitted for nobler uses.

*"He took captivity captive..."* in his train (like Saul of Tarsus), and these, unlike earthly conquerors, he numbered among his own people and enriched and used them. Their presence implies the conquest of his enemies, and far more, for he made those whom he conquered his ministers to men; *"gave gifts unto men."* Those whom he had taken he gave to serve others. Similarly the Levites are spoken of as 'a gift to Aaron and his sons.'<sup>707</sup> The gift was a double gift. Christ first endowed the men (apostles, prophets, etc.), and then he

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<sup>706</sup> Matthew Henry

<sup>707</sup> therefore have I given the Levites, as a gift unto Aaron and unto his sons, out of the midst of the sons of Israel... (Nu. 8:19).

gave them, so endowed, to the Church. The three groups (apostles, prophets and evangelists) represent servants who have a charge not confined to any particular congregation or district. In contrast with these are those who form the settled ministry (shepherds and teachers) who are reckoned as one class not from a necessary combination of the two functions but from their connection with a congregation.

The object of these manifold ministries is to bring to maturity (*teleios*) every member of the Body after the pattern of Christ (12, 13), that all realizing the truth in life may grow up to complete fellowship with Him (14, 15), who provides through the ministry of every part for the growth of the whole body in love (16). The bringing to *teleios* (maturity) of each Christian, is the aim of the apostles, prophets, evangelists, shepherds and teachers. *Teleios* is derived from *telos* which means the end.<sup>708</sup> *Teleios* means 'brought to its end, finished, wanting nothing necessary to completeness.' They do this by completely equipping the saints for the work of the ministry. This ideal fullness is the standard; presenting every man *teleios* (complete) in Christ so that in love we can grow into him in all things because in him dwells all the fullness of Yahweh, and we are in him filled full (Col. 1:28, Eph. 4:15, Col. 2:9-10).

### **Anatomy of the Glorious Naos,<sup>709</sup> the Body of the Christ**

How important is each member of the Body of the Christ? Let us learn from a member of our own bodies, the epiglottis. "Ever wondered what keeps your food from going off into your windpipes while eating? It is the humble Epiglottis that does the job for you. During the eating and swallowing process, the Epiglottis shuts itself thus blocking the opening into the trachea. When the swallowing is done, the Epiglottis opens up again allowing normal breathing. The Epiglottis function in swallowing is a very important one. While swallowing food and water, it draws itself back to cover the entry point of the larynx which prevents food and drink from going into the windpipe. These edible substances enter the esophagus and directly go into the stomach. When the swallowing action ends, the epiglottis moves up once again making normal flow of air into the trachea. The Epiglottis' function in the respiratory system is a very important one. It is because of this cartilaginous structure that you do not choke while eating or drinking. It is because the Epiglottis shuts the entrance to the trachea that food and drinks are transferred to the digestive system. The Epiglottis also has a vital role in speech. It acts as an articulator in the production of vowels and pharyngeal consonants. In pharyngeals, Epiglottis articulates against the posterior pharynx wall. During slow speech, the speech is generated through a narrow opening. While pronouncing vowels, the opening between the Epiglottis and the pharynx becomes larger. In case of pronunciation of consonants, the aperture becomes

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<sup>708</sup> Mt 24:6 Moreover ye will be sure to be hearing of wars, and rumours of wars: Mind! be not alarmed, for it must needs happen,—but, not yet, is, the end; [*telos*]

<sup>709</sup> 3485 *naos naos nah-os'* consisting of the Holy place and the Holy of Holies; usages: Matt 23:16f, 21, 35; 26:61; 27:5, 40, 51; Mark 14:58; 15:29, 38; Luke 1:9, 21f; 23:45; John 2:19ff; Acts 17:24; 19:24; 1 Cor 3:16f; 6:19; 2 Cor 6:16; Eph 2:21; 2 Thess 2:4; Rev 3:12; 7:15; 11:1f, 19; 14:15, 17; 15:5f, 8; 16:1, 17; 21:22

smaller. The epiglottis is also involved in whisper, though it is seen to be more retracted than in normal speech."<sup>710</sup>

This humble member of our bodies lies unnoticed but without this simple member we would die. We can live without an eye, a kidney, a limb but we can not live without this unattractive small member called the epiglottis. All other members depend upon it doing its job. Our individual position in the Body of the Christ is very important. Other members daily depend upon us performing our daily duties.

Ephesians 4:16 and Colossians 2:19 unfold the workings of the Body of the Christ:

*"...may, in love, grow into him in all things,—who is the head, Christ, Out of whom all the body—fitly framing [sunarmologeō]<sup>711</sup> itself together, and connecting [sumbibazo]<sup>712</sup> itself, through means of every joint [haphe]<sup>713</sup> of supply, by way of energising [energeia]<sup>714</sup> in the measure of each single part—secureth the growing of the body, unto an upbuilding of itself in love" (Eph. 4:16).*

*"And not holding fast the head: from which, all the body, through means of its joints [haphe] and uniting bands [sundesmos],<sup>715</sup> receiving supply, and connecting [sumbibazo] itself together, groweth with the growth of Yahweh" (Col. 2:19).*

These two verses deal specifically with the 'touching,' 'growing,' and the 'upbuilding' of the Christian Society (the Body of the Christ). Both verses use the Greek word, 'haphe,' which has been translated as joint. Haphe is only used in Ephesians 4:16 and Colossians 2:19. It is derived from haptomai<sup>716</sup> which means to touch, fasten one's self to, adhere to, cling to. "Haphe means primarily 'touching,' and is used in classical Greek of the touch upon harp strings, or the grip of a wrestler."<sup>717</sup> Also in both books is the Greek word sundesmos,<sup>718</sup> translated as bond in Eph. 4:3, Col. 2:19 and 3:14. Its meaning in classical Greek is the

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<sup>710</sup> <http://www.primehealthchannel.com/epiglottis-definition-function-location-pictures-and-problems.html>

<sup>711</sup> 4883 sunarmologeō sunarmologeō *soon-ar-mol-og-eh'-o* to join closely together; usages: Eph. 2:1, 4:16

<sup>712</sup> 4822 sumbibazō sumbibazō *soom-bib-ad'-zo* being forced together, to cause to stride together; usages: Acts 9:22; 16:10; 19:33; 1 Cor 2:16; Eph 4:16; Col 2:2, 19

<sup>713</sup> 860 afh haphe *haf-ay'* from haptomai to touch

<sup>714</sup> 1753 energeia energeia *en-erg'-i-ah* 1a) in the NT used only of superhuman power, whether of Yahweh or of the adversary; usages: Eph 1:19; 3:7; 4:16; Phil 3:21; Col 1:29; 2:12; 2 Thess 2:9, 11

<sup>715</sup> 4886 sundesmos sundesmos *soon'-des-mos* meaning in classical Greek is the 'middle thing' by which two or more things are joined together."

<sup>716</sup> 680 aptomai haptomai *hap'-tom-ahēe* 1) to fasten one's self to, adhere to, cling to 1a) to touch 1b) of carnal intercourse with a women or cohabitation 1c) of leitical practice of having no fellowship with heathen practices. Things not to be touched appear to be both women and certain kinds of food, so celibacy and abstinence of certain kinds of food and drink are recommended. 1d) to touch, assail anyone; usages: Matt 8:3, 15; 9:20f, 29; 14:36; 17:7; 20:34; Mark 1:41; 3:10; 5:27f, 30f; 6:56; 7:33; 8:22; 10:13; Luke 5:13; 6:19; 7:14, 39; 8:16, 44ff; 11:33; 15:8; 18:15; 22:51; John 20:17; Acts 28:2; 1 Cor 7:1; 2 Cor 6:17; Col 2:21; 1 John 5:18

<sup>717</sup> Vicent's Word Studies in the New Covenant, Vol. 3, pg. 497.

<sup>718</sup> 4886 sundesmos sundesmos *soon'-des-mos*

'middle thing' by which two or more things are joined together."<sup>719</sup> The Word Study Greek English New Covenant by Paul McReynolds translated it as 'co-chaining.'

The growing and building up of the Christian Society is accomplished when each single spiritually endowed member supplies, their unique energy (energeis) (the one and the same energy the ruah (spirit), distributing unto each one, peculiarly, even as it is disposed,) <sup>720</sup> by way of touching (haphe) and co-chaining (sundesmos) the other connected (sumbibazo) members (growth and edification being the divine purpose) who are joined closely together, in one body, with one ruah (spirit). All energy flows from the top to the bottom; from Christ, our Head, to us his feet; Revelation flowing from the mind of Christ by way of ruah (the nervous system) to all members of his Body even to the most undesirable and farthest extremity.<sup>721</sup>

An example of the Body of Christ in action would be Christ instructing one of his members, by revelation through ruah, who lives in the United States to give money to another member, who lives in Uganda with specific instructions on how the money is to be used, such as the daily reading of the Bible to children. With the assistance of the internet, money can be transferred by way of Western Union, electronically. The internet can act as the nervous system of the Body whereby information and resources are transferred. The member receiving the money then daily reads the scriptures to the children, who then accept Yehoshua as their Lord and Saviour, who then receive the gift of ruah. Christ becomes their Head and can now act through them (by the written Word and by revelation) enabling them to minister to others in their community.

This is an example of what we are doing in Uganda. Christ led us, through revelation and other members of the Body, to support a Christian orphan school consisting of 230 children, who, as a whole, are ignorant of the ways of Yahweh. The Word of Yahweh is listened to each day for twenty minutes by way of a solar audio Bible. These children become members of the Christian Society (Body of the Christ), members who Christ will contact by revelation with duties for them to perform for the growth and upbuilding of the Body. We have not personally met any of these members and may never do so just as the kidney will never come into physical contact with the big toe, nevertheless they are mutually dependent upon each other for the growth and upbuilding of the body.

## Conclusion

We, the members of this spiritual Body are not instructed to grow into the Roman Catholic, Protestant, Pentecostal, etc. Church but rather into him in all things, in ahab (love), who is the Head, Christ. In many cases, our allegiance is first to a Christian

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<sup>719</sup> Theological Dictionary of the New Covenant, Vol. 7, pg. 856.

<sup>720</sup> 1 Cor. 12:11

<sup>721</sup> 1Co 2:12 But, as for us,—not the ruah (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:—

denomination, rather than to him who died for us in order that we live for him.<sup>722</sup> To each one of us a gift has been given in order that we produce good fruit. The ministers (apostles, etc.) job is to fully equip us with the counsel of Yahweh in order that we can accomplish our individual task in the one Body. This process of increase is continuous and it involves the putting together of parts and the combination of persons. Wherever one part comes into close connection with another, it communicates that which it has to give. Each part as it is brought into contact with other parts, fulfils its own office and contributes to the growth of the whole. We must be ever alert to the truth that our Lord and Savior, our Head is giving us instructions through the Word of Yahweh or through revelation to bestow our personal gift to the members of his Body, regardless of what Church they are affiliated. These members could be affiliated with Mormons, Jehovah Witnesses, Catholics, Protestants or Pentecostals. We have been specifically commanded to walk "With all lowliness and meekness, with long suffering, bearing one with another in love, Giving diligence to keep—the 'Oneness' of the ruah (spirit) in the uniting—bond of peace" (Eph. 4:2-3). We do not have to agree with their teachings, if they are not recorded in the Word of Yahweh but we should always avail our gifts to them in order that the Christian Society grows and is built-up.

(In this study, many excerpts from B. F. Westcott's book, 'St. Paul's Epistle to the Ephesians' were used.)

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<sup>722</sup> Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again. (2 Cor. 5:14-15)



# A Different Gospel

## The Gospel of "God's Unconditional Love"

*(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).)*

Typing in the words, 'Unconditional Love,' on the internet produces a very wide response, much of which comes from the New Age<sup>723</sup> movement while a Christian perspective is only secondary. This should make us wonder which came first, the New Age teaching or the Christian teaching. This doctrine has spread like wildfire, through many good ministries, which is why it must be addressed. We have been severely warned to stay away from the 'Different Gospels' that absolutely will be proclaimed. One of these new Gospels, which I believe is one of the most dangerous, is the new doctrine, for this age, called, 'God's Unconditional Love or Loving Unconditionally.' Why is it so dangerous? The reason being that it is so beautiful; it appears as a message delivered by the messengers of heaven!<sup>724</sup> Some of the most beautiful things in life can be the most deadly. This new message is very enticing and alluring but never-the-less it is a counterfeit of Yahweh's *ahab*<sup>725</sup> (love), working to destroy the Christian Church from the inside out. Federal agents realize that the more detailed the counterfeit money is the more dangerous it becomes because it circulates unnoticed; good people embrace, exchange and give it away causing more and more damage. Different gospels that strike a pleasing cord for all to hear and enjoy are passed along in a similar way. These new pleasing works of art must be rigidly examined according to the written Word of Yahweh and not according to the feelings of the hearts and minds of good men. The prophet Aaron, anointed by Yahweh, was a wonderful godly man but never-the-less he was deceived when he was encouraged to create a 'Different Gospel,' which he did when he made a golden calf, greatly pleasing the people.<sup>726</sup> In the book of Galatians, Paul extinguished the fire, which was caused by a different gospel, called circumcision. Likewise, we will endeavor to quench a new fire in our age by using the Word of Yahweh, the different gospel being, 'God's Unconditional Love.' This gospel's objective is to instruct Christians to accept workers of iniquity<sup>727</sup> into their families and into the Christian Church, while still disagreeing with their iniquity. Shocking as this may sound, it is true, as you will see.

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<sup>723</sup> <http://freedominlight.webs.com/aboutus.htm>

<sup>724</sup> But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! (Gal. 1:8)

<sup>725</sup> 0157 bha 'ahab *aw-hab*' or bha 'ahab *aw-habe*' Yahweh has commanded man to 'ahab' him, {#De 6:5} and the Psalms contain testimonies of obedience to that commandment. {#Ps 116:1 Ps 145:20} Conversely, Yahweh 'ahabs' men, especially his people Israel. {#De 4:37 Isa 43:4 Mal 1:2} Yahweh also 'ahabs' other things, such as the gates of Zion, {#Ps 87:2} righteousness and judgment, {#Ps 33:5} and the holy temple. {#Mal 2:11}

<sup>726</sup> Ex 32:5 And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow!

<sup>727</sup> 05771 Nwe 'avon *aw-vone*' or Nwwe 'avown (#2Ki 7:9; Ps 51:5) *aw-vone*' perversity, depravity; The basic meaning of the verb, 'to bend, twist, distort;' Nu 15:31 Because, the word of Yahweh, hath he despised, and, his commandment, hath he broken, that person shall be, surely cut off, his iniquity [avon], is in himself.

First and foremost, let us search the scriptures, as did the Bereans, whether this teaching is present in the Word of Yahweh.<sup>728</sup> The result of our search is that nowhere in the Word of Yahweh is the phrase, 'unconditional love;' actually, the word, 'unconditional,' is never used in scripture neither is the word 'conditional' but we know from scriptures that Yahweh does impose commandments, which are conditions and he does give conditional promises to mankind; blessing accompanies obedience to Yahweh's commands; rebellion, however brings curses, the worst is being thrown into the Lake of Fire (Gen. 2:16-17, Deu. 28; Rev. 20:15).

## **A Quick Look at the Love Gospel, the Gospel of John**

Before we begin our in depth examination, let us take a look at some verses in John. It appears that many people have changed John 3:16, not in writing but in thought, to "For God so unconditionally loved the world..." Unconditional means, "not limited by or subject to conditions or stipulations; absolute, unlimited, complete."<sup>729</sup> Let us examine some of the scriptures in the Gospel of John to see if this is the case. As we will see, the Gospel of John is full of conditions and consequences. John 3:36 states, "He that believeth on the Son, hath life age-abiding: whereas, he that yieldeth not unto the Son, shall not see life,—but, the anger of Yahweh, awaiteth him." Does the concept of Yahweh's unconditional love also include the anger of Yahweh? In John 10:17, Yehoshua says, "Therefore, doth the Father, love, me, because, I, lay down my life, that, again, I may receive it." Why does the Father love his Son? The condition being that he is going to lay down his life. John 12:26 states a condition of how to be honored by the Father; "...If anyone, with me, be ministering, the Father, will honor him." It goes without saying that if one does not minister with Christ then honor will not come from the Father. Chapters 14 through 17 are loaded with the word 'if.' 'If' is a conditional conjunction used in sentences; "If ye be loving me, my commandments, ye will keep; And, I, will request the Father, and, Another Advocate, will he give unto you, that he may be with you age-abidingly (14:15-16)." Receiving the advocate is conditioned upon one keeping his commandments. Verse 21 states, "He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him." One must ask oneself if Yahweh unconditionally loves all men the same regardless of their actions, then why the conditions in this verse? This verse states that if you keep his commandments, then you will be loved by Yahweh and Christ. Verse's 23 and 24 state this truth again by saying, "...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. He that loveth me not, doth not keep, my word..." Do Yahweh and Christ abide in those who do not keep his word?

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<sup>728</sup> Ac 17:11 and, these, were more noble than those in Thessalonica, in that they welcomed the word with all readiness of mind, daily, searching the Scriptures,—whether these things could be so.

<sup>729</sup> OED

Chapter 15 continues this discourse based upon conditions; "I, am the real vine, and, my Father, is, the husbandman. Every branch in me that beareth not fruit, He taketh it away... 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" (vs.1-2, 6). Does this scripture fit the doctrine that Yahweh loves unconditionally? Verse 7 declares a promise to those who meet a condition; "If ye abide in me, and, my sayings, in you, abide, whatsoever ye may be desiring, ask! and it shall be brought to pass for you." Do the same blessings come upon those who do not abide in Christ? Verse 10 declares the condition to be met in order to abide in Christ's love; "If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love." One additional 'if' that is located in this chapter in verse 14; "Ye, are, friends of mine, if ye be doing that which, I, am commanding you." What does this verse say about those who do not keep his commandments?

John 16:27 stands in direct opposition to the doctrine of Yahweh's unconditional love for all of mankind by stating, "...the Father himself, dearly loveth you, because, ye, have dearly loved me, and believed that, I, from the Father, came forth." They were dearly loved by the Father because they had met the condition of dearly loving his Son. If Yahweh loves all mankind the same regardless of their actions. John 17:23 also does not make any sense in the world where God unconditionally loves all of mankind; "...That the world may get to know, that, thou, didst send me forth, and didst love them [his disciples] even as thou didst love, me."

## Understanding Yahweh's Ahab

Yahweh is ahab<sup>730</sup> (1 Jn. 4:16)! Yahweh manifests his ahab by making his sun to arise on the evil and the good and he sends his rain to benefit the just and the unjust (Mt. 5:43) but he withheld his sunlight from the Egyptians and he has also withheld the rain from the unjust as he did to Ahab and Jezebel and as he will do it again in the book of Revelation (Rev. 11:6); rain is conditional.<sup>731</sup> He also used rain to wipe man from off of the face of the earth, as he did in the days of Noah. Would it be righteous and just for Yahweh to prosper an individual by giving him rain (loving him unconditionally) when the man was raping children or sacrificing children to gods? He had the inhabitants of Canaan destroyed for such wickedness. Yehoshua instructed his disciples to "Be loving your enemies, and praying for them who are persecuting you: That ye may become sons of your Father who is in the heavens" (Mt. 5:43) but Yahweh also put to death Herod after he murdered James and Christ will put to death his enemies (Rev. 19:21; 20:9). Yahweh is ahab, so the Lake

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<sup>730</sup> The Greek text says, agape, but Hebrew (Ibri) is the language of the prophets and not Greek. Christ showed us that the Greek word, agape, is what he used for the Hebrew (Ibri) word ahab. Christ said, "And, he, said unto him—Thou shalt love [agapao] the Lord [kurios] thy God [theos]—with all thy heart, and with all thy soul, and with all thy mind" (Mt. 22:37), which is a quote of Deu. 6:5, which says, "Thou shalt therefore love [ahab] Yahweh thy God [elohim],—with all thy heart, and with all thy soul, and with all thy might." Ahab came first making agape a poor Greek substitute and love an even poorer English substitute. For more information, read our Statement of Beliefs.

<sup>731</sup> Deu. 11:14-17; 28:24 etc.

of Fire must fit into our understanding of Yahweh's ahab. Wicked people will be tormented in the book of Revelation by Christ, who is the Lion of Judah, who is worthy to open the scroll and the seven seals, which will unleash the anger of Yahweh (Rev. 5). Ask yourself, does the book of Revelation agree with the present doctrine of 'God's Unconditional Love' for all men? Let us read Rev. 9:3-10:

*"And, out of the smoke, came forth, locusts, upon the earth; and there was given unto them licence, as the scorpions of the earth have licence. And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree,—but only the men who have not the seal of Yahweh upon their foreheads. And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man. And, in those days, shall men seek death, and in nowise shall find it, and shall covet to die, and death fleeth from them. And, the likenesses of the locusts, were like unto horses prepared for battle; and, upon their heads, as it were crowns, like unto gold, and, their faces, were as the faces of men, and, they had hair, as the hair of women, and, their teeth, were, as of lions, and they had breastplates as breastplates of iron, and, the sound of their wings, was as the sound of chariots of many horses, running into battle; and they have tails like unto scorpions, and stings, and, in their tails, is their licence to injure men five months."*

## **Is Unconditional Love equal to Unconditional Giving?**

"Yahweh so loved the world that he gave... (Jn. 3:16)." Giving and loving are interconnected. There are some things that we could say Yahweh gives unconditionally to mankind, such as the rotation of our planet; the stars for navigation; the oceans for clouds; the atmosphere and the sun for plant life to name only a few. You have access to these gifts whether your works are good or evil. On the other hand, in Deuteronomy chapter twenty-eight, receiving from Yahweh is based upon conditions being met; works that are pleasing to Yahweh are rewarded and works that are displeasing are punished; blessings for obeying him and curses for disobeying him. Throughout the Word of Yahweh, receiving life age-abiding is conditioned upon obedience to what Yahweh says in his Word.

It is paramount to understand the word, 'love,' as Yahweh defines it and not how it is being used in society. Yahweh's word, which we translate love is ahab; "Thou shalt therefore ahab (love) Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might" (Deu. 6:5); "...So shalt thou ahab (love) thy neighbour, as thyself,—I, am Yahweh" (Lev. 19:18, Mt. 22:37-40). Ahabing Yahweh is not a feeling or an affection but rather it is obeying his commandments as recorded in his Word.<sup>732</sup> In most cases, these same commandments, according to world opinion, are unloving, according to their usage of their

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<sup>732</sup> 1Sa 15:22 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; Ex. 20:6; Deu. 5:10; Neh. 1:5; Dan. 9:4; Jn. 14:21, 15:10; 1 Jn. 5:2-3

word, 'love.' The last point is that Yahweh's ahab is an action verb. 1 John 3:18 says, "Dear children! Let us not be loving in word, nor yet with the tongue, but in deed and truth." (For more information on 'Ahab,' read the article, 'A Time to Love;' Teleios Vol. 1) The manifestation of ahab is obedience to Yahweh, which can be manifested in giving and also in not giving; an example in giving is 1 John 3:17, which states, "But, whoso hath this world's goods, and beholdeth his brother having, need, and shutteth up his tender affections from him, how, is, the ahab (love) of Yahweh, abiding in him;" an example of not giving would be 1 Corinthians 5:11, which states, "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 a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together." The first scripture agrees with the doctrine of unconditional love but the second scripture does not. The doctrine of the unconditional love of Yahweh paints a picture of Yahweh giving equally to every woman, man and child regardless of their performance, similar to the concept of Communism or along the lines of Socialism.

## Good Works

It appears that the people who profess 'God's Unconditional Love,' also state that "There is nothing that you can do to make God love you more or less" or "Christianity is not do's and don'ts" or "God loves us no matter what we do or don't do." These statements all have something in common and that is the apparent disregard of Yahweh calling us to perform good works and that our works will determine whether we are pleasing to Yahweh and what our rewards will be. According to the scriptures, we are pleasing or displeasing to Yahweh according to our works. A person said, "Unconditional love is like a country with no laws and no government, which is all fine if everyone is peaceful and law abiding. In the wrong hands, though, you get looting and crime sprees, and let me tell you, the people who demand unconditional love are usually the ones who will rob and pillage and then blame you because you left your door unlocked." Deuteronomy states, "Observe and hear all these things which I am commanding thee,—that it may be well with thee, and with thy children after thee,—unto times age-abiding, so long as thou shalt do that which is pleasing and right in the eyes of Yahweh thy Elohim" (Deu. 12:28). Well, some might say that was the Old Covenant but today we are saved by faith and not by works. Ephesians 2:8-9 says, "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." This is true but if we continue reading we discover, "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. Colossians 1:10 states, "So as to walk worthily of the Lord, unto all pleasing, in every good work, bearing fruit, and growing in the personal knowledge of Yahweh." We are to be, "Putting to the test what is well-pleasing unto the Lord" (Eph. 5:10). 1 Corinthians 3:13-15 says, "Each one's work, shall be made, manifest...If, anyone's work, shall abide, which he built, a reward, shall he receive,— If, anyone's work, shall be

burnt up, he shall suffer loss, but shall, himself, be saved—though, thus, as through fire" (1 Cor. 3:13-15).<sup>733</sup> 2 Corinthians 5:10 proclaims, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt." We have been called to perform good works.

## Justice & Righteousness

"...I, am Yahweh, Executing lovingkindness, justice, and righteousness in the earth,—That, in these things, I delight, Declareth Yahweh" (Jer. 9:24). Yahweh abhors righteousness and justice.<sup>734</sup> Yahweh's abhor can not be separated from justice and righteousness. It appears that the doctrine of 'loving unconditionally' disregards justice and righteousness. Ask a mother if she would agree to her child being put to death for committing premeditated murder? Most would not! This could be an example of the doctrine of unconditional love, which disregards justice and righteousness. Yahweh delights in justice and righteousness and would command, except under very rare circumstances,<sup>735</sup> that the person who committed murder be put to death because it is just and right.<sup>736</sup> The justice, abhor and righteousness of Yahweh is exhibited in those who will not make Yehoshua their Lord by having them destroyed in the Lake of Fire. These people are his children, he being the Father (Creator) of all families.<sup>737</sup> He, as a Father, knows every detail of their lives. They entered the world as innocent babies but chose to rebel against their Creator, as did Cain. It is impossible to reconcile the world's false teaching on 'God's Unconditional Love,' with Yahweh's righteous and just commandments, torments and punishments. This brings us to our next point.

## The deceiver

The adversary is a great deceiver. Deception is his method of operation.<sup>738</sup> This should also inform us that he will dress up in the garments of the Christian ministry; "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..." (2 Cor. 11:13-15)! This method of the adversary allows him to work inside the Christian Church, working from the inside out. The kingdom of Israel and Judah fell from within rather than from without. False religious doctrine slowly separated them from Yahweh until Yahweh would no longer defend them. False doctrines

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<sup>733</sup> 2Co 5:10 For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt.

<sup>734</sup> 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.

<sup>735</sup> David, Bath-sheba and Uriah (2 Sam. 11)

<sup>736</sup> Ex. 21:12

<sup>737</sup> 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)

<sup>738</sup> 2 Cor. 11:3; Rev. 20:3, 8

are as microscopic parasites willingly received into a host, showing no symptoms at first. Over time this tapeworm will reproduce growing and growing until it kills the host. Let me illustrate how the deceiver is using good Christian organizations to deceive Yahweh's children. (*The organization I am presenting, Focus on the Family, is only to serve as an example of what thousands of Christian organizations are also doing.*) The deceiver is using Focus on the Family, a well known Christian organization, to spread his deception.

They have an article on their website that is called, 'Responding in Love to an Adult Gay Child.'<sup>739</sup> Before we begin to unfold the deception, let us read the commandment of Yahweh concerning brothers or sisters who have chosen to live in sexual immorality, homosexuality being included. 1 Corinthians 5:9, 11, 13 states, "I wrote unto you in my letter—not to be mixing yourselves up with fornicators...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 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." 2 Thessalonians 3:6, 14 states, "Howbeit, we charge you, brethren,—that, in the name of the Lord Yehoshua Christ, ye be withdrawing yourselves from every brother—who, in a disorderly way, doth walk, and not according to the instruction which ye received from us... And, if anyone be not giving ear unto our word through means of this letter, on this one, set a mark—not to be mixing yourselves up with him,—that he may be reprov'd." Yahweh makes it very clear that we are not to associate with these individuals. (For more detail instruction, read the article, "Holy shall you be, because, I, am Holy" (*When to Shun a Brother in Christ*), in *Teleios* Vol. 2).

The doctrine of loving unconditionally is contrary to the Word of Yahweh, as we will demonstrate. Focus on the Family published on their website the following article, 'Responding in Love to an Adult Gay Child.' This article gives wicked counsel which is contrary to the Word of Yahweh. The article says, "Stephen Arterburn, best-selling author and respected Christian psychologist, says many parents of homosexual children withhold love and affection because they're afraid to appear approving of the gay lifestyle. The truth is that your child needs unconditional love and acceptance more than ever. Withholding love will only make a difficult situation worse. Remember that acceptance is not the same thing as approval. Acceptance means acknowledging what is true. It does not mean you must compromise your convictions about what constitutes right and wrong, nor does it mean you condone homosexual behavior and practices...Chances are your son or daughter wrestled long and hard with the decision to confess their homosexuality to you. They braced for judgment and rejection. That's why it's all the more important you let them know they are valued and loved as much as ever...You should feel comfortable stating your concerns about the morality, health risks and potential dangers involved with the gay lifestyle. But don't belabor things. It's especially important that whatever statements you

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<sup>739</sup> [http://www.focusonthefamily.com/parenting/parenting\\_roles/parenting-adult-children/responding-in-love-to-an-adult-gay-child.aspx](http://www.focusonthefamily.com/parenting/parenting_roles/parenting-adult-children/responding-in-love-to-an-adult-gay-child.aspx) (written by Roberta Rand Caponey)

make be couched in love. The important message remains: I love you and accept you — that will never change." Can you imagine the messengers of Yahweh who were sent to destroy Sodom, giving the above message to Lot that we are to unconditionally love the sodomites and we are to say to them, 'We love you and accept you?' Notice how these Christian organizations use the adversaries word, 'gay,' rather than our Father's word, 'sodomite.'<sup>740</sup> Where is the message that says, "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, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners—shall inherit, Yahweh's kingdom" (1 Cor. 6:9-10). This message is not proclaimed but rather the adversaries message of acceptance, unconditional love. The adversary has a desk at Focus on the Family, directing a portion of their ministry from the inside out! I stand in awe that the deceiver has pulled off such a masterful feat of deception by having his enemies, Focus on the Family and Christian psychologist's proclaiming his different gospel to Yahweh's children!

## New Age

A New Age writer makes a statement concerning unconditional love by saying, "Nothing you become will disappoint me; I have no preconception that I'd like to see you be or do. I have no desire to foresee you, only to discover you. You can't disappoint me." Another New Age writer says, ""Unconditional Love is a dynamic and powerful energy that lifts us through the most difficult times. It is available at any moment by turning our attention to it and using its wonderful potential to free us from our limitations. It requires practice and intent to allow this energy to fully permeate our daily experience. It begins with ourselves, for without self-love, we cannot know what true love can be. In loving ourselves, we allow the feeling to generate within us and then we can share it to everyone and everything around us! That which we send out, returns to us in greater measure. If you have not thought about how you feel towards yourself, physically, mentally, and emotionally, or spiritually, we invite you to do so now. Begin the journey that changes everything. Begin the journey of unconditional love...The greatest power known to man is that of unconditional love." This doctrine of men is being proclaimed throughout the Church through teachers who replace the Word of Yahweh with the commandment of men.

## Conclusion

'God's unconditional love,' is a 'Different Gospel,' and the people proclaiming it will be accursed, as promised in Galatians.<sup>741</sup> Our duty is to obey Yahweh and our neighbor, which is obeying his commandments as written in his Word. This included putting people to death and not helping those who rebel against Yahweh, those who are practicing

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<sup>740</sup> 733 arsenokoithv arsenokoites *ar-sen-ok-oy'-tace* 1) one who lies with a male as with a female, sodomite, homosexual; 1Co 6:9 Or know ye not that, wrong-doers, shall not inherit, God's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, 1Ti 1:10 fornicators, sodomites, man-stealers, liars, false-swearers,—and, if anything else, unto the healthful teaching, is opposed; —

<sup>741</sup> But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! (Gal. 1:8)

wickedness, such as do fornicators, idolaters, adulterers, effeminate, sodomites, thieves, covetous, drunkards, revilers, extortioners, disbelieving, abominable, murderers, sorcerers, and idolaters etc (1 Cor. 6:9, Rev. 21:8). The world will call this conditional love or intolerance or even hate but what matters is what Yahweh's proclaims is his Word. Christ said, "The world cannot hate you; but, me, it hateth, because, I, bear witness concerning it, that, the works thereof, are, wicked" (Jn. 7:7). We also are to bear witness against the wickedness that exists upon the earth. Let us follow in the foot-steps of Yehoshua (Joshua) by saying, "Now, therefore, revere ye Yahweh, and serve him, in sincerity and in truth,—and put away the gods which your fathers served beyond the River, and in Egypt, and serve ye Yahweh. But, if it be, a vexation, in your eyes, to serve Yahweh, choose ye for yourselves, today, whom ye will serve, whether the gods which your fathers served, that were beyond the River, or the gods of the Amorites, in whose land ye are dwelling,—but, I and my house, will serve Yahweh" (Jos. 24:14-15). Let us proclaim the Glad-Message that is only recorded in the Word of Yahweh, neither adding to it nor taking away from it!<sup>742</sup>

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<sup>742</sup> Gal. 1:8; Deu. 4:2



# Understanding the English and Greek New Covenant in the Light of Yahweh's Language, which is 'Hebrew' (Rotherham Emphasized Bible, Our Rosetta Stone)

*(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 must realize that throughout our English Bibles there are thousands of linguistic errors, due to our fathers who came before us. We can choose to imitate our forefathers by carrying on their errors to the next generation or we can correct these linguistic errors so our children, a new generation, can walk in truths unknown to our forefathers. The Creator, our Father whose name is Yahweh, has unveiled himself to us by his creation and by his written words. His words are Hebrew (Ibri) words, which require us to enter the Hebrew (Ibri) world in order that we may fully receive his revelation that was poured out unto us over thousands of years. All of the writers of the Word of Yahweh were Hebrew (Ibri) prophets. Yehoshua, the only-begotten Son of Yahweh, was a Hebrew; his twelve Apostles were Hebrews; the Apostle Paul was a Hebrew (Ibri) of the Hebrews.<sup>743</sup> Yehoshua spoke to Saul, the future Apostle Paul, on the road to Damascus in the Hebrew (Ibri) language not the Greek language.<sup>744</sup> The sign posted on our Lord's cross was in Hebrew, Greek and Latin.<sup>745</sup> Why is this important? The New Covenant (that we have today) is written in the Greek language, which has been translated to us in English. Unlike the Hebrew (Ibri) language, the Greek and English languages were not founded upon Yahweh and his teachings; they lack equivalent terms when it comes to Yahweh's revelation. The majority of people are presently reading an English Bible that was poorly translated (the Rotherham Bible being an exception) from three languages,<sup>746</sup> Hebrew, Aramaic and Greek; Hebrew (Ibri) came first, Greek came second and English came third. When the Word of Yahweh is read, the English words in our Bibles must always be submissive to the Greek and Hebrew (Ibri) words of our Father; the Greek words must be submissive to the Hebrew (Ibri) words. The Hebrew (Ibri) language, as used in the Word of Yahweh, is our foundation upon which we must build our foundation of truth.

(This article's purpose is to enlighten our eyes even more to the truths that set men free, beholding indescribable wonders and beauties that exist in the Word of Yahweh. We must understand that people do not need the entire book to receive salvation. A person could learn about Yahweh, the creation, the fall of man, the Savior of man, the salvation of man and the reinstatement of man upon a New Earth with a book that would consist of the first

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<sup>743</sup> Php 3:5 Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew (Ibri) of Hebrews,—regarding law, a Pharisee,

<sup>744</sup> 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, art thou persecuting? It is hard for thee, against goads, to be kicking!

<sup>745</sup> Joh 19:20 This title, therefore, read many of the Jews, because, near, was the place to the city where Jesus was crucified; ad it was written in Hebrew, in Latin, in Greek.

<sup>746</sup> The Aramaic books of the Old Covenant will not be discussed in this article.

three chapters of Genesis, the first two chapters of Acts and the last three chapters of Revelation; an eight chapter book with a compilation of 6,693 words. The total Word of Yahweh, I am told, consists of 774,746 words. This article is for those who desire more than eight chapters; those that desire every last one of Yahweh's words unveiled in their true light as Yahweh meant them to be understood.)

Hebrew (Ibri) (sabbath<sup>747</sup>), Greek (apostle<sup>748</sup>) and English are the languages we use to communicate Yahweh's truths. Most Christians only read their English Bible which can cause many problems because most English translations are not literal and they have been corrupted in order to please man. What is needed to correct these linguistic corruptions is a Rosetta Stone. The Rosetta Stone is an ancient Egyptian granite stone inscribed with a decree issued at Memphis, Egypt in 196 BC on behalf of King Ptolemy V. The decree appears in three scripts: the upper text is Ancient Egyptian hieroglyphs, the middle portion Demotic script, and the lowest Ancient Greek. Because it presents essentially the same text in all three scripts (with some minor differences between them), it provided the key to the modern understanding of Egyptian hieroglyphs. Rotherham's Emphasized Bible, along with Hebrew (Ibri) and Greek materials, such as Strong's Concordance, TWOT and TDNT,<sup>749</sup> are acting as our Rosetta Stone, unlocking the true meaning of our Father's Glorious Revelation. For example, we read in Acts 2:34, "For, David, hath not ascended into the heavens; but he saith, himself,—Said the Lord unto my Lord, Sit thou at my right hand," which is a quote from Psalms 110:1. The phrase, 'Said the Lord unto my Lord,' appears to be confusing. We examine the Greek text and it says basically the same thing by saying, 'Said the kurios unto my kurios,' kurios meaning lord. We then look at Psalms 110:1 in the popular Bibles and it reads, 'The LORD said to my Lord,' which has not answered our question. We then check our Rosetta Stone (the Rotherham Bible) it reads, 'The declaration of Yahweh to my Lord,' which then answers our question. Our Hebrew (Ibri) study aids and text will confirm that Rotherham has translated correctly. The Greek text said 'kurios,' in Acts 2:23 but what is meant in its first usage is 'Yahweh,' as seen in Psalms 110:1.

Another example would be Psalms 23, 'The Lord is my Shepherd.' If you ask other Christians, who is the shepherd in this Psalm, they will say Jesus, but this is incorrect. The Rotherham Bible reads, 'Yahweh, is my shepherd—I shall not want,' which is confirmed by the Hebrew (Ibri) text. An additional example would be John the Immerser when he was proclaiming in Matthew 3:3, "...prepare ye the way of the Lord." The majority of Christians will say that this lord is Jesus, when in fact it is not the word 'lord,' at all but rather the Hebrew (Ibri) word is, 'Yahweh.'<sup>750</sup> Isaiah 40:3 states, "...prepare ye the way of Yahweh." Christians then may say, well, 'Jesus is Yahweh,' which is also incorrect. Psalms 110:1 states, "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I

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<sup>747</sup> 07676 tbv shabbath *shab-bawth'*

<sup>748</sup> 652 apostolov apostolos *ap-os'-tol-os*

<sup>749</sup> Theological Wordbook of the Old Covenant; Theological Dictionary of the New Covenant

<sup>750</sup> Mt. 3:3

make thy foes thy footstool;" Yehoshua is sitting at the right hand of Yahweh; Yahweh is not sitting at Yahweh's right hand. Yahweh is Yahweh and his Son, who he named, 'Yehoshua,' is Yehoshua. Psalm 2:7 decalres, "Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee." Yehoshua is not Yahweh, his own Father but rather he is the Son of Yahweh.

The first record, that we are aware of, of Yahweh writing Hebrew (Ibri) words, was on the table of stones on the mount.<sup>751</sup> In order to fully understand our Father's Word, we must enter the world of the Hebrews. Robert Young, the author of Young's Concordance and Young's Bible, stated, "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 him in one language, seeks only to transfer it into another."<sup>752</sup>

The Hebrew (Ibri) and Greek language are similar when it comes to expressing the Creation, such as words for the sun, moon, sea, donkey, sister, water etc. etc. The Hebrew (Ibri) word for sun is shemesh while the Greek word is helios. They both refer to our English word sun and there is nothing lost in the translation from Hebrew (Ibri) to Greek to English or to any other language. A problem occurs when a Hebrew (Ibri) word is translated into Greek and the Greek language has no equivalent word, such as in the case of the Hebrew (Ibri) word, 'Sheol.'<sup>753</sup> The Greeks, being a heathen nation, had no Sheol in their language. The closest word they had to Sheol was Hades<sup>754</sup> but Hades in no way expresses the concept of Sheol. Hades is a Greek god who rules the Greek underworld. His abode was also called Hades. The word Hades is used eleven times in the Greek New Covenant but when we compare these usages with the Hebrew (Ibri) Old Covenant we discover that the New Covenant writers were actually meaning Sheol and not Hades, as can be seen below:

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<sup>751</sup> De 9:10 Then did Yahweh deliver unto me the two tables of stone, written with the finger of Elohim,—and *there was*, upon them, according to all the words which Yahweh had spoken with you in the mountain, out of the midst of the fire, in the day of the convocation.

<sup>752</sup> Preface of 'Young's Literal Translation of the Holy Bible.'

<sup>753</sup> 07585 lwav sh@'owl *sheh-ole'* or lav sh@ol *sheh-ole'*

<sup>754</sup> 86 Adhv hades *hah'-dace*

"For thou wilt not abandon my soul to Sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:" (Ps. 16:10)

"Because thou wilt not abandon my soul unto hades, neither wilt thou give thy man of lovingkindness to see corruption;" (Acts 2:27)

When reading the New Covenant, we should say the Hebrew (Ibri) word Sheol when we see the Greek word Hades, because that is what is meant. Sheol is a Hebrew (Ibri) word from Yahweh while Hades is a Greek word dealing with Greek gods and Greek mythologies created by men. Revelation 20:14 meaning should be, "And, death and Sheol [and not hades], were cast into the lake of fire. This, is, the second death—the lake of fire." Death and Sheol are used together many times in the Old Covenant as they are in the New Covenant.<sup>755</sup>

Our Creator's name, 'YAHWEH,' was used over six thousand times in the Hebrew (Ibri) Old Covenant, which occupied a period of approximately four thousands years. The Greek New Covenant has no record of his name but rather Yahweh is now addressed as 'Theos,'<sup>756</sup> (God) or 'Kurios'<sup>757</sup> (Lord). This should have caught our attention immediately but the popular translations erased Yahweh from the Old Covenant a hundred years ago, allowing the error to go unnoticed. Theos and kurios are common and not proper nouns. The Greek word, 'theos,' means, "a god or goddess, a general name of deities or divinities" and the Greek word, 'kurios,' means, "he to whom a person or thing belongs, about which he has power of deciding; master, lord." The Hebrew (Ibri) name, 'Yahweh,' is a proper noun and has nothing to do with the above two Greek words. Yehoshua quoted Deuteronomy 6:5 in Matthew 22:37 when he said, "...Thou shalt love the Lord [kurios] thy God [theos]—with all thy heart, and with all thy soul, and with all thy mind," which is Greek but the Hebrew (Ibri) in Deuteronomy 6:5 says, "Thou shalt therefore love Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might." We must agree that when Matthew 22:37 says kurios what is meant is Yahweh and when it says theos what is meant is Elohim.<sup>758</sup>

## Acts 2

Acts chapter two is full of these examples because the Hebrew (Ibri) Old Covenant is quoted throughout this chapter; this is one of our Rosetta Stone examples easily seen when using the Rotherham Bible. Acts 2:17 quotes Joel 2:27-28, which states, "...I, Yahweh, am your Elohim...I will pour out my ruah [spirit] upon all flesh..." The Greek word used in Acts for ruah (spirit) is pneuma. Yahweh poured out his ruah on the day of Pentecost according to Joel but Acts says, 'God [theos], will pour of my pneuma [spirit] upon all

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<sup>755</sup> 2 Sam 22:6; Ps 6:5; 18:5; 49:14; 55:15; 89:48; 116:3; Prov 5:5; 7:27; Song 8:6; Isa 28:15, 18; 38:18; Hos 13:14; Hab 2:5; Rev. 1:18, 6:8, 20:13-14

<sup>756</sup> 2316 yeov theos *theh'-os*

<sup>757</sup> 2962 kuriov kurios *koo'-ree-os*

<sup>758</sup> 0430 Myhla 'elohiyim *el-o-heem'*

flesh." What Acts 2:17 meant was Yahweh and not theos and ruah and not pneuma. Ruah and pneuma have similar qualities but they are not equivalent. Ruah is Yahweh's language while pneuma is Greek. Joel continues in verse thirty-one by saying, "The sun, shall be turned into darkness, and the moon into blood,—before the coming of the great and awful day of Yahweh," while Acts 2:20 says, "before the coming of the day of the Kurios [Lord]." This event is always called the day of Yahweh in the Hebrew (Ibri) Old Covenant,<sup>759</sup> and never the day of the Lord [adon].<sup>760</sup> The Greek New Covenant will always say 'the day of the Lord' or the Lord's day but what is meant is 'the day of Yahweh,' a period of judgment, as recorded in the Old Covenant. Acts 2:21 reads, "Whosoever shall call upon the name of Kurios [the Lord], shall be saved," but in Joel 2:32, the Hebrew (Ibri) text reads, "And it shall come to pass, whosoever, shall call on the name of Yahweh, shall be delivered." We must remember that Yahweh is a proper noun (name) while Kurios is not. Most Christians would understand Acts 2:21 to be referring to Yehoshua when it is in fact referring to his Father, Yahweh.

People make the same mistake with Acts 2:25, which states, "I foresaw Kurios [the Lord] before me continually, because he is, on my right hand, that I may not be shaken," but the Hebrew (Ibri) text of Psalms 16:8, from which Peter is quoting, reads, "I have set Yahweh before me continually, because he is on my right hand, I shall not be shaken!" As we continue in Peter's speech, we read in verse twenty-seven, "Because thou wilt not abandon my psuche [soul] unto hades [hades], neither wilt thou give thy man of lovingkindness to see corruption." This section of scripture is from Psalm 16:10, which reads, "For thou wilt not abandon my nephesh<sup>761</sup> [soul] to Sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption." Yahweh's nephesh is not equivalent to the Greeks, psuche. The Greeks taught that the psuche leaves the body upon death, while Yahweh's nephesh has no such characteristic. Nephesh's first usage is in Genesis 1:20.<sup>762</sup> When we read the Greek word, 'psuche,' what is meant is the Hebrew (Ibri) word, 'nephesh.'<sup>763</sup> (For more information on nephesh (soul), read the article 'Spirit & Soul,' in Vol. 2 of the Teleios book.)

No place in the Hebrew (Ibri) Old Covenant is found the phrase, Adon Elohim (Lord God,) which is a phrase commonly used today. The Hebrew (Ibri) text says Yahweh Elohim, Adonai Yahweh and Yah Yahweh, which many Bible translations write as Lord God but the phrase Lord God is an Englishman's concoction. Lord is not a proper noun and

<sup>759</sup> Many usages of the phrase, 'day of Yahweh;' Isa 13:6, 9; 58:13; Ezek 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obad 1:15; Zeph 1:7, 14; Mal 4:5

<sup>760</sup> 0113 Nwda 'adown *aw-done* or (shortened) Nda 'adon *aw-done* 1) firm, strong, lord, master

<sup>761</sup> 05315 vpn nephesh *neh'-fesh* used over 700 times in the Old Covenant, first usage being Genesis 1:20.

<sup>762</sup> 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.

<sup>763</sup> "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 nephesh [soul]" (Gen. 2:7). "...Thus, also, it is written—The first man, Adam, became, a living psuche [soul]" (1 Cor. 15:45).

neither is God. Our Creator gave himself proper names, which are Yahweh, Adonai, Yah and Shaddai, which are absent from the majority of all Bibles.

## **Ahab (love) verses Agape**

Reexamining Matthew 22:37, which is a quote from Deuteronomy 6:5, we discover that the Greek word 'agape' is used in the verse; "...Thou shalt love [agapao] the Lord [kurios] thy God [theos]—with all thy heart, and with all thy soul, and with all thy mind," while the Hebrew (Ibri) word, 'ahab' is what is actually used in Deuteronomy 6:5. This instructs us that when we read the word love in the New Covenant it usually is the Greek word agape, which is not what is meant but rather it represents the Hebrew (Ibri) word, ahab. Yahweh's word is ahab, which has a different meaning than agape. The Greeks had four words for love, which are agape, eros, philia and storge but Yahweh only has one word, which is ahab (hesed<sup>764</sup> not to be included). Yahweh's ahab includes all three meanings of the Greek words agape, eros and philia.<sup>765</sup> (For more information on ahab, read the article, 'A Time to Love,' in Vol. 1 of the Teleios Book.)

## **Ruah (spirit) of Yahweh or Holy Pneuma (spirit)**

Most Christians know the phrase, 'holy spirit (pneuma),' but they do not know the phrase, 'the ruah (spirit) of Yahweh, which existed thousands of years before the Greek New Covenant. According to the Old Covenant, Yehoshua was immersed, by John the Immerser, with the ruah of Yahweh. Yahweh instructed us in Isaiah 11:1-2, that his Son would receive the ruah of Yahweh; "But there shall come forth a shoot from the stock of Jesse,—And, a sprout, from his roots, shall bear fruit; And the ruah [spirit] 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 61:1 reaffirms this by saying, "The ruah of Adonai Yahweh, is upon me,—Because Yahweh, Hath anointed me..." Luke 4:18 is a record of Isaiah 61:1 which in the Greek text reads, "The pneuma [spirit] of the Kurios [Lord], is upon me, because he hath anointed me..." The phrase, "the ruah of Yahweh" is used twenty-four times in the Hebrew (Ibri) Old Covenant.<sup>766</sup> We need to understand Yahweh's ruah rather than the Greeks pneuma. (For more information on ruah (spirit), read the article, 'Spirit & Soul,' in Vol. 2 of the Teleios Book.)

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<sup>764</sup> 02617. dox checed *kheh'*- sed;

<sup>765</sup> 1.) Agape = Deu. 6:5 Thou shalt therefore love [ahab] Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might;

2.) Philia = 1Sa 20:17 And again Jonathan sware unto David, by his love [ahab] to him,—for, as he loved [ahabah] his own soul, so loved he him.

3.) Eros = So 1:4 Draw me! After thee, will we run! The king, hath brought me, into his chambers. We will exult and rejoice in thee, we will mention thy caresses, beyond wine, Sincerely they love [ahab] thee.

<sup>766</sup> Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam 10:6; 16:13f; 2 Sam 23:2; 1 Kgs 18:12; 22:24; 2 Kgs 2:16; 2 Chr 18:23; 20:14; Isa 11:2; 40:13; 61:1; 63:14; Ezek 11:5; 37:1; Mic 2:7; 3:8;

## Yehoshua (*yeh-ho-shoo'- ah*) or Jesus

A few names in our Bibles are correct such as Adam,<sup>767</sup> David<sup>768</sup> and Moses,<sup>769</sup> but for some unknown reason many of the Hebrew (Ibri) names were not transliterated correctly into English by the Bible translators. For example, Jeremiah, in Hebrew (Ibri) is pronounced *yir-meh-yaw'- hoo*; Isaiah as *yesh-ah-yaw'- hoo*; Elijah as *ay-lee-yaw'- hoo* and Joshua as *yeh-ho-shoo'- ah*. The Greek New Covenant text also did not transliterate the Hebrew, which can be seen in the KJV of the Bible. This translation transliterated the Greek names into English. Jeremiah in Greek is called Jeremy;<sup>770</sup> Isaiah is Esaias;<sup>771</sup> Elijah is Elias<sup>772</sup> and Joshua is Jesus.<sup>773</sup> Joseph and Mary's real Hebrew (Ibri) names are Yowceph<sup>774</sup> and Miriam<sup>775</sup> and their first born son's name is not Jesus but Yehoshua.<sup>776</sup> If a person wants to retain the incorrect name of our Lord as Jesus, it should be their duty to inform others that even though they say Jesus, his name is actually not Jesus but Yehoshua, the same name as Yehoshua (Joshua) the servant of Moses (Num. 13:16).<sup>777</sup>

## Yahweh saying or Holy Spirit saying

Hebrews 10:15-16 says, "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 [kurios],—Giving my laws upon their hearts, upon their understandings also, will I inscribe them... but this is a quote from Jeremiah 31:32-33 which states, "...Declareth Yahweh. 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." The Greek text of Hebrew (Ibri) 10:15-16 reads holy spirit but what is meant is Yahweh as can be seen in the Hebrew (Ibri) text of Jeremiah 3:32-33.

## The Word of Yahweh said or the Holy Spirit said

A very common phrase in the Hebrew (Ibri) Old Covenant is, "the word of Yahweh came saying...;"<sup>778</sup> "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" (Gen.

<sup>767</sup> 0120 Mda 'adam *aw-dawm'*

<sup>768</sup> 01732 dwd David *daw-veed'* rarely (fully) dywd Daviyd *daw-veed'*

<sup>769</sup> 04872 hvm Mosheh *mo-sheh'*

<sup>770</sup> Mt. 2:17

<sup>771</sup> Mt. 3:3

<sup>772</sup> Mt. 11:14

<sup>773</sup> Acts 7:46; Heb. 1:18

<sup>774</sup> 03130 Powy Yowceph *yo-safe'*

<sup>775</sup> 04813 Myrm Miryam *meer-yawm'*

<sup>776</sup> 03091 ewwwhy Y@howshuwa' *yeh-ho-shoo'- ah* or ewwhy Y@howshu'a *yeh-ho-shoo'- ah*

<sup>777</sup> 03091 ewwwhy Y@howshuwa' *yeh-ho-shoo'- ah* or ewwhy Y@howshu'a *yeh-ho-shoo'- ah*

<sup>778</sup> Gen 15:1, 4; 1 Sam 15:10; 2 Sam 7:4; 24:11; 1 Kgs 6:11; 13:20; 16:1; 17:2, 8; 18:1; 19:9; 21:17, 28; 2 Kgs 20:4; 1 Chr 22:8; 2 Chr 11:2; 12:7; Isa 38:4; Jer 1:2, 4, 11, 13; 2:1; 13:3, 8; 18:5; 24:4; 28:12; 32:6, 26; 33:1, 19, 23; 34:12; 35:12; 36:27; 37:6; 42:7; 43:8; Ezek 1:3; 3:16; 6:1; 7:1; 11:14; 12:1, 8, 17, 21, 26; 13:1; 14:2, 12; 15:1; 16:1; 17:1, 11; 18:1; 20:2, 45; 21:1, 8, 18; 22:1, 17, 23; 23:1; 24:1, 15, 20; 25:1; 26:1; 27:1; 28:1, 11, 20; 29:1, 17; 30:1, 20; 31:1; 32:1, 17; 33:1, 23; 34:1; 35:1; 36:16; 37:15; 38:1; Jonah 1:1; 3:1; Hag 1:1, 3; 2:1, 10, 20; Zech 1:1, 7; 4:8; 7:1, 8

15:1). The phrase, 'the word of Yahweh came saying,' paints a picture in motion, as if the word of Yahweh was its own entity; a separate being apart from Yahweh, but this is not the case, as illustrated in Jer. 1:11-12, which states, "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,—for, keeping watch, am I, over my word, to perform it." The word of Yahweh came saying is equivalent to saying Yahweh said. The phrase, 'the word of Yahweh came saying,' does not exist in the Greek text of the New Covenant.

If you ask most Christians where the Bible came from they will quote 2 Peter 1:21, which says, "for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the holy spirit" (NKJV). What they should have said is that the Bible came from the 'mouth (peh)<sup>779</sup> of Yahweh.<sup>780</sup> The Old Covenant also states that the prophets were instructed by the word of Yahweh, as illustrated in 1 Kings 18:1, which states, "And it came to pass, after many days, that, the word of Yahweh, came unto Elijah, in the third year, saying,—Go, shew thyself unto Ahab, that I may send rain upon the face of the ground." The Greek text of Acts 13:2 states, "And, as they [prophets and teachers] were publicly ministering unto the Lord and fasting, the holy spirit said—Separate forthwith unto me, Barnabas and Saul, unto the work whereunto I have called them." What is meant by 'the holy spirit said,' is 'the word of Yahweh came saying,' or 'Yahweh said.' The phrase 'Yahweh said,' is used over one hundred times in the Hebrew (Ibri) Old Covenant. Yahweh spoke directly to Adam and Eve, to Cain, to Noah, to Abram, to Moses etc. etc.<sup>781</sup> In the Greek New Covenant, the phrase, 'the word of Yahweh came saying' or 'Yahweh said' does not exist.

The book of Revelation is full of accounts that read, 'the pneuma (spirit) is saying,<sup>782</sup> which is unique to this book only. For example, Revelation 2:7 says, "He that hath an ear, let him hear what, the pneuma (spirit), is saying unto the assemblies." We can reference 2 Samuel 23:2-3, which expresses a similar idiom; "The ruah [spirit] of Yahweh, spake in me [David],—And, his word, was on my tongue; Said the Elohim of Israel, Unto me, spake the Rock of Israel...(2 Sa. 23:2-3). This verse gives us three references to who was speaking to David; the ruah of Yahweh, the Elohim of Israel and the Rock of Israel, in other words, Yahweh, who is the Elohim of Israel and is also the Rock of Israel, was speaking to David, by way of ruah. Yahweh is not in the New Covenant but we can understand what is meant when the phrase, 'the pneuma (spirit) is saying,' is used, which is 'the ruah of Yahweh is saying,' or 'the word of Yahweh came saying.'

<sup>779</sup> 06310 hp peh *peh* 1) mouth

<sup>780</sup> Nu 3:16 So then Moses numbered them, according to the mouth [peh] of Yahweh,—as he was commanded.

1Ki 8:15 and he said—Blessed, be Yahweh, Elohim of Israel, who spake with his mouth, unto David my father,—that which with his hand he hath fulfilled, saying:

יְהוָה עַל-פִּי יְהוָה: 'peh of Yahweh:' Exod 17:1; Lev 24:12; Num 3:16, 39, 51; 4:37, 41, 45, 49; 9:18, 20, 23; 10:13; 13:3; 33:2, 38; 36:5; Deut 34:5; Josh 19:50; 22:9; 2 Kgs 24:3

<sup>781</sup> Gen. Adam 3:9; Cain 4:6; Noah 6:13; Abram 12:1; Moses Ex. 3:4

<sup>782</sup> Rev 2:7, 11, 17, 29; 3:6, 13, 22

(Yahweh did all the speaking to mankind until his Son, Yehoshua started his ministry. Yehoshua only then spoke what his Father told him.<sup>783</sup> Yehoshua Christ died and was awoken (egeiro)<sup>784</sup> from the dead being seated at Yahweh's right hand in the heavenlies and it appears that the revelation that came for the books of the New Covenant came from Christ who still speaks the words of his Father, the words of Yahweh.<sup>785</sup>)

## Conclusion

What is absent from the Greek New Covenant as well as from the English language are Hebrew (Ibri) names, words and phrases. We must recognize this important fact and adjust our thinking and speaking accordingly by adding these important Hebrew (Ibri) names, phrases and words into our lives. When someone uses the English word, 'Hell,' we should ask to what Hebrew (Ibri) word are you referring to. When someone teaches about man's soul we should ask, 'Are you referring to the Hebrew (Ibri) word nephesh because the usage of the word nephesh does not have that meaning?' When someone uses the word, 'Lord,' we should ask them do you mean Yahweh or the Lord Yehoshua? The phrase, 'The word of Yahweh came saying,' is not in the Greek New Covenant and neither is the name Yahweh! This should not cause us a problem because the Hebrew (Ibri) Old Covenant has instructed us where we are to substitute the Hebrew (Ibri) words for the Greek words. The Creators names are not the Greek terms, 'theos' (God) or 'kurios,' (Lord) but rather Yahweh, Yah, Adonai and Shaddai, even though the Greek text states otherwise. The Creator's names are also not the English terms, 'the Lord,' or 'God,' even though our English translations state otherwise. As we read our Bibles, we can correct the written vocabulary with what is meant. In the New Covenant, when God and Lord are used as proper nouns<sup>786</sup> for the Creator, we can replace them with Yahweh. When God is used as a common noun<sup>787</sup> we can replace it with Elohim. For example, 'Yahweh is my Elohim (God).' We should replace the Greek word with their Hebrew (Ibri) counterpart when the Greek word does not express what is meant by the Hebrew (Ibri) word, such as nephesh for psuche, ahab for agape, Sheol for Hades, Yahweh for kurios, ruah for pneuma etc. The Hebrew (Ibri) language is the foundation of the Word of Yahweh and not Greek. Recognizing and correcting these linguistic flaws (correcting what is written to what is meant) is simple; doing so enlightens a new generation by raising them up to a higher standard of excellence, making the Word of Yahweh a book consisting of one holy language.

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<sup>783</sup> Joh 3:34 For, he whom Yahweh hath sent, the sayings of Yahweh, doth speak; for, not by measure, giveth he the ruah. 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. Joh 12:50 And I know that, his commandment, is, life age-abiding; The things, therefore, which I speak, just as the Father hath told me, so, I speak. 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.

<sup>784</sup> ...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)

<sup>785</sup> Gal. 1:11-12; Rev. 1:1

<sup>786</sup> God (proper noun), the Father of our Lord Jesus; Yahweh, the Father of our Lord Jesus. (Col. 1:3)

<sup>787</sup> The God (common noun) of our Lord Jesus Christ; The Elohim of our Lord Jesus Christ. (Eph. 1:17)



# Unveiling the 'Self-Described' Atheist and Agnostic

There are neither atheists nor agnostics in this world but only those who refuse to bow their knees to the Creator and love their neighbors as themselves.<sup>788</sup> All of mankind, excluding those who are children or mentally retarded, will be accountable for the way they lived their lives. Not one sound minded person will be able to say, 'I did not have enough evidence to believe that a Creator existed and that he demanded me to live righteously.' Yahweh rules out this argument in Romans 1:20, "For, the unseen things of him, from a world's creation, by the things made [us], being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse." Those who have heard of and had access to the Bible will be thrown into the Lake of Fire, which is the Second Death if they have refused to make Yehoshua their Lord. Those who did not have access to the Bible will be judged according to their works.<sup>789</sup> Self-described atheists and agnostics only play a child's game by saying they do not believe, when they most assuredly do. We should not play their game by attempting to convince them of the existence of the Creator. Samuel Clark, who lived in the 1700, addressed this issue in his book,

## A Demonstration of the Being and Attributes of God

by Rev. Samuel Clarke D. D. 1704

*"For, the unseen things of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse;" (Rom. 1:20)*

"All those who either are or pretend to be atheists, who either disbelieve the being of God or would be thought to do so or, which is all one, who deny the principal attributes of the divine nature and suppose God to be an unintelligent being which acts merely by necessity, that is, which in any tolerable propriety of speech acts not at all, but is only acted upon all men that are atheists, I say, in this sense, must be so upon one or other of these three accounts.<sup>790</sup>

Either, firstly, because, being extremely ignorant and stupid, they have never duly considered any thing at all, nor made any just use of their natural reason to discover even the plainest and most obvious truths, but have spent their time in a manner of life very little superior to that of beasts.

Or, secondly, because, being totally debauched and corrupted in their practice, they have by a vicious and degenerate life corrupted the principles of their nature and defaced the reason of their own minds. And instead of fairly and impartially enquiring into the

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<sup>788</sup> An atheist is one that denies or disbelieves the existence of a God. An agnostic is one who holds that the existence of anything beyond and behind material phenomena is unknown and (so far as can be judged) unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing. OED

<sup>789</sup> And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works. (Rev. 20:12)

<sup>790</sup> pg. 1-3

rules and obligations of nature and the reasons and fitness of things, they have accustomed themselves only to mock and scoff at religion and, being under the power of evil habits and the slavery of unreasonable and indulged lusts, are resolved not to harken to any reasoning which would oblige them to forsake their beloved vices.

Or, thirdly, because in the way of speculative reasoning and upon the principles of philosophy, they pretend that the arguments used against the being and attributes of God seem to them, after the strictest and fullest enquiry, to be more strong and conclusive than those by which we endeavor to prove these great truths.

These seem the only causes which can be imagined of any man disbelieving the being and attributes of God; and no Man can be supposed to be an atheist but upon one or other of these three accounts. Now to the two former of these three sorts of men, namely, to such as are wholly ignorant and stupid, or to such as through habitual debauchery have brought themselves to a custom of mocking and scoffing at all religion and will not hearken to any fair reasoning, it is not my present business to apply myself. The one of these wants to be instructed in the first principles of reason as well as religion; the other disbelieves only for a present false interest and because he is desirous that the thing should not be true. The one has not yet arrived at the use of his natural faculties; the other has renounced them and declares he will not be argued with as a rational creature. It is therefore the third sort of atheists only (namely, those who in the way of speculative reasoning and upon the principles of philosophy pretend that the arguments brought against the being and attributes of God do, upon the strictest examination, appear to them to be the more strong and conclusive than those by which these great truths are attempted to be proved) — these, I say, are the only atheistical persons to whom my present discourse can be supposed to be directed, or indeed who are capable of being reasoned with at all."

*(Samuel Clarke then states his discourse for the next 300 pages concluding with the following, which is presented in pages 330 to 339.)*

### **Conclusion**

"Lastly, they who will not, the arguments and proofs before mentioned, be convinced of the true certainty of the Christian religion, be persuaded to make it the rule guide of all their actions; would not be convinced, (so far as to influence the practice and reform their lives,) by any other evidence whatsoever; no not though one should rise on purpose from the dead to endeavor to convince them.

From what has been said upon the foregoing heads, it is abundantly evident that men are not called on to believe the Christian religion without very reasonable and sufficient proof; much less are they required to set up faith in opposition to reason; or to believe anything for that very reason, because it is incredible. On the contrary, God had given us the proofs of the truth of our religion, that the nature of the thing would bear, or that were reasonable either for God to give, or men to expect. And unless God should work upon men by such methods, as are wholly inconsistent with the design of religion and the nature

of virtue and vice; which we are sure will never do; nothing could have been done more, that has already been done, to convince men of the truth of religion, and to persuade them to embrace their own happiness. And indeed no reasonable man can fail of being persuaded by the evidence we now have. For if in other cases, we assent to those things as certain and demonstrated, which, (if our faculties of judging and reasoning do not necessarily deceive us,) do upon the most impartial view appear clearly and plainly to be true; there is the same reason why in moral and religious matters we should look upon those things likewise to be certain and demonstrated which upon the exacted and most deliberate judgment we are capable of making, do appear to us to be as clearly and certainly true, as is certain that our faculties do not necessarily and unavoidably deceive us, in all our judgments concerning the nature of God, concerning the proper happiness of man, and concerning the difference of good and evil...

...Since (I say) the case is thus; he that will rather venture all that he can possible enjoy, or suffer; he that will run the hazard of losing eternal happiness, and falling into eternal misery, rather than believe the most credible and rational thing in the world, merely because he does not see it with his eyes;

*is plain that that man does not disbelieve the thing because he thinks the evidence of it not sufficiently strong, but because it is contrary to some particular vice of his, which makes it his interest that it should not be true;*

and for that reason he might also have disbelieved it, though he had seen it himself. Men may invent what vain pretense they please, to excuse their infidelity and their wickedness; but certainly that man who can despise the authority both of reason and scripture in conjunction; who can elude the plainest evidence of matter of fact; who can be deaf to all the promises and kind admonitions of the Gospel, and to all the threatening and terrible denunciations of the wrath of God, made known in good measure by the light of nature, and confirmed by the addition of express revelation; certainly (I say) that man must have some other reason for his unbelief, than the pretended want of sufficient evidence. Did men follow the unprejudiced judgment of their own mind, and the impartial dictates of natural reason; the least possibility of obtaining eternal happiness, or the least suspicion of falling into endless misery, would immediately determine them to make it the great study and business of their lives, to obtain the one and avoid the other. If then we free men act directly contrary to this natural principle, and almost wholly neglect these things, not only when there is a fair appearance and probability of their being true, which the light of nature it self affords; but also when there is all reasonable evidence given, of their being certainly true, by express revelation in the Gospel; is it not very plain, that such men are governed, not by reason and the force of evidence, but by some other different cause of their actions?

What that cause is, is very apparent from the lives and actions of most of those persons, who pretend want of evidence to be the ground of their infidelity. Their lusts, their appetites, their affections are interested: they are lovers of vice and debauchery, and slaves to evil habits and customs; and therefore they are not willing to discern the

evidence, which would compel them to disbelieve that, which yet they cannot believe with any comfort, so long as the resolve not to part with their beloved vices. Their hearts and affections are habitually fixed upon things here below; and therefore they will not attend to the force of any argument, that would raise their affections to things above. They are enslaved to the sensual pleasures and sinful enjoyments of Earth; and therefore they will not hearken to any reasonable conviction, which would persuade gratifications, for the future and more spiritual joys of Heaven. The love of this present world has blinded their eyes; and therefore they receive not the things of the spirit of God; for they are foolishness unto them; neither can they know them because they are spiritually discerned.

*In a Word: the true and only reason, why men love darkness rather than light; is, because their deeds are evil!*

*And this reason, affords a sufficient account indeed, why men should be very unwilling to believe the doctrines of Christianity.*

If they are resolved not to reform their lives, it is no wonder they care not to discern the evidence of those truths, which must needs make them very uneasy in the midst of the enjoyment of all their sinful pleasures. In this case, were the proofs of the truth of our religion much stronger than they are, or than they can be imagined or desired to be; yet still these men would be in the very same case, and perpetually want stronger and stronger evidence....They are willing fondly to imagine, that if they had lived in our Savior's time; if they had heard his preaching, and seen his miracles; if they had had the advantages of beholding those mighty works, which he wrought for the proof of this divine commission; as the Jews then had: they should not like them have rejected the counsel of God against themselves, but with all cheerfulness have believed his doctrine, and embraced his religion. They fancy, they should immediately have become disciples of Christ; and that the truths which he taught, would have had a most powerful influence upon the whole course of their lives. And if their hearts and affections were not set upon this world, more than upon the next; if they valued not the present enjoyments of sense, above the expectation of the glory that shall be revealed; most certainly they would do the same now. But if their hearts be set upon earthly things, and their passions be stronger than all the arguments of reason; if they do indeed so love the pleasures of sin now, as that they cannot persuade themselves by all the motives of religion to live like Christians; we need not question to affirm, that they might very well have been in the same case, though they had lived in our Savior's time. The Jews are a notorious and standing instance, how far prejudice, envy, pride and affection, are able to prevail over the strongest convictions. When our Savior began to preach that he was sent from God to instruct them in their duty, they required a sign of him, and they would believe him; but when he had wrought so many miracles, that even the world itself could not contain the books if they should all be written, they persisted still in their infidelity. When they saw him hanging upon the cross, and thought themselves secure of him, they said,

*'Let him now come down from the cross, and we will believe him:'*

but when he arose out of the grave, wherein he had lain three days, which was a greater and more convincing miracle; they grew more hardened and obstinate in their unbelief.

Others there are who imagine, that if they could but be convinced of the truth of another world by the appearance of one sent directly from that unknown state, they would immediately become new creatures: but if God should satisfy their unreasonable demands, by sending one on purpose from the dead to convince them;

*there is little room to doubt, but as they hearkened not to Moses and the prophets,  
to Christ and his apostles; so neither would they be persuaded  
by one rising on purpose from the dead."*

A *3<sup>rd</sup> Page*  
DEMONSTRATION  
OF THE  
Being and Attributes  
OF  
G O D:

More Particularly in Answer to  
Mr *HOBBS, SPINOZA,*  
And their Followers:

Wherein the Notion of *LIBERTY* is Stated,  
and the Possibility and Certainty of it Proved,  
in Opposition to *Necessity and Fate.*  
Being the Substance of Eight *SERMONS*  
Preach'd at the Cathedral-Church of *St Paul,*  
in the Year 1704, at the Lecture Founded by  
the Honourable *ROBERT BOTLE Esq;*

By *SAMUEL CLARKE, D. D.* Rector  
of *St James's Westminster.*

*The Fifth Edition, Corrected.*

Rom. 1. 20 *For the Invisible things of Him from the Creation of the World are clearly seen, being understood by the things that are made; even his Eternal Power and Godhead: So that they are without excuse,*

London; Printed by *W. Botham,* for *JAMES KNAPTON,*  
at the Crown in *St Paul's Church Yard.* 1719.

# Husbands & Fathers that Fail & Why

*(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).)*

Yahweh placed the Christian husband and father as the head of the family for a purpose. We can speculate why but nevertheless it is his duty to lead his family in the ways of Yahweh. Why then do some good men disobey the commands of Yahweh in order to please their wives and/or children, relenting their leadership position to the wife or children? This article will address why those husbands and fathers act in such a manner and how we can prevent it from happening. Speculations will occur on some of the reasons why this occurs which are not intended to offend but are only mere speculations. We will also unveil the serpent and his methods of deception because they play a major role in the failure of the husband and father. We must come to the realization that husband failure has existed since Adam and Eve. There must be some innate flaws that come with being a man and with being a woman, flaws our deceiver is very aware of. We must identify these flaws and present solutions in order that we do not end up as Adam and Even. This article is to give courage to the men and women who will "...ahab (love) Yahweh their Elohim,— with all their heart, and with all their soul, and with all their might," regardless of what it will cost them, which may be their family!

This discourse is about a good husband or father who disobeys a commandment of Yahweh because he seeks to please a family member. It is not about decision making between a husband and a wife, which should, ideally, be a 50/50 relationship. A wife can make all of the family decisions, with the husband's consent, as long as they are not contrary to Yahweh's will. Many good wives are acting as the head of the family, obeying and enforcing Yahweh's commandments because their underperforming husbands have elected out of their Yahweh given responsibilities. This discourse is about the hard decisions that can break up a family. For example, you have a single Christian adult son who has decided to live with and have sexual intercourse with a woman outside of marriage. Yahweh commands us to separate ourselves from such an individual, even if it is our son, not even to eat with him (1 Cor. 5, read the article, "Holy shall you be, because, I, am Holy" (*When to Shun a Brother in Christ*) located in Vol. 2 of the Teleios Book). The wife does not agree with this commandment, wanting them to spend the night with you over Christmas Eve. The husband must adhere to the Word of Yahweh, and say no, even though by saying so he may be hated by his wife and son. His wife and son may even decide to leave him if he does not submit to their demands. Another example would be a Christian daughter who lives with a man and they have had a child out of wedlock, refusing to get married. The wife wants to be part of their daughter's and grandchild's life but the husband will not allow it because of Yahweh's commandments written in 1 Corinthians chapter five.

Yahweh is a jealous El, as a husband is for his wife and visa versa.<sup>791</sup> A husband does not want to share his wife neither does a wife want to share her husband. Yahweh demands our total fidelity (allegiance) to him and to him only! He does not want us to share our affections, which are supposed to be only for him, with another, as Adam did for Eve. Yahweh Elohim gave Adam and Eve the commandment that they were not to eat of the forbidden tree but Eve enticed Adam to ignore this command. Who was Adam faithful to? Who did Adam show his allegiance to? He chose to please Eve rather than Yahweh, which resulted in both of their demise. Adam's response also showed Yahweh that Adam revered Eve over Yahweh. In the Word of Yahweh, this sin is portrayed as committing adultery against Yahweh. What would have happened if Adam forbade Eve from taking of the fruit? Maybe if she would have obeyed Adam, then we would all be living in the Garden of Eden. If she would have disobeyed Adam and eaten of the fruit, then she would have died but Adam would have lived. Life and death come from obeying or disobeying Yahweh, which can be extremely difficult when we are being enticed by the arch-enemy of Yahweh.

### **The deceiver**

The phrase, 'Divide and Conquer' is also known as 'Divide and Rule,' which the serpent did in Genesis chapter three. The serpent used the 'weak link' strategy, which means 'deceive the weak point or person in a system or organization in order that the organization fails.' This is what happened in Genesis chapter three. Eve was the weak link in the three link chain (Yahweh, Adam & Eve), her weakness being deceivability. Adam's weakness was seeking to please Eve. Eve's disobedience resulted in the chain being broken, not between Adam and Eve but rather between Yahweh and 'Adam' (Adam and Eve).

### **A Look at the Influence of Wives upon their Husband's**

Adam, as the husband, failed to lead Eve in the Garden of Eden when the serpent deceived her. 1Timothy 2:14 states, "And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression." 2 Corinthians 11:3 confirms this by stating, "But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness which are due unto the Christ" (2 Cor. 11:3). Eve also admitted that she was deceived.<sup>792</sup> It appears from these verses that wives, in a general sense, can be more easily deceived than their husbands which could be one of the reasons why Yahweh has placed the husband as the head. The Word of Yahweh presents many places where wives enticed their husbands from fully following Yahweh. (We will also see where children also enticed their father from fully following Yahweh.)

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<sup>791</sup> Ex 34:14 For thou shalt not bow thyself down to another El,—For, as for Yahweh, Jealous, is his name, A jealous El, he is:

<sup>792</sup> Then said Yahweh Elohim to the woman, What is this that thou hast done? And the woman said, the serpent, deceived me, so I did eat. (Gen. 3:13)

There are excellent marriages and families presented in the Word of Yahweh, such as Abram, Sarai and Isaac and Joseph, Miriam (Mary) and Yehoshua but our article will focus on those marriages and families that failed because the husband and father did not fulfill his Yahweh given role. We all remember Lot's wife being turned into a pillar of salt because she did not follow Yahweh's command.<sup>793</sup> This tells us that she was still deceived by the sins of Sodom, while Lot was not.<sup>794</sup> If Lot had listened to his wife and turned back to Sodom, his whole family would have been destroyed not just his wife. We must ask ourselves, "Why was righteous Lot living in Sodom, when Yahweh stated, "Now, the men of Sodom, were base and sinful,—against Yahweh, exceedingly" (Gen. 13:13).<sup>795</sup> We are informed that Lot despised the sins of Sodom, which is why he followed the messengers (2 Pe. 2:7). How this happened we are not told but we are aware that his wife was drawn to Sodom. Lot made the right decision for his daughters and himself by forsaking all and followed the messengers into deliverance. Was Lot living in Sodom to please Yahweh? Absolutely not! Could it be that Lot and his family were living in Sodom to please his wife? We can conclude that his wife must have accepted the sin of male sodomy (deception) or she would not have turned back to Sodom.

King Solomon was enticed by his wives to follow other gods. 1 Kings 11:4-10 declares, "Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart after other gods,—his heart therefore was not sound with Yahweh his God, as was the heart of David his father. And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. Then, did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; and, thus, did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods. Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh God of Israel, who had appeared unto him twice; and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded." It appears that Solomon, to please his wives, surrendered some of his position as the head of the family and gave it to his wives, thereby forsaking Yahweh, who had appeared to him two times. This chain was also severed, not between Solomon and his wives but between Yahweh and Solomon. Solomon's sin deeply penetrated the very nation of Israel with wickedness that was experienced for hundreds of years.<sup>796</sup> Solomon was not deceived concerning the gods of his wives but rather his will may have been broken over time by his wives because the scriptures says, "Yea it came to pass, in the old age of Solomon, that, his wives, turned aside his heart..."

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<sup>793</sup> But his wife looked from behind him,—and became—a pillar of salt. (Gen. 19:26)

<sup>794</sup> Gen. 19

<sup>795</sup> 2Pe 2:7 And, righteous Lot, when getting worn out by the behaviour of them who were impious in wantonness, he rescued—

<sup>796</sup> 2 Kg. 23:13

King Ahab, who was wicked, married Jezebel, who was even more wicked; "But indeed, there was none like Ahab, who sold himself to do the thing that was wicked in the eyes of Yahweh,—whom Jezebel his wife goaded on" (1 Kg. 21:25). Goaded is the Hebrew (Ibri) word, 'cuwth' which means "to incite, allure, instigate, entice." If you study the lives of these two individuals you will learn that Jezebel was actually running the kingdom of Israel instead of Ahab. He had to have given over his position as head of the family to Jezebel. Ahab appears to be serving both Yahweh and Baal but Jezebel was only serving Baal.<sup>797</sup>

Jezebel and Ahab had a daughter named Athaliah, who married the son of Jehoshaphat, King of Judah. Jezebel's wicked devices were incorporated into Athaliah. It appears that Athaliah had the same influence on her husband, Ahaziah, as did Jezebel on Ahab. It is no wonder that after King Jehoshaphat<sup>798</sup> died, Ahaziah, upon becoming king, had his brothers murdered. Athaliah was running the kingdom of Judah, as Jezebel was running the kingdom of Israel. Ahaziah must have surrendered his kingdom to his wife as did Ahab, his father-in-law. Both men were wicked but their wives were more wicked than their husbands, resulting in their husbands becoming the conduit whereby their extreme wickedness could be unleashed. It appears that the adversary penetrated Yahweh's kingdom, Israel and Judah, through men who married certain women, such as Jezebel and Athaliah. These strong women goaded their weak husbands into extreme wickedness.

## **A Look at the Influence of Children upon their Fathers**

Isaac appears to be weakened by his affection for Esau. Isaac abated (loved) Esau because of the food he could provide him.<sup>799</sup> The Word of Yahweh says Yahweh loved Jacob but hated Esau while Isaac loved Esau?<sup>800</sup> Something is wrong when we love someone that Yahweh hates! Yahweh told Rebekah that Esau would serve Jacob but it appears that Isaac disregarded this revelation.<sup>801</sup> Esau married the daughters of Caanan and sold his birthright which was wickedness in the eyes of Yahweh.<sup>802</sup> Isaac allowed his family to be broken by not hearkening to Yahweh's words that said Jacob would rule Esau. Esau's influence upon Isaac resulted in Isaac disobeying Yahweh, forcing Rebekah and Jacob to deceive him in order that Yahweh's will be done. (For more information on this topic, read the article, 'Jacob (*The Punching Bag of the Church*)' in Vol. 1 of the Teleios book.)

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<sup>797</sup> Jezebel was a murderer who had Naboth murdered for his garden in order to please Ahab and had the prophets of Yahweh murdered.

<sup>798</sup> Jehoshaphat was just as much responsible for this occurring because he fellowshiped with Ahab rather than reproving him.

<sup>799</sup> Ge 25:28 And, Isaac, loved, Esau, because of the game he put in his mouth,—but, Rebekah, was a lover of, Jacob.

<sup>800</sup> Ro 9:13 Even as it is written—Jacob, have I loved, but, Esau, have I hated.

<sup>801</sup> Gen. 25:23

<sup>802</sup> Gen. 28

Eli, a judge of Israel, allowed his sons, Hophni and Phinehas, to walk in darkness that would not only damage themselves but also the children of Israel as a nation.<sup>803</sup> Eli chose his sons over Yahweh, which resulted in all of their premature deaths. Yahweh sent a prophet to Eli saying, "...honoured thy sons more than me: fattening yourselves, with the first of every present of Israel, before me," but Eli, even after hearing this report, did not break his ties with his sons and turn back to Yahweh.

King David had many similar problems with his sons but in the end, he chose Yahweh over his sons. David was well pleasing in the eyes of Yahweh. Abraham, ahaved (loved) Yahweh and he ahaved Isaac but when it came to choosing between obeying Yahweh by sacrificing his only son, Isaac, or disobeying Yahweh by refusing this command, he chose to sacrifice Isaac.<sup>804</sup> We also may have to choose between obeying Yahweh by separating ourselves from our children or disobeying Yahweh by remaining with our children, as Eli did. Let it be said of us as it was of David, "...I have found David, the son of Jesse,—[a man] according to my heart, who will do all my will" (Acts 13:22).

### **Methods that are Used to Submit a Husband and/or Father**

Yahweh has not left us clueless concerning the adversary and his methods. One of his methods is, if you follow Yahweh then you will be excommunicated (cut off, divorced) from the Church but this method is also used by a wife and child. The man who was born blind, in John chapter nine, experienced this assault, resulting in him being cut off from his parents and his Hebrew (Ibri) family because he stood upon the Word of Yahweh. This method forces one to chose between his wife and/or child or Yahweh. Eve used this method, as probably the wives of Solomon and many others do. Maybe some women have seen their mothers use this method with their fathers with success. I would suspect that all children use this method. For example, when someone does not get their way, they might say, 'I hate you,' or 'You don't love me,' inferring that I would love you if you let me have my way. Making a decision to follow Yahweh in all of his ways will result in people hating you.<sup>805</sup> We have been warned and promised, "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: be rejoiced in that day, and leap, for lo! your reward, is great in heaven; for, according to the same things, were their fathers doing unto the prophets" (Lk. 6:22-23). We all desire to live in a land of peace but this is not going to be possible if one stands for the things of Yahweh. Many men, I believe, exchange being hated for Yahweh's sake for living a life of peace. A wife could make her husband's life unbearable by striving against him, wearing him down until he submits to do her will

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<sup>803</sup> 1Sa 2:12 Now, the sons of Eli, were abandoned men,—they knew not Yahweh. 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.

<sup>804</sup> 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)

<sup>805</sup> Lu 6:26 Alas! whensoever all men shall, speak well of you, for, according to the same things, were their fathers doing unto the false prophets.

rather than the will of Yahweh, thereby receiving peace and affection. Sexual intimacy may also be withheld from a husband until he relents to her will rather than to Yahweh's.

Another method of our adversary was used in the book of Acts. This method is a three tier system. If the first procedure does not work, then apply the second and third procedure until the pressure is intolerable and the husband or father forsakes doing the will of Yahweh. The Apostles were speaking and teaching in the name of Yehoshua. The opposition began by saying, "...not to be sounding aloud, nor even to be teaching, upon the name of Yehoshua" (Acts 4:18). This procedure did not stop the Apostles so the next procedure was incorporated; "...they, with beating, charged them not be speaking upon the name of Yehoshua" (Acts 5:40). This procedure also was to none affect so "...crying out with a loud voice, they held their ears, and rushed with one accord upon him; And, thrusting him forth outside the city, proceeded to stone him" (Acts 7:57-58). In like manner, a wife could begin by demanding that her will in contrast to Yahweh's will be done. If this does not occur, then she may follow up with withholding sexual intimacy; threats of divorce, division of assets, child support and being deprived of his child. If the husbands persist in adhering to the will of Yahweh, rather than to her will, then action upon the threat can be taken leaving the husband and father devastated and alone but Yahweh will never leave him nor forsake him although all others may. Many of Yehoshua's followers forsook him for doing the Father's will, rather than the will of the religious rulers. By doing so it cost him all that he had including his life but the Father never forsook him and now he is seated at his right hand.

Good husbands and fathers fail because they are ignorant of the Word of Yahweh, deceived or because they cannot endure the hardship, as a soldier, when they are attacked by their wives and/or children because they are standing upon the Word of Yahweh. Ignorance is easily corrected, while deception may take a little longer to correct but it can be corrected but battle fatigue, caused by a wife or child's continual pressure upon the husband or father to do their will in contrast to Yahweh's, in many cases, ends up breaking the man; he surrenders; the wife or children win; Yahweh loses. A pseudo peace is gained by him for doing so, a peace one receives when surrendering in war by becoming a prisoner; his wife and children appear to love him now but as in the case with Eli, all will not end well; all have lost including Yahweh because in the end, the deceiver has triumphed, who, we must always remember, seeks to murder, steal and destroy.

## **Conclusion**

Christian husband's and father's first and foremost duty is to lead their families by following Yahweh, according to his Word. When family members break rank the husbands and fathers are called to instill in their families absolute obedience to Yahweh. These family members must fall back into line and if they do not do so but choose rather to follow the ways of the world, then they must be left behind, according to the Word of Yahweh, which is very difficult to do. This is the test that Solomon and Eli failed, as have

many other husbands and fathers. Yahweh has placed men as heads over their families, giving them the resources to fully complete their mission. As a whole, it appears that, according to the Word of Yahweh, that husbands are not as easily deceived as their wives, which is bad news for the adversary but their weakness appears to be desiring to receive love and affection at all cost from their spouse and/or child. The deceiver attacks the husband by deceiving his wife to seek her will even when it is in contrast to Yahweh's will. She places pressure on her husband to follow her, as Eve did with Adam but if he refuses to do so, the deceiver informs her to withhold her love and affection from him until he relents. Husbands and fathers must never relent in their obedience to Yahweh. Yahweh told Yehoshua (Joshua) "Be firm and bold...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" (Jos. 1:6,8). Husbands and fathers must take on the mantle of Yehoshua (Joshua) when he said, "But, if it be, a vexation, in your eyes, to serve Yahweh, choose ye for yourselves, today, whom ye will serve, whether the gods which your fathers served, that were beyond the River, or the gods of the Amorites, in whose land ye are dwelling,—but, I and my house, will serve Yahweh" (Jos. 24:25).



# The Baal of Today, Government

*(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).)*

Many followers of Yahweh, in bygone ages, chose to bow down to Yahweh and another god, whose name was Baal (*bah' - al*).<sup>806</sup> They might have concluded that if one God is good then two must be better. For many deceived and covetous good Christians, this is also true today. Many deceived and covetous good Christians bow down to Yahweh for their next life but for their present life they bow down to 'Government' (Baal) from whom they seek life's necessities, such as health, food, protection and pleasures. They would never personally call Government their, 'God,' (Baal) but when a need arises, who do they look to, to supply their need; who do they empower with their vote? Yahweh? Government? or Both? The prophet Elijah addressed this same problem when he spoke to the children of Israel by saying, "How long are ye limping on the two divided opinions? If, Yahweh, be El [GOD], follow, him, but, if, Baal, follow, him" (1 Kg. 18:21). The first commandment is, "Thou shalt not have other gods, besides me" (Ex. 20:3). Yahweh is a Jealous El, demanding our total affection, while our adversary, adorned with the mask of Government, displaying himself as a benevolent Provider, has stepped into our lives, courting our affections away from Yahweh unto himself. Thus is the grand story of mankind; the story of the deceiver (the murderer), vying to steal away our adoration from our Creator, Adonai Yahweh, for himself, so that we can, in the long run, also partake of his demise. Are there two God's? Yes! the god of this age,<sup>807</sup> presently wearing the mask of evil Government and Adonai Yahweh of Hosts, who says, "For, all the gods of the peoples, are things of nought—But, Yahweh, made, the heavens" (Ps. 96:5).

This article's purpose is to wake up good Christians, who are covetous or have been deceived or tempted into relying on Government rather than Yahweh; to turn them back to the first commandment, in order to be well-pleasing to Yahweh, their Creator and Christ, their Master. This article is not for compromising Christians, who will continue to rely upon Baal (Government) and Yahweh, neither is it for Yahweh rejecters, who choose only Government, the arm of man, as their god.

Governments can be good, wicked and a mixture of both. Governments who submit themselves under Yahweh are good and well-pleasing in the eyes of Yahweh, as was David's kingdom.<sup>808</sup> Governments who ban Yahweh are wicked, as was the Assyrian kingdom of Sennacherib. Governments that partially banned Yahweh are a mixture of both

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<sup>806</sup> 01168 Ba'al bah' - al Owner, possessor, husband, Baal. Ugaritic also has the double use of master and the name of a deity. The root in most semitic languages means either 'lord' or, when followed by a genitive, 'owner.'

<sup>807</sup> In whom, the god 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 Christ—who is the image of God. (2 Cor. 4:4)

<sup>808</sup> 1Ki 10:9 Yahweh thy Elohim 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 and righteousness.

good and evil but the partial banning is just the beginning of the banishment of Yahweh, as did the kingdom of Israel and eventually Judah. In this article, when I say, 'Government,' with a capital G, I am meaning a cohort of wicked men and women, though one will be the figure head, such as Nimrod, Nero, Lenin, Castro and even Obama. These individuals, along with the masses they represent, do not submit themselves to Yahweh, even though they proclaim that they do; you know a tree by its fruit and not by its label. These institutions are a god unto themselves. A god could be called, one from whom one petitions food, shelter, clothing, etc.; one whom one will bow down to, if necessary, to have their needs met. Bowing down to this god could be as easy as being silent when the god breaks Yahweh's commandments, such as making sodomy legal. One becomes silent before Government in order that the god does not become displeased with them, withholding their promised provisions. For example, in the book of Revelation, one must take the mark of the beast in order to buy or sell provisions.<sup>809</sup> The Democratic party of the United States, headed by President Obama, has made sodomy part of their platform, as have many other Governments. Compromising Christians have voted for these leaders, overlooking their wickedness, in order that they may receive their promised provisions. Many Christians, like the Israelites, have chosen to serve Yahweh and Baal (Government). Let us not forget the solemn warning and promise given by Yahweh in Jeremiah 17:5-8; "Thus, saith Yahweh, Accursed, is the man—Who trusteth in a son of earth, And hath made flesh, his arm,—And whose heart, from Yahweh, turneth aside. Therefore shall he become as a shrub in the waste plain, Neither shall he perceive, when good cometh,—But shall inhabit, Parched places in a wilderness, A land of salt that cannot be dwelt in. Blessed, is the man, Who trusteth in Yahweh, To whom Yahweh is his ground of confidence; For he shall become like a tree planted by waters, And, by a stream, shall he send out his roots, Neither shall he perceive when heat cometh, But his leaf shall continue green: Even, in a year of dearth, shall he not be anxious, Neither shall he cease from bearing fruit."

Yahweh has creative powers to meet all of ones needs, while Government confiscates other people's property in order to meet the needs of its worshippers. Government's power is in decreeing laws that allow it to confiscate the property of others. This was exhibited in a grand scale by Lenin, when the Communist party confiscated, from the people, all of the property of Russia. This is done in a smaller scale when Government officials impose a tax on certain individuals, while exempting others from this tax. For example, in the United States, wicked Congressmen have agreed to confiscate half of one's property upon death but this is only done to certain people, exempting the masses. The Government can then act as a god by distributing this confiscated property to its worshippers, as did Jezebel.

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<sup>809</sup> Re 13:17 [[and]] that no one should be able to buy or to sell, save he that hath the mark, the name of the beast, or the number of his name.

## Jezebel as Baal (Government)

We must always remember, as a general rule, Government can only give what it takes from others. For example, if I want the Government to pay my hospital bill, then it must take the money from another person in order to do so. Ahab, the king of Israel, desired a plot of ground for a garden. The owner of this ground was Naboth. Naboth would not sell his land to Ahab, resulting in Ahab going home sullen and disturbed. Jezebel, his wife, who, for our example, will take on the role of Government, asked Ahab why he was disturbed. He explained his disappointment to Jezebel, which put her into action. Jezebel his wife said unto him: "Art, thou, still, going to carry on the kingdom over Israel? Rise! eat food, and let thy heart be merry, I, will give thee the vineyard of Naboth the Jezreelite! So she wrote letters, in the name of Ahab, and sealed them with his signet-ring,—and sent the letters unto the elders, and unto the nobles who were in his city, dwelling with Naboth. Now she wrote in the letters, saying,—Proclaim ye a fast, and cause Naboth to sit at the head of the people; then let two reckless men take their seats before him, that they may bear witness against him, saying, Thou hast reviled God and king! then shall ye carry him forth and stone him, that he die. So the men of his city, the elders and the nobles who dwelt in his city, did just as Jezebel had sent unto them,—as it was written in the letters which she had sent unto them: they proclaimed a fast,—and caused Naboth to sit at the head of the people. Then came in the two reckless men, and sat before him, and the men bare witness against him, even against Naboth, before the people, saying, Naboth hath reviled God and king! So they carried him forth, outside the city, and stoned him with stones, that he died. Then sent they unto Jezebel, saying,—Naboth is stoned and is dead. And it came to pass, when Jezebel heard that Naboth was stoned and was dead, that Jezebel said unto Ahab—Rise! take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for silver, for Naboth is not alive, but dead! And it came to pass, when Ahab heard that Naboth was dead, that Ahab arose, to go down unto the vineyard of Naboth the Jezreelite, to take possession thereof" (1 Kgs. 21:7-16). The words that roll off of Jezebel's lips are, "I, will give thee..." These words are the deceiver's allure. The slanderer proclaimed to Yehoshua in Matthew 4:9, "All these things, will I give thee..." Government also proclaims, "I will give thee...but you first must empower me by your vote. What all three accounts have in common is that they do not possess the goods that they have promised but they must confiscate them some a third party, thereby breaking the eighth commandment, "Thou shalt not steal" (Ex. 20:15).

Ahab did not physically murder Naboth but Yahweh held him accountable for murder.<sup>810</sup> Jezebel became his Baal, by providing him with his coveted garden. He closed his eyes to the fact that Naboth was murdered and maybe he never wanted to know how Jezebel got his garden. He had his garden and that pleased him. A great many Christians, as Ahab, empower Government, by their vote, to legally take property from others, by raising their

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<sup>810</sup> Then shalt thou speak unto him [Ahab], saying—Thus, saith Yahweh, Hast thou committed murder, and also taken possession? Then shalt thou speak unto him, saying: Thus, saith Yahweh, In the place where the dogs have lapped up the blood of Naboth, shall the dogs lap up thy blood, even thine. (1 Kg. 21:19)

taxes, in order that that tax revenue be given to them. They also do not want to know who the property was taken from, feeling that if they keep their eyes closed to this information, as Ahab did, then they will be absolved from any judgment issuing forth from Yahweh. They do not ask, as a righteousness person would, "Where did this money come from," but rather they are like people who purchase stolen merchandise at a very low price, not wanting to know who it was stolen from.

## Covetous

Yahweh, in the tenth commandment, proclaims, "Thou shalt not covet [hamad],<sup>811</sup> 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). There are three ways to acquire your neighbor's property; purchase it with his permission; steal it or have a Government confiscate by unjust laws. Covet is the Hebrew (Ibri) word, 'hamad,' whose meaning can be positive and negative. In Genesis 2:9 it is used positively; "And Yahweh Elohim, caused to spring up, out of the ground, every tree pleasant [hamad] to the sight and good for food..." When used negatively, it refers to an 'inordinate, ungoverned, selfish desire,' as shown in Genesis 3:6; "And, when the woman saw that the tree was good for food, and that it was desirable [hamad] to the eyes..." Here again we have the serpent (Baal) using what Yahweh had created to entice Eve; "Because, all that is in the world—the coveting of the flesh, the coveting of the eyes, and the vain grandeur of life—is not of the Father, but is, of the world" (1 Jn. 2:16). We have been commanded in Colossians 3:5, "Make dead, therefore, your members that are on the earth—as regardeth fornication, impurity, passion, base coveting, and greed, the which, is idolatry, On account of which things cometh the anger of Yahweh." Idolatry, the worshiping of false gods, is connected to base coveting and greed.

## Idolatry

I believe, base coveting and greed, which is idolatry is the main reason that good Christians allow Government to be a Baal in their lives. They want money, which they have not earned, to be given to them, not asking Government where it comes from or from whom it was extracted. They might deceive themselves into believing that Yahweh promises them a good life in heaven while Baal (Government) promises them a good life on earth, extracting wealth from others to give to them; enslaving others to supply their food and shelter. In other words, to fulfill their base coveting and greed. Yahweh, as a heavenly God, relieves them of fears of death by promising them a life that is age-abiding while Baal (Government), as a earthy god, relieves them of any earthly fears, such as food and shelter. Government proclaims, "Fear not, for I am with you; Be not dismayed, for I am your god. I will strengthen you, Yes, I will help you..." (Is. 41:10). The adversary feeds upon our fears and our unrighteous covetings by presenting us with a substitute 'god,' a

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<sup>811</sup> חָמַד 02530 chamad khaw-mad'

god who does not demand one to live a righteous life, as Yahweh does. Yahweh can withhold rain from crops when people are living in unrighteousness, while Baal (Government) will give you money to drill a well to water your crops, bypassing Yahweh. Yahweh says, "If a man will not work, neither shall he eat," but the Government will feed you even if you refuse to work, as long as you empower it with your vote, voting for those who will enact unrighteousness in your behalf.

Gods are jealous, whether the God is Yahweh or the god is Communism, Socialism or some other form of government. Communism is a jealous god, meaning it can not co-exist with Yahweh, so the Bible is banned material. Churches can exist as long as they pay homage to Government and Government only; they can only speak good things of the Government and never against it. In many countries, Governments make it illegal for pastors to condemn homosexual behavior, calling it 'hate speech.' The name of Jesus is being removed from pastors and chaplains speech if they are speaking in a Government assembly. Many Christians become silent on these matters because they voted for these rulers, who have enacted such laws, exchanging heavenly things for the things of this world. Paul wrote, "For, many, are walking—of whom I have often been telling you, and, now, even weeping, am telling,—the enemies of the cross of the Christ; Whose, end, is destruction, whose, God, is the belly, and whose, glory, is in their shame, who, upon the earthly things, are resolved. For, our citizenship, in the heavens, hath its rise; wherefore, a Saviour also, do we ardently await,—The Lord Yehoshua Christ" (Phil. 2:18-20).

### **Baal (Government Leaders) as 'God'**

Baal, 'Government,' will promise to meet one's needs as long as you submit to his demands. King Sennacherib, an Assyrian king, had Jerusalem surrounded in the days of Hezekiah. He spoke to the followers of Yahweh, "saying—Let not thy God [Yahweh] in whom thou art trusting beguile thee... (2 Kg. 19:10). He promised them, "Do not hearken unto Hezekiah,—for, thus, saith the king of Assyria, [your new God] Deal with me thankfully, and come out unto me, then shall ye eat—every one of his own vine, and every one of his own fig-tree, and drink every one the waters of his own cistern; Until I come and take you, into a land like your own land—A land of corn and new wine, a land of bread and vineyards, a land of oil olive and honey, so shall ye live, and not die,—But do not hearken unto Hezekiah, for he would persuade you, saying, Yahweh, will deliver us! Have, the gods of the nations, at all delivered, any one of them, his country, out of the hand of the king of Assyria? Where are the gods of Hamath, and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Yea, did they deliver Samaria out of my hand? Who are they, among all the gods of the countries, that have delivered their country, out of my hand,—that, Yahweh, should deliver, Jerusalem, out of my hand?" (2 Kg. 18:31-35)! Does this remind you of Yehoshua's temptation in the wilderness; "Again, the adversary taketh him with him, into an exceeding high mountain,—and pointeth out to him all the kingdoms of the world, and their glory; and said to him, All these things, will I give thee,—if thou wilt fall down and worship me," but Yehoshua replied, "...Withdraw, Satan! for it is

written,—Yahweh thy God, shalt thou worship, and, to him alone, render divine service" (Mt. 4:8-10). Baal (Government), in the courtship and honeymoon stages, presents itself as a benevolent provider, only interested in meeting ones needs but in the end, it becomes a hard taskmaster, enslaving the ones who have submitted themselves to it's rule.

King Nebuchadnezzar was a servant of Yahweh and an enemy of Yahweh.<sup>812</sup> As an enemy of Yahweh, who clothed himself with the mantle of a god, the advisers of Nebuchadnezzar had a golden image constructed to honor Nebuchadnezzar, which his subjects were to bow to,<sup>813</sup> refusing to do so resulted in one being thrown into the fiery furnace. (Isn't our adversary clever because he reversed Yahweh's justice by having the righteous thrown into the fire while Yahweh will have the unrighteous, which includes the adversary, thrown into the Lake of Fire.)<sup>814</sup> The presence of the adversary in Nebuchadnezzar's Government advisers is very apparent because Yahweh's servants were thrown into the fiery furnace because they refused to break Yahweh's first commandment. Lenin, Stalin and Saddam Hussein are examples of Government leaders, who had statues made of themselves, who also murdered those who would only bow down to Yahweh.

The Government, as Baal, benevolent provider and protector, is unveiled in a grand scale in the book of Revelation. The wild beast is a Government official, who has been empowered with the power of the dragon and who has a false prophet performing signs and wonders before him, as recorded in Revelation 13:11-16; "And I saw another wild-beast, coming up out of the earth; and he had two horns, like unto a lamb, and began speaking as a dragon. And, all the authority of the first wild-beast, he useth before him; and causeth the earth, and them who, therein, are dwelling, that they shall do homage unto the first wild-beast, whose stroke of death, was healed. And he doeth great signs, so that, even fire, he causeth to be coming down unto the earth before men; and he deceiveth them who are dwelling upon the earth, by reason of the signs which it was given him to do before the wild-beast,—saying unto them who are dwelling upon the earth, that they should make an image unto the wild-beast who hath the stroke of the sword, and yet did live. And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that, as many as should not do homage unto the image of the wild-beast, should be slain. And he causeth all—the small and the great, and the rich and the poor, and the free and the bond,—that they should give unto them a mark, upon their right hand or upon their forehead."

This god, "...the man of lawlessness, the son of destruction, The one who opposeth and exalteth himself on high against every one called God, or an object of worship; so that he, within the sanctuary of God, shall take his seat, showeth himself forth, that he is, God:—

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<sup>812</sup> Jer 27:6 Now, therefore, I, have given all these lands, into the hand of Nebuchadnezzar king of Babylon, my servant,—Moreover also, the wild beast of the field, have I given him, to serve him.

<sup>813</sup> Da 3:5 At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music, ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up;

<sup>814</sup> And, if anyone was not found, in the book of life, written, he was cast into the lake of fire. (Rev. 20:15)

Remember ye not, that, while I was yet with you, these very things, I was telling you... Whose, presence, shall be according to an inworking of satan, with all manner of mighty work and signs and wonders of falsehood, And with all manner of deceit of unrighteousness, in them who are destroying themselves, because, the love of the truth, they did not welcome, that they might be saved; — And, for this cause, Yahweh sendeth them an inworking of error, to the end they should believe in the falsehood,—In order that all should be judged who would not believe in the truth, but were well-pleased with the unrighteousness" (2 Thes. 2:3-12). Christians being well-pleased with the unrighteousness encourages Government to continue their unrighteous deeds, as was done by the United States when slavery was legal in some states. This empowerment by the people exalts Government to a lofty position, as Baal, who then eventually blasphemes Yahweh, not necessarily by word but by it's very wicked deeds.

### **Government's Blasphemy against Yahweh**

It is said of the wild-beast that he, "...opened his mouth for blasphemy against Yahweh, to blaspheme his name, and his tent,—them, who, in heaven were tabernacling" (Rev. 13:6). Blasphemy is the Greek word, 'blasphemia,' which means "slander, detraction, speech injurious, to another's good name, impious and reproachful speech injurious to divine majesty." As seen above, Government, as Baal, (the Deceiver) will in some form or another blasphemy Yahweh because it or he is in competition with Him. In the public schools of the United States, the Bible used to be read in the classroom but now it is banned material; creation can no longer be taught but is now replaced with Darwinism; Christmas celebration is now called Winter Festival because the word 'Christmas,' is offensive; sodomy is now called an alterative lifestyle. All of these acts, imposed by Baal (Government) are blasphemous against Yahweh and Christ. Today, step by step the Word of Yahweh is banned from the United States Government sector. A lesser form of the blasphemous wild-beast (Baal, the deceiver, Government), as presented in the book of Revelation, has been observed throughout the ages, from Cain, to the builders of Babel, to Lenin and Stalin, to Obama and to the present.

### **Silencing Yahweh's Prophets**

Hebrews 1:1-2 reads, " 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..." A test whether a government is seeking righteousness or has become a Baal is determined by what degree the Word of Yahweh can be spoken. Jezebel, a worshipper of Baal, murdered the prophets of Yahweh, the ones who spoke for Yahweh.<sup>815</sup> John the Immerser spoke against the sin of Herod (Government leader) and was murdered for it. Yehoshua spoke against unrighteousness and was murdered. The apostle James was murdered by Herod for speaking the words of life. Lenin, Stalin and Muslim Governments have put to death those who spoke the Word of Yahweh. Beginning in 1960, a law was

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<sup>815</sup> 1Ki 18:4 And so it came to pass, when Jezebel was cutting off the prophets of Yahweh, that Obadiah took a hundred prophets, and hid them by fifties in caves, and sustained them, with bread and water.

enacted that prohibited Churches in the United States to speak against Government officials, if they wanted to retain their nonprofit status. Baal (Government) requires silence when it comes to the Word of Yahweh.

## **The End Result of Baal (Government) Worship**

2 Kings 17:7-17 tells us the end result of a two god faith system; "And thus it came to pass that Israel sinned against Yahweh their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt,—yea they did reverence to other gods; and walked in the statutes of the nations, whom Yahweh had dispossessed from before the sons of Israel,—and in the statutes of the kings of Israel, which they had made. And the sons of Israel did, secretly, things which were not right, against Yahweh their God,—and built for themselves high places in all their cities, from the watchmen's tower, to the fortified city. And they set up for themselves pillars and Sacred Stems, upon every high hill, and under every green tree; and burned incense there, in all the high places, like the nations whom Yahweh drove out from before them,—and did things that were wicked, so as to provoke Yahweh to anger; and they served the manufactured gods, as to which Yahweh had said to them, Ye shall not do this thing. And Yahweh testified against Israel and against Judah, through all his prophets—every one who had a vision, saying—Turn ye from your wicked ways, and keep my commandments, my statutes, according to all the law which I commanded your fathers; and which I sent unto you through my servants the prophets. Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their God; but rejected his statutes, and his covenant, which he solemnised with their fathers, and his testimonies wherewith he testified against them,—and followed vanity, and became vain, and followed the nations that were round about them, as to whom Yahweh charged them, so that they should not do like them. But they forsook all the commandments of Yahweh their God, and made for themselves something molten—two calves, and made a Sacred Stem, and bowed themselves down to all the army of the heavens, and served Baal; and made their sons and their daughters pass through the fire, and used divinations and enchantments, and sold themselves to do the thing that was wicked in the eyes of Yahweh, provoking him to wrath." Deceived Christians trusting in Government, as a god, began with empowering Government to take money from others to give to themselves but then Government legalized abortion and paid for it. Shortly after, along came legalizing sodomy and making pastors marry homosexuals and making you hire a homosexual as a Church employee. This god, in the near future, will legalize euthanasia for the newly born and elderly. It all began with deceived and covetous Christians just wanting someone else to pay their hospital bill. The Israelites never dreamed that Baal worship would be their demise and neither do deceived and covetous Christians realize that their Baal (Government) will also be their demise.

## **Turning Back Fully to Yahweh**

Good Christians, who have made Government their god, must turn back to fully following Yahweh and Yahweh only, obeying the first commandment, washing their hands of the

unrighteousness that they partook of. Ezekiel 18:21 stated to Israel, "But, as for the lawless man—When he shall turn back from all his sins which he hath committed, And observe all my statutes, And do justice and righteousness, He shall, surely live, He shall not die." Trusting Yahweh to be one's provider and protector is our calling, regardless of the temptations that Government will entice us with. We loathe wickedness, not partaking of ill gotten gains, loving our neighbor as ourselves.<sup>816</sup> If I would not want a tax upon me neither should I agree to it being placed upon another. I will rebuke government when it breaks Yahweh's commandments and only vote for those who attempt to walk in righteousness, according to the Word of Yahweh. The Democratic party of the United States is a Baal; it stands for sodomy, abortion and the confiscation of property from certain individuals through a taxation that is targeted at the wealthy, which is coveting. It blasphemes Yahweh by breaking three of the ten commandments. (See Appendix A) A great many good Christians are voting for this party, partaking of its wickedness, while all along rejecting that they stand for such sins. This can not be! Ahab did not physically murder Naboth but he did partake of Naboth's property. Yahweh called him a murderer. Christians also, as Ahab, will be judged for the wicked behavior of their representatives that they put into power. They will be judged for leaning on the arm of man rather than upon the arm of Yahweh. Let us mediate upon Jeremiah 17:5; "Thus, saith Yahweh, Accursed, is the man—Who trusteth in a son of earth, And hath made flesh, his arm,—And whose heart, from Yahweh, turneth aside."

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<sup>816</sup> Ro 12:9 Your love, be without hypocrisy,—loathing that which is wicked, cleaving to that which is good;



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### VOTER'S GUIDE TO DEMOCRATIC AND REPUBLICAN PLATFORMS<sup>1</sup>

Issue	Democratic Platform <sup>2</sup>	Republican Platform <sup>3</sup>
<i>Abortion and Human Life</i>		
Affirms the Unborn Child's Right to Life/Supports Human Life Amendment	No <sup>4</sup>	Yes (p. 13-14)
Supports Taxpayer-Funded/Subsidized Abortion	Yes (p. 18, 31)	No (p. 14, 33)
Supports Funding Organizations that Perform or Advocate for Abortion	Yes (p. 18, 31)	No (p. 14)
Supports Parental Consent Requirements for Abortion	No <sup>5</sup>	Yes (p. 14, 34)
Opposes Embryonic Stem Cell Research	No (p. 15)	Yes (p. 14)
Opposes Euthanasia and Assisted Suicide	No <sup>6</sup>	Yes (p. 14)
<i>Family Values</i>		
Supports a Constitutional Amendment that Marriage is the Union of One Man and One Woman	No (p. 18)	Yes (p. 10)
Supports the Federal Defense of Marriage Act	No (p. 18)	Yes (p. 10)
Supports Openly Identified LGBT Individuals for Military Service	Yes (p.17)	No <sup>7</sup>
Supports the Employment Non-Discrimination Act which Includes Sexual Orientation and Gender Identity	Yes (p. 17)	No <sup>8</sup>

<sup>1</sup> This voter guide may be redistributed in its original form by any individual or non-profit organization, including churches.

<sup>2</sup> Moving America Forward: 2012 Democratic National Platform, <http://assets.dstatic.org/dnc-platform/2012-National-Platform.pdf>.

<sup>3</sup> We Believe in America: Republican Platform, <http://www.gop.com/wp-content/uploads/2012/08/2012GOPPlatform.pdf>.

<sup>4</sup> Not addressed in the party's platform.

<sup>5</sup> Not addressed in the party's platform.

<sup>6</sup> Not addressed in the party's platform.

<sup>7</sup> Not addressed in the party's platform.

<sup>8</sup> Not addressed in the party's platform.

# To Revere or Fear Yahweh, that is the Question

*(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).)*

From many of today's pulpits, comes the message that our Creator is one of our best friends, our buddy; one who will always 'unconditionally' love us regardless of our actions. I have heard messages that state, "Nothing you can do today will make God love you any more, and nothing you can do today will make God love you any less;" another one states, "There is nothing you can do to Earn More of God's love."<sup>817</sup> These statements, although very emotionally appealing, are not in the Word of Yahweh. The Word of Yahweh presents YAHWEH not as our friend, neither is he our cool buddy, but rather he is our Father, who ahab's (love's)<sup>818</sup> us so much that he gave his only-begotten Son but he is also our Judge; one who is to be respected and revered; one who is to be feared if we practice wickedness. In the Word of Yahweh, the Hebrew (Ibri) and Greek words that mean fear, such as yare' and phobeo are also translated awe, awful, awesome, terror, terrible, dread, dreadful etc., all of which also mean fear. These same words are also translated revere and reverence. Deuteronomy 10:20 states, "Yahweh thy Elohim, shalt thou revere [fear = yare' yaw-ray'], Him, shalt thou serve,—And, unto him, shalt thou cleave, And, in his name, shalt thou swear." Our discussion will entail the commandment to revere (yare') Yahweh and to fear (yare') Yahweh.

## Going to Extremes

Our Christian culture seems to go to extremes on the subject of fearing or not fearing Yahweh. Jonathan Edwards, a preacher in the 1700's, preached a very popular sermon called 'The Sinner in the Hands of an Angry God.' An excerpt of this sermon is as follows; "O Sinner! Consider the fearful Danger you are in: 'Tis a great Furnace of Wrath, a wide and bottomless Pit, full of the Fire of Wrath, that you are held over in the Hand of that God, whose Wrath is provoked and incensed as much against you as against many of the Damned in Hell: You hang by a slender Thread, with the Flames of divine Wrath flashing about it, and ready every Moment to singe it, and burn it asunder."<sup>819</sup> Jonathan Edwards' portrayal of Yahweh was an extreme position of the Christian Church; a position that was mostly incorrect. On the other hand, Rob Bell, a present minister of the gospel, wrote a very popular book called, 'Love Wins.' He states, "Will everybody be saved, or will some perish apart from God forever because of their choices? Those are questions, or more accurately, those are tensions we are free to leave fully intact. We don't need to resolve them or answer them because we can't, and so we simply respect them, creating space for the freedom that love requires."<sup>820</sup> Rob Bell's portrayal of Yahweh is the opposite extreme

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<sup>817</sup> <http://mychristianconcepts.com/the-love-of-god-nothing-we-do-can-make-god-love-us-less-or-make-him-love-us-more/>

<sup>818</sup> De 10:15 Only, unto thy fathers, Yahweh became attached, so as to love [ahab] them,—therefore made he choice of their seed after them—of you—out of all the peoples (as at this day).

<sup>819</sup> pg. 16

<sup>820</sup> Pg. 115

from Jonathan Edwards. His statement, which is painted with feelings is also incorrect. These two popular teachers are polar opposites from each other but there is a third teacher, the Word of Yahweh. The Word of Yahweh says, "This, then, is the commandment,—namely the statutes and the regulations, which Yahweh your Elohim hath commanded, to teach you,—that ye may do them...that thou mayest revere [yare'] Yahweh thy Elohim, so as to keep all his statutes and his commandments which I am commanding thee..." (Deu. 6:1-2), but for those who refuse to obey his commandments, it is written, "...Fear [phobeo] 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...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. 14:7; 21:8).

## 'Awesome,' Dude!

Today, many people in the United States use the word 'awesome,' incorrectly. The Urban Dictionary defines awesome as 'amazing, cool, brilliant, awe inspiring;' its synonyms, coming from Merriam-Webster, are 'amazing, astonishing, marvelous, eye-opening, fabulous, stunning and wonderful' but its actual meaning comes from awe, 'to frighten, to fear.' The song, 'Awesome God' by Rich Mullins, is a song of a Frightful God to those who practice wickedness. His lyrics say, 'There's thunder in His footsteps And lightning in His fists' and "Judgment and wrath He poured out on Sodom.' Misunderstanding awesome will cause the Bible reader to turn the meaning of a scripture upside down. For example, awesome is used 34 times in the NIV, one of which is Psalm 66:1-4, which reads,

*Shout with joy to God, all the earth! Sing the glory of his name; make his praise glorious!  
Say to God, "How awesome are your deeds!  
So great is your power that your enemies cringe before you.  
All the earth bows down to you; they sing praise to you, they sing praise to your name."*

The Hebrew (Ibri) word translated, awesome, is yare,<sup>821</sup> which means, to fear, revere, be afraid. Its first usage is in Genesis 3:10, which reads, "And he said, The sound of thee, heard I in the garden,—and I was afraid [yare], for, naked, was I, so I hid myself." In this verse, other Bible translations translated yare as: terrible (ASV 1901 & KJV), fearful (Rotherham & Young's) and awesome (NLT, NKJV, NASB & ESV). Awesome is correct but in our present culture the word has now lost its meaning of 'fear' and acquired the meaning of 'cool;' 'God is Cool (Awesome),' which must be corrected.

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<sup>821</sup> 03372 יָרֵי yare' yaw-ray'

## The Hebrew (Ibri) word, 'Yare'

Yare (*yaw-ray*) is a verb (03372), an adjective (03373) and a noun (03374 *yir'ah* (*yir-aw*)). Our discussion will deal with fearing or revering our Creator, Yahweh. A person who obeys the commandments of Yahweh reveres (*yare*) Yahweh while a worker of wickedness is one who does not fear (*yare*) Yahweh but should.<sup>822</sup> The Theological Word Study of the Old Covenant explains the word, *yare* by saying, "In several passages, 'fearing' (*yare*) and proper living are so closely related as to be virtually synonymous ideas.<sup>823</sup> Deuteronomy 17:19 states, "so shall it be with him, and he shall read [the Law] therein all the days of his life,—that he may learn to revere [*yare*] Yahweh his Elohim, to observe all the words of this law and these statutes to do them." It is plausible that this usage of 'to fear' as a virtual synonym for righteous living or piety grew out of viewing 'fear' in any of the senses above—as the motivation which produced righteous living. This practical, active fear is the kind of fear for which Yahweh rewarded the Egyptian midwives; "But the midwives feared [*yare*] Elohim, and did not as the king of Egypt spake unto them,—but suffered the male children to live" (Ex 1:17,21). This kind of fear was most appropriately learned by reading the Law; "when all Israel cometh in to see the face of Yahweh thy Elohim, in the place which he shall choose, thou shalt read this law before all Israel, in their hearing. Call together the people—the men, and the women, and the little ones, and thy sojourner, who is within thy gates,—that they may hear, and that they may learn, so shall they revere [*yare*] Yahweh your Elohim, and observe to do all the words of this law; and that, their children who know not, may hear and learn, that they may revere [*yare*] Yahweh your Elohim,—all the days that ye are living upon the soil, which ye are passing over the Jordan, to possess" (De 31:11-13). One righteous deed repeatedly and emphatically associated with 'fearing' God is kindness to the stranger or resident alien (De 10:18-20)."<sup>824</sup>

How do we know whether we are to fear or revere Yahweh or both? Leviticus 19:3 states, "Ye shall, every one, revere [*yare*], his father and his mother, And, my sabbaths, shall ye observe,—I—Yahweh, am your Elohim." Now, do I fear my mother or father or do I revere them? I revere my father and my mother by obeying their will. When I disobey their will I can expect correction but I do not fear them. If I rebel against their will by refusing obedience to their will, then I should fear them. The Mosaic Law stated, "When a man hath a son, rebellious and insulting, who will not hearken to the voice of his father, and to the voice of his mother,—though they chastise him, yet will not hearken unto them, then shall his father and his mother, lay hold of him,—and bring him forth unto the elders of his

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<sup>822</sup> Remember that which Amalek did unto thee by the way when ye came forth out of Egypt; how he encountered thee by the way and cut off in thy rear all the worn-out behind thee, thou thyself, being weary and worn,—how he feared [*yare*] not God. Therefore shall it be, when Yahweh thy Elohim hath given thee rest from all thine enemies round about in the land which Yahweh thy Elohim is giving unto thee for an inheritance to possess it, then shalt thou wipe out the remembrance of Amalek from under the heavens,—thou shalt not forget. (Deu. 25:17-19).

<sup>823</sup> Le 19:14 Le 25:17 2Ki 17:34 De 17:19

<sup>824</sup> TWOT 907.0 אָרִי (*yare*) I, fear, be afraid, revere.

city, and unto the gate of his place; and shall say unto the elders of his city: This our son, is rebellious and insulting,—he will not hearken unto our voice,—a glutton and a tippler. Then shall all the men of his city stone him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and, all Israel, shall hear and fear [yare']" (Deu. 21:18-21).

Our heavenly Father is also to be revered by us. We do so by performing his will. We do not need to fear him when we sin because we confess our sin to him and he cleanses us from all unrighteousness (1 Jn. 1:9). If we, as Christians, rebel against Yahweh, then we should expect the anger of Yahweh to come upon us, as we would expect the same anger from our earthly father and mother, for Yahweh is just and righteous.

## **Benefits of Revering Yahweh**

In the Psalms, those that revere Yahweh by doing his will have been given many wonderful promises:

- 1.) Intimacy with Yahweh, have they who revere him, His covenant also, he letteth them know. (25:14)
- 2.) Lo! the eye of Yahweh, is toward them who revere him, unto such as are waiting for his lovingkindness: (33:18)
- 3.) The messenger of Yahweh encampeth around them who revere him, Thus hath he delivered them. (34:7)
- 4.) Revere Yahweh, ye his holy ones, For there is no want to them who revere him. (34:9)
- 5.) Like the compassion of a father for his children, Is, the compassion of Yahweh, for them who revere him; (103:13)
- 6.) But, the lovingkindness of Yahweh, is from one age even to another, Upon them who revere him, And his righteousness, to children's children:— (103:17)
- 7.) How happy is every one that revereth Yahweh, who walketh in his ways! (128:1)

Promises of intimacy, protection, sufficiency, compassion, lovingkindness and happiness are promised to those who revere Yahweh!

## **Revering Yahweh**

It is up to us whether we have a relationship of fearing Yahweh or a relationship of revering him. There are those who hate knowledge and the reverence of Yahweh, they did not choose (Pr. 1:29). They walk in disobedience to his Word, walking into the realm of their adversary. Yahweh's protection will not be surrounding them. If their deeds are wicked enough, he may have them put to death, as he did with Jezebel and Ahab, Israelites who did not fear the words of the prophets from Yahweh but should have. They did not believe Proverbs 14:26-27, which states, "In the reverence of Yahweh, is strong security, and, his children, shall have a place of refuge. The reverence of Yahweh, is a well-spring of life, that a man may avoid the snares of death." Those who chose a relationship of

reverence to Yahweh receive a well-spring of life and avoid the snares of death. These reverers of Yahweh hate wickedness, pride and arrogance (Pr. 8:13); "He that walketh in his uprightness, is one who revereth Yahweh, but, he that is crooked in his way, is one who despiseth him" (Pr. 14:2).

## Fearing Yahweh

Fear can be a good motivator, not as effective as reverence but never-the-less it promotes righteousness. We are all tempted or enticed to disobey our Father even though it appears that no one would be hurt by our disobedience, such as thinking ungodly thoughts. Our knowledge that Yahweh and Christ see everything, including our thoughts, enables us to fight off the temptation, knowing that blessings may be withheld from us and that there will be a day of judgment. This motivation can be a good fear, a fear that could save a child's life. Children know that their parents love them and in many ways a child's obedience is motivated by reverence for its parents but fear of punishment motivates a child to do its parents will.

Then there are those people who do not fear Yahweh. Abraham dwelled among these kind of people when he said, "...Because I thought, Surely there is no fear [yir'ah] of Elohim, in this place,—therefore will they slay me for the sake of my wife" (Gen. 20:11). Psalm 36 unveils the lawless by saying, "Declareth the transgression of the lawless one, within my heart, There is, no dread [pachad]<sup>825</sup> of Elohim, before his eyes; For he flattereth himself too much in his own eyes, to find his iniquity—to hate it. The words of his mouth, are iniquity and deceit, he hath left off to show discretion by doing well: Iniquity, deviseth he upon his bed,—he taketh his stand in a way, not good, Wrong, doth he not abhor" (1-4). The book of Revelation is filled with these kind of people. Yahweh, who is just and righteous, has a celestial messenger flying over the world proclaiming the age-abiding glad-message, "...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" (Rev. 14:7). There has been prepared a place for those who refuse to fear Yahweh; the Lake of Fire, which is the Second Death.<sup>826</sup> Christ will come back and will hold forth vengeance—against them that refuse to know Yahweh, 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. 1:8-9).

## People who should Fear Yahweh but Don't

The obvious people that should fear but don't are those unbelievers, who reject Christ's Lordship over their lives, as described above but there is another group of people, who are sons and daughters of Yahweh, saved by grace. These people, for some unknown reason refuse to fear Yahweh or Christ, not in the area of immorality but in a more sacred area,

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<sup>825</sup> 06343 פחד pachad pakh' - ad 1) terror, dread

<sup>826</sup> Rev. 20

the area of revering the words that come from the mouth of Yahweh. These believers are sometimes the shepherds of the flock, the teachers of the Bible. These teachers are those that wish to change the glad-message of the Christ. It appears that they do not revere nor fear the warnings in Galatians 1:7-8; "...But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be!" This warning is so important that it was given twice. Moses gave the same warning to the children of Israel.<sup>827</sup> These people do not fear changing the words of Yahweh. For example, they change the phrase, 'the Son of God' to 'God the Son.' They do not fear Yahweh when they instruct people that they cannot and neither are they responsible to perform the commandments listed in 1 Corinthians 14, instructing them that these commandments of the Lord are no longer in effect. Some Bible publishers also do not fear Yahweh because they add to and delete from his Word, which has been strictly prohibited by Yahweh. For example, let us examine Philippians 2:6, which reads, "Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God," (Rotherham) but now has been changed to:

*Who, being in very nature God, did not consider equality with God something to be grasped, (NIV)*

*Though he was God, he did not think of equality with God as something to cling to. (NLT)*

These believers have little reverence, let alone fear, for Yahweh in the handling of his sacred words. Neither did the Israelite, King Jehoiakim, who hearing the words of Yahweh, coming from the mouth of Jeremiah, threw them into the fire to be burned, having no dread (pachad)<sup>828</sup> of Yahweh (Jer. 36).<sup>829</sup> The Jehoiakims of today, those that change, add to and delete the words of Yahweh should greatly fear Yahweh, because he has magnified his Word above his Name.<sup>830</sup> We will be judged, "For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt. Knowing, then, the fear of the Lord, we persuade, men, but, unto Yahweh, are manifest,—I hope, moreover, even in your consciences, that we are manifest" (2 Cor. 5:10-11).

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<sup>827</sup> De 4:2 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.

<sup>828</sup> 06342 פחַדּ pachad paw-kkad' 1) to fear, tremble, revere, dread, be in awe or dread

<sup>829</sup> ...that he cut it up into fragments with a scribe's knife, and cast them into the fire that was in the stove,—until, all the roll, was consumed on the fire that was on the stove. Yet were they not in dread, neither rent they their garments,—the king, nor any of his servants that were hearing all these words. (Jer. 36:23-24)

<sup>830</sup> Ps 138:2 I will bow down towards thy holy temple, and thank thy Name, for thy lovingkindness and for thy faithfulness, For thou hast magnified, above all thy Name, thy word!

## Conclusion

Deuteronomy 13:4 sums up the whole matter by saying, "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." Our Lord Yehoshua Christ is the best example of one who was obeying this commandment. He did not fear his Father but revered him completely, demonstrating his reverence by emptying and humbling himself, taking a servant's form, becoming obedient unto death, yea, death upon a cross (Phil. 2:7-8). He received the benefits for revering his Father, Adonai Yahweh, by being seated at his right hand. As believers, we can chose to fear Yahweh by walking in sin or we can revere Yahweh for giving us life, by obeying his commandments, which are not burdensome.<sup>831</sup>

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<sup>831</sup> 1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;



# Christ is not 'The Creator'!

## (Equipping the Saints to Defend Truths)

*(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).)*

"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 (spirit) to them who walk therein" (Is. 42:5). YAHWEH is 'The Creator' of all things! Christ Yehoshua is Yahweh's only-begotten Son, whom Yahweh, his Father made LORD over all of his Creation, which Yahweh Created. The evidence, from the scriptures, concerning this truth is overwhelming, as you will see. We must ask ourselves, 'How could this simple truth, beginning in Genesis chapter one and ending in Revelation not be the foundation of the Christian Church'? The foundation of many believers is upon the misguided teaching that Christ, not Yahweh is 'The Creator'? This belief is so unbiblical that we must conclude that there is something or someone spiritually blinding the minds of the saints; something sinister has occurred because if you proclaim Yahweh as the Creator, and not Christ, you probably will be labeled a heretic;<sup>832</sup> a blinding and deceiving influence has occurred in the minds and the hearts of the saints. This behavior leads us to conclude, as did the parable in Matthew, that, "An enemy, hath, done this" (Mt. 13:28). The old serpent, the accuser, the dragon, the slanderer, the deceiver, the adversary, the usurper is that enemy, who is relentless in his pursuit to slanderer his and our Creator, Yahweh Elohim of Host. The slanderer desecrates the holy name of Yahweh by having it removed from the lips of his children and replaces it with the name of his Son. Through time, YAHWEH, our Creator, through the methods of the deceiver and the hands of men, has been replaced with pagan idols (Baal), the science of men (Big Bang) and as we shall see, with his Son, who, I believe, laments over such an abomination. This article was written: to equip the saints that they may expose this deception, which has occurred for thousands of years; to exalt and reestablish the holy name of YAHWEH, our beloved Father as 'The Creator' and to present our LORD and Savior, Yehoshua Christ, as one sitting, not on Yahweh's throne, but rather upon his own throne, at Yahweh's own right hand.

Yahweh being number one and Yehoshua being number two is the order in the heavens but upon earth this holy order has been desecrated. The spiritual battle, waged by the serpent to slander Yahweh by deceiving his earthly worshippers into paying homage to another, has raged since the Garden of Eden. This battle consists of him twisting and

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<sup>832</sup> sinister, 1. a. Of information: Given with intent to deceive or mislead, esp. so as to create a prejudice against some person; prompted by malice or ill-will. OED

manipulating Yahweh's words, which results in minds being blinded to his truths. The sword for our battle must be the Word of Yahweh, used, as our Lord demonstrated, to cut asunder the doctrines of men and the doctrines of demons. Our enemy, a master of words, uses them as instruments to separate us from our Father; words from our own Father's Word, rearranged, words omitted; words from very prominent Church leaders that have no chapter or verse; words added by him and mistranslated in Bibles in order to please men. Our battle is to discard the lies that are not in our Father's Word and take back the truths that the enemy has taken from our forefathers; when once again we can read the marvelous wonders of Psalm 104, giving total Glory, to our Creator, Yahweh, our Elohim and our Father. (See Appendix A for the correct reading of Psalm 104 taken from the Rotherham's Emphasized Bible.)

The teaching that Christ, and not Yahweh, is the Creator of all things is a very sacred doctrine to our adversary, a doctrine that has been defended for thousands of years. We know this by judging the reactions we get when addressing this hot subject. A person who believes that Yahweh is the Creator may be called, a heretic, an anti-christ, unsaved, a Jehovah Witness, an Arian and a number of other names, which is why we know it is sacred to our enemy. We should not be alarmed by this tactic because our Lord, partook of such name calling and warned us that we also would experience the same if we spoke the truth; "...If, the master of the house, Beelzebul, they called, how much more, the men of his house" (Mt. 10:25)! This battle is not for the faint of heart; William Tyndale and Martin Luther would agree. The venomous overreaction on this subject informs us that this lid is not to be opened and if you persist, you may regret it. The methods of our adversary have not changed. When a sacred topic of our adversary is approached, there will be gnashing of teeth. Stephen experienced this overreaction as recorded in Acts 7:54-58; "And, while they were hearing these things, they were being pierced in their hearts, and began gnashing their teeth against him...And, crying out with a loud voice, they held their ears, and rushed with one accord upon him; And, thrusting him forth outside the city, proceeded to stone him." Searching the scriptures, with their brother Stephen, on his subject was never an option! We should also take counsel from this account. A true brother or sister in Christ will discuss the scriptures with you, while an enemy will attack. We must ask our Lord when to teach the truth that Yahweh is our Creator. If a person becomes hostile, then we must bless and depart because we have been commanded not to strive (fight).<sup>833</sup>

A Catholic will believe Miriam (Mary) to be the Mother of God; a Lutheran will baptize a child at birth while a Baptist will not; a Mormon accepts other teachings besides the Bible, as do Catholics and most Protestants; Jehovah Witnesses have their 144,000 in the book of Revelation and most Christians will profess the Trinity and the loss of the 'gifts of the spirit,' but if anyone in these groups confesses and believes Romans 10:9, then they are

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<sup>833</sup> 2Ti 2:24 And, a servant of the Lord, ought not to strive, but to be, gentle, towards all, apt in teaching, ready to endure malice,—

members of the Body of the Christ, heirs of Yahweh, joint heirs with Christ. They are our brothers and sisters. The Christian Church is not an organization but a living breathing organism whose head is Christ. We should always seek to be especially good to the family of the faith.<sup>834</sup> I can embrace them even if they believe and are happy with their errors; no gnashing of teeth required but words seasoned with salt;<sup>835</sup> agree to disagree but there are also darnels in these groups; workers of lawlessness. We must always be ready to speak the truth in ahab (love) and be ready to rebuke, when necessary.<sup>836</sup>

Hundreds of very clear verses tells us that Yahweh is the Creator and Maker of all things, including his Son. Thousands of clear verses tells us that our Elohim is Yahweh. Hundreds of clear verses tells us that Yehoshua is not Yahweh but rather his Son, begotten of Yahweh. The adversary, through men, has taken three or four misunderstood verses in the Gospel of John and Colossians and has used them against his Creator, Yahweh, not just dethroning him but erasing him altogether, replacing him with his Son. The adversary is using scripture to fight Yahweh as he did with Yehoshua when he tempted him in the wilderness. The slanderer said, "...If thou art Yahweh's, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot" (Mt. 4:6). Yehoshua did not say, Good point and then jumped but rather, "...it is written,—Thou shalt not put to the test, Yahweh thy Elohim." When a few misunderstood verses are presented unto us as, "it is written," then we must also imitate our Lord by saying, "it is also written."

## **Webs of Deceit that Bind and Blind**

### **Yehoshua is not Yahweh**

The holy name of Yahweh, was used over 6,800 times in the Hebrew (Ibri) Old Covenant. Where is this name today? In the majority of all the new Bible translations the holy name has been erased, over 6,800 times. Many people have heard of Yahweh or Jehovah but ask them if this name is anywhere in their Bibles and they will answer, no. This simple truth alone should speak volumes to us. We should be asking ourselves, 'Could an enemy have done this while we were sleeping'? 77% of the Word of Yahweh is the Old Covenant while only 23% is the New Covenant. Much of Christendom has taken the end of the book (New Covenant) and placed it at the beginning, discarding 77% of the rest of the book. They now believe: Genesis 1:1-3 reads, "In the beginning, Jesus created the heavens and the earth. Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the Spirit of Jesus, was brooding on the face of the waters. And

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<sup>834</sup> Ga 6:10 Hence, then, as we have opportunity, let us be working what is good, towards all,—but, especially, towards the family of the faith.

<sup>835</sup> Col 4:6 Your discourse being always with benefit, with salt, seasoned,—that ye may know how it behoveth you, unto each one, to be making answer.

<sup>836</sup> 1Ti 5:20 But, them who are sinning, before all, do thou reprove, that, the rest also, may have, fear:—

Jesus said—Light, be. And light was...;" Exodus 20:2 reads, "And Jesus spake all these words, saying:—I, am Jesus thy God,—who have brought thee forth out of the land of Egypt, out of the house of servants...; John 3:16 reads, "For Jesus, so loved, the world, that, he gave himself,—that, whosoever believeth on him, might not perish, but have life age-abiding." Strange as it may seem, many Christians, including pastors, would completely agree with this manipulation of the scriptures that were just quoted. This false teaching, occurring for thousands of years is a strong, binding, delusion, blinding the believer. Yahweh is the target for this treason. If our adversary could not totally erase the Word of Yahweh, which is his desire, then he at least could erase Yahweh, the Creator of the book and replace him with his Son, whom he also hates. This assault results in Yahweh being erased and Yehoshua being exalted to sit upon Yahweh's throne, which is an abomination. (We must remember that the Lord Yehoshua Christ would never desire such a thing.) This deceptive manipulation allows the adversary to slander both Yahweh and Yehoshua through the lips of Yahweh's own children. This is similar to what the deceiver did to Paul and Barnabas in the city of Lystra. Paul and Barnabas healed a man and the priests (ministers of the adversary), instead of praising Yahweh for this healing, exalted Paul and Barnabas to the position of gods saying, "...the gods, made like unto men, have come down unto us... But the apostles Barnabas and Paul, hearing of it, rending asunder their own mantles, sprang forward amidst the multitude, crying aloud, and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living Elohim:—Who made heaven and the earth and the sea and all things therein;" (Acts 14:11, 14-15)! I believe also that Christ, in the same way, is rending his mantle, when people call him the Creator, saying, "This vain thing be turning away from, give Adonai Yahweh Glory who made Heaven and the Earth and the Sea and All things therein."

## **Yahweh is our Creator**

Yahweh has unabashedly declared his workmanship by saying, "Thus, saith El himself—Yahweh,—Creator [bara']<sup>837</sup> 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 (spirit) to them who walk therein...Forming light, and creating darkness, Making prosperity, and creating misfortune,—I—Yahweh, who doeth all these...Let the drops fall, ye heavens, from above, Yea, let, the skies, pour down righteousness,—Let the earth open, and let them bear as their fruit-deliverance, And let, justice, spring forth therewith, I—Yahweh, have created it...I, made the earth, And, man upon it, I created,—I—mine own hands, stretched out the heavens, And, all their host, I commanded...For, Thus, saith Yahweh, Who created the heavens, Elohim himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it, ... .I, am Yahweh, and there is none else: (Is. 42:5; 45:7, 8, 12, 18). (Appendix B displays additional scriptures.)

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<sup>837</sup> 01254 אָרַב bara' baw-raw' to create, shape, form

Yahweh is the Creator and Yehoshua is not Yahweh but rather his Son. In helping people remove the scales that cover their eyes, you can begin by asking them, 'Does Yahweh have a God,' and they will say no. You then can ask them, 'Does Yehoshua have a God,' and they will probably say no, but he does. This information is necessary for people to see that Yehoshua is not Yahweh but the Son of Yahweh. Ephesians 1:3 states, "Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ," as also does verse 17, which states, "That, the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of him." (The other verses that state that Yehoshua has a God are presented in Appendix C.) We must reestablish the first commandment that states, "I, am Yahweh thy Elohim...Thou shalt not have other gods, besides me" (Ex. 20:2-3). A foundational truth is that Yehoshua has a God and a Father, just as we do but Yahweh does not have a God nor a Father because he is the Elohim of Genesis one, the Creator. Any difficult verse or verses that appear to disagree with this truth, such as in John and Colossians, must be reconciled to the existing multiple clear verses or be set aside until more light is shed upon these verses. Doctrines must come from multiple clear verses that agree upon the subject and not from a few difficult verses that appear to contradict the many clear verses.

## **Yahweh is not Begotten**

Yahweh was not begotten but Yehoshua was. Yahweh is not of the seed of Adam, Abraham, Judah, Jesse and David but Yehoshua, his Son, is! But men will say, 'His flesh was of Adam but Yehoshua is a eternal spirit, who became flesh (incarnation).' Then this leads us to say, 'If this is so, then Christ didn't die for our sins but rather his body died for our sins because, you say, Christ never died. Then Christ was not raised from the dead, as is taught, because Christ never died but rather Christ's body, and not Christ, was raised on the third day.' Our faith then must stand in believing Christ's body died for our sins, according to the scriptures and that his body was raised from the dead? Foolishness! Contrary to the doctrines of men, a foundational truth in the scriptures is that men do not live without their bodies, which is another subject that we will not address in this article. Throughout history, men have desired to live without their bodies, as spirit beings, just ask any medicine man, philosopher or guru, which is why they all have come up with doctrines that incorporate this grand illusion into their future state. This is important because Yehoshua did not exist before his birth, except in the foreknowledge of his Father, as we also existed.<sup>838</sup> Abraham can be the seed of Adam but Adam cannot be the seed of Abraham. Yehoshua can not be the seed of David and exist before David! The tradition of men teach that Yehoshua, is 'The Creator,' who created Adam, which leads us to question, 'How could the Creator be the seed of David, his creation'? Yahweh's father is not David because Yahweh has no father but Yehoshua's has two fathers; one being Yahweh and one

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<sup>838</sup> According as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (Eph. 1:4)

being David,<sup>839</sup> making him Son of Yahweh (Son of Elohim) and Son of David (Son of Man). These titles do not apply to Yahweh but only to his Son.

## **Greetings from Yahweh & Yehoshua**

The next foundational truth is that in the New Covenant, we receive greetings from two entities and not one or three and their order, in which they are presented, is always the same, the greater to the lesser, as it should be; "Favour unto you, and peace, from God our Father, and Lord Jesus Christ" (1 Cor. 1:3). We never receive greeting from the Father, Son and Holy Spirit, neither do we receive greetings from God the Son or God the Holy Spirit. In addition, Yahweh is never called a man, while his Son, Yehoshua, is, quite often called a man, an example being 1 Timothy 2:5, which states, "For there is, one, God, one, mediator also, between God and men,—a man—Christ Jesus."<sup>840</sup>

## **The Serpent's Deceptions**

Through history, the adversary has led men to create gods, made of rocks, minerals and wood. Psalm 115 sums it up very well by saying, "Not unto us, O Yahweh, not unto us,—but, unto thine own Name, give glory, concerning thy lovingkindness, concerning thy faithfulness. Wherefore should the nations say, Pray where is their Elohim? When, our Elohim, is in the heavens, Whatsoever he pleased, hath he done. Their idols, are silver and gold, the works of the hands of men,—A mouth, have they, but they speak not, Eyes, have they, but they see not; Ears, have they, but they hear not, A nose, have they, but they smell not: Their hands! but they feel not, Their feet! but they walk not, No sound make they in their throat. Like unto them, shall be they who make them, Every one who trusteth in them. O Israel! trust thou in Yahweh, Their help and their shield, is he...Blessed are ye of Yahweh, who made the heavens and the earth." In our modern society, 'Baal' has acquired a new name, which is 'Mother Earth,' who is to be worshipped in the same manner as 'Baal' was. Then along came the 'scientists,' who in the vanity of their minds, created a new creator, to whom they gave the name, 'Big Bang.' Big Bang also has the same attributes of the stone gods listed above; they have a mouth but they speak not etc. His creators have their radio telescopes pointed into outer space in order to hear his words, but 'Big Bang' appears to be mute. The serpent has succeeded in deceiving the world by replacing Yahweh, our Creator, with 'Baal,' 'Mother Earth' and with the 'Big Bang,' but what about the followers of Yahweh?

Many of the worshippers of Yahweh were deceived into adopting one additional god, to their worship service, whose name is Baal. These Israelites became worshippers of two

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<sup>839</sup> And it shall be that, when thy days 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). Lu 1:32 the same, shall be great, and, Son of the Most High, shall be called, and the Lord God, will give unto him, the throne of David his father,—

<sup>840</sup> 1Tim. 2:5, Acts 2:22, 13:38-39, 17:31, Rom. 5:15, 1Cor. 15:21, 49, Zech. 6:12, Jn. 1:30

gods, Yahweh and Baal.<sup>841</sup> This was another success for the adversary (satan *saw-tawn*' one who withstands)<sup>842</sup> in his pursuit of standing against Yahweh. It is an obsession of satan to have the sons of Adam worship him<sup>843</sup> but if this is not possible then he has them worship anything<sup>844</sup> or anyone<sup>845</sup> else besides Yahweh. In the book of Revelation, the dragon gives his authority and power to the wild beast who has an image built to be worshipped. The false prophet gives this image life, "And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that, as many as should not do homage unto the image of the wild-beast, should be slain...(Rev. 13:15-17). Yahweh warns those that are tempted by saying, "...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" (Rev. 14:9-10).

## The Usurper

A usurper is one who usurps a crown or throne; one who seizes or arrogates supreme power or authority without right or just cause. This describes one of Yahweh's creations, one who chose to become his Father's archenemy and will remain the same until he is cast into the Lake of Fire. His title is the serpent but this was not his original title but rather his title was, O Shining One, Son of the Dawn. Isaiah 14:12-14 declares of him, "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!" Ezekiel 28:12-17 speaks of him as "...Thou, wast of finished proportions, Full of wisdom, and, Perfect in beauty: In Eden, the garden of Elohim, thou wast, Of every precious stone, was thy covering—Sardius, topaz, and diamond, Chrysolite, beryl, and jasper, Sapphire, carbuncle, and emerald,—And, of gold, was the work of thy timbrels and thy flutes, within thee, In the day thou wast created, were they prepared: Thou, wast the anointed cherub that covered,—When I appointed thee, in the holy mount of Elohim, thou wast, Amid stones of fire, thou didst walk to and fro: Complete, wast thou, in thy ways, from the day thou wast created,—Until perversity was found, in thee. By the abundance of thy traffic, they filled thy midst with violence, And thou didst sin,—So I cast thee as profane out of the mountain of Elohim, And destroyed thee, O covering cherub, from amid the stones of fire: Lofty, was thy heart, in thy beauty, Thou didst corrupt thy wisdom, because of thy splendour..."

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<sup>841</sup> 1Ki 18:21 And Elijah drew near unto all the people, and said—How long are ye limping on the two divided opinions? If, Yahweh, be El, follow, him, but, if, Baal, follow, him. But the people answered him, not a word.

<sup>842</sup> 07854 שָׂטָן satan saw-tawn'

<sup>843</sup> and said to him, All these things, will I give thee,—if thou wilt fall down and worship me. (Mt. 4:9)

<sup>844</sup> Ex 32:4 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.

<sup>845</sup> Da 3:5 At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music, ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up;

His obsession is to be worshipped, to be bowed down to, as was revealed in Matthew 4:8-9; "Again, the adversary taketh him [Yehoshua] with him, into an exceeding high mountain,—and pointeth out to him all the kingdoms of the world, and their glory; and said to him, All these things, will I give thee,—if thou wilt fall down and worship me." His servant, the wild-beast, will be his image, desiring the same thing; "The one who opposeth and exalteth himself on high against every one called God, or an object of worship; so that he, within the sanctuary of Yahweh, shall take his seat, showeth himself forth, that he is, Yahweh" (2 Thes. 2:4); "...And the whole earth marveled after the wild-beast, and did homage unto the dragon, because he gave his authority unto the wild-beast; and they did homage unto the wild-beast, saying—Who is like unto the wild-beast? and Who can make war with him? And there was given unto him, a mouth speaking great things and blasphemies; and it was given unto him to act, forty and two months. And he opened his mouth for blasphemy against Yahweh, to blaspheme his name, and his tent,—them, who, in heaven were tabernacling. And there was given him, authority against every tribe and people and tongue and nation. And all they who are dwelling upon the earth will do homage unto him,—every one whose name is not written in the scroll of life of the Lamb slain from the foundation of the world" (Rev. 13:3-8). Even after he has been bound for one thousand years, after being released, he pursues his obsession to be worshipped, to rule the earth, to be bowed down to by deceiving, unto death, those who will come to overthrow Yahweh by overthrowing his Son. Only after being thrown into the Lake of Fire will heaven and earth be ever cleansed from this usurper.

Why is the serpent pertinent to Christ becoming God the Creator? I fully believe that this false teaching, along with the false teaching of the Trinity (God the Father, God the Son and God the Holy Spirit), was originally designed by him, the sole purpose being to strike a awful blow against his Maker, Creator and Father, by using the lips of Yahweh's own children to break Yahweh's first commandment; "I, am Yahweh thy God...Thou shalt not have other gods, besides me" (Ex. 20:2-3). Christ, through false teaching, has now become God the Creator. Chuck Swindole, a famous radio teacher writes, "Worship the Creator of the universe who chose to die rather than spend eternity without us."<sup>846</sup> The Holy Spirit also has now become the God the Creator. Dallas Theological Seminary writes, "With awe we beheld the work of the Father, Son, and Holy Spirit in the creation of the boundless reaches of the universe;"<sup>847</sup> but the real Elohim, Adonai Yahweh of Host, for the most part, is no longer worshipped because he no longer exists in the minds of most Christians. Do we hear the words of the serpent saying, "Can it really be, that God hath said, Thou shalt not have other gods, besides me?"

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<sup>846</sup> DTS Magazine, Spring Always Comes by Charles Swindoll, July 7, 2006

<sup>847</sup> DTS Magazine, Gabriel's Story, by John W Reed, Dec. 6, 2006

## How did Christ become 'The Creator'?

Yahweh is the Creator but it is very possible and reasonable to believe that Yahweh has given his creative power and authority to Yehoshua, enabling him to create, since he is presently governing the universe.<sup>848</sup> The majority of Christian are taught, from their youth, that Christ is the Creator and this has occurred for thousands of years. You may ask, How did this occur; in the same way that King Josiah, a righteousness king over the nation of Judah, worshipped many pagan gods (2 Kg. 22). How could this travesty have happened? It was wrong teachings! King Solomon started the practice in order to please his foreign wives (1 Kg. 11). He having the Word of Yahweh, rejected it's commandment concerning the worshiping of other gods. King Josiah, some 400 years later, carried on his forefathers traditions, one of which was Solomon, not having the Word of Yahweh to lighten his path. It was rediscovered in the house of Yahweh and Josiah, having heard the words of Yahweh, rend his clothes and changed the direction of his kingdom;<sup>849</sup> "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" (2Ki 23:25). From his youth, Josiah was taught error, as also have we, but hearing the truth through the written Word of Yahweh, he turned to Yahweh not counting the cost of the wrath of men, as we also must do.

## The Father, the Son, and the Holy Spirit

A paramount truth, concerning the false teaching that Christ is the Creator, is that all of it's defenders state a premise in nearly the exact same manner. The premise being, the one God they speak of is not YAHWEH but rather, 'the Father, the Son, and the Holy Spirit.' If you do a word search for these four words (Father, Son, Holy Spirit) being used in a verse you find it only used once in the Word of Yahweh, which is Matthew 28:19; "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." These four words are used throughout the teachings of the Church Fathers and are in most all Statement of Beliefs today, as illustrated; "We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience."<sup>850</sup> The entire edifice of the majority of Christian Churches is teetering on this one verse of scripture. This term was never used by Moses, David, Solomon, Isaiah, Jeremiah, John, Luke, Mark and Paul! As a matter of fact, nobody, in the Word of Yahweh, ever baptized in this manner. Ten days after this commandment was given, Peter baptized, not in the name of the Father, Son and Holy Spirit but rather in the name of Yehoshua Christ,<sup>851</sup> as

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<sup>848</sup> 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 [Yahweh] who did put into subjection, unto him, the all things— (1 Cor. 15:27)

<sup>849</sup> 2 Kg. 22:11 ¶ And it came to pass, when the king heard the words of the book of the law, that he rent his clothes.

<sup>850</sup> DTS Doctrinal Statement Core Beliefs

<sup>851</sup> Acts 2:38 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 ruah (spirit);

was done throughout the book of Acts, making this verse very, very suspect. How could such an important commandment not be performed ten days later by Yehoshua's faithful apostles and if it was a commandment, how could they not be reproved, by Yehoshua for not doing it, which never occurred in the scriptures? I will say again, the entire edifice of the majority of Christian Churches is teetering on this one verse of scripture, that was never performed and never spoken by any other prophet! No Christian doctrine should come from one verse of scripture especially when that single verse contradicts hundreds of clear verses.

## The Church Fathers

The Church Fathers were theologians who were the writers or teachers of the early Church. They were not the prophets and apostles who spoke and recorded the Word of Yahweh. Their works must be examined according to the Word of Yahweh. These men could have been great leaders and even died for Christ but when you examine their teachings, many created man-made doctrines contrary to the Word of Yahweh. These men were generally Hellenized Christians, many of whom were Greek philosophers before they became Christians. The paganism of their former beliefs usually commingled with their new Christian beliefs, resulting in a hybrid belief system, as we will see. We must remember that the name 'Yahweh,' was removed from the Greek Old Covenant (the Septuagint) hundreds of years before Christ's birth and was replaced with the word, Lord (kurios), as the majority of Bibles do today. This corruption of the scriptures causes many people to place Yehoshua, who is called Lord in the New Covenant into the Old Covenant. For example, St. Irenaeus (130-202AD) stated, "Neither therefore the Lord, nor the Holy Ghost, nor the Apostles, would at any time have named him who was not God, God in the definite and absolute sense of the word, had he not been truly God: nor would they have called any one in his proper person Lord, but Him Who rules over all, God the Father, and His Son, Who received from His Father the dominion of all creation, as it is in the saying; *"The Lord said unto my Lord, Sit Thou on My Right Hand, until I make Thine enemies the footstool of Thy Feet"* (Ps. 110:1). For it signifies that the Father spoke to the Son: giving Him the inheritance of the Gentiles, and subduing under Him all enemies. The Father then being really Lord, and the Son being really Lord, well hath the Holy Ghost marked them with the title of Lord."<sup>852</sup> Unbeknown to Irenaeus was the truth that Psalms 110:1 actually reads as, *"The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool."* When people read Psalm 23:1 it stated, "The LORD [kurios]<sup>853</sup> is my shepherd; I shall not want." They, as many also do today, think this verse is referring to Yehoshua when it actually refers to Yahweh; "Yahweh, is my shepherd—I shall not want." Removing Yahweh from the text resulted in thousands upon thousands of mistakes. Reading Hebrew (Ibri) also does not necessarily make you a person who will not

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<sup>852</sup> Five Books of S. Irenaeus Against Heresies, translated by The Rev. John Keble, M.A.; pg. 213

<sup>853</sup> 2962 κύριος kurios koo'-ree-os 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

manipulate the scriptures, as history has taught us. For example, Aaron was pressured by Hebrews to make a golden calf for the children of Israel.

We must remember, that throughout history, there has always been a struggle between two people. One person struggles to obey and protect the purity of the Word of Yahweh, while the other person is attempting to corrupt the Word of Yahweh, which results in the disobedience of the Word. This occurs today as it also did in the early period of Church history. The Apostle Paul dealt with this same problem. He wrote the Galatians saying, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message" (Gal. 1:6). Close to the end of his ministry, he wrote, "Thou knowest this—that all they who are in Asia have turned away from me..." (2 Ti. 1:15). We have also been warned 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" (2 Ti. 4:3). During the period of the Church Fathers, many of the people who were called heretics were the people fighting to protect the purity of the Word of Yahweh, such as Arius (256–336AD). Christ was called a heretic and so was Paul.<sup>854</sup> Elijah thought he was alone in pagan Israel, but Yahweh said, "Yet will I leave remaining in Israel, seven thousand,—all knees which have not bowed to Baal, and all mouths which have not kissed to him" (1 Kg. 19:18). Many times in history, the winners, are the people who corrupted the Word of Yahweh, while the losers, are those who fought the good fight of faith. Ask yourself what percentage of Christians obey 1 Corinthians 14:5, "Howbeit I wish you all to speak with tongues..."? It would be a very small percentage but they are the ones obeying this commandment of Yahweh, while the majority have come up with reasons why this scripture does not apply to them. Does this sound familiar? We must never follow the majority just because everyone else does but rather we must follow the scriptures, regardless of the masses and even if we are called heretics. Arius is not called one of the Church Fathers but rather a heretic. The majority of all of his writings were burned but we will examine some of his writings that were not. Our adversary, through men, made Arius an example to all other Christians, instructing them on what will happen to them if they teach, as Arius did, that Yahweh is the Creator of all things and not Christ. Today, Arianism is synonymous with heresy.

(Let me state here, that I do not believe the scriptures validated many of Arius's beliefs but one belief he did have, which is scriptural, is that there is "One God, the only unbegotten, the only eternal, the only one without cause or beginning," which is the belief that had him exiled.)

Arius, who believed in one God, who is the Creator, was part of the reason for the first council of Nicaea (325AD), which made Christ the maker of heaven and earth, God of

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<sup>854</sup> 139 αἵρεσις hairesis hah'-ee-res-is heresy Acts 24:4, 14

God, Light of Light, very God of very God. Arius wrote, "Our faith, which we have from our forefathers and which we have also learned from you, holy father, is this we acknowledge one God, the only unbegotten, the only eternal, the only one without cause or beginning, the only true, the only one possessed of immortality, the only wise, the only good, the only sovereign, judge of all things, controller of all things, administrator of all things, immutable and unchanging, righteous and good, the God of the Law and the prophets and the New Covenant, the begetter of his only Son before endless ages; through whom he made both the ages and all that is; begetting him not in appearance but in truth, giving him subsistence by his own will; [begetting him as] immutable and unchanging, the perfect creation of God... But rather [it is] as we say, that he [the Son] was created by the will of God before all times and all ages, receiving from the Father his life and his existence, the Father Making the Son's glories exist alongside himself.' For the Father in giving him the inheritance of all things did not deprive himself of what he has self-sufficiently in his own life; for he is the source of everything." (See Appendix D) Yahweh has equipped his saints, such as Arius and Martin Luther, to resist the false doctrines that have occurred since the Garden of Eden.

In our examination of the doctrine of Christ being the Creator and when it began, we begin with the Church Father Clement (30-100AD), who taught that Yahweh was the Creator.<sup>855</sup> Justin Martyr (100-160AD), also taught that Yahweh was the Creator and not the Son as it illustrated in this quote, "And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another God besides the Creator of all, and likewise another son."<sup>856</sup> Irenaeus (120-202AD) appears to be one of the first writers to teach that Christ was the Creator. He did this around 180AD in a letter titled, IRENAEUS AGAINST HERESIES.<sup>857</sup> He stated, "The fallacy, then, of this exposition is manifest. For when John, proclaiming one God, the Almighty, and one Jesus Christ, the Only-begotten, by whom all things were made, declares that this was the Son of God, this the Only-begotten, this the Former of all things, this the true Light who enlighteneth every man, this the Creator of the world, this He that

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<sup>855</sup> "Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us; and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation." THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson ST. CLEMENT. EPISTLE TO THE CORINTHIANS; Ch. 19, pg. 28

<sup>856</sup> THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; Justin Martyr, Ch. 58, And Raise up Heretics; pg 346

<sup>857</sup> "The fallacy, then, of this exposition is manifest. For when John, proclaiming one God, the Almighty, and one Jesus Christ, the Only-begotten, by whom all things were made, declares that this was the Son of God, this the Only-begotten, this the Former of all things, this the true Light who enlighteneth every man this the Creator of the world, this He that came to His own, this He that became flesh and dwelt among us..." THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; IRENAEUS AGAINST HERESIES; pg. 676

came to His own, this He that became flesh and dwelt among us..."<sup>858</sup> The Nicene Creed (325AD) professed "God, the Father Almighty, maker of all things visible and invisible and by Yehoshua all things were made, both which be in heaven and in earth." Athanasius was a great contributor to this creed. He later on (Between 356 And 360) stated "...there is an eternal and one Godhead in a Triad, and there is one Glory of the Holy Triad...The Triad is Creator and Framer... For if the doctrine of God is now perfect in a Triad, and this is the true and only Religion, and this is the good and the truth, it must have been always so, unless the good and the truth be something that came after, and the doctrine of God is completed by additions."<sup>859</sup> Basil (330-379), a disciple of Athanasius, wrote a book, before he died and titled it, 'On the Holy Spirit.' In this writing he states, "When you consider creation I advice you to first think of Him who is the first cause of everything that exists: namely, the Father, and then of the Son, who is the creator, and then the Holy Spirit, the perfecter."<sup>860</sup> From the Nicene Creed (325AD) to our present time, the teaching that Christ is the Creator has flourished in Western civilization.

Although this teaching is taught by the masses, there have always been those who followed scriptures rather than the traditions of men, such as Arius, Isaac Newton, John Locke, William Whiston and Samuel Clark. The Rev. Samuel Clarke wrote a book in 1712 titled, 'The Scripture-Doctrine of the Trinity,' where he states, "Justin Martyr, describing the practice of the Church in his days, thus expressing himself: The Priest (says he) sends up praise and glory to the Father of the Universe, through the name of the Son and of the Holy Ghost. Again: And in all our offerings, we bless the Maker of all things, through His Son Jesus Christ, and through His Holy Spirit. Again: Next after God, who is before all, we yield honour in the second place to the Word which came forth from God, and in the third place to the Spirit. And again: We worship and adore God Himself, and His Son which came forth from Him, and the Prophetic Spirit."<sup>861</sup>

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<sup>858</sup> THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; Irenaeus Against Heresies Book 1; Ch. 9; pg. 676

<sup>859</sup> 18. But this is not so: perish the thought; the Triad is not originated; but there is an eternal and one Godhead in a Triad, and there is one Glory of the Holy Triad. And you presume to divide it into different natures; the Father being eternal, yet you say of the Word which is seated by Him, 'Once He was not;' and, whereas the Son is seated by the Father, yet you think to place Him far from Him. The Triad is Creator and Framer, and you fear not to degrade It to things which are from nothing; you scruple not to equal servile beings to the nobility of the Triad, and to rank the King, the Lord of Sabaoth with subjects 1939. Cease this confusion of things unassociable, or rather of things which are not with Him who is. Such statements do not glorify and honour the Lord, but the reverse; for he who dishonours the Son, dishonours also the Father. For if the doctrine of God is now perfect in a Triad, and this is the true and only Religion, and this is the good and the truth, it must have been always so, unless the good and the truth be something that came after, and the doctrine of God is completed by additions. I say, it must have been eternally so; but if not eternally, not so at present either, but at present so, as you suppose it was from the beginning,—I mean, not a Triad now. But such heretics no Christian would bear; it belongs to Greeks, to introduce an originated Triad, and to level It with things originate; for these do admit of deficiencies and additions; but the faith of Christians acknowledges the blessed Triad as unalterable and perfect and ever what It was, neither adding to It what is more, nor imputing to It any loss (for both ideas are irreligious), and therefore it dissociates It from all things generated, and it guards as indivisible and worships the unity of the Godhead Itself; and shuns the Arian blasphemies, and confesses and acknowledges that the Son was ever; for He is eternal, as is the Father, of whom He is the Eternal Word,—to which subject let us now return again. (Introduction to Four Discourses Against the Arians. Discourse I. Written Between 356 And 360. Chapter VI.)

<sup>860</sup> St. Basil the Great 'On the Holy Spirit,' St. Vladimir's Seminary Press 1980; Ch. 16, pg. 62.

<sup>861</sup> The Scripture-Doctrine of the Trinity, 2nd Edition, 1719 by Samuel Clarke; pg. 147

The Reverend Samuel Clarke declares the foundation upon which all beliefs should rest, which is the written Word of Yahweh and it only, saying that the Church of England agrees; "And the whole Church of England, in the 6th, the 20th, and 21st of the 39 Articles (written in 1563), declare: that Holy Scripture containeth 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 God'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 anything to be believed for necessity of Salvation: that even general councils may err, and sometimes have erred, even in things pertaining unto God: 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 Scriptures."<sup>862</sup> These truths are foundational even though the Church of England did not adhere to many of their 39 articles. One principle that is very important is, "...neither may it [Church] so expound one place of Scripture, that it be repugnant (contrary or contradictory to) to another." This is precisely what has occurred with the misinterpretation of the scriptures in Colossians 1:16 and John 1:1, which will be discussed in Part 2. The incorrect teaching on these scriptures repudiates all of the scriptures located on Appendix B, which cannot be. The understanding of these scriptures must compliment the rest of the words of Yahweh.

## **The Wrath of Men**

The scriptures plainly declare Yahweh being the Creator, so how could the false teaching of Christ being the Creator exist? Babes in Christ do not know the scriptures, making them ignorant, which is easily corrected but for the rest of those who revere Yahweh, this matter is more complicated. These realize that if they confess the scriptures, which are contrary to Church doctrine, they will receive the wrath of the adversary, which comes through men. Alienation from the world occurs when one confesses Christ as their Lord and Yahweh as their God. This alienation is compounded when the Christian Church turns against its members because its members do not believe in some of its teachings. In the majority of cases, this is what occurs when a person repudiates certain teachings, such as the Trinity, Christ being the Creator, the dead are alive in heaven, Hell and others. In my opinion, this alienation from the Church is the driving force that motivates people not to adhere to the scriptures. For many people, it is just too much to bear. E. W. Bullinger said it best when he wrote, "In dealing with this Scripture [Lk. 16:19], 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

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<sup>862</sup> The Scripture-Doctrine of the Trinity, 2nd Edition, 1719 by Samuel Clarke; pg. XII

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." From my experience, the unjustifiable wrath upon and malicious opposition towards those who disagree with Church doctrines and a refusal to search the scriptures on these subjects is a sign that spiritual darkness resides in these doctrines. The adversary has many Church strongholds, which is not a new revelation. His defensive technique is to ruthlessly attack, through men, all those who do not submit to his doctrines. This method is also not new, just ask Yahweh's teachers, prophets and apostles.

It takes courage to stand against the methods of the adversary, shining the light of truth upon his strongholds, even if this includes some of the doctrines of the Church. It takes courage to stand when a Church asks you to leave because you reject their doctrines of men. Standing on truth is not for the faint of heart. History has instructed us that two out of twelve will take the difficult stand, as did Caleb and Yehoshua (Joshua), while ten will submit to the will of the adversary when the pressure of the adversary comes upon them through men. For those two who will stand, let us take the counsel given to Yehoshua (Joshua) from Yahweh, which states, "Only be very firm and bold, taking heed to do according to all the law which Moses my servant commanded thee, do not turn aside therefrom, to the right hand or to the left,—that thou mayest prosper, whithersoever thou goest" (Jos. 1:7).

## Part 2

### Colossians 1:14 and John 1:1

Part two is for those who have not read the articles  
'Who is this Man? (*The Last Adam, the Second Man, the Man of Heaven*)... (Teleios Vol. 2)  
&  
'Decoding the Gospel of John' (*A Study of John 1:1-18*) (Teleios Vol. 1)

## PSALM 104.

- <sup>1</sup> Bless, O my soul, Yahweh,—  
Yahweh, my God, thou art exceedingly' great,  
<With honour and majesty> hast thou clothed  
thyself,  
<sup>2</sup> Putting on light, as a robe,  
Stretching out the heavens, as a curtain;  
<sup>3</sup> Building, <sup>a</sup> in the waters, his upper chambers,—  
Who maketh clouds his chariot,  
Who passeth along on the wings of the wind;  
<sup>4</sup> Making His messengers, winds,  
His attendants, a flaming fire;  
<sup>5</sup> He hath fixed the earth on its foundations,  
It is not to be shaken, to times age-abiding and  
beyond.  
<sup>6</sup> <With the resounding deep—as a garment>  
hast thou covered it,  
<Above the mountains> stand the waters;  
<sup>7</sup> <At thy rebuke> they flee,  
<At the voice of thy thunder> they hurry  
away;  
<sup>8</sup> Mountains rise', Valleys sink'  
Unto the place which thou hast fixed for them;  
<sup>9</sup> <Bounds> hast thou set, which they are not  
to pass over,  
They are not to return to cover the earth.  
<sup>10</sup> Who hast sent forth springs, through the  
torrent-beds,  
<Between the mountains> they flow along;  
<sup>11</sup> They give drink, to every wild beast of the  
field,  
The wild asses do break' their thirst.  
<sup>12</sup> <Over them> the bird of the heavens settleth  
down,  
<From amidst the foliage> they utter a  
voice.  
<sup>13</sup> Who watereth the mountains out of his upper  
chambers,  
<Out of the fruit of thy works> thou satisfiest  
the earth.  
<sup>14</sup> Who causeth the grass to shoot forth for the  
cattle,  
And the herb, for the service of man,  
That he may bring forth food out of the  
earth;  
<sup>15</sup> And ||wine|| may rejoice the heart of man,  
Making radiant his well-nourished face,—  
And ||food|| may <the heart of man> sustain.  
<sup>16</sup> Satisfied' are  
The trees of Yahweh,  
The cedars of Lebanon, which he hath planted;  
<sup>17</sup> Where the birds build their nests,  
||The stork|| <in the fir-trees> hath her house;  
<sup>18</sup> The high mountains|| are for the chamois,  
||The crags|| are a refuge for the conies.<sup>b</sup>  
<sup>19</sup> He hath made the moon' for seasons,<sup>c</sup>  
And ||the sun|| knoweth his place for entering  
in.

<sup>a</sup> *MI.*: "joining."  
<sup>b</sup> *Cp.* Lev. xi. 5, n.

<sup>c</sup> "Most likely *sacred seasons*"—*O.G.* 417<sup>b</sup>, 437<sup>a</sup>.

- <sup>20</sup> Thou causeth darkness, and it becometh  
night,  
<Therein> creepeth forth  
Every wild beast of the forest;  
<sup>21</sup> ||The young lions|| roaring for prey,  
And seeking, from GOD, their food.  
<sup>22</sup> The sun ariseth, they withdraw themselves,  
And <in their lairs> lay them down.  
<sup>23</sup> Man' goeth forth to his work'  
And to his labour, until evening.  
<sup>24</sup> How thy works abound', O Yahweh!  
<All of them—in wisdom> hast thou made,  
The earth is full' of thy possession:—<sup>a</sup>  
<sup>25</sup> ||This sea here|| is great and broad on both  
hands,—  
Wherein are creeping things, even without'  
number,  
Living things, small with great;  
<sup>26</sup> ||There|| |ships| sail along,  
This sea-monster,<sup>b</sup> thou hast formed<sup>c</sup> to sport  
therein;  
<sup>27</sup> ||All of them|| <for thee> do wait,  
That thou mayest give them their food in its  
season;  
<sup>28</sup> Thou givest unto them, they gather,<sup>d</sup>  
Thou openest thy hand, they are satisfied  
with good.  
<sup>29</sup> Thou hidest thy face, they are dismayed,<sup>e</sup>  
Thou withdrawest their spirit,  
They cease to breathe,  
And <unto their own dust> do they return:  
<sup>30</sup> Thou sendest forth thy spirit, they are  
created,  
And thou renewest the face of the ground.  
<sup>31</sup> Be thy glory, O Yahweh, to times age-  
abiding,  
Let Yahweh rejoice in his own works:<sup>f</sup>  
<sup>32</sup> Who looketh at the earth, and it trembleth,  
He toucheth the mountains, and they smoke.  
<sup>33</sup> I will sing to Yahweh, as long as I live!  
Yea I will touch the strings to my God, while  
I continue;  
<sup>34</sup> <Pleasing unto him> be my meditation,  
||I|| will rejoice in Yahweh.  
<sup>35</sup> Sinners shall be consumed' out of the earth,  
And ||the lawless|| no more, shall exist,—  
Bless, O my soul, Yahweh,  
Praise ye Yah!<sup>g</sup>

<sup>a</sup> Or: "acquisition." So (sing.) in many MSS. (w. 5 ear. pr. edns. [1 *Rabb.*]); but in others (w. 6 ear. pr. edns.): "possessions" (or "acquisitions") (pl.)—*G.n.*

<sup>b</sup> Or: "whale." So *O.G.*

<sup>c</sup> Or: "The sea-monster which thou hast formed." *Cp.* *O.G.* 261, 5.

<sup>d</sup> Or: "pick up."

<sup>e</sup> So *O.G.*; "suddenly perish"—*T.G.*

<sup>f</sup> *Cp.* Job xiv. 15.

<sup>g</sup> Or, as one word: "Halleluyah"; and so the *Massoretic* text. But Ginsburg concludes: "There can hardly be any doubt that this" [resolution of the phrase into two words, translated as three] "exhibits the primitive reading." He further expresses the confident conclusion that the phrase was originally the public reader's invitation to the worshippers to join in the public responses—*G.* Intro. pp. 375-81.

## Bara' 01254 אַרְבַּב baw-raw'

### Yahweh as Creator

Ge 1:1 ¶ In the beginning, God created the heavens and the earth.

Ge 1:21 And God 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 God saw that it was, good.

Ge 1:27 And God created the man, in his own image, In the image of God, created he, him,—Male and female, created he, them.

Ge 2:3 And God blessed the seventh day, and hallowed it,—because, therein, rested he from all his work which God, by creating, had made.

Ge 2:4 ¶ These, are the geneses of the heavens and the earth, when they were created,—in the day when Yahweh God made earth and heavens.

Ge 5:1 ¶ This, is the record of the generations of Adam,—In the day when God created man, In the likeness of God, made he, him;

Ge 5:2 Male and female, created he them,—and blessed them, and called their name Adam, in the day they were created.

Ge 6:7 And Yahweh said—I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

De 4:32 For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,—whether aught was ever brought to pass, like this great thing, or was ever heard of like it:

Ps 89:12 The north and the south, Thou, didst create them,—Tabor and Hermon, with thy Name, shall shout for joy:

Ps 89:47 Remember how short-lived, I, am, Wherefore, in vain, hast thou created all the sons of Adam?

Ps 104:30 Thou sendest forth thy spirit, they are created, And thou renewest the face of the ground.

Ps 148:5 Let them praise the Name of Yahweh, for, he, commanded, and they were created;

Ec 12:1 ¶ Yet remember thy Creator, in the days of thy vigour,—or ever come in, the days of discomfort, and the years arrive, in which thou shalt say—I have, in them, no pleasure;

Isa 4:5 Then will Yahweh, create—Over all the home of Mount Zion and, Over her assembly, A cloud by day, and a smoke, And the shining of a fire-flame, by night,—For, over all the glory, shall be a canopy;

Isa 40:26 Lift on high, your eyes—and see, who, hath created these, That bringeth forth, by number, their host,—To all of them, by name, doth call, Because of the abundance of vigour and alertness of strength, not one, is missing!

Isa 40:28 Hast thou not known, Hast thou not heard, That, The God of age-past time—Yahweh, The Creator of the ends of the earth, Fainteth not, neither groweth weary—There is no, searching of his understanding:

Isa 41:20 That men may see and observe, and consider and understand, at once, That, the hand of Yahweh, hath done this, That, the Holy One of Israel, hath created it.

Isa 42:5 ¶ Thus, saith GOD 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 spirit to them who walk therein,

Isa 43:1 ¶ Now, therefore, Thus, saith Yahweh—Creating thee, O Jacob, and, Fashioning thee, O Israel,—Do not fear, For I have redeemed thee, I have called thee by thy name, Mine, thou art!

Isa 43:7 Every one who is called by my Name, Whom, for mine own glory, I have created—formed—yea, made!

Isa 43:15 I—Yahweh, am, Your Holy One,—The Creator of Israel, Your King.

Isa 45:7 Forming light, and creating darkness, Making prosperity, and creating misfortune,—I—Yahweh, who doeth all these.

Isa 45:8 Let the drops fall, ye heavens, from above, Yea, let, the skies, pour down righteousness,—Let the earth open, and let them bear as their fruit-deliverance, And let, justice, spring forth therewith, I—Yahweh, have created it.

Isa 45:12 I, made the earth, And, man upon it, I created,—I—mine own hands, stretched out the heavens, And, all their host, I commanded:

Isa 45:18 For, Thus, saith Yahweh, Who created the heavens, God himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it, ... .I, am Yahweh, and there is none else:

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.

Jer 31:22 How long, wilt thou turn hither and thither, O apostate daughter? For Yahweh hath created, a new thing in the earth, A female, defendeth, a strong man!

Eze 28:13 In Eden, the garden of God, thou wast, Of every precious stone, was thy covering—Sardius, topaz, and diamond, Chrysolite, beryl, and jasper, Sapphire, carbuncle, and emerald,—And, of gold, was the work of thy timbrels and thy flutes, within thee, In the day thou wast created, were they prepared:

Eze 28:15 Complete, wast thou, in thy ways, from the day thou wast created,—Until perversity was found, in thee.

Am 4:13 For lo! He that fashioned the mountains, and created the wind, and who telleth the son of earth what is his thought, who turneth dawn into darkness, and marcheth upon the high places of the earth, Yahweh, God of hosts, is his name!

Mal 2:10 ¶ Is there not, one Father, to us all? Did not, one GOD, create us? Wherefore should we deal treacherously one with another, profaning the covenant of our fathers?

## **Yahweh as Maker**

Ps 95:6 Enter! let us bow down, and bend low, Let us kneel, before Yahweh our maker;

Pr 22:2 The rich and the poor, meet together, the maker of them all, is Yahweh.

Isa 44:24 Thus, saith Yahweh, Who hath redeemed thee, Who hath fashioned thee from birth,—I—Yahweh, am the maker of all things, Stretching out the heavens, alone, Spreading forth the earth, of myself;

Isa 51:13 That thou hast forgotten Yahweh thy maker, Who stretched out the heavens And founded the earth? That thou hast dreaded continually, all the day, by reason of the fury of the oppressor, in that he was ready to destroy? Where, then, is the fury of the oppressor?

Isa 54:5 For, thy husband, is, thy Maker, Yahweh of hosts, is his Name,—And, thy redeemer, the Holy One of Israel, The God of all the earth, shall he be called.

## **Additional Scriptures**

Ps 124:8 Our help, is in the Name of Yahweh, who made heaven and earth.

Ps 134:3 May Yahweh, bless thee, out of Zion, even he that made heaven and earth.

Mt 19:4 And, he, answering, said—Did ye never read—He who created at the beginning, Male and female, made them,—

Ac 4:24 And, they, having heard, with one accord, uplifted voice unto God, and said—O Sovereign! Thou, art he that made the heaven, and the earth, and the sea, and all things that are herein:

Ac 7:49-50 Heaven is my throne, and, the earth, is my footstool: What manner of house, will ye build me, saith Yahweh,—Or what shall be the place of my resting? Hath not, my hand, made all these things?

Ac 14:15 and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living God:—Who made heaven and the earth and the sea and all things therein;

Ac 17:24 The God that made the world and all things that are therein, the same, being, Lord, of heaven and earth, not in hand-made shrines, doth dwell,

Re 14:7 saying with a loud voice,—Fear God 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.

## Appendix C

### Yehoshua has a God

Joh 20:17 Jesus saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I am ascending unto my Father and your Father, and my God and your God.

Ro 15:6 In order that, with one accord, with one mouth, ye maybe glorifying the God and Father of our Lord Jesus Christ.

1Co 15:24 Afterwards, the end—whensoever he delivereth up the kingdom unto his God and Father, whensoever he shall bring to nought all rule and all authority and power;

2Co 1:3 Blessed, be the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement,

2Co 11:31 The God and Father of our Lord Jesus, knoweth—He who is blessed unto the ages—that I am not speaking falsely:

Eph 1:3 Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ,

Eph 1:17 That, the God of our Lord Jesus Christ, the Father of glory, would give you a Spirit of wisdom and understanding in gaining a personal knowledge of him,—

Rev 1:6 and he hath made us to be a kingdom—priests unto his God and Father, Unto him, be the glory, and the dominion, unto the ages. Amen.

Rev 3:12 He that overcometh, I will make, him, a pillar in the sanctuary of my God, and, outside, shall he in nowise go forth any more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

## Appendix D

### The Statement of Faith of Arius and his Alexandrian Supporters

(from Opitz, U.6 = de syn.16, Epiphanius, haer. 69.7)<sup>863</sup>

Our faith, which we have from our forefathers and which we have also learned from you, holy father, is this we acknowledge one God, the only unbegotten (*agennetos*), the only eternal (*aidios*), the only one without cause or beginning (*anarchos*), the only true, the only one possessed of immortality, the only wise, the only good, the only sovereign, judge of all things, controller of all things, administrator of all things, immutable and unchanging, righteous and good, the God of the Law and the prophets and the New Covenant, the begetter of his only Son before endless ages; through whom he made both the ages and all that is; begetting him not in appearance but in truth, giving him subsistence by his own will; [begetting him as] immutable and unchanging, the perfect creation of God, but not like one among other creatures, a begotten being (*gennema*), but not like one among other generated things (*ton gegennemenon*); not the Father's offspring in the sense of an emanation (*probole*) as Valentinus taught; nor the Father's offspring in the sense of a consubstantial portion (*meros homoousion*) of the Father, as Manichaeus explained it; nor, as Sabellius said, splitting up the [divine] monad, a 'Son-Father' (*huiopator*); nor, as Hieracas [said], a lamp lit from another lamp, or, as it were, a single light [divided] into two; nor something existing beforehand and then later begotten or reestablished as a son — as you yourself, holy father, have many times condemned those who put forward such accounts, in your public teaching in church and synod (*en sunedrio(i)*). But rather [it is] as we say, that he [the Son] was created by the will of God before all times and all ages, receiving from the Father his life and his existence, the Father Making the Son's glories exist alongside himself.' For the Father in giving him the inheritance of all things did not deprive himself of what he has self-sufficiently (*agennetos*) in his own life; for he is the source of everything.

So there are three subsisting realities (*hupostaseis*); but God, being the cause of all things, is without beginning and supremely unique (*monetatos*), while the Son, timelessly (*achronos*) begotten by the Father, created and established before all ages, did not exist prior to his begetting, but was timelessly begotten before all things; he alone was given existence [directly] by the Father. For he is not eternal or co-eternal or equally self-sufficient (*sunagennetos*) with the Father, nor does he have his being alongside the Father, [in virtue] as some say, [of] his relation with him (*ta pros ti*), thus postulating two self-sufficient first principles. But it is God [only], as monad and first principle of all things, who exists in this way before all things. That is why he exists before the Son (*pro tou huiou*) — as we have learned from you, holy father, in your public preaching in church. Accordingly then, since he has his existence, his glories and his life from the Father, and all things are delivered to him, it is in this sense that God is his principle and source (*arche*). He has authority over the Son as his God, and as the one who exists before him. But if the expressions 'from him' (*ex autou*) and 'from the womb's and 'I came out from the Father and have come here' are understood by certain people in terms of a portion of something consubstantial' or in terms of an emanation, then, according to them, the Father is compound and divisible and changeable and material; as far as they are concerned, the God who is without a body is undergoing the experiences proper to a body.

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<sup>863</sup> Arius Heresy & Tradition by Rowan Williams; Appendix 2: Credal Documents; pg. 270-271





# The Poet of Poets, Our Creator

## (The Exquisite Poetry of Yahweh)

*(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).)*

Samuel Taylor Coleridge (1772-1834), an English poet, defined poetry as, 'the best words in the best order.' He who could accomplish such a task would be the greatest poet of all times. Such a Poet does exist! Yahweh, the Creator of the greatest star and the smallest cell, is also the Creator of Hebrew (Ibri) words, their meanings, their various arrangements and figures of speech. He is a lover of words, the master of meaning, expressing his very thoughts and ideas to us, the hearers. Words and their order are the sacred vehicles that Yahweh chose to communicate himself to the world. His words, in general, as recorded in the Hebrew (Ibri) and Greek text, are presented in poetic form, not necessarily in verse but rather in prose. Prose writing is poetic when the words that are chosen are the best words, arranged in the best order, an example of which is Job 3:3; *Job opens his mouth and cursed his day by saying,*

*Perish, the day wherein I was born,  
And the night it was said,  
Lo! a manchild!*

Do you not feel his agony and despair through the words that were chosen and in what order they have been arranged? Meaning is communicated not only by the words chosen but also by how they are arranged. Words, used by a poet, affect us emotionally as do colors in a painting by Michelangelo or the notes in a Bach concerto. Yahweh, the Poet of all Poets, has composed a masterpiece in prose and verse, presented to those who will transfigure their standard way of reading into a *mediatorial* way of reading; to those who will become keenly sensitive to the individual words used and not used; to their meanings and to their placements; to those who will open their eyes and hearts to the many beautiful figure of speeches used in his Word. Adonai's words are precious gems that speak a royal language; words which overflow with meaning, full of emotion, transporting us into a living, breathing, heavenly world, where only a very few will visit in its fullness, such as did Isaiah when he declared, "Woe to me!—for I am undone."<sup>864</sup> Yahweh's Word and words are an epic; epic because the Word of Yahweh is a lengthy narrative poem, elevated in language, celebrating the adventures and achievements of legendary heroes.

The definition of drama is, "a composition in prose or verse, adapted to be acted upon a stage, in which a story is related by means of dialogue and action, and is represented with

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<sup>864</sup> Isa 6:5 ¶ Then said I—Woe to me!—for I am undone, Because, a man of unclean lips, am, I, And, in the midst of a people of unclean lips, do, I, dwell,—For, the King, Yahweh of hosts, have mine eyes seen!

accompanying gesture, costume, and scenery, as in real life."<sup>865</sup> Is not this the very Word of Yahweh? The Word of Yahweh is not just a simple instruction manual for living life; it is not just an epic, as was Homer's *Odyssey* but rather it is 'The Epic,' the lengthy narrative poem of Creation, Destruction and Redemption; it is not just a Drama, as was Shakespeare's *Hamlet* but rather it is 'The Drama,' a composition in prose of Life and Death, Love and Hate, a Father and his family presented in all of their grandeur accompanied by eloquent costumes and exotic sceneries. The words of Yahweh are poetry in motion.

E. W. Bullinger wrote, "The Word of Yahweh may, in one respect, be compared to the earth. All things necessary to 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 to life and godliness" lie upon its surface for the humblest saint: but, beneath the surface are "great spoils" which are found only by those who seek after them as for "hid treasure."<sup>866</sup> A lover of words is a philologist; *philo* loving plus *logos* speech. Two individuals who reverently loved each individual word that came from the lips of our Father, were E. W. Bullinger and Joseph Rotherham.<sup>867</sup> These will be our guides into a world composed of 'Words,' a profound world, created by the Creator. Joseph Rotherham's Bible is the absolute best representation of this world of words, the Hebrew (Ibri) and Greek text being the actual world.<sup>868</sup> He has presented our Father's words in their poetic fashion as they were written in the texts. E. W. Bullinger's book, 'Figures of Speech Used in the Bible,' is a treasure chest of great wealth, which we will open, enabling us to behold the wonder of figures and their meanings. His figures of speech are his way of marking, underlining and **highlighting** what is important.

A man can stand in wonder gazing at the heavens, which testifies to the Creator but they will not tell us his name. One can hear the song of a bird, which also testifies to the Creator, but it will not tell us of Paradise. One can smell the fragrance of a lily but the lily will not tell us of the Messiah. One can feel the warmth of the sun, from which life issues but the sun will not tell us how it was created, which leads us back to the question, 'What will?' The words of Yahweh will! They are profound, holy, perfect in order and arrangement, words which came forth from the very lips of the Poet or all Poets, our beloved Creator, Adonai Yahweh!

## Words

The purpose of language is meaning. John Locke, in the 1700's, wrote on the meaning of words by saying, "Words are sensible signs necessary for communication. Man, though he

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<sup>865</sup> OED

<sup>866</sup> Figures of Speech Used in the Bible; pg XII

<sup>867</sup> Robert Young, of Scotland, was also a lover of Yahweh's words, who labored all of his life upon Yahweh's beloved words.

<sup>868</sup> The Hebrew (Ibri) & Greek Text can be viewed with BibleWorks 9 software.

have great variety of thoughts, and such, from which others, as well as himself, might receive profit and delight; yet they are all within his own breast, invisible, and hidden from others, nor can of themselves be made appear. The comfort, and advantage of society, not being to be had without communication of thoughts, it was necessary, that man should find out some external sensible signs, whereof those invisible ideas, which his thoughts are made up of, might be made known to others. For this purpose, nothing was so fit, either for plenty or quickness, as those articulate sounds, which with so much ease and variety, he found himself able to make. Thus we may conceive how words, which were by nature so well adapted to that purpose, come to be made use of by men, as the signs of their ideas; not by any natural connection, that there is between particular articulate sounds and certain ideas, for then there would be but one language amongst all men; but by a voluntary imposition, whereby such a word is made arbitrarily the mark of such an idea. The use then of words, is to be sensible marks of ideas; and the ideas they stand for, are their proper and immediate signification.

Words are the sensible signs of his ideas who uses them. The use men have of these marks, being either to record their own thoughts for the assistance of their own memory; or as it were, to bring out their ideas, and lay them before the view of others: words in their primary and immediate signification, stand for nothing, but the ideas in the mind of him that uses them, how imperfectly so ever, or carelessly those ideas are collected from the things, which they are supposed to represent. When a man speaks to another, it is that he may be understood; and the end of speech is, that those sounds, as marks, may make known his ideas to the hearer..."<sup>869</sup>

Another individual stated, "Language is a unified system of symbols that permits the sharing of meaning. A symbol stands for, or represents, something else. Words are symbols, and thus words represent things. Notice the words represent and stand for rather than are. This is a very important distinction. Words stand for, or represent, things but are not the things they stand for. Words are spoken sounds or the written representations of sounds that we have agreed will stand for something else.

The process of communication involves using words to help create meanings and expectations. However, as important as words are in representing and describing objects and ideas, meaning is not stamped on them. Meanings are in people, not in words. Even a common word such as cat can bring to mind meanings ranging from a fluffy Angora to a sleek leopard. Yahweh's goal in communicating with us is to have his and our meanings overlap, so that we can view his masterful painting in its fullness. Thus, to receive communication from Yahweh in its fullness, we must learn the meaning of his words, his arrangement of words and his figures of speech used in his Word."

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<sup>869</sup> An Essay Concerning Human Understanding by John Locke; pg. 178 (Chap. II Of the signification of words)

Whether "sayings" or "words," a revelation, in writing, is impossible apart from words; hence the importance of studying, not merely the Word of Yahweh as a whole, but the actual words and their arrangements, as they were given to us.<sup>870</sup> Hence the importance of our great subject, on how to study the "Words" and their "Arrangements," which come from the very mouth of Yahweh,<sup>871</sup> enabling us to discover the very mind and thoughts of Yahweh, who is revealing Himself in his words and their arrangements.

## Special Words

Yahweh has given us words that have only one meaning and he has given words that have multiple meanings. Yahweh gave us the Hebrew (Ibri) noun, shemesh,<sup>872</sup> which means and is translated, sun. This noun has one meaning unless it is used as a figure. Every language has a word for the sun. Yahweh has also given us the noun, 'ruah,' which has been translated into English as, spirit, breathe, wind etc. We should ask ourselves, why didn't Yahweh give us one word for the wind and a different word for breath and a different word for spirit, as we have in the English language. He has the ability to create a word for each noun listed above but chose rather to use his one Hebrew (Ibri) word 'ruah' for all three nouns. Why? What has he communicated to us by doing so? By using one word to express many ideas, he has informed us that all the nouns that are expressed by ruah have something in common. They all are an invisible force or power or air in motion. We must learn this lesson when studying Yahweh's words that have many different usages; nephesh (soul) being another example. The different usages will expose a common thread that ties them all together; a puzzle that must be constructed to view the entire picture. That Yahweh has such words is no accident or oversight but rather he has a designed purpose to teach us his thoughts, fully. Which one of the three English nouns (wind, breath, spirit) best expresses the Hebrew (Ibri) word, 'ruah?' None of them, which is why we must use the Hebrew (Ibri) word, 'ruah' to express 'ruah' in order that we comprehend fully Yahweh's complete meaning!

Yahweh has also spoken to us in figures of speech, in order for us to obtain additional meaning; figures of speech being the way Yahweh is underlining (**highlighting**) a part of scripture. For example, Yahweh uses the word, 'Verily,' which is the Greek word, 'Amen.'<sup>873</sup> In the Gospel of John, Yehoshua would begin a sentence by saying, **Verily, Verily,** which is the figure, Geminatio (Doubling),<sup>874</sup> which means the word is repeated in

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<sup>870</sup> 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.

<sup>871</sup> Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. (Ex. 19:7)

<sup>872</sup> 08121 שמש shemesh sheh' - mesh

<sup>873</sup> 281 ἀμήν amen am-ane' The OT uses the term in relation to both individuals and the community 1. to confirm the acceptance of tasks whose performance depends on God's will, {#1Ki 1:36} 2. to confirm the application of divine threats or curses, {#Nu 5:22} and 3. to attest the praise of God in response to doxology. {#1Ch 16:36} In every case acknowledgment of what is valid or binding is implied. In Judaism Amen is widely used, e.g., in response to praises, to the Aaronic blessing of #Nu 6:24ff., to vows, and to prayers. It denotes concurrence, or in the case of a vow commitment, or at the end of one's own prayer the hope for its fulfilment. TDNT

<sup>874</sup> Figures of Speech Unsed in the Bible by E. W. Bullinger; pg. 189

close and immediate succession. The word 'verily' is also a figure called, Asterismos (Indicating),<sup>875</sup> which means the calling attention to by making a star or mark. Using 'Verily' in a sentence directs our eye and heart to some particular point or subject, such as would the words, 'Lo!' and 'Behold!' Most newer Bible translations have removed, 'Verily, Verily,' thereby omitting Yahweh's figure of speech Doubling, and replaced it with 'I tell you the truth,' writing it only once instead of twice.

## Poetry in Words & Word Arrangements

Words are vehicles that transport meaning. For example, the sentence, "I am very afraid" denotes great fear but this sentence presented in a different manner, such as, "Fear has swallowed me," denotes even more meaning, not only by the words selected and the order they have been arranged but also the figure of speech employed. The selection of the words that are used signifies meaning, as well as the arrangement of the selection of words. For example, we will examine the words used and their arrangement in Job 3:3. Rotherham translated this section of scripture as, 'Perish the day wherein I was born, and the night it was said, Lo! a manchild!' which is accurate according to the Hebrew (Ibri) text.<sup>876</sup> In contrast, the NIV Bible paraphrases this line by writing, "May the day of my birth perish, and the night it was said, 'A boy is born!'" The underlying meaning of this verse is still present in the NIV paraphrase but the full emotion and full meaning is lost by its word usage and rearrangement of the word order, that was placed by Yahweh in the Hebrew (Ibri) text. Yahweh began the verse with the word 'Perish,' which is very emphatic and emotional. And what is to perish but the very day that Job was born and perish also the very night when it was said; what was said? A manchild? No, but rather 'Lo! a manchild.' 'Lo' is used to direct attention to the presence or approach of something, or to what is about to be said; Lo = Look! See! Behold! The Hebrew (Ibri) words used for man-child are geber<sup>877</sup> and harah.<sup>878</sup> Geber means, man, strong man, warrior (emphasizing strength or ability to fight) and harah means to conceive, become pregnant. Man-child is a very descriptive translation of geber and harah, which Young's Bible also uses. Most of all the newer Bible translations have translated these two words as 'A boy is born,' or 'A male child is conceived.' The majority of Bibles have rearranged the Hebrew (Ibri) words, in verse three, thereby losing the full meaning of the verse and it's poetic beauty, making the verse prosaic.

<sup>875</sup> Figures of Speech Unsed in the Bible by E. W. Bullinger; pg. 926

<sup>876</sup> יָאֲבֹד יוֹם אֲנֹלֵד בּוֹ וְהַלֵּילָה אָמַר תִּהְיֶה גִבֹּר: (Job 3:3 WTT) Hebrew (Ibri) is read from right to left. Accurate information can be attained from BibleWorks 9 software.

<sup>877</sup> 01397 רבג geber gheh'- ber 1) man, strong man, warrior (emphasising strength or ability to fight)

<sup>878</sup> 02029 הררה harah haw-raw' 1) to conceive, become pregnant, bear, be with child, be conceived, progenitor

## Poetic changed to Prosaic

The public has encouraged Bible publishers to create new translations, such as the NIV and NLT, that remove a considerable amount of Yahweh's poetry, his arrangement of words and his figures of speech, making it prosaic. Yahweh is the Poet, the master writer and composer of verse and prose. Words are the paint upon his canvas but many people do not like or desire poetry and figures of speech. They prefer prosaic writing. (Prosaic is an adjective that is defined as lacking poetic beauty, feeling, or imagination; plain, matter-of-fact.) This fact is illustrated by observing how the popular Bible translations, of today, recorded Job 3:3;

*Perish, the day wherein I was born, and the night it was said, Lo! a manchild!* (Roth..)

*Let the day of my birth be erased, and the night I was conceived.* (NLT)

*May the day of my birth perish, and the night it was said, 'A boy is born!* (NIV)

The changing of Job 3:3 is just an example of what is done throughout the whole Word of Yahweh. The majority of people have paid book publishers to remove Yahweh's poetic expression of words, their spiritual order and his figures of speech; words and orders that resound with emotion, feeling, imagination and meaning into words that are plain, matter-of-fact, placed in a normal everyday order, thereby losing, in part, the fullness of the ideas Yahweh was desiring to communicate to us.

## Verse & Prose

Many of us understand poetry to be verse and not prose, which is incorrect. Owen Barfield, a famous writer discusses this topic in detail by writing, "At the opposite pole to the wide sense in which I have been using the phrase 'poetic diction', stands the narrowest one, according to which it signifies 'language which can be used in verse but not in prose'. This artificial identification of the words poetry and poetic with metrical form is certainly of long standing in popular use; but it has rarely been supported by those who have written on the subject.' As Verse is an excellent word for metrical writing of all kinds, whether poetic or unpoetic, and Prose for un-metrical writing, in this book the formal literary distinction is drawn between verse and prose; whereas that between poetry, poetic on the one hand and prosaic on the other is a spiritual one, not confined to literature. The meanings which I attach to these latter words should already be fairly clear from the foregoing chapters. I will, however, add four definite examples:

*On the roof  
Of an itinerant vehicle I sate  
With vulgar men about me...*

is *verse*, and at the same time *prosaic*.

*The crows and choughs that wing the midway air  
Show scarce so gross as beetles; half way down  
Hangs one that gathers samphire, dreadful trade!  
Methinks he seems no bigger than his head.*

is *verse* and at the same time *poetry*.

*I told the butcher to leave two and a half pounds of best topside.*

is *prose* and at the same time *prosaic*.

*Behold now this vast city, a city of refuge ...*

is *prose* and at the same time *poetry* or *poetic*.

But if those writers who have seriously set out to discuss and define poetry have very rarely made metre their criterion, yet, for historical reasons, most of the poetry with which they have actually had to deal has, in fact, been in metrical form; and it is this, in all probability, which has given rise to the terminological confusion.

All literatures are, in their infancy, metrical, that is to say, based on a more or less regularly recurring rhythm. Thus, unless we wish to indulge all sorts of fanciful and highly logomorphic notions, we are obliged to assume that the earliest verse-rhythms were 'given' by Nature in the same way as the earliest 'meaning'. And this is comprehensible enough. Nature herself is perpetually rhythmic. Just as the myths still live on in a ghostly life as fables after they have died as real meaning, so the old rhythmic human consciousness of Nature (it should rather be called a participation than a consciousness) lives on as the tradition of metrical form. We can only understand the origin of metre by going back to the ages when men were conscious, not merely in their heads, but in the beating of their hearts' and the pulsing of their blood—when thinking was not merely of Nature, but was Nature herself.

It is only at a later stage that prose (= not-verse) comes naturally into being out of the growth of that rational principle which, with its sense-bound, abstract thoughts, divorces man's consciousness from the life of Nature. In our own language, for example, it is only during the last three centuries that there has grown up any considerable body of prose, on which the critic could work. Consequently, the derivation from prose (= not-verse) of the adjective *prosaic* (=not-poetic) is not accidental. On the contrary, it is a record of certain historical facts. And yet we are wrong if we deduce from it the apparently logical conclusion that not-verse = not-poetry. Why? The question can only be answered

historically, and in connection with other questions, such as that which has just been discussed, of the responsibility of individuals for poetic values."<sup>879</sup>

## Yahweh's Emphases, Figures of Speech

Yahweh marks (**highlights** or underlines) his Book with figures of speech. Applied to words, 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. For example, Revelation 5:12 could read, "...Worthy, is Yehoshua that hath been slain, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing," but it does not say Yehoshua but rather, 'The Lamb.' Calling Yehoshua, 'The Lamb,' which is the figure, hypocatastasis,<sup>880</sup> brings additional force, intensified feelings with additional meaning; the lamb sacrifice being part of the Passover feast. A figure is always used to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. Job 3:1 could have read, "At last Job spoke, and he cursed the day of his birth" (NLT), but it did not. What came from the mouth of Yahweh was, "After this, opened Job his mouth, and cursed his day." Yahweh has emphasized this verse by using the figure, 'opened his mouth' for speaking. This figure is called, 'synechoche,' or 'transfer;' the exchange of one idea for another associated idea.<sup>881</sup> To 'open the mouth' is also an idiom; a Hebraism, used for speaking at length or with great solemnity, liberty, or freedom.<sup>882</sup> The NLT Bible has removed meaning from this verse by removing Yahweh's mark (figure of speech), '*opened Job his mouth.*'

"There is much in the Holy Scriptures, which we find hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the intention of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them."<sup>883</sup> (See Appendix A for more information on Figures of Speech.) For example, Yehoshua, in John 6:53, proclaims, "...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." Is this statement presented in a strange way; did it get our attention? (The book, 'Figures of Speech Used in the Bible' can be freely downloaded at Internet Archive: <http://archive.org/details/cu31924029277047>)

<sup>879</sup> Poetic Diction A Study in Meaning by Owen Barfield, 3rd Edition, pg. 145-147

<sup>880</sup> hypocatastasis is implied resemblance or representation. Simile would state 'Yehoshua is like a lamb,' while metaphor would state 'Yehoshua is the lamb,' while hypocatastasis states, 'The lamb.'

<sup>881</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 611 and 632

<sup>882</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 842

<sup>883</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. xi

## Conclusion

The purpose of this article is to awaken those who, as Jeremiah, would say,

*"Thy words, were found, and I did eat them,  
Then became thy words unto me, the joy and gladness of my heart..."*  
(Jer. 15:16)

Yahweh's words and arrangement of these words and his figures of speech are best preserved in Rotherham's Emphasized Bible, which I will use as our guide. (The software version of the Rotherham Bible is helpful but to observe the greatness of Yahweh's poetry, you must use Rotherham's actual Emphasized Bible, as presented in its poetic format. I have attached two pages from his Bible for your viewing. (See Appendix C & D) You can download the entire PDF version of his Bible at our website.)<sup>884</sup> A pleasurable exercise would be to go through every book of Yahweh's Word and find for yourself the poetic beauty that breaks forth from its very pages. Stop and meditate upon the words used in a single verse of scripture, study their arrangement and count the many figure of speeches in the verse; observe and study Yahweh's living organisms as one would a garden of living flowers, examining the flowers hue, petals, stamens and ovaries, smelling the aroma of life. Our Father's words are held in higher esteem than any flower, which will fade away, because his words will never fade away. His words are living, breathing organisms that penetrate our very thoughts, will and emotions. Our Father will open our understanding to his words of life, when we ask him, when we seek his help, when we humbly receive his words with reverence, curiosity and appetite;

*"Be asking, and it shall be given you  
Be seeking, and ye shall find,  
Be knocking, and it shall be opened unto you.  
For, whosoever *asketh, receiveth*,  
And, he that *seeketh, findeth*,  
And, to him that *knocketh*, shall it be *opened*.  
(Mt. 7:7-8)*

*(For illustrations of the Poetry in our Father's Word, read Part 2.)*

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<sup>884</sup> <http://www.teleiosministries.com/rotherhambible.html>

# Appendix A

## Figures of Speech Used in the Bible

by  
E. W. Bullinger

### Figures in General

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 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 which Yahweh teaches."

## **Introduction to Figures of Speech Used in the Bible**

Yahweh has been pleased to give us the revelation of His mind and will in 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.

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.

The ancient Greeks reduced these new and peculiar forms to science, and gave names to more than two hundred of them.

The Romans carried forward this science: but with the decline of learning in the Middle Ages, it practically died out. A few writers have since then occasionally touched upon it briefly, and have given a few trivial examples: but the knowledge of this ancient science is so completely forgotten, that its very name today is used in a different sense and with almost an opposite meaning.

These manifold forms which words and sentences assume were called by the Greeks *Schema* and by the Romans, *Figura*. Both words have the same meaning, viz., a shape or figure. When we speak of a person as being "a figure" we mean one who is dressed in some peculiar style, and out of the ordinary manner. The Greek word *Schema* is found in 1 Cor. 7:31, "The fashion of this world passeth away"; Phil. 2: 8, "being found in fashion as a man." The Latin word *Figura* is from the verb *ingere*, *to form*, and has passed into the English language in the words figure, transfigure, configuration, effigy, feint, feign, etc., etc.

We use the word figure now in various senses. Its primitive meaning applies to any marks, lines, or outlines, which make a form or shape. Arithmetical figures are certain marks or forms which represent numbers (1, 2, 3, etc.). All secondary and derived meanings of the word "figure" retain this primitive meaning.

Applied to words, 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. Whereas to-day "Figurative language" is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh's Word is quoted; and it is met with the cry, "Oh, that is figurative" — implying that its meaning is weakened, or

that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh's words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation... 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 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 of our Bibles.

This is the most important point of all. For it is "...not in words taught of human wisdom, but in such as are taught of *ruah* (spirit), by spiritual words, spiritual things, explaining," are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh's sun in the Heavens can tell him that. So it is with the Word of Yahweh. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity. Nothing but the light that cometh from Heaven. Nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem—"The Lamb is the light thereof."

On this foundation, then, we have prosecuted this work. And on these lines we have sought to carry it out.

We are dealing with the words "that proceed from the mouth of Yahweh." All His works are perfect. "The words of Yahweh are pure words;" human words, indeed, words pertaining to this world, but purified as silver is refined in a furnace. Therefore we must study every word, and in so doing we shall soon learn to say with Jeremiah 15:16, " Thy WORDS were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart . . ."

It is clear, therefore, that no branch of Bible-study can be more important: and yet we may truly say that there is no branch of it which has been so utterly neglected.

In the absence of any known authoritative arrangement of the Figures, we have grouped them in this work under three great natural divisions:

I. Figures which depend for their peculiarity on any Omission: in which something is omitted in the words themselves or in the sense conveyed by them (Elliptical Figures).

II. Figures which depend on any Addition,

III. Figures which depend on Change, or Alteration in the usage, order, or application of words.

Thomas Boys has well said (Commentary, 1 Pet. 3.), "There is much in the Holy Scriptures, which we find it hard to understand: nay, much that we seem to understand so fully as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found: and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the intention of these apparent inconsistencies. The expressions are used, in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because, if they were put in a more ordinary way, we should not notice them."

This is true, not only of mere difficulties as such, but especially of all Figures: i.e., of all new and unwonted forms of words and speech: and our design in this work is that we should learn to notice them and gain the instruction they were intended to give us. The Word of Yahweh may, in one respect, be compared to the earth. All things necessary to 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 Bible. \* ' All things necessary to life and godliness " lie upon its surface for the humblest saint; but, beneath that surface are " great spoils " which are found only by those who seek after them as for "hid treasure."

APPENDIXES 5 (cont.) AND 6.

a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its

conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.

6 (Acc.)

FIGURES OF SPEECH.

(Ant.)

It is most important to notice these. It is absolutely necessary for true interpretation. God's Word is made up of "words which the Holy Ghost teacheth" (1 Cor. 2. 13. 1 Thess. 2. 13. 2 Tim. 3. 16. 2 Pet. 1. 21, &c.).

A "Figure of speech" relates to the *form* in which the words are used. It consists in the fact that a word or words are used out of their ordinary sense, or place, or manner, for the purpose of attracting our attention to what is thus said. A Figure of speech is a designed and legitimate departure from the laws of language, in order to emphasise what is said. Hence in such Figures we have the Holy Spirit's own marking, so to speak, of His own words.

This peculiar form or unusual manner may not be true, or so true, to the *literal* meaning of the words; but it is more true to their *real* sense, and truer to truth.

Figures are never used but for the sake of emphasis. They can never, therefore, be ignored. Ignorance of Figures of speech has led to the grossest errors, which have been caused either from taking literally what is figurative, or from taking figuratively what is literal.

The Greeks and Romans named some hundreds of such figures. The only work on Biblical *Figures of speech* in the English language is by Dr. Bullinger<sup>1</sup>, from which we have taken the whole of the information given here as well as in the marginal notes. He has classified some 217 separate figures (some of them with many varieties or subdivisions), and has given over 8,000 illustrations.

In Gen. 3. 14, 15 we have some of the earliest examples. By interpreting these figures literally as meaning "belly", "dust", "heel", "head", we lose the volumes of precious and mysterious truth which they convey and intensify. It is the *truth* which is literal, while the *words* employed are figurative. (See under Ap. 19.)

In the marginal notes will be found the names of most of these figures; and we append a list with their pronunciation and English definitions (giving one or more references as examples) :—

**Ac-cis'-mus**; or, **Apparent Refusal** (Matt. 15. 22-26). So named because it is an apparent or assumed refusal.

**Ac-ro'-stichion**; or, **Acrostic** (Ps. 119). Repetition of the same or successive letters at the beginnings of words or clauses.

**Æ-nig'-ma**; or, **Dark Saying** (Gen. 49. 10. Judg. 14. 14). A truth expressed in obscure language.

**Æ'-ti-o-log'-ia**; or, **Cause Shown** (Rom. 1. 16). Rendering a reason for what is said or done.

**Affirmatio**; or, **Affirmation** (Phil. 1. 18). Emphasising words to affirm what no one has disputed.

**Ag'-an-ac-te'-sis**; or, **Indignation** (Gen. 3. 13. Acts 13. 10). An expression of feeling by way of indignation.

**Al'-le-go-ry**; or, **Continued Comparison by Representation (Metaphor)** (Gen. 49. 9. Gal. 4. 22, 24), and **Implication (Hypocatastasis)** (Matt. 7. 3-5). Teaching a truth about one thing by substituting another for it which is unlike it.

**Am-œ-bae'-on**; or, **Refrain** (Ps. 136). The repetition of the same phrase at the end of successive paragraphs.

**Am-phi-bo-log'-ia**; or, **Double Meaning** (Ezek. 12. 13). A word or phrase susceptible of two interpretations, both absolutely true.

**Am-phi-di-or-thō'-sis**; or, **Double Correction** (1 Cor. 11. 22). A correction setting right both hearer and speaker.

**Am'-pli-a'-tio**; or, **Adjournment** (Gen. 2. 23. 1 Sam. 30. 5). A retaining of an old name after the reason for it has passed away.

**An-āb'-a-sis**; or, **Gradual Ascent** (Ps. 18. 37, 38). An increase of emphasis or sense in successive sentences.

**An-a-cho'-rē-sis**; or, **Regression** (Eph. 3. 14). A return to the original subject after a digression.

**An'-a-œ-nō-sis**; or, **Common Cause** (1 Cor. 4. 21). An appeal to others as having interests in common.

**An'-a-co-lū'-thon**; or, **Non-Sequence** (Gen. 35. 3. Mark 11. 32). A breaking off the sequence of thought.

**An'-a-di-plo'-sis**; or, **Like Sentence Endings and Beginnings** (Gen. 1. 1, 2. Ps. 121. 1, 2). The word or words concluding one sentence are repeated at the beginning of another.

**An'-a-mnē'-sis**; or, **Recalling** (Rom. 9. 3). An expression of feeling by way of recalling to mind.

**An-a-pho-ra**; or, **Like Sentence Beginnings** (Deut. 28. 3-6). The repetition of the same word at the beginning of successive sentences.

**An-a-stro-phe**; or, **Arraignment** (Acts 7. 48). The position of one word changed, so as to be out of its proper or usual place in a sentence.

**An'-ē-sis**; or, **Abating** (2 Kings 5. 1). The addition of a concluding sentence which diminishes the effect of what has been said.

**Ant-eis'-a-gō-ge**; or, **Counter Question** (Matt. 21. 23-25). The answering of one question by asking another.

**An-thrōp'-o-path-ei'-a**; or, **Condescension** (Gen. 1. 2; 8. 21. Ps. 74. 11. Jer. 2. 13. Hos. 11. 10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

**Ant-i-cat'-ē-gor'-ia**; or, **Tu Quoque** (Ezek. 18. 25). Retorting upon another the very insinuation or accusation he has made against us.

**Ant-i-me'-rei-a**; or, **Exchange of Parts of Speech**.

1. Of the Verb. The Verb used instead of some other part of speech (Gen. 32. 24. Luke 7. 21).

2. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30. 33. Luke 10. 29).

3. Of the Adjective. The Adjective used instead of some other part of speech (Gen. 1. 9. Heb. 6. 17).

4. Of the Noun. The Noun used instead of some other part of speech (Gen. 23. 6. Jas. 1. 25).

**Ant-i-me-tab'-o-le**; or, **Counterchange** (Gen. 4. 4, 5. Isa. 5. 20). A word or words repeated in a reverse order, with the object of opposing them to one another.

**Ant-i-met-a-the'-sis**; or, **Dialogue** (1 Cor. 7. 16). A transference of speakers; as when the reader is addressed as if actually present.

**Ant-i'-phas-is**; or, **Permutation** (Gen. 3. 22). The use of a word or phrase in a sense opposite to its original signification.

**Ant-i-pros-o'-po-pce-i-a**; or, **Anti-Personification** (2 Sam. 16. 9). Persons represented as inanimate things.

**Ant-i-ptōs'-is**; or, **Exchange of Cases** (Ex. 19. 6. cp. 1 Pet. 2. 9). One Case is put for another Case, the governing Noun being used as the Adjective instead of the Noun *in regimen*.

**Ant-i'-strō-phe**; or, **Retort** (Matt. 15. 26, 27). Turning the words of a speaker against himself.

**Ant-i'-thēs-is**; or, **Contrast** (Prov. 15. 17). A setting of one phrase in contrast with another.

**Ant'-o-no-mā'-si-a**; or, **Name Change** (Gen. 31. 21).

<sup>1</sup> Published by Eyre and Spottiswoode, London, 1898.

- The putting of a proper name for an Appellative or common Noun, or the reverse.
- Aph-aer'e-sis**; or, **Front Cut** (Jer. 22. 24). The cutting off of a letter or syllable from the beginning of a word.
- Av'o-di-ox'is**; or, **Detestation** (Matt. 16. 23). An expression of feeling by way of detestation.
- Ap-o'-phas-is**; or, **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.
- A-pō'-ria**; or, **Doubt** (Luke 16. 3). An expression of feeling by way of doubt.
- Ap-o-si-o-pes'-is**; or, **Sudden Silence**. It may be associated with:—
1. Some great promise (Ex. 32. 32).
  2. Anger and threatening (Gen. 3. 22).
  3. Grief and complaint (Gen. 25. 22. Ps. 6. 3).
  4. Inquiry and deprecation (John 6. 62).
- Ap-o'-stro-phe**; or, **Apostrophe**. When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be—
1. God (Neh. 6. 9).
  2. Men (2 Sam. 1. 24, 25).
  3. Animals (Joel 2. 22).
  4. Inanimate things (Jer. 47. 6).
- Association**; or, **Inclusion** (Acts 17. 27). When the speaker associates himself with those whom he addresses, or of whom he speaks.
- As'-ter-is-mos**; or, **Indicating** (Ps. 133. 1). Employing some word which directs special attention to some particular point or subject.
- A-syn'-de-ton**; or, **No-Ands** (Mark 7. 21-23. Luke 14. 13). The usual conjunction is omitted, so that the point to be emphasised may be quickly reached and ended with an emphatic climax (cp. Polysyndeton, and Luke 14. 21).
- Bat-to-log'-i-a**; or, **Vain Repetition** (1 Kings 18. 26). Not used by the Holy Spirit; only by man.
- Ben'-e-dic'-ti-o**; or, **Blessing** (Gen. 1. 22, 28. Matt. 5. 3-11). An expression of feeling by way of benediction or blessing.
- Bra-chy'-lo-gi-a**; or, **Brachyology**. A special form of Ellipsis (Gen. 25. 32). See Ellipsis I. 3.
- Cat-a'-bas-is**; or, **Gradual Descent** (Phil. 2. 6-8). The opposite of Anabasis. Used to emphasise humiliation, sorrow, &c.
- Cat'-a-chres-is**; or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.
1. Of two words, where the meanings are remotely akin (Lev. 26. 30).
  2. Of two words, where the meanings are different (Ex. 5. 21).
  3. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1. 5. Matt. 8. 6).
- Cat'-a-ploc'-e**; or, **Sudden Exclamation** (Ezek. 16. 23). This name is given to a parenthesis when it takes the form of a sudden exclamation.
- Chleu-as'-mos**; or, **Mocking** (Ps. 2. 4). An expression of feeling by mocking and jeering.
- Chron'-o-graph'-i-a**; or, **Description of Time** (John 10. 22). The teaching of something important by mentioning the time of an occurrence.
- Climax**; or, **Gradation** (2 Pet. 1. 5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis", above).
- Cœ'-nō-tes**; or, **Combined Repetition** (Ps. 118. 8, 9). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.
- Correspondence**. This term is applied to the repetition of a subject or subjects, which reappear in varying order, thus determining the "Structure" of any portion of the Sacred Text. This Correspondence is found in the following forms:—
1. **Alternate**. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast.
    - (a) **Extended**. Where there are two series, but each consisting of several members (Ps. 72. 2-17. Ps. 132).
    - (b) **Repeated**. Where there are more than two series of subjects, either consisting of two members each (Ps. 26. Ps. 145), or consisting of more than two members each (Ps. 24).
  2. **Introverted**. Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43. 3-5. Lev. 14. 51, 52).
  3. **Complex or Combined**. Where both Alternation and Introversion are combined together in various ways (Ex. 20. 8-11. Ps. 105).
- Cy-clo-id'-es**; or, **Circular Repetition** (Ps. 80. 3, 7. 19). The repetition of the same phrase at regular intervals.
- De'-i-sis**; or, **Adjuration** (Deut. 4. 26). An expression of feeling by oath or asseveration.
- Dep-re-ca'-ti-o**; or, **Deprecation** (Ex. 32. 32). An expression of feeling by way of deprecation.
- Di'-a-log-is-mos**; or, **Dialogue** (Isa. 63. 1-6). When one or more persons are represented as speaking about a thing, instead of saying it oneself.
- Di'-a-syrm-os**; or, **Raillery** (Matt. 26. 50). Tearing away disguise, and showing up a matter as it really is.
- Di-ex'-od-os**; or, **Expansion** (Jude 12, 13). A lengthening out by copious exposition of facts.
- Ec'-phō-nē'-sis**; or, **Exclamation** (Rom. 7. 24). An outburst of words, prompted by emotion.
- Ei'-ron-ei-a**; or, **Irony**. The expression of thought in a form that naturally conveys its opposite.
1. **Divine Irony**. Where the speaker is Divine (Gen. 3. 22. Judg. 10. 14).
  2. **Human Irony**. Where the speaker is a human being (Job 12. 2).
  3. **Peirastic Irony**. By way of trying or testing (Gen. 22. 2).
  4. **Simulated Irony**. Where the words are used by man in dissimulation (Gen. 37. 19. Matt. 27. 40).
  5. **Deceptive Irony**. Where words are clearly false as well as hypocritical (Gen. 3. 4, 5. Matt. 2. 8).
- Ej'-jac'-u-la'-ti-o**; or, **Ejaculation** (Hos. 9. 14). A parenthesis which consists of a short wish or prayer.
- El-eu'-ther-i'-a**; or, **Candour** (Luke 13. 32). The speaker, without intending offence, speaks with perfect freedom and boldness.
- El-lips'-is**; or, **Omission**. When a gap is purposely left in a sentence through the omission of some word or words.
- I. **Absolute Ellipsis**. Where the omitted word or words are to be supplied from the nature of the subject.
    1. Nouns and Pronouns (Gen. 14. 19, 20. Ps. 21. 12).
    2. Verbs and participles (Gen. 26. 7. Ps. 4. 2).
    3. Certain connected words in the same member of a passage (Gen. 25. 32. Matt. 25. 9). Called **Brachyology**.
    4. A whole clause in a connected passage (Gen. 30. 27. 1 Tim. 1. 3, 4).
  - II. **Relative Ellipsis**.
    1. Where the omitted word is to be supplied from a cognate word in the context (Ps. 76. 11).
    2. Where the omitted word is to be supplied from a related or contrary word (Gen. 33. 10. Ps. 7. 11).

3. Where the omitted word is to be supplied from analogous or related words (Gen. 50. 23. Isa. 38. 12).
4. Where the omitted word is contained in another word, the one word comprising the two significations (Gen. 43. 33).
- III. Ellipsis of Repetition.
1. Simple; where the Ellipsis is to be supplied from a preceding or a succeeding clause (Gen. 1. 30. 2 Cor. 6. 16).
  2. Complex; where the two clauses are mutually involved, and the Ellipsis in the former clause is to be supplied from the latter; and, at the same time, an Ellipsis in the latter clause is to be supplied from the former (Heb. 12. 20).
- E-nan-ti-ō'-sis**; or, **Contraries** (Luke 7. 44-46). Affirmation or negation by contraries.
- En'-thy-mē-ma**; or, **Omission of Premiss** (Matt. 27. 19). Where the conclusion is stated, and one or both of the premisses are omitted.
- Ep-i-dip'-lo-sis**; or, **Double Encircling** (Ps. 47. 6). Repeated Epanadiplosis (see below).
- Ep'-an-a-di-plō'-sis**; or, **Encircling** (Gen. 9. 3. Ps. 27. 14). The repetition of the same word or words at the beginning and end of a sentence.
- Ep'-an-a-leps'-is**; or, **Resumption** (1 Cor. 10. 29. Phil. 1. 24). The repetition of the same word after a break or parenthesis.
- Ep-an'-od-os**; or, **Inversion** (Gen. 10. 1-31. Isa. 6. 10). The repetition of the same word or words in an inverse order, the sense being unchanged.
- Ep-an-or-thō'-sis**; or, **Correction** (John 16. 32). A recalling of what has been said in order to substitute something stronger in its place.
- Ep-i'-bo-le**; or, **Overlaid Repetition** (Ps. 29. 3, 4, 5, 7, 8, 9). The repetition of the same phrase at irregular intervals.
- Ep'-i-cris'-sis**; or, **Judgment** (John 12. 33). A short sentence added at the end by way of an additional conclusion.
- Ep'-i-mo-ne**; or, **Lingering** (John 21. 15-17). Repetition in order to dwell upon, for the sake of impressing.
- Ep'-i-phō-nē'-ma**; or, **Exclamation** (Ps. 135. 21). An exclamation at the conclusion of a sentence.
- Ep-i'-pho-za**; or, **Epistrophe in Argument** (2 Cor. 11. 22). The repetition of the same word or words at the end of successive sentences used in argument.
- Ep-i'-stro-phe**; or, **Like Sentence-Endings** (Gen. 13. 6. Ps. 24. 10). The repetition of the same word or words at the end of successive sentences.
- Ep-i'-ta-sis**; or, **Amplification** (Ex. 3. 19). Where a concluding sentence is added by way of increasing the emphasis.
- Ep'-i-ther-a-pei'-a**; or, **Qualification** (Phil. 4. 10). A sentence added at the end to heal, soften, mitigate, or modify what has been before said.
- Ep-i'-the-ton**; or, **Epithet** (Gen. 21. 16. Luke 22. 41). The naming of a thing by describing it.
- Ep'-i-ti-mē'-sis**; or, **Reprimand** (Luke 24. 25). An expression of feeling by way of censure, reproof, or reproach.
- Ep'-i-tre-chon**; or, **Running Along** (Gen. 15. 13. John 2. 9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).
- Ep'-i-troch-as'-mos**; or, **Summarising** (Heb. 11. 32). A running lightly over by way of summary.
- Ep-i'-trop-e**; or, **Admission** (Ecc. 11. 9). Admission of wrong, in order to gain what is right.
- Ep'-i-zeux'-is**; or, **Duplication** (Gen. 22. 11. Ps. 77. 16). The repetition of the same word in the same sense.
- Er'-o-tē-sis**; or, **Interrogating** (Gen. 13. 9. Ps. 35. 10). The asking of questions, not for information, or for an answer. Such questions may be asked (1) in positive affirmation, (2) in negative affirmation, (3) in affirmative negation, (4) in demonstration, (5) in wonder and admiration, (6) in rapture, (7) in wishes, (8) in refusals and denials, (9) in doubts, (10) in admonition, (11) in expostulation, (12) in prohibition or dissuasion, (13) in pity and commiseration, (14) in disparagement, (15) in reproaches, (16) in lamentation, (17) in indignation, (18) in absurdities and impossibilities, (19) double questions.
- Eth'-o-pce'-i-a**; or, **Description of Manners** (Isa. 3. 16). A description of a person's peculiarities as to manners, caprices, habits, &c.
- Eu'-che**; or, **Prayer** (Isa. 64. 1, 2). An expression of feeling by way of prayer, curse, or imprecation.
- Eu'-phēm-is'-mos**; or, **Euphemy** (Gen. 15. 15). Where a pleasing expression is used for one that is unpleasant.
- Exemplum**; or, **Example** (Luke 17. 32). Concluding a sentence by employing an example.
- Ex-er-gas'-i-a**; or, **Working Out** (Zech. 6. 12, 13). A repetition so as to work out or illustrate what has already been said.
- Ex'-ou-then-is'-mos**; or, **Contempt** (2 Sam. 6. 20). An expression of feeling by way of contempt.
- Enō'-mē**; or, **Quotation**. The citation of a well-known saying without quoting the author's name.
1. Where the sense originally intended is preserved, though the words may vary (Matt. 26. 31).
  2. Where the original sense is modified in the quotation or reference (Matt. 12. 40).
  3. Where the sense is quite different from that which was first intended (Matt. 2. 15).
  4. Where the words are from the Hebrew or from the Septuagint (Luke 4. 18).
  5. Where the words are varied by omission, addition, or transposition (1 Cor. 2. 9).
  6. Where the words are changed by a reading, or an inference, or in number, person, mood, or tense (Matt. 4. 7).
  7. Where two or more citations are amalgamated (Matt. 21. 13).
  8. Where quotations are from books other than the Bible (Acts 17. 28).
- Hen-di'-a-dys**; or, **Two for One** (Gen. 2. 9. Eph. 6. 18). Two words used, but one thing meant.
- Hen-di'-a-tris**; or, **Three for One** (Dan. 3. 7). Three words used, but one thing meant.
- Her-men'-ei-a**; or, **Interpretation** (John 7. 39). An explanation immediately following a statement to make it more clear.
- Het'-er-ō'-sis**; or, **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.
1. Of forms and voices (1 Pet. 2. 6).
  2. Of moods (Gen. 20. 7. Ex. 20. 8).
  3. Of tenses (Gen. 23. 11. Matt. 3. 10).
  4. Of persons (Gen. 29. 27. Dan. 2. 36).
  5. Of adjectives (degree) and adverbs (2 Tim. 1. 18).
  6. Of nouns (number), adjectives, and pronouns (Gen. 3. 8. Heb. 10. 28).
  7. Of gender (Gen. 2. 18. Heb. 7. 7).
- Ho-mce-o'-pto-ton**; or, **Like Inflections** (2 Tim. 3. 2, 3). Similar endings arising from the same inflections of verbs, nouns, &c. This figure belongs peculiarly to the original languages.
- Ho-mce-o-pro'-pher-on**; or, **Alliteration** (Judg. 5). The repetition of the same letter or syllable at the commencement of successive words.
- Hō'-mce-o-tel-eu'-ton**; or, **Like Endings** (Mark 12. 30). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings: the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2. 1.
- Hyp-al'-la-ge**; or, **Interchange** (Gen. 10. 9. 1 Kings 17. 14). A word logically belonging to one connection is grammatically united with another.
- Hyp-er'-bat-on**; or, **Transposition** (Rom. 5. 8). The placing of a word out of its usual order in a sentence.

- Hy-per'-bo-le**; or, **Exaggeration** (Gen. 41. 47. Deut. 1. 28). When more is said than is literally meant.
- Hy'-po-cat-as'-ta-sis**; or, **Implication** (Matt. 15. 13; 16. 6). An implied resemblance or representation.
- Hy-po-ti-mé'-sis**; or, **Under Estimating** (Rom. 3. 5). Parenthetic addition by way of apology or excuse.
- Hy'-po-ty-po'-sis**; or, **Word Picture** (Isa. 5. 26-30). Representation of objects or actions by words.
- Hys-ter-é-sis**; or, **Subsequent Narration** (Gen. 31. 7, 8. Ps. 105. 18). When a later record gives supplemental or new particulars, not inserted in the historical record.
- Hys-ter-o-log'-ia**; or, **The First Last** (Gen. 10 and 11. 2 Sam. 24). A prior mention of a subsequent event.
- Id-i-ó'-ma**; or, **Idiom**. The peculiar usage of words and phrases, as illustrated in the language peculiar to one nation or tribe, as opposed to other languages or dialects.
1. Idiomatic usage of verbs (Gen. 42. 38. 1 John 1. 10).
  2. Special idiomatic usages of nouns and verbs (Gen. 33. 11. Jer. 15. 16).
  3. Idiomatic degrees of comparison (Luke 22. 15).
  4. Idiomatic use of prepositions (Luke 22. 49).
  5. Idiomatic use of numerals (Ps. 103. 2).
  6. Idiomatic forms of quotations (Ps. 109. 5).
  7. Idiomatic forms of question (Luke 22. 49).
  8. Idiomatic phrases (Gen. 6. 2, 4. Matt. 11. 25).
  9. Idioms arising from other figures of speech (see notes in margin).
  10. Changes of usage of words in the Greek language (Gen. 43. 18. Matt. 5. 25).
  11. Changes of usage of words in the English language (Gen. 24. 21. 2 Kings 3. 9).
- In'-ter-jec'-ti-o**; or, **Interjection** (Ps. 42. 2). Parenthetic addition by way of feeling.
- Mal'-e-dic'-ti-o**; or, **Imprecation** (Isa. 3. 11). Expression of feeling by way of malediction and execration.
- Mei-ó'-sis**; or, a **Belittling** (Gen. 18. 27. Num. 13. 33). A belittling of one thing to magnify another.
- Mé-ris'-mos**; or, **Distribution** (Rom. 2. 6-8). An enumeration of the parts of a whole which has been just previously mentioned.
- Mes-ar-chi'-a**; or, **Beginning and Middle Repetition** (Ecc. 1. 2). The repetition of the same word or words at the beginning and middle of successive sentences.
- Mes-o-di-plo'-sis**; or, **Middle Repetition** (2 Cor. 4. 8, 9). The repetition of the same word or words in the middle of successive sentences.
- Mes-o-tel-eu'-ton**; or, **Middle and End Repetition** (2 Kings 19. 7). The repetition of the same word or words in the middle and at the end of successive sentences.
- Met-a'-bas-is**; or, **Transition** (1 Cor. 12. 31). A passing from one subject to another.
- Met'-a-lep'-sis**; or, **Double Metonymy** (Gen. 19. 8. Ecc. 12. 6. Hos. 14. 2). Two metonymies, one contained in the other, but only one expressed.
- Met-al'-la-ge**; or, a **Changing Over** (Hos. 4. 18). A different subject of thought substituted for the original subject.
- Met-a-phor**; or, **Representation** (Matt. 26. 26). A declaration that one thing is (or represents) another: while **Simile** resembles it, and **Hypocatas-tasis** implies it.
- Met-a-sta-sis**; or, **Counter-Blame** (1 Kings 18. 17, 18). A transferring of the blame from one's self to another.
- Met-o'-ny-my**; or, **Change of Noun**. When one name or noun is used instead of another, to which it stands in a certain relation.
1. Of the Cause. When the cause is put for the effect (Gen. 23. 8. Luke 16. 29).
  2. Of the Effect. When the effect is put for the cause producing it (Gen. 25. 23. Acts 1. 18).
3. Of the Subject. When the subject is put for something pertaining to it (Gen. 41. 13. Deut. 28. 5).
  4. Of the Adjunct. When something pertaining to the subject is put for the subject itself (Gen. 28. 22. Job 32. 7).
- Mi-mé-sis**; or, **Description of Sayings** (Ex. 15. 9). Used when the sayings, &c., of another are described or imitated by way of emphasis.
- Neg-a'-ti-o**; or, **Negation** (Gal. 2. 5). A denial of that which has not been affirmed.
- Œ'-ón-is'-mos**; or, **Wishing** (Ps. 55. 6). An expression of feeling by way of wishing or hoping for a thing.
- Ox'-y-mór-on**; or, **Wise-Folly** (1 Tim. 5. 6). A wise saying that seems foolish.
- Pae-an'-is'-mos**; or, **Exultation** (Zeph. 3. 14). Calling on others to rejoice over something.
- Pal'-in-ó-d'-i-a**; or, **Retracting** (Rev. 2. 6). Approval of one thing after reproving for another thing.
- Par-a-bol-a**; or, **Parable**, i. e., **Continued Simile** (Luke 14. 16-24). Comparison by continued resemblance.
- Far'-a-di-a'-stol-e**; or, **Neithers and Nors** (Ex. 20. 10. Rom. 8. 33, 38, 39). The repetition of the disjunctives neither and nor, or, either and or.
- Par'-ae-net'-ic-on**; or, **Exhortation** (1 Tim. 2). An expression of feeling by way of exhortation.
- Par-a-leips'-is**; or, a **Passing By** (Heb. 11. 32). When a wish is expressed to pass by a subject, which is, notwithstanding, briefly alluded to subsequently.
- Parallelism**; or, **Parallel Lines**. The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. Cp. "Correspondence".
1. Simple *synonymous*, or *gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4. 23, 24. Ps. 1. 1).
  2. Simple *antithetic*, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10. 1).
  3. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19. 7-9).
  4. Complex *alternate*. When the lines are placed alternately (Gen. 19. 25. Prov. 24. 19, 20).
  5. Complex *repeated alternation*. The repetition of the two parallel subjects in several lines (Isa. 65. 21, 22).
  6. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10. 17).
  7. Complex *introversion*. When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, &c. (Gen. 3. 19. 2 Chron. 32. 7, 8).
- Par-ec'-bas-is**; or, **Digression** (Gen. 2. 8-15). A temporary turning aside from one subject to another.
- Par-é-che'-sis**; or, **Foreign Paronomasia** (Rom. 15. 4). The repetition of words similar in sound, but different in language.
- Par-eg'-men-on**; or, **Derivation** (Matt. 16. 18). The repetition of words derived from the same root.
- Par-em'-bol'-e**; or, **Insertion** (Phil. 3. 18, 19). Insertion of a sentence between others which is independent and complete in itself.
- Par-en'-the-sis**; or, **Parenthesis** (2 Pet. 1. 19). Insertion of a word or sentence, parenthetically, which is necessary to explain the context.
- Par-œ'-mi-a**; or, **Proverb** (Gen. 10. 9. 1 Sam. 10. 12). A wayside-saying in common use.
- Par'-o-mœ-o'-sis**; or, **Like-Sounding Inflections** (Matt. 11. 17). The repetition of inflections similar in sound.

- Par-o-no-ma'-si-a**; or, **Rhyming Words** (Gen. 18. 27). The repetition of words similar in sound, but not necessarily in sense.
- Path'-o-pce'-i-a**; or, **Pathos** (Luke 19. 41, 42). The expression of feeling or emotion.
- Per-i'-phas-is**; or, **Circumlocution** (Gen. 20. 16. Judg. 5. 10). When a description is used instead of the name.
- Per-i'-stas-is**; or, **Description of Circumstances** (John 4. 6).
- Ple'-ōn-asm**; or, **Redundancy**. Where what is said is, immediately after, put in another or opposite way to make it impossible for the sense to be missed.  
The Figure may affect (1) words (Gen. 16. 8); or (2) sentences (Gen. 1. 20. Deut. 32. 6).
- Plok'-e**; or, **Word-Folding** (Jer. 34. 17). The repetition of the same word in a different sense, implying more than the first use of it.
- Po-ly-o-ny'-mi-a**; or, **Many Names** (Gen. 26. 34, 35. 2 Kings 23, 13). Persons or places mentioned under different names.
- Po-ly-ptō'-ton**; or, **Many Inflections**. The repetition of the same part of speech in different inflections.  
1. Verbs (Gen. 50. 24. 2 Kings 21. 13).  
2. Nouns and pronouns (Gen. 9. 25. Rom. 11. 36).  
3. Adjectives (2 Cor. 9. 8).
- Po-ly-syn'-de-ton**; or, **Many Ands** (Gen. 22. 9, 11. Josh. 7. 24. Luke 14. 21). The repetition of the word "and" at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end (Compare **Asyndeton** and Luke 14. 13).
- Prag'-mato-graph-i-a**; or, **Description of Actions** (Joel 2. 1-11).
- Pro-ec'-thē-sis**; or, **Justification** (Matt. 12. 12). A sentence added at the end by way of justification.
- Pro-lēp'-is (Ampliatio)**; or, **Anticipation** (Heb. 2. 8). Anticipating what is going to be, and speaking of future things as present.
- Pro-lēp'-is (Occupatio)**; or, **Anticipation**. Answering an argument by anticipating it before it is used.  
1. Open. When the anticipated objection is both answered and stated (Matt. 3. 9).  
2. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10. 18).
- Pros-a-po'-do-sis**; or, **Detailing** (John 16. 8-11). A return to previous words or subjects for purposes of definition or explanation.
- Pros'-ō-po-graph'-i-a**; or, **Description of Persons** (Matt. 3. 4). A vivid description of a person by detailed delineation.
- Pros'-ō-po-pce'-i-a**; or, **Personification**. Things represented as persons.  
1. The members of the human body (Gen. 48. 14. Ps. 35. 10).  
2. Animals (Gen. 9. 5. Job 12. 7).  
3. The products of the earth (Nah. 1. 4).  
4. Inanimate things (Gen. 4. 10).  
5. Kingdoms, countries, and states (Ps. 45. 12).  
6. Human actions, &c., attributed to things, &c. (Gen. 18. 20. Ps. 85. 10).
- Pro'-ther-a-pe'i-a**; or, **Conciliation** (Matt. 19. 16). Conciliating others, by way of precaution, because of something we are about to say.
- Pro'-ti-mē-sis**; or, **Description of Order** (1 Cor. 15. 5-8). The enumeration of things according to their places of honour or importance.
- Repeated Negation**; or, **Many Noes** (John 10. 28). The repetition of divers negatives.
- Repetitio**; or, **Repetition** (2 Chron. 20. 35-37. John 14. 1-4). Repetition of the same word or words irregularly in the same passage.
- Sim'-i-le**; or, **Resemblance** (Gen. 25. 25. Matt. 7. 24-27). A declaration that one thing resembles another. (Cp. **Metaphor**, above.)
- Sim'-ul-ta'-ne-um**; or, **Insertion** (Rev. 16. 13-16). A kind of historical parenthesis, an event being put out of its historical place between two others which are simultaneous.
- Syl-leps'-is**; or, **Combination** (2 Chron. 31. 8). The repetition of the sense without the repetition of the word.
- Syl-leps'-is**; or, **Change in Concord** (John 21. 12). A change in the grammatical concord in favour of a logical concord.
- Syl'-lo-gis'-mus**; or, **Omission of the Conclusion** (1 Sam. 17. 4-7). The conclusion, though implied, is unexpressed, in order to add emphasis to it.
- Symbol** (Isa. 22. 22). A material object substituted for a moral or spiritual truth.
- Sym'-per-as'-ma**; or, **Concluding Summary** (Matt. 1. 17). When what has been said is briefly summed up.
- Sym'-plo-ke'**; or, **Intertwining** (1 Cor. 15. 42-44). The repetition of different words in successive sentences in the same order and the same sense.
- Syn'-ath-roes'-mos**; or, **Enumeration** (1 Tim. 4. 1-3). The enumeration of the parts of a whole which has not been mentioned.
- Syn'-chō-rē'-sis**; or, **Concession** (Hab. 1. 13). Making a concession of one point in order to gain another.
- Syn'-cri-sis**; or, **Repeated Simile** (Isa. 32. 2). Repetition of a number of resemblances.
- Syn-ec'-do-che**; or, **Transfer**. The exchange of one idea for another associated idea.  
1. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6. 12. Matt. 3. 5).  
2. Of the Species. When the species is put for the genus, or particulars for universals (Gen. 3. 19. Matt. 6. 11).  
3. Of the Whole. When the whole is put for a part (Gen. 6. 12).  
4. Of the Part. When a part is put for the whole (Gen. 3. 19. Matt. 27. 4).
- Syn'-œ-cei-o'-sis**; or, **Cohabitation** (Matt. 19. 16, 17). The repetition of the same word in the same sentence with an extended meaning.
- Syn-o-ny-mi-a**; or, **Synonymous Words** (Prov. 4. 14, 15). The repetition of words similar in sense, but different in sound and origin.
- Syn'-the-ton**; or, **Combination** (Gen. 18. 27). A placing together of two words by usage.
- Ta-pe-i-nō'-sis**; or, **Demeaning** (Gen. 27. 44. Rom. 4. 19). The lessening of a thing in order to increase and intensify that same thing. (Cp. **Meiosis**.)
- Thau-mas'-mos**; or, **Wondering** (Rom. 11. 33). An expression of feeling by way of wonder.
- Tmē'-sis**; or, **Mid-Cut** (Eph. 6. 8). A change by which one word is cut in two, and another word put in between.
- Top'-o-graph'-i-a**; or, **Description of Place** (Isa. 10. 28-32). Throwing light on the subject dealt with by alluding to locality.
- Type** (Rom. 5. 14). A figure or ensample of something future, and more or less prophetic, called the **Anti-type**.
- Zeug'-ma**; or, **Unequal Yoke**. When one verb is yoked on to two subjects, while grammatically a second verb is required.  
1. Proto-zeugma, or, **Ante-yoke** or **Fore-yoke** (Gen. 4. 20. 1 Tim. 4. 3).  
2. Meso-zeugma, or, **Middle yoke** (Luke 1. 64).  
3. Hypo-zeugma, or, **End yoke** (Acts 4. 27, 28).  
4. Syne-zeugmenon, or, **Joint yoke** (Ex. 20. 18).

# Appendix B

(A New Metrical Version)

## JOB'S LAMENTATION

(3: 3-26)

Perish the day when born I was to be,  
Or night which said a man-child is brought forth.  
That day ! may it be darkness evermore;  
Let not Eloah care for it above,  
And let not light shed on it one clear ray.  
Let darkness stain it and the shade of death.  
Let densest clouds upon it settle down;  
Let gathering darkness fill it with alarm.  
That night ! Let darkness take it for its own;  
Be it not joyous, mid the other days,  
Nor come into the number of the months.  
Lo! let that night be cheerless evermore;  
And let no joyful sound be heard therein.  
Let those engaged in banning days curse this;  
Those ready e'en to rouse Leviathan.  
Let all the twilight stars thereof be dark:  
Let it look forth for light, but look in vain;  
Nor ever see the eyelids of the dawn.

Because it shut not up my mother's womb,  
And from mine eyes hid all this misery.

Why should I not have died within the womb?  
Or, when brought forth, why not have then expired?  
Wherefore were [nursing] knees prepared for me?  
Or why were breasts [prepared] that I should suck?

For then, in silence had I been laid down;  
I should have sunk to sleep and been at rest  
With monarchs and with counsellors of Earth;  
(The men who build their mouldering monuments),  
With princes who [in life] possessed much- gold,  
(And who, with silver, had their houses filled).  
Would I had been but an untimely birth,  
Like stillborn babes which never see the light.  
For there the wicked cause no more annoy.  
And there the wearied ones [at last] find rest:  
Together with them captives find repose,  
And hear no more the harsh taskmasters' voice.  
The small and great alike are gathered there; The  
servant from his masters is set free.

Wherefore unto the toilworn gives He light?  
Or life [prolongs] to the embittered soul?  
(To those who look for death that cometh not,  
And seek for it as those who treasure seek,  
Who would rejoice with exultation—yea!  
Be glad indeed, if they could find the grave).  
The grave—'Tis for the man whose way is hid,  
For him whom Eloah hath hedged round about.

For sighing cometh in, in place of food,  
My groanings are like water poured forth.  
For, that which I so feared bath come on me,  
And what I dreaded, that bath come to me.  
I was not careless; nor did feel secure;  
Nor rested without thought: yet, trouble came.

(See the Companion Bible for the additional chapters.)

<sup>22</sup> <In all this> Job sinned not,<sup>a</sup> nor imputed folly unto God.

<sup>2</sup> <sup>1</sup> And there came a certain day when the sons of God entered in, to present themselves unto Yahweh,—so the accuser also<sup>c</sup> entered in their midst, to present himself unto Yahweh. <sup>2</sup> And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,

From going to and fro in the earth, and from wandering about therein.

<sup>3</sup> And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none<sup>c</sup> like him in the earth, a man blameless and upright,<sup>b</sup> one who revereth God, and avoideth evil; and still<sup>c</sup> he is holding fast his integrity,<sup>c</sup> although thou movedst<sup>d</sup> me against him, to swallow him up without cause.

<sup>4</sup> Then the accuser answered Yahweh, and said, Skin for skin, and so <all that a man hath> will he give for his life.<sup>e</sup>

<sup>5</sup> ||In very deed|| put forth, I pray thee, thy hand, and smite unto his bone, and unto his flesh,—verily <unto thy face> will he curse<sup>f</sup> thee.

<sup>6</sup> And Yahweh said unto the accuser,

Behold him! in thy hand,—only <his life> preserve thou!

<sup>7</sup> So the accuser went forth from the presence of Yahweh,—and smote Job with a sore boil,<sup>g</sup> from the sole of his foot, unto his crown. <sup>8</sup> And he took him a potsherd, to scrape himself therewith; he being seated in the midst of ashes. <sup>9</sup> Then said his wife unto him,<sup>h</sup>

Art thou still<sup>c</sup> holding fast thine integrity? Curse<sup>f</sup> God, and die!

<sup>10</sup> And he said unto her,

<As one of the base women speaketh> speakest thou?<sup>i</sup> ||Blessing|| shall we accept from God, and |misfortune|| shall we not accept?

<In all this> Job sinned not with his lips.

<sup>11</sup> Now when the three friends of Job heard<sup>j</sup> of

<sup>a</sup> Some cod. (w. *S.p.* and *Vul.*) add: "with his lips." Cp. chap. ii. 10.

<sup>b</sup> Or: "straightforward." *ML.*: "straight."

<sup>c</sup> Or: "blamelessness." <sup>d</sup> Or: "incitedst."

<sup>e</sup> U.: "soul." <sup>f</sup> Cp. chap. i. 5, 9, nn.

<sup>g</sup> "Prob. *elephantiasis*, the most dreadful kind of leprosy" —Davies' *H.L.*

<sup>h</sup> *Sep.* here reads:—

How long wilt thou take courage and say,  
Lo! I will wait yet a little while, looking out for  
my hope of deliverance?

when lo! thy memorial is cut off out of the earth,  
the sons and the daughters, the offspring of my  
womb and my pains, for whom I toiled vainly in  
distress; and ||thou||—in the putridity of  
worms> <sup>9</sup> dost sit and tarry the night outside; and  
I am wandering and serving from place to place  
and from house to house; longing for such time as  
the sun shall go in, that I may rest from my weary-  
ing toil and from my pains which are wont to seize  
me now. Verily curse, etc.

<sup>i</sup> Cp. chap. vii. 5.

<sup>j</sup> *Gt.*: "even ||thou||" [*emp.*]—*G.n.*

all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him, and to comfort him. <sup>12</sup> And <when they lifted up their eyes afar off, and knew him not> they lifted up their voice, and wept,—and rent, every one his robe, and sprinkled dust upon their heads, toward the heavens. <sup>13</sup> And they sat with him upon the ground, seven days and seven nights,—and none<sup>c</sup> was speaking unto him a word, for they saw that |exceeding great| was the stinging pain.

*Job curses the Day on which he was Born.*

<sup>1</sup> |After this| opened Job his mouth, and <sup>3</sup> cursed his day. <sup>2</sup> So then Job began,<sup>a</sup> and said:—

<sup>2</sup> |Perish| the day<sup>c</sup> wherein I was born,  
And the night<sup>c</sup> it was said,  
Lo! a manchild!<sup>b</sup>

<sup>4</sup> <That day> be it darkness,—  
Let not ~~God~~ enquire after it from above,  
May there shine upon it no clear beam:

<sup>5</sup> Let darkness and death-shade buy it back,<sup>c</sup>  
May there settle down upon it a cloud,  
Let a day's dark eclipse cause it terror:

<sup>6</sup> <That night> darkness take it,—  
May it not rejoice among the days of the  
year,  
<Into the number of months> let it not  
enter.

<sup>7</sup> Lo! <that night> be it barren,  
Let no joyous shouting enter therein:

<sup>8</sup> Let day-cursers denounce it,  
||Those skilled in rousing the dragon of the  
sky||:

<sup>9</sup> Darkened be the stars of its twilight,—  
Let it wait for light, and there be<sup>c</sup> none,  
Neither let it see the eyelashes of the  
dawn:—

<sup>10</sup> Because it closed not the doors of the womb  
wherein I was,<sup>d</sup>—  
And so hid trouble from mine eyes.

<sup>11</sup> Wherefore<sup>c</sup> <in the womb><sup>e</sup> did I not die?  
<From the womb> come forth and cease to  
breathe?

<sup>12</sup> <For what reason> were there prepared for  
me—knees?

And why—breasts, that I might suck?

<sup>13</sup> Surely <at once> had I lain down, and been  
quiet,

I had fallen asleep, ||then|| had I been at  
rest:—

<sup>14</sup> With kings, and counsellors of the earth,  
Who had built them pyramids:<sup>f</sup>

<sup>15</sup> Or with rulers possessing |gold|,—

<sup>a</sup> Or: "responded"—*O.G.*

<sup>b</sup> So it shd be (*w. Sep.*)—  
*G.n.*

<sup>c</sup> Cp. Gen. i. 2.

<sup>d</sup> *ML.*: "the doors of my

womb."

<sup>e</sup> So it shd be (*w. Sep.* and  
*Vul.*)—*G.n.*

<sup>f</sup> So Fuerst; "ruins"—

*T.G., O.G., Davies.*

Who had filled their houses with silver :  
 16 Or that <like an untimely birth hidden  
 away> I had not come into being,<sup>a</sup>  
 Like infants that never saw light :  
 17 There' ||the lawless|| cease from raging,  
 And there' the toil'-worn are at rest :  
 18 At once' are prisoners at peace,  
 They hear not the voice of a driver :  
 19 <Small and great> |there| they are',  
 And ||the slave|| is free from his master.<sup>b</sup>  
 20 Wherefore' give, to the wretched, |light| ?  
 Or |life|<sup>c</sup> to the embittered in soul?—  
 21 Who long for death, and it is' not,  
 And have digged for it, beyond hid  
 treasures :  
 22 Who rejoice unto exultation,  
 Are glad, when they can find the grave :  
 23 To a man, whose way is concealed,  
 And **God** hath straitly enclosed him ?  
 24 For <in the face of my food> ||my sighing||  
 cometh in,  
 And <poured out like the water> are my  
 groans :  
 25 For <a dread> I dreaded, and it hath come  
 upon me,  
 And ||that from which I shrank|| hath over-  
 taken me.  
 26 I was not careless, nor was I secure, nor had  
 I settled down,—  
 When there came—consternation !

*Job's Three Friends, essaying to comfort him,  
 assume his Guilt as the Cause of his Chastise-  
 ment, and provoke bitter Replies from the  
 Sufferer.*

- 4 <sup>1</sup> Then responded Eliphaz the Temanite, and  
 said :—  
 2 <If one attempt a word unto thee> wilt  
 thou be impatient ?  
 But <to restrain speech> who' can en-  
 dure ?  
 3 Lo ! thou hast admonished many,  
 And <slack hands> hast thou been wont  
 to uphold :  
 4 <Him that was stumbling> have thy words  
 raised up,  
 And <sinking knees> hast thou strength-  
 ened.  
 5 But ||now|| it cometh upon thee,  
 And thou despairest,  
 It smiteth even thee,  
 And thou art dismayed.  
 6 Is not ||thy reverence|| thy confidence ?  
 And is not |thy hope| ||the very integrity of  
 thy ways||?<sup>d</sup>  
 7 Remember, I pray thee, ||who|| <being inno-  
 cent><sup>e</sup> hath perished,

<sup>a</sup> *Gt.* : "Oh that I had  
 been"—*G.n.*

<sup>b</sup> *ML.* : "masters," but  
 ? "plu. of excellence."  
*Cp. Pro. xxvii. 18; xxx.  
 10.*

<sup>c</sup> *Cp.* Intro. Chap. II.,

*Synopsis A, e.*

<sup>d</sup> *Gt.* : "And is not |the  
 integrity of thy ways|  
 ||thy hope||?"

<sup>e</sup> *Or.* : "who' it is' that be-  
 ing innocent." *Cp. O.G.  
 216, 4, b, β.*

Or when' ||the upright|| have been cut off.  
 8 <So far as I have seen>  
 ||They who plow for iniquity  
 And sow misery||,  
 Reap the same :  
 9 By the blast of **God**> they perish,  
 And <by the breath of his nostrils> are  
 they consumed :  
 10 <[Notwithstanding] the roaring of the lion,  
 and the noise of the howling lion>  
 Yet ||the teeth of the fierce lions|| are  
 broken :  
 11 <The strong lion perishing for lack of prey>  
 ||Even the whelps of the lioness|| are scattered.  
 12 But <unto me> something was brought by  
 stealth,<sup>a</sup>—  
 And mine ear caught a whispering of the  
 same :  
 13 <When there were thoughts, from visions  
 of the night,—  
 When deep sleep falleth upon men>  
 14 ||Dread|| came upon me, and trembling,  
 <The multitude of my bones> it put in  
 dread :  
 15 Then ||a spirit|| <over my face> floated along,  
 The hair of my flesh bristled-up' :  
 16 It stood still, but I could not distinguish its  
 appearance,  
 I looked, but there was no' form before mine  
 eyes,<sup>b</sup>—  
 <A whispering voice><sup>c</sup> I heard :—  
 17 Shall ||mortal man|| be more just than  
**God** ?  
 Or a man' be more pure than his Maker|| ?  
 18 Lo ! <in his own servants> he trusteth not,  
 And <his own messengers> he chargeth  
 with error :<sup>d</sup>  
 19 How much more' the dwellers in houses of  
 clay,<sup>e</sup>  
 Which <in the dust> have their founda-  
 tion,  
 Which are crushed sooner than f a moth :  
 20 <Betwixt morning and evening> are they  
 broken in pieces,  
 <With none to save><sup>f</sup> they utterly' perish :  
 21 Is not their tent-rope<sup>g</sup> within them |torn  
 away| ?  
 They die, disrobed of wisdom !  
 1 Call, I pray thee—is' there one to answer thee ? 5  
 Or <to which of the holy ones> wilt thou  
 turn ?  
 2 For <to the foolish man> death is caused by  
 vexation,  
 And ||the simple one|| is slain by jealousy.

<sup>a</sup> The *Sep.* here reads :—

But <if there had been [anything true] in thy  
 words>  
 None of these misfortunes would have come upon thee  
 [:"Nor would mine ear," etc.].

<sup>b</sup> So it shd be (*w. Sep.*)—*G.n.*

<sup>c</sup> *ML.* : "a whisper and a voice."

<sup>d</sup> *Cp. chap. xv. 15.*

<sup>e</sup> *Cp. chap. x. 9; xxxiii. 6; 2 Cor. v. 1.*

<sup>f</sup> *Gt.* : "from before"—*G.n.*

<sup>g</sup> So it shd be (*w. Sep.*)—*G.n.*

<sup>h</sup> *Perh.* [with different reading] : "tent-peg." *Cp. O.G., 452.*

# Appendix D

AN  
EXPOSITORY INTRODUCTION  
TO THE  
EMPHASISED BIBLE.

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## CHAPTER I.

### THE SPECIAL FEATURES OF THIS TRANSLATION.

THAT this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. **The size of the page.** It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. **The varying indentations of the lines.** These have been employed to serve several important purposes.

a. They mark *the transition from Narrative to Speech*. The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour

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the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance : Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived?—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, “building up” an invidious distinction which, at Cæsarea, he had “destroyed”? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter’s inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

- b. The indentations indicate the existence of *Speech within Speech*. Thus : Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romancist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? “Speech within speech” is to be found in many places, and is sometimes discovered to be invested with great interest : as when Solomon, in his Dedicatory Prayer,<sup>a</sup> cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.<sup>b</sup>
- c. The indentations call attention to the existence of *Poetic Parallelism*. This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. “So God created man in his image”: that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

In the image of God created he him,  
Male and female created he them,—<sup>c</sup>

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

There the lawless cease from raging,  
And there the toilworn are at rest,<sup>d</sup>

is so plaintive as to be like a mother’s lullaby over her sick child.

<sup>a</sup> 1 K. viii. ; 2 Ch. vi.

<sup>b</sup> Acts xxvi. 14–18.

<sup>c</sup> Gen. i. 27.

<sup>d</sup> Job iii. 17.

Another strain is touched when we read—

For a child hath been born to us,  
A son hath been given to us,—<sup>a</sup>

in which it may be noted that *this* and not the *current* rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on “child” and “son.” *There* lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as “synonymous,” “antithetic,” “recurrent,” “progressive,” and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following:—

I am sated With ascending-offerings of rams,  
And the fat of fed beasts.<sup>b</sup>

So have I sworn—Not to be vexed with thee,  
Nor to rebuke thee;<sup>c</sup>

or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice. Thus—

And they shall call thee—  
The city of Yahweh,  
The Zion of the Holy One of Israel.<sup>d</sup>

There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton<sup>e</sup> terms it the *Envelope* arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant:—

Let me see thy form,  
Let me hear thy voice,—  
For thy voice is sweet,  
And thy form comely.<sup>f</sup>

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism:—

Thou hast increased the exultation,  
Thou hast made great the joy,—  
They joy before thee according to the joy of harvest,  
As men exult when they distribute spoil.<sup>g</sup>

<sup>a</sup> Isa. ix. 6.

<sup>b</sup> Isa. i. 11.

<sup>c</sup> Isa. liv. 9.

<sup>d</sup> Isa. lx. 14.

<sup>e</sup> In “The Bible as Literature.”

<sup>f</sup> S.S. ii. 14.

<sup>g</sup> Isa. ix. 3.

How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot."\*

- d. The indentations of the lines further present the results of *Logical Analysis*. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—  
 Yea, Lord! I have believed,  
 That thou art the Christ, the Son of God,—  
 He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

\* To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical

movement is "heart—ears—eyes: eyes—ears—heart."

Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

- c. The arrangement of the lines is occasionally used to set forth, in a becoming style, *Divine Proclamations* and certain obvious approximations to *Divine Signature*. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, “As Yahweh commanded Moses,”<sup>a</sup> or “Declareth Yahweh,”<sup>b</sup> can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. **Varieties of type.**—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

<sup>a</sup> Exo. xl.

<sup>b</sup> Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.

- a. *Refrains* in the Old Testament have been distinguished by *italic* type. These naturally abound in the Psalms;<sup>a</sup> and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *magor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xlvi. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

*The voice of joy, and the voice of gladness,  
The voice of the bridegroom, and the voice of the bride,—*

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments,<sup>b</sup> it expands in volume on that later, momentous, re-instating occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.<sup>c</sup> Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, **THE REFRAIN OF THE OLD TESTAMENT.**

- b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "GOD" (one capital and two small capitals), then the Hebrew is "*Él*"; and when "**God**" is printed in **Old English** letter, then the

<sup>a</sup> See, for examples, Psalms cvii. and cxxxvi.

<sup>c</sup> Exo. xxxiii. 17; xxxiv. 6, 7.

<sup>b</sup> Exo. xx. 6; cp. Deu. v. 10.

Hebrew is *Eloah* (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word *Elohim*, see note on Gen. i. 1. *Él* will be readily remembered as entering into the composition of proper names, such as "Beth-el," "Immanu-el," and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable *Él*, just where the moral feeling is most intense, there *Él* shows an aptitude to step in, in preference to *Elohim*. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in *Eloah* than in its longer or shorter companions, this at least is clear, that *Eloah*—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

- c. *Quotations* from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of *italic letter* for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the "Revelation" is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.<sup>a</sup>

4. **Section-headings, Footnotes, References, and Appendices.**—These may be left to speak for themselves, when once two or three needful explanations have been offered.

- a. It was not at first intended to insert *Section-headings* in the Prophetical Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.
- b. The *Footnotes* include both "alternative renderings" and "various readings," the difference between which, being partly technical, is worth a moment's attention. An "alternative rendering," then, comes of the process of translating, and merely expresses the translator's feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oft-times no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

<sup>a</sup>Gal. iii. 16: Eph. iv. 9: Heb. ii. 11-14: iii. 5. 6: iv. 7: vii. 24: viii. 13: x. 10. 39: xii. 27: xiii. 11-13.

copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

- c. *References*, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.
- d. The *Appendices* present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of *THE EMPHASISED BIBLE*.

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## CHAPTER II.

### CONCERNING EMPHASIS

#### AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to *me*—consider whether your contemplated strike would be *legal*." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "*me*."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun "I" in the recurring formula—

Ye have heard that it hath been said . . . but I say unto you.<sup>a</sup>

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where "the butler," in confessing his fault in forgetting Joseph, narrates the diverse fate of "the baker" and himself, he says—

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.<sup>b</sup>

In this sentence it is at once felt that the pronouns "me" and "him" are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,<sup>c</sup>

it is easily seen from the context that the clause "in the church" governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose:

But as for me, I shall behold thy face in righteousness,<sup>d</sup>

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

The living, the living, he shall praise thee, as I do this day.<sup>e</sup>

Or a qualifying word of a manifestly emphasising force is employed, like "surely" in the following:—

In the day that thou eatest thereof, thou shalt surely die;<sup>f</sup>

or "certainly" in this place—

Could we certainly know that he would say, Bring your brother down?<sup>g</sup>

or "diligently" in this—

If thou shalt hearken diligently unto the voice of the LORD thy God.<sup>h</sup>

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.<sup>i</sup> This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

<sup>a</sup> Mat. v. 22, 28, 32, 34, 39, 44.

<sup>b</sup> Gen. xli. 13.

<sup>c</sup> 1 Cor. xiv. 19.

<sup>d</sup> Ps. xvii. 15.

<sup>e</sup> Isa. xxxviii. 19.

<sup>f</sup> Gen. ii. 17.

<sup>g</sup> Gen. xliii. 7.

<sup>h</sup> Deu. xxviii. 1.

<sup>i</sup> For an example of total neglect in A.V., and timid change in R.V., see Deu. vi. 13.

however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is “pervading”: not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but “pervading” in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely “authoritative”: which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is “authoritative,” inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way “authoritative,” it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of THE EMPHASISED BIBLE to do justice to the Emphatic Idioms of the original tongues, and thereby place all earnest Bible readers for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A. V. Wilt thou break a leaf driven to and fro?  
And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble?  
Or dry stubble wilt thou pursue?<sup>a</sup>

The latter rendering reproduces the idiom of the Hebrew, and therewith also more naturally shows where the primary stress should be laid.

A. V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth  
Before them he moveth on.<sup>b</sup>

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveyin

<sup>a</sup> Job xiii. 25.

<sup>b</sup> Jn. x. 4.

emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,  
For these things have darkened our eyes;\*

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) “heart” and “eyes” which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart' sickened,  
For these things have our eyes' darkened.

An acute accent on “heart'” and “eyes'” may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases (“For this cause” and “For these things”), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet's foregoing lament—

<For this cause> hath our heart' sickened,  
<For these things> have our eyes' darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man<sup>b</sup>

is the order of the words in the Greek; yet “this man” is the nominative (that is, the caller) and “Elijah” the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on “ELIJAH.”

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of THE EMPHASISED BIBLE are always intentional—always

\* Lam. v. 17.

<sup>b</sup> Mat. xxvii. 47.

according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption; but not all of them. Speaking approximately, possibly in one case out of ten the Editor of THE EMPHASISED BIBLE would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded—a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and ending of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, the artificial signs, in point of fact, mostly accompany the idiom *when present*, as well as serve as a substitute for it *when absent*. In fact, however, it was difficult to draw a line, especially as, in many cases, the signs of emphasis served as a species of magnificent punctuation, for which reason it seemed better to go through with them. Besid

which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision ?

11. Now for a few ANNOTATED EXAMPLES, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth ||this|| cause |you| to stumble?<sup>a</sup>

The A.V. rendering of this passage leaves much to be desired ; partly because of the wrong impression which the word "offend" conveys, as though Jesus feared He had hurt His disciples' feelings to the degree of provoking their resentment ; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting "cause to stumble" for "offend," but it fails to bring out the fine point seen by laying a little stress on "you." "Doth THIS cause *you* to stumble"—*you, My disciples, who might have known better?* It is a clear case ; for the Greek sets the noun governed before the verb that governs it (cp. *post*, Synopsis, A, b).

And he said,

I know not, <the keeper of my brother> am ||I||?<sup>b</sup>

How the point of Cain's defence of his professed ignorance leaps to his lips ! The arrangement, "Am I my brother's keeper?" is tameness itself in comparison.

<What is right, what is right> shalt thou pursue.<sup>c</sup>

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful : "That which is altogether just shalt thou follow." But why not have given it with the greater simplicity and vivacity of the original?—*zédhek zédhek tirdôf*'—it is all there. And why not have given the full force of the verb "pursue"—"pursue" with determination, and not merely "follow" with half-heartedness or from a dull sense of duty ?

Then thou scarest me with dreams,  
And <by visions> dost terrify me :  
So that my soul chooseth strangling,  
|Death| rather than these my bones.<sup>d</sup>

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line : "dreams—*visions*"; "strangling—*death*." Note also how well the sharp expression which the word "death" draws to itself, prepares the way for the lingering and piteous lament over "these my bones."

<Righteousness> I put on, and it clothed me,  
<Like a robe and a turban> was my |justice| ;  
<Eyes> became I to |the blind|,  
And <feet to the lame> was ||I||.<sup>e</sup>

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 (Synopsis, A, b) ; next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

<sup>a</sup> Jn. vi. 61.    <sup>b</sup> Gen. iv. 9.    <sup>c</sup> Deu. xvi. 20.    <sup>d</sup> Job vii. 14, 15.    <sup>e</sup> Job xxix. 14, 15.

“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 poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, *A, f*), 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 fashion, for the verb “to be,” yet, with its long-drawn pausal vowel (*’á’ni*), lingers on the ear with an unspeakable pathos (Synopsis, *B, a*, last sentence).

See ||now|| that ||I||, ||I|| am he,  
 And there are no’ gods with me:  
 ||I|| kill—and make alive,  
 I wound, and ||I|| heal;  
 And there is none’ who <from my hand> can deliver.\*

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. “See now”—if haply ye have at length discovered how utterly vain is *their* help—“that *I, I*—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—“*I*”—your own, your real, your living God; “*I*”—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. “See now, that *I, I* am he;” or, “am the one, and the only one, that can help you.” “And there are no’ gods with me”—strong negative of the substantive verb, hence accent on “no’.” “*I* kill”—separate nominative pronoun (Synopsis, *B, a*); hence strong emphasis on the pronoun. “And make alive”—nominative pronoun not repeated, hence none needed in English: the contrast between “kill” and “make alive” at this point suffices. “*I* wound”—again no separate nominative, and no emphasis on “*I*” this time permissible. But then finally, when bringing in the climax “*I* heal,” there is a triumphant stress to be laid on the “*I*” (*wa’á’ni ’erpá*).—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,  
 A man of sorrows, and acquainted with grief,—  
 Yea <like one from whom men turn away the face>  
 He was despised, and we esteemed him not.<sup>b</sup>

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

\* Deu. xxxii. 39.

<sup>b</sup> Isa. liii. 3.

bare statement of the matter of fact, reflective Israel passes to a revised and deeper view of the cause of the Sufferer's sorrows :—

| Yet surely | <our griefs> ||he|| carried,  
And <as for our sorrows> he bare them,—<sup>a</sup>

where note what a break-up of the historical style occurs, and how the emphasising strokes come throbbing in : “ *Yet surely OUR GRIEFS* ”—the real cause of the Servant's sufferings by bold inversion being set at the head and front of the sentence (the accusative before its verb : Synopsis, A, b). “ *HE* carried ”—the pronoun is, indeed, implied in the verb (*nāśā'*), but that is not enough, and so it is also separately expressed, in order that stress may be laid upon it (*hu' nāśā'*—cp. Synopsis, B, a). *He* was our Substitute and bare *our* burden. That in this couplet the phrases “ our griefs ” and “ our sorrows ” are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun “ he ” should have been again emphasised in like manner as in the line foregoing ; and though it is absent from the Massoretic or traditional text, and therefore, according to rule, we can scarcely so mark it, yet we note with intense interest that there is a various reading<sup>b</sup> relating to that very point, to the effect that some Hebrew written copies actually have the emphatic “ he ” ; in which, moreover, the ancient Syriac and Latin versions keep them company (implying that the ancient Hebrew standards from which *they* were formed had the pronoun emphatic). And we are further informed that there are some existing Hebrew copies which, though they have not the emphatic *hu'* in the text, yet have it set down in the margin as a *keri'*, that is, to be *read*, though not *written*. We have purposely expanded this short note of variance, bearing as it does on a point of much interest.

To return to the text :—

|| We || however, esteemed him—  
Stricken, smitten of God, and humbled.  
But || he || was Wounded for our transgressions,  
Bruised for our iniquities,  
|| The chastisement for our well-being || was | upon him |,  
And <by his stripes> there is healing | for us |.<sup>c</sup>

As much as to say : “ *We*,” however, away in the past, when the true light of the matter had not dawned upon us, esteemed him divinely chastised for some cause unknown. We then little thought how his sufferings were related to us ; “ *But* ” we see it all now ! And so on, until the ultimate explanation is reached—

But || Yahweh || caused to light upon him' the iniquity of us all.<sup>d</sup>

YAHWEH did what none other had any right or power to do. Compare verse 10 where the same stress as in verse 6 is laid on the Divine Doer of the work of Salvation. And so we close our brief hints as to the expository value of the emphasis indicated throughout this wonderful prophecy ; and we close them by respectfully claiming that it is not at all by the play of pious fancy, but exclusively by giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine interposition through which there is healing for Israel and for Mankind. Before

<sup>a</sup> Isa. liii. 4.

<sup>b</sup> Cp. ante, Chap. I. 4, b.

<sup>c</sup> Isa. liii. 4, 5.

<sup>d</sup> Isa. liii. 6.

dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament<sup>a</sup> do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New; the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.

<sup>a</sup> Mat. viii. 17; Acts viii. 32, 33; 1 Pet. ii. 24.

### A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.

Words are emphatic—

#### A. By POSITION.

- a. Nominatives before verbs—always.<sup>a</sup>
- b. Genitives,<sup>b</sup> datives<sup>c</sup> and accusatives<sup>d</sup> before verbs—always.
- c. Verbs before nominatives—slightly;<sup>e</sup> but able to command strong emphasis reduplication, see below, *B*, *b*.
- d. Adjectives before nouns—chiefly in N.T., and slightly.<sup>f</sup>
- e. Words brought into juxtaposition—sometimes, in prose, internal evidence concurring;<sup>g</sup> more frequently in poetry, where the last word of one line is of varied and emphatically echoed by the first in next line.<sup>h</sup>
- f. Words postponed to end of sentence—sometimes in prose, sense concurring more frequently in lyric poetry, in which the last word is mostly weight and claims secondary stress.<sup>i</sup>

#### B. By REPETITION.

- a. Separate nominative pronoun.<sup>k</sup> Prolific source of emphasis both in Hebrew and Greek, as the separate pronoun is independent of position. Always relied upon when construed with finite verb, which has the pronominal element also within itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.<sup>l</sup>
- b. Reduplicated verb—chiefly in Hebrew,<sup>m</sup> reappearing by quotation in Greek. 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.<sup>n</sup>
- c. Independent words,<sup>o</sup> phrases,<sup>p</sup> and sentences.<sup>q</sup> The mere repetition of the same is one of the most simple and obvious devices for indicating stress.

#### C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility with which the consecution of facts and thoughts can be carried forward by the peg-letter *waw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the more or less vigorous, which in THE EMPHASISED BIBLE is frequently met with on such connectives as "now" (*attah*), "therefore" (*laken*), "for this cause" (*al ken*), and so on; in respect of which appeal is confidently made to the elocutionary instinct as to the validity of the result.

<sup>\*\*</sup> By all means compare Prof. A. B. Davidson's admirable "*Hebrew Syntax*" on the various ramifications of Hebrew Emphatic Idiom; and see the *Oxford Gesenius*, p. 252 for the particles p. 441 under "*yesh*."

<sup>a</sup> Gen. i. 2; Isa. ix. 6; Jn. x. 8, 10.

<sup>b</sup> 1 Tim. iii. 1.

<sup>c</sup> Gen. i. 29; Deu. xxii. 19, 29; Ps. cxviii. 18; 1 Cor. iv. 8; Jn. xix. 10; Gal. vi. 14.

<sup>d</sup> Gen. i. 5; Deu. vi. 23; Josh. ii. 18; Mt. xxvii. 47.

<sup>e</sup> Gen. i. 3, 4, 5, 7, 8, 16, 17, 18, 21.

<sup>f</sup> Rom. i. 23; Heb. vii. 18, 19.

<sup>g</sup> Mat. x. 21; 2 Cor. v. 4; Gal. ii. 19; Heb. xi. 4.

<sup>h</sup> Job iii. 20; vii. 14, 15.

<sup>i</sup> Gen. xxi. 3.

<sup>j</sup> Ps. ii. 3; Lam. v. 17.

<sup>k</sup> Gen. xiv. 23; Ps. ii. 6; Mat. v. 22, 28, 32, 34, 38.

<sup>l</sup> Gen. iv. 9; Job xxxix. 15.

<sup>m</sup> Gen. ii. 16, 17; xxii. 17; xliii. 7; Deu. vi. 17.

<sup>n</sup> Num. xxiii. 11; Isa. vi. 9.

<sup>o</sup> Gen. xiv. 10; Num. x. 32; xv. 41; Deu. ii. 27; x. xvii. 5; Josh. vii. 11; xxii. 22; 1 S. ii. 3.

<sup>p</sup> Ps. cxxiv. 1, 2; Isa. xxxviii. 17, 19; Eze. xi. 14.

<sup>q</sup> Ps. cxviii. 1-4; cxxxvi.; Isa. viii. 9.



# The Poet of Poets, Our Creator

## (The Exquisite Poetry of Yahweh)

### Part 2

#### Illustrations of our Father's Poetry

I will present a verse in its poetic format, which is taken from Rotherham's Emphasized Bible. I will underline words that are emphatic in the Hebrew (Ibri) text, according to Rotherham. Many of the figures of speech that occur in the verse, I will note at the first and then I will start asking you to find the figures yourself, which will exercise your observation. (E. W. Bullinger classified 217 figures of speech, which can be overwhelming. I have drawn upon 26 of the most common figures and presented them in English in Appendix A. I suggest that you print these out and use them as a simple reference for this adventure into words and their usages.) The prosaic (plain and matter-of-fact) version of the verse taken from the NLT version, will be lastly presented for comparison with the poetic. This comparison will illustrate how the new Bible translations are removing many of Yahweh's **highlights** by removing many of his figures of speech. Also notice how the new translations rearranged Yahweh's word order and notice their choice of words chosen to represent Yahweh's Hebrew (Ibri) words. These material changes to the text are designed to make the readings plain and matter-of-fact (prosaic), as requested by the public. The prosaic version will help us see the many times unseen figures of speech.

(Genesis 1:2)

Now, the earth, had become waste [to' - hoo] and wild [bo' - hoo] , and  
darkness was on the *face*<sup>885</sup> of the roaring deep<sup>886</sup> ,  
but, the ruah of Elohim,  
was brooding<sup>887</sup> on the *face* of the waters.

Tohu bohu is the figure Paronomasis (Repetition of Words), meaning the repetition of words similar in sound, but not necessarily in sense. *Face* is the figure of speech, Pleonasm, meaning when more words are used than the grammar requires. Brooding is an exact rendering of the Hebrew (Ibri) word rachaph.

"The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters" (NLT).

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<sup>885</sup> 06440 פנימ panim paw-neem' pl. (but always as sing.) of an unused noun פנה paneh paw-neh' face

<sup>886</sup> 08415 תְּהוֹמֹת t'homw teh-home' or תְּהוֹמֹת t'hom teh-home' deep, depths, deep places, abyss, the deep, sea

<sup>887</sup> 07363 רָחַף rachaph raw-khaf' hover. This verb Occurs only in the Piel. {#Ge 1:2 De 32:11 } De 32:11 As, an eagle, stirreth up his nest, Over his young ones, fluttereth,—Spreadeth abroad his wings, taketh one, Beareth it up on his pinions,

(Exodus 1:7)  
But, the sons of Israel were fruitful,  
and swarmed<sup>888</sup>  
and multiplied  
and waxed mighty,  
with, exceeding vigour<sup>889</sup>,  
so that the land was filled with them.

The figure polysyndeton is used meaning the repetition of the word 'and' at the beginning of successive clauses. The words fruitful, swarmed and multiplied is the figure synonymia meaning the repetition of words similar in sense, but different in sound and origin.

"But their descendants, the Israelites, had many children and grandchildren. In fact, they multiplied so greatly that they became extremely powerful and filled the land" (NLT).

(Leviticus 1:1-2)  
Then called he unto Moses,  
and Yahweh spake unto him, out of the tent of meeting, saying:  
Speak thou unto the sons of Israel, and thou shalt say unto them  
When, any man, would *bring near*<sup>890</sup> from among you an **oblation**<sup>891</sup>, unto Yahweh,  
from the beasts,  
from the herd or  
from the flock,  
shall ye *bring near* your **oblation**.

*Then called he unto Moses* implies a previous conversation making us ask, 'What was it and who is *He*.' *Bring near* is the Hebrew (Ibri) word qarab, the derivative of which is the Hebrew (Ibri) word, qorban, which is translated *oblation*, which denotes that which is brought near. The Hebrew (Ibri) name of Leviticus is Vayyikra, being the first word, 'Then he called.'

"The LORD called to Moses from the Tabernacle and said to him, "Give the following instructions to the people of Israel. When you present an animal as an offering to the LORD, you may take it from your herd of cattle or your flock of sheep and goats" (NLT).

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<sup>888</sup> 08317 שָׂרָץ sharats shaw-rats' Ex 8:3 so shall the river swarm with frogs,

<sup>889</sup> m'od m'od this word is used twice.

<sup>890</sup> 07126 בָּרַק qarab kaw-rab' Basically our root denotes being or coming into the most near and intimate proximity of the object (qorban, below, is a derivatives of qarab)

<sup>891</sup> 07133 קָרְבָּן qorban kor-bawn' or קֻרְבָּן qurban koor-bawn' This noun denotes that which is brought near,

(Numbers 6:21)  
This, is the law of *One Separate*,<sup>892</sup>  
 what he shall **vow**,  
 his offering<sup>893</sup> unto Yahweh with respect to his *separation*,<sup>894</sup>  
 besides what his hand may obtain:  
 as required by the **vow** that he shall **vow**, so, must he do,  
 with respect to the law of his *separation*.

The Hebrew (Ibri) words naziyr (One Separate) and separation (nezer) are both derivatives of 'nazar,' the meaning of which is to separate. Vow is used three times, three denotes completeness, signifying Divine perfection and completeness.

"This is the ritual law of the Nazirites, who vow to bring these offerings to the LORD. They may also bring additional offerings if they can afford it. And they must be careful to do whatever they vowed when they set themselves apart as Nazirites" (NLT).

(Deuteronomy 1:12)  
 How should I carry, by myself,  
 the fatigue of *you* and  
 the burden of *you*, and  
*your* controversies?

Verse nine states, "...I am unable, by myself, to **carry** you" and verse thirty-one states, "also in the desert which thou hast seen, where Yahweh thy Elohim **carried** thee as a man will **carry** his son." Numbers 11:12-14 declares, "Did, I, conceive all this people, or, I, beget them,—that thou shouldest say unto me, Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers...Unable, am, I, by myself, to carry all this people,—for they are too heavy for me." Three, the Divine number, is represented in carrying, fatigue, burden and controveries.

"But you are such a heavy load to carry! How can I deal with all your problems and bickering" (NLT)?

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<sup>892</sup> 05139 naziyr naw-zeer' or רזון nazir naw-zeer' The basic meaning of nazar is to separate.

<sup>893</sup> 07133 qorban kor-bawn' or וְבָרַק qurban koor-bawn' bring near

<sup>894</sup> 05145 nezer neh'- zer or רזון nezer nay'- zer separation

(Joshua 1:8)

This scroll of the law must not cease out of thy mouth,  
but thou must talk to thyself<sup>895</sup> 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.

*Out of thy mouth* is the figure metonymy, meaning when one name or noun is used instead of another, to which it stands in a certain relation. Talk to thyself is the Hebrew (Ibri) word hagah, which means audible musing (Ps. 1:2).

"Study this Book of Instruction continually. Meditate on it day and night so you will be sure to obey everything written in it. Only then will you prosper and succeed in all you do" (NLT).

(Ruth 3:9)

And she said,  
I, am Ruth, thy **handmaid**,<sup>896</sup>  
*spread*,<sup>897</sup> therefore, *thy wing*<sup>898</sup> over thy **handmaid**,  
for, a kinsman,<sup>899</sup> thou art.

'Spread, therefore, thy wing over thy handmaid,' means to receive me in the way of marriage is the figure Euphemismos (Euphemy),<sup>900</sup> which changes what is unpleasant for pleasant. *Spread* and *Wing* are the same Hebrew (Ibri) words used in the cherubim spreading its wings over the Ark of the covenant.<sup>901</sup> Handmaid is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission. The primary meaning of this root of kinsman is to do the part of a kinsman and thus to redeem his kin from difficulty or danger.

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<sup>895</sup> 01897 הגה hagah daw-gaw' The basic meaning of hagâ and its cognates is a low sound, characteristic of the moaning of a dove {#Isa 38:14 Isa 59:11 } or the growling of a lion over its prey {#Isa 31:4 } .

<sup>896</sup> 0519 המא 'amah aw-maw' The term is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission.

<sup>897</sup> 06566 רפש paras paw-ras' spread

<sup>898</sup> 03671 ינכ kanaph kaw-nawf' wing, extremity, edge, winged, border, corner, shirt

<sup>899</sup> 01350 לאג ga'al gaw-al' to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman

<sup>900</sup> Figures of Speech Used in the Bible by E W Bullinger; pg. 685

<sup>901</sup> Ex 25:20 And the cherubim shall be spreading [paras] out two wings [kanaph] on high—making a shelter with their wings over the propitiatory, with their faces, one towards the other,—towards the propitiatory, shall be the faces of the cherubim.

“I am your servant Ruth,” she replied. “Spread the corner of your covering over me, for you are my family redeemer” (NLT).

(1 Samuel 1:11)

And she *vowed* a *vow*, and said

Yahweh of hosts!

If thou wilt, look, upon the humiliation of thy **handmaid**,<sup>902</sup>

And *remember* me,

And *not forget* thy **handmaid**,

But wilt give unto thy **handmaid** a man-child,<sup>903</sup>

Then will I give him unto Yahweh, all the days of his life,

And no, razor, shall come upon his head.

The figure, 'And *remember* me, And *not forget* thy handmaid,' is called, Pleonasm (Redundancy),<sup>904</sup> which is when more words are used than the grammar requires. The term, handmaid, is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission and is used three times, a divine number.

"And she made this vow: “O LORD of Heaven’s Armies, if you will look upon my sorrow and answer my prayer and give me a son, then I will give him back to you. He will be yours for his entire lifetime, and as a sign that he has been dedicated to the LORD, his hair will never be cut” (NLT).

(2 Chronicles 36:23 & Ezra 1:2)

Thus, saith Cyrus, king of Persia,

All the kingdoms of the earth,

hath Yahweh Elohim of the heavens, given to me,

and, he himself, hath laid charge upon me,

to build for him a house,<sup>905</sup>

in Jerusalem, which is in Judah.

A house (bayith) is not a palace (heykal),<sup>906</sup> temple, nave or sanctuary but rather a place to dwell, the figure being Condescension, meaning the ascribing of human attributes, etc., to

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<sup>902</sup> 0519 המא 'amah aw-maw' The term is applied both to literal slaves and to those who figuratively call themselves by this term as an expression of humility and submission.

<sup>903</sup> 0582 ונאש 'enowsh en-□she' (man); 02233 זרז zera' zeh' - rah (Sowing, seed, offspring)

<sup>904</sup> Figures of Speech Used in the Bible by E W Bullinger; pg. 417

<sup>905</sup> 01004 תיב bayith bah' - yith house, dwelling habitation

<sup>906</sup> 01964 לכה heykal hay-kawl' palace, temple, nave, sanctuary

Yahweh.<sup>907</sup> The phrase, "God of the heavens," is always plural. 2 Chronicles, being the end of the Old Covenant and not Malachi, makes this sentence even more significant because Yahweh has also given Yehoshua all the kingdoms of the earth and Yehoshua will also build Yahweh a house, in Jerusalem during his 1,000 year reign as king.

"This is what King Cyrus of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth. He has appointed me to build him a Temple at Jerusalem, which is in Judah" (NLT).

(Nehemiah 1:5-6)  
*I beseech*<sup>908</sup> thee, O Yahweh Elohim of the heavens,  
the great and fearful El,  
keeping the covenant and lovingkindness for them who love him and  
keep his commandments:  
Let, *I pray* thee,  
*thine ears* be attentive<sup>909</sup> and  
*thine eyes* open...

"I beseech thee" and "I pray thee" that thine ears and thine eyes open... This prayer is continued through to verse eleven when the request is finally submitted to Yahweh Elohim of the heavens, which is to grant Nehemiah "compassion before this man" (Artaxerxes). The figure Condensation is used in the words, ears and eyes.

"O LORD, God of heaven, the great and awesome God who keeps his covenant of unfailing love with those who love him and obey his commands, listen to my prayer! Look down and see..." (NLT)

(Esther 6:1)  
During that night,  
*the sleep of the king fled,*<sup>910</sup>  
and he commanded to bring in *the book of remembrance,*<sup>911</sup>  
*the chronicles,*<sup>912</sup>  
and they were read before the king.

Sleep is personified by saying it fled, which paints a picture of extreme restlessness.

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<sup>907</sup> Figures of Speech Used in the Bible by E W Bullinger; pg. 871

<sup>908</sup> 0577 אָנָּה 'anna' awn-naw' or הִנָּה 'annah awn-naw' (ah now! I beseech you)

<sup>909</sup> 07183 קָשָׁב qashshab kash-shawb' or קָשָׁשׁוּב qashshub kash-shoob' This root denotes the activity of hearing, emphasizing either paying close attention or obeying (heeding).

<sup>910</sup> 05074 נָדַד nadad naw-dad' to retreat, flee, depart, move, wander abroad, stray, flutter

<sup>911</sup> 02146 זִכְרוֹן zikrown zik-rone' memorial, reminder, remembrance

<sup>912</sup> 01697 דָּבָר dabar daw-baw' speech, word, speaking, thing

"That night the king had trouble sleeping, so he ordered an attendant to bring the book of the history of his reign so it could be read to him" (NLT).

(Job 3:3 - 4)

Perish, *the day* wherein I was born,  
and *the night* it was said,  
Lo! a manchild!  
*That day*, be it darkness,  
Let not Eloah enquire after *it* from above,  
May there shine upon *it* no clear beam:<sup>913</sup>

The forty-two chapters of Job are all poetic. E. W. Bullinger, has written an excellent New Metrical Version for chapters three through forty-two in his Companion Bible. (See Appendix B)

“Let the day of my birth be erased, and the night I was conceived. Let that day be turned to darkness. Let it be lost even to God on high, and let no light shine on it” (NLT).

(No need to illustrate Yahweh's poetry in the books, Psalms and Proverbs.)

(Ecclesiastes 1:2)

*Vanity*<sup>914</sup> of *vanities*! saith the Proclaimer,  
*vanity of vanities*!  
all, is *vanity*.

Vanity is the Hebrew (Ibri) word, hebel, which means wind or breath and is used five times in this verse. Five is the number that denotes divine grace.<sup>915</sup> The first figure to be used is Epanadiplosis (Encircling) which is the repetition of the same words or words at the beginning and end of the sentence.<sup>916</sup> The figure, Polyptoton (Many Inflections) is also used in this verse, which means the repetition of the same part of speech in different inflections.<sup>917</sup>

“Everything is meaningless,” says the Teacher, “completely meaningless” (NLT)!

(No need to illustrate Yahweh's poetry in the book, The Song of Songs.)

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<sup>913</sup> 05105 הַרְהַבְתָּ הַרְהַבְתָּ harah neh-haw-raw' used one here; Our word signifies the first 'rays' of the morning sun.

<sup>914</sup> 01892 לְבָהּ hebel heh'bel or (rarely in the abs.) לְבָהּ habel hab-ale' The basic meaning of hebel is 'wind' or 'breath.' This is illustrated best in #Isa 57:13, 'The wind (rûah) will carry them off, a breath (hebel) will take them away,' and #Pr 21:6, 'The getting of treasures by a lying tongue is a fleeting vapor (hebel niddap).'

<sup>915</sup> Companion Bible; Appendix 10

<sup>916</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 247

<sup>917</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 284

(Isaiah 1:21)  
How, hath she become **unchaste!**  
The city that was *Faithful*,  
Full of *justice*,  
*Righteousness* lodged in her,  
But now **murderers!**

The figure Ellipsis (Omission) is used, which means a word or words are omitted, the word being Jerusalem. Judah and Jerusalem are only mentioned in verse one of this chapter. The figure Prosopopoeia (Personification) is also used, which means things are represented or spoken of as persons.<sup>918</sup>

"See how Jerusalem, once so faithful, has become a prostitute. Once the home of justice and righteousness, she is now filled with murderers" (NLT).

(Jeremiah 1:5)  
**Before I formed thee at thy birth**  
*I took knowledge of thee,*  
**And, before thy nativity**  
*I hallowed thee,*  
A prophet to the nations  
*I appointed thee.*

The figure Metonymy (Change of Noun) is used, which is a figure by which one name or noun is used instead of another, to which it stands in a certain relation.<sup>919</sup> "I took knowledge of thee" represents "cared for and loved thee."

"I knew you before I formed you in your mother's womb. Before you were born I set you apart and appointed you as my prophet to the nations" (NLT).

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<sup>918</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 861

<sup>919</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 554

(Lamentations 1:1)  
How is seated alone, the city that abounded with people,  
*Hath become as a widow,*  
She who abounded among the nations,  
Was a princess among provinces,  
*Hath come under tribute.*

The figure Erotesis (Interrogating), which means, the asking of questions without waiting for the answer is used in the line that states, "How is seated alone, the city that abounded with people."<sup>920</sup> There are many example of this figure in this book. The figure Ellipsis (Omission) is also used because of the absents of Jerusalem.

"Jerusalem, once so full of people, is now deserted. She who was once great among the nations now sits alone like a widow. Once the queen of all the earth, she is now a slave" (NLT).

(Ezekiel 2:8)  
Thou, therefore, son of man,  
*hear* what *I, am speaking* unto thee,  
become not perverse, like the perverse house,  
**open thy mouth,**  
and *eat* that which *I, am giving* unto thee.

The figure Idioma (Idoiom) means, the common manner of speaking, is used in "eat that which I am giving unto thee," meaning, consider these words, make them a part of you.

"Son of man, listen to what I say to you. Do not join them in their rebellion. Open your mouth, and eat what I give you" (NLT).

(Daniel 2:3)  
And the king, said to them,  
A **dream**, have I **dreamed**,  
and *my spirit* is troubled to know the **dream**.

Dream is used three times which is a divine number. 'My ruah (spirit)' is the figure Metonymy (Change of Noun) which represents one's life in its manifestations.<sup>921</sup>

"he said, "I have had a dream that deeply troubles me, and I must know what it means" (NLT).

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<sup>920</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 954

<sup>921</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 545

(Hosea 1:2)

The beginning of the word of Yahweh with Hosea, was,  
that Yahweh said unto Hosea,  
Go take thee a woman of *unchastity*,  
and the children of *unchastity*,  
for, *unchastely* indeed,  
hath **the land** been going away from following Yahweh.

The statement, 'Go take thee a woman of *unchastity*, and the children of *unchastity*,' is the figure Ellipsis (Omission) because the sense of this phrase is to [marry and have sexual intercourse] with the woman and [beget] children.<sup>922</sup> 'The Land' is the figure Synecdoche (Transfer) because it is put for a city.<sup>923</sup>

"When the LORD first began speaking to Israel through Hosea, he said to him, "Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the LORD and worshiping other gods" (NLT).

(Joel 1:3-4)

Concerning it, to your *children*, tell ye the story,  
and your *children*,  
to their *children*,  
and their *children*,  
to the generation following:  
That *which was left* by the creeping *locust*,  
hath the swarming *locust eaten*,  
and, that *which was left* by the swarming *locust*,  
hath the grass *locust eaten*;  
and, that *which was left* by the grass *locust*,  
hath the corn *locust eaten*.

The figure Climax (Gradation), which means, a ladder, a gradual ascent, a going up by steps, is used in both verses.<sup>924</sup> "It is a beautiful figure, very expressive; and at once attracts our attention to the importance of a passage." Ellipsis (Omission) is also used throughout these two verses.

"Tell your children about it in the years to come, and let your children tell their children. Pass the story down from generation to generation. After the cutting locusts finished eating the crops, the swarming locusts took what was left! After them came the hopping locusts, and then the stripping locusts, too" (NLT)!

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<sup>922</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 57

<sup>923</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 638

<sup>924</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 257

(Amos 1:2)  
So then he said  
Yahweh, *out of Zion*, will **roar**,  
*And, out of Jerusalem*, will **utter** his voice,  
*And* the pastures of the shepherds, shall mourn,  
*And* the top of Carmel, be dried up.

Roar is the figure, Anthropopatheia (Condescension), which means the ascription of human (animal) passions, actions or attributes to Yahweh.<sup>925</sup> Pastures, as a figure, represent sheep.

"This is what he saw and heard: "The LORD roars from his Temple on Mount Zion; his voice thunders from Jerusalem! Suddenly, the lush pastures of the shepherds dry up. All the grass on Mount Carmel withers and dies" (NLT).

(Obadiah 1:4)  
Though thou build high like an eagle,  
*And* though, *among the stars*, thou set thy nest,  
From thence, will I bring thee down,  
Declareth Yahweh.

The figure Hyperbole (Exaggeration), which means, more is said than is literally meant. Sometimes we have Exaggerated Hypotheses, 'among the stars, thou set thy nest,' which is impossible in itself, but is used to express the greatness of the subject spoken of. This figure emphasizes the certainty of the coming judgment of Edom.<sup>926</sup> Like an eagle is the figure, Simile (Resemblance).

"But even if you soared as high as eagles and built your nest among the stars, I would bring you crashing down," says the LORD" (NLT).

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<sup>925</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 894

<sup>926</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 427

(Jonah 2:3)  
 For *thou* hast cast me  
 into the deep,  
 into the *heart*<sup>927</sup> of the *seas*,  
 And, a flood,<sup>928</sup> enveloped me,  
All thy breakers and thy rolling waves,  
 over me, passed.

Seas is in the plural form, when it should be singular, which is the figure Heterosis (Exchange of Accidence), which means, the exchange of one voice, mood, tense, person, number, degree or gender for another.<sup>929</sup> Men actually cast him into the deep, but the figure, '*thou*,' is used to refer to Yahweh. What figure would, '*heart*,' be?<sup>930</sup>

"You threw me into the ocean depths, and I sank down to the heart of the sea. The mighty waters engulfed me; I was buried beneath your wild and stormy waves" (NLT).

(Micah 1:3-4)  
 For lo! Yahweh, coming forth out of *his place*,  
 That he may descend, and *march* along upon the high places of the earth.  
 Then shall the mountains be *melted* beneath him,  
 And, the valleys, be cleft,  
 As *wax* before the fire,  
 As *waters* poured out in a steep place.

It appears that the mountains and valleys are put for their inhabitants, which would be the figure, Metonymy (Change of Noun), which means the change of one noun for another related noun.<sup>931</sup> Can you identify the figure, Condescension (ascribing of human attributes, etc., to Yahweh) in this verse?<sup>932</sup>

"Look! The LORD is coming! He leaves his throne in heaven and tramples the heights of the earth. The mountains melt beneath his feet and flow into the valleys like wax in a fire, like water pouring down a hill" (NLT).

<sup>927</sup> 03824 לבב lebab lay-bawb' 1) inner man, mind, will, heart, soul, understanding

<sup>928</sup> 05104 נהר nahar naw-hawr' 1) stream, river

<sup>929</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 529

<sup>930</sup> Metonymy (Change of Noun). Heart represents the internal center part of the sea.

<sup>931</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 576

<sup>932</sup> Yahweh coming forth, marching and descending.

(Nahum 1:3)

Yahweh, is slow to anger, but great in vigour,  
He will not leave, unpunished,  
As for Yahweh, in storm-wind<sup>933</sup> and in tempest, is his way,  
And, clouds, are the dust of his feet.

There are at least three figures of Omission. Can you identify them?<sup>934</sup> Can you identify what figure, 'feet,' is?<sup>935</sup>

"The LORD is slow to get angry, but his power is great, and he never lets the guilty go unpunished. He displays his power in the whirlwind and the storm. The billowing clouds are the dust beneath his feet" (NLT).

(Habakkuk 1:8)

Then, *swifter* than **leopards**, are his horses,  
And, *more sharply*<sup>936</sup> they attack, than evening **wolves**,  
And forward have *leapt* his chargers,<sup>937</sup>  
Yea, his chargers, from afar, will come in,  
They will *fly* as an **eagle** hath hastened to devour.<sup>938</sup>

Evening wolves is the figure, Antimereia (Exchange of Parts of Speech), which means the exchange of one part of speech for another, as a noun for a verb or a verb for a noun; 'evening wolves' is put for 'the wolves of evening.'<sup>939</sup> Find the three figures of Resemblance (Simile), which means a declaration that one thing resembles another; or, comparison by resemblance.<sup>940</sup>

"Their horses are swifter than cheetahs and fiercer than wolves at dusk. Their charioteers charge from far away. Like eagles, they swoop down to devour their prey" (NLT).

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<sup>933</sup> 05492 הַפִּיט cuwphah soo-faw' It is used of Yahweh's judgment, {#Ps 73:19 Jer 8:13 Am 3:15} especially in the end of things, {#Isa 66:17 Zep 1:2ff} and of the unending annual observation of Purim. {#Es 9:28}.

<sup>934</sup> Yahweh is slow to anger [against them who do evil.] He will not leave [the evildoers] unpunished. As for Yahweh, in storm-wind and in tempest, is his way [of executing his punish?]

<sup>935</sup> Condescension (ascribing of human attributes, etc., to Yahweh).

<sup>936</sup> 02300 חָדָד chadad khaw-dad' sharp

<sup>937</sup> 06571 רֶפֶשׁ parash paw-rawsh' Both of these translations are covered by the one Hebrew (Ibri) word. The various lexica differ radically among themselves as to how often and where parash = 'horse' and where 'rider.' Some have suggested that the proper translation of parash is always 'horse' and if 'horsemen' is ever allowable, the reference is to those who were charged with managing the horses (as in a chariot), not to those who mount for riding (Mowinckel).

<sup>938</sup> 0398 לִכָּא 'akal aw-kal' The primary meaning of this root is 'to consume.' The object consumed depends on the subject. Predominantly, the subject is man or some animal and therefore the object consumed is some kind of food.

<sup>939</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 500

<sup>940</sup> swifter than leopards; more sharply they attack, than evening wolves; fly as an eagle

(Zephaniah 1:14-16)  
**Near** is the great **day of Yahweh**,  
**Near**, and very speedy,  
The noise of the **day of Yahweh**,  
A strong man—there!—bitterly crying out!  
A *day* of indignation,—that *day*!  
*Day* of danger *and* distress,  
*Day* of rush, *and* of crash,  
*Day* of obscurity, *and* deep gloom,  
*Day* of cloud, *and* thick darkness;  
*Day* of horn, *and* war-shout,  
*Against* the fortified cities, *and*  
*Against* the high towers.

The figure, Epizeuxis (Duplication) is the repetition of the same word in the same sense.<sup>941</sup>  
The words *near*, *day*, and *against* are use throughout these verses. The figure, Polysyntheton (Many-Ands) is also in this verse. This figure is a common and powerful way of emphasizing a particular word, by thus marking it and calling attention to it. Also, day, as used in the 'day of Yahweh,' is the figure Metonymy (Change of Noun) which means, judgment; day [judgment] of Yahweh. Find the figure Omission in the verse.<sup>942</sup>  
What figure would 'The noise of the day of Yahweh,' be?

"That terrible day of the LORD is near. Swiftly it comes — a day of bitter tears, a day when even strong men will cry out. It will be a day when the LORD's anger is poured out — a day of terrible distress and anguish, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and blackness, a day of trumpet calls and battle cries. Down go the walled cities and the strongest battlements" (NLT)!

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<sup>941</sup> Figures of Speech Used in the Bible by E. W. Bullinger; pg. 189

<sup>942</sup> A strong man—there!—bitterly crying out [because of the judgments of Yahweh]!

(Haggai 1:10-11)

Wherefore—on your account,  
Have the heavens, held back, dew,  
And, the earth, held back her fruit;  
**And** I have called for drought,  
*Upon* the land **and upon** the mountains, **and**  
*Upon* the corn **and upon** the new wine **and upon** the oil, **and**  
*Upon* that which the ground, bringeth forth,—**and**  
*Upon* man, **and upon** beast, **and**  
*Upon* all the labour of the hands.

'Upon' is used nine times. Nine denotes Finality of Judgment. It is 3 X 3, the product of Divine Completeness. The number nine, or its factors or multiples, is seen in all cases when judgment is the subject.<sup>943</sup> '**And**' is also used nine times in verse eleven. Can you find the figure, 'Personification?'<sup>944</sup> What figure is 'the labour of the hands?'

"It's because of you that the heavens withhold the dew and the earth produces no crops. I have called for a drought on your fields and hills — a drought to wither the grain and grapes and olive trees and all your other crops, a drought to starve you and your livestock and to ruin everything you have worked so hard to get" (NLT).

(Zechariah)

Then *lifted I up mine eyes and looked,—and lo!* **Four Horns.** (1:18)  
Then *lifted I up mine eyes and looked, and lo!* **a Man...** (2:1)  
And once more *lifted I mine eyes, and looked,—and lo!* **a Flying Volume.** (5:1)  
Then *lifted I up mine eyes and looked, and lo!* **Two Women...** (5:9)  
And once again I *lifted mine eyes, and looked, and lo!* **four chariots...** (6:1)

How many figures are there in the phrase, '*lifted I up mine eyes and looked,—and lo!*'?<sup>945</sup>  
How many times was the phrase used and what is the significance of the number?<sup>946</sup>

"1:18 Then I looked up and saw four animal horns. 2:1 When I looked again, I saw a man... 5:1 I looked up again and saw a scroll flying... 5:9 Then I looked up and saw two women 6:1 Then I looked up again and saw four chariots..." (NLT).

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<sup>943</sup> The Spiritual Significance of Numbers; The Companion Bible by E. W. Bullinger; Appendix 10.

<sup>944</sup> Have the heavens, held back, dew, And, the earth, held back her fruit

<sup>945</sup> and Lo! is the figure Asterismos (Indicating); and looked [*and saw*] is the figure Ellipsis (Omission); lifted I up mine eyes is the figure Pleonasm (Redundancy).

<sup>946</sup> Five denotes Divine Grace.

(Malachi 2:7)

For, the lips of a priest, should keep<sup>947</sup> knowledge,  
And, a deliverance,<sup>948</sup> should men seek at his *mouth*,  
For, the messenger<sup>949</sup> of Yahweh of hosts, he is.

Behold all the gems that are in this passage of scripture, which issued forth from the lips of Yahweh to the ears of his holy representative, the priest, who then is to open his mouth, releasing and guarding, from his lips, Yahweh's deliverance (torah) to his people. Torah is used five times in Malachi. Why did Rotherham translated it 'deliverance,' four out of the five times?<sup>950</sup>

"The words of a priest's lips should preserve knowledge of God, and people should go to him for instruction, for the priest is the messenger of the LORD of Heaven's Armies" (NLT).

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<sup>947</sup> 08104 שרמ shamar shaw-mar' The basic idea of the root is 'to exercise great care over.'

<sup>948</sup> 08451 הרתה towrah to-raw' or הרתה torah to-raw;' Teaching is the special task of the wisdom school as seen especially through the book of Prov and of the priesthood. The latter accompanies a revealed religion. The priests are to teach the law given by Moses; {#Le 10:11 De 33:10} e.g. King Jehoash acted uprightly because he was instructed by the high priest (#2Ki 12:2 [H 3]). Ezra the priest faithfully taught the Law of Moses in the fall Feast of Tabernacles in accordance with the Deuteronomic injunction. {#De 31:9-11 Ezr 8:1} Unfortunately the priests were not always true to God; they taught for money and became teachers of lies (#Isa 9:15 [H 14]; #Mic 3:11). Similarly an idol is deemed 'a teacher of lies'. {#Hab 2:18ff}

<sup>949</sup> mal'ak. Messenger, representative, courier, angel. 'Messenger' is an inadequate term for the range of tasks carried out by the OT mal'ak. These were 1. to carry a message, 2. to perform some other specific commission, and 3. to represent more or less officially the one sending him. There were both human and supernatural mela'kîm, the latter including the Angel of Yahweh (i.e. the Angel of the Lord).

<sup>950</sup> Mal 2:6 The deliverance of truth, was in his mouth, and, perverseness, was not found in his lips,— In well-doing and in uprightness, walked he with me, and, multitudes, did he turn from iniquity.

Mal 2:7 For, the lips of a priest, should keep knowledge, and, a deliverance, should men seek at his mouth,— for, the messenger of Yahweh of hosts, he is.

Mal 2:8 But, ye, have departed out of the way, ye have caused multitudes to stumble at the deliverance,— ye have violated the covenant of Levi, saith Yahweh of hosts.

Mal 2:9 Therefore, I also, will suffer you to be despised and of no account unto all the people,—in proportion as none of you have been keeping my ways, but have had respect to persons, in giving your deliverance.

Mal 4:4 ¶ Remember ye the law of Moses my servant,—which I commanded him in Horeb, for all Israel, statutes and regulations.

## Appendix A

# 26 Figures of Speech

### 3 Classifications

A) **Omission** of words

B) **Addition** of words

C) **Change** of words

#### A) **Omission**

1.) **Omission (Ellipsis)**; when a word or words are omitted; words which are necessary for the grammar, but are not necessary for the sense.

For this corruptible [*body*] must needs clothe itself with incorruptibility, and this mortal [*body*], clothe itself, with immortality. (1 Cor. 15:53)

For, John, came, neither eating [*with others*] nor drinking [*strong drink*], and they say—A demon, he hath! (Mt. 11:18)

... And so it was, that Joseph was [*a*] comely [*person*] in form and [*a*] comely [*person*] in countenance. (Gen. 39:6)

#### B) **Addition**

1.) Addition; various forms of repetition and addition are used for the purpose of attracting our attention, and of emphasizing what is said, which might otherwise be passed by unnoticed. (Repetition, Amplification, Description, Argumentation)

**Repetition (Repetitio)**; the repetition of the same word or words irregularly in the same passage.

Vanity of vanities! saith the Proclaimer, vanity of vanities! all, is vanity. (Ecc. 1:2)

A day of indignation,—that day! day of danger and distress, day of rush, and of crash, day of obscurity, and deep gloom, day of cloud, and thick darkness; (Zep. 1:15)

**Many-Ands (Polysyndeton)**; the repetition of the word, 'and,' at the beginning of successive clauses.

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. (Jos. 7:24)

saying—Amen! The blessing, *and* the glory, *and* the wisdom, *and* the thanksgiving, *and* the honour, *and* the power, *and* the might,—be unto our God, unto the ages of ages. (Rev. 7:12)

**No-Ands (Asyndeton)**; without conjunctions; no-ands.

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. (Ex. 15:9)

Between her feet, he bowed—he fell, he lay,—Between her feet, he bowed—he fell, Where he bowed, There, he fell—destroyed! (Ju. 5:27)

**Acrostic (Acrostichion)**; it is a figure of repetition, not of the same letter, but of different letters at the beginning or end of words arranged in lines.

Psalms 111, 112, 119; Lam. 1 is an acrostic chapter; acrostics occur only in the original Hebrew (Ibri) and Greek text and cannot be reproduced in a translation.

**Exaggeration (Hyperbole)**; when more is said than is literally meant.

For this cause, will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh. (Gen. 2:24) *This is not to mean that he is to forsake and no longer to love or care for his parents.*

...all the dust of the land, became gnats, in all the land of Egypt. (Ex. 8:17)

...A people greater and taller than we, cities large and walled-up into the heavens,—yea, (Deu. 1:28)

**Gradation (Climax)**; a ladder, a gradual ascent, a going up by steps.

And it shall come to pass in that day, that I will respond, Declareth Yahweh, I will respond to the heavens,—and, they, shall respond to the earth; And, the earth, shall respond to the corn, and to the new wine and to the oil,—and, they, shall respond to Jezreel (Hos. 2:21-22)

Concerning it, to your children, tell ye the story,—and your children, to their children, and their children, to the generation following: (Joel 1:3)

**Parenthesis**; parenthetical addition, by way of explanation.

But, Jesus, made some little less than messengers, we do behold: (by reason of the suffering of death, crowned with glory and honour,) to the end that, by favour of God... (Heb. 2:9)

And we have, more firm, the prophetic word; -whereunto ye are doing, well, to take heed,—as unto a lamp shining in a dusky place, (until, day, shall dawn, and, a day-star, shall arise) in your hearts: (2 Pe. 1:19)

**Redundancy (Pleonasm)**; when more words are used than the grammar requires. The figure is so called when there appears to be a redundancy of words in a sentence; and the sentence is grammatically complete without them.

Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep... (Gen. 1:2) *i.e., upon the deep*. Face is redundant but by using it makes the verse more forcible and emphatic.

So Yahweh scattered them from thence, over the face of all the earth... (Gen. 11:8) *i.e., all over the earth*.

And Peter, opening his mouth, said—Of a truth, I find that God is no respecter of persons; (Acts 10:34) *i.e., and Peter said*. Opening his mouth is also the figure idiom.

## C) Change

### **Simile, Metaphor & Hypocatastasis:**

Simile states, *He is like or as a lion*, while Metaphor states, *He is a lion*, while Hypocatastasis states, *Lion*. (In a metaphor, two nouns (a pronoun can represent a noun) are both named and given (*He & lion*), while in hypocatastasis, only one is named (*Lion*).)

**Simile (Resemblance):** Hear ye the word of Yahweh, O ye nations, And declare ye in the Coastlands, afar off,—And say—He that scattereth Israel, will gather him, And watch over him, as a shepherd his flock; (Jer. 31:10) *Yahweh is as a shepherd*.

**Metaphor (Representation):** Yahweh, is my shepherd—I shall not want: (Ps. 23:1) *Yahweh is a shepherd*.

**Hypocatastasis (Implication):** O Shepherd of Israel, give ear, Thou who leddest forth Joseph like a rock, Thou who art throned on the cherubim, appear! (Ps. 80:1) *Shepherd has become his name; a proper noun*. (A hypocatastasis does not have to be a proper noun, for example, *...dogs have surrounded me,—An assembly of evil doers, have encircled me, They have pierced my hands and my feet*, (Ps. 22:16); *Jesus answered, and said unto them—Take down this shrine, and, in three days, will I raise it*. (Jn. 2:19))

**Change of Noun (Metonymy);** is a figure when one name or noun is used instead of another, to which it stands in a certain relation.

...They have Moses [*his writings*] and the Prophets [*their writings*]: Let them hearken unto them. (Lk. 16:29) The writer is put for his writings or book.

...at the mouth [*on the testimony*] of two witnesses, or at the mouth [*on the testimony*] of three witnesses, must a matter be establish. (Deu. 17:6)

...and began to be speaking with other kinds of tongues [*languages*]...(Acts 2:4)

**Personification (Prosopopoeia);** things represented as person. A figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas.

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. (Gen. 4:11-12)

Wisdom, in the open place, soundeth forth, in the broadways, she raiseth her voice; (Pr. 1:20)

...And, the sun, knoweth his place for entering in. (Ps. 104:19)

**Condescension (Anthropopatheia)**; the ascribing of human attributes, etc., to Yahweh.

Yahweh, is in his holy temple As for Yahweh, in the heavens, is his throne, His eyes, behold—His *eyelashes* test the sons of men. (Ps. 11:4)

...O Yahweh, Thou wilt establish their heart, Thou wilt make attentive thine *ear*: (Ps. 10:17)

**Idiom (Idioma)**; the common manner of speaking; the language peculiar to one nation, as opposed to other languages. All the scribes of the Bible were Hebrews, so it will abound with Hebraisms.

To 'open the mouth,' is a Hebraism, used for speaking at length or with great solemnity, liberty or freedom; *After this, opened Job his mouth, and cursed his day.* (Job 3:1)

To 'break bread,' is a Hebraism, used to partake of food; *Neither shall they break bread to them in mourning... (Jer. 16:7); And, on the first of the week, when we were gathered together to break bread... (Acts 20:7)*

'The mouth of the sword,' is a Hebraism, but is generally translated as 'edge [ped] of the sword,' in most translations except for Young's; *Ge 34:26 and Hamor, and Shechem his son, they have slain by the mouth of the sword, and they take Dinah out of Shechem's house, and go out. Ex17:13 and Joshua weakeneth Amalek and his people by the mouth of the sword.*

**Two for One (Hendiadys)**; two words used, but one thing meant. The two words are of the same parts of speech; two nouns or two verbs joined together by the conjunction, 'and.'

And, Yahweh, rained, upon Sodom and upon Gomorrah, *brimstone and fire*,—from Yahweh, out of the heavens: (Gen. 19:24)

...he, will immerse you, in *holy spirit and fire*: (Mt. 3:11)

...And, he, shall go before him, in the *spirit and power* of Elijah,... (Lk. 1:17) (Acts 10:38)

...and have the keys *of death and of sheol* [hades]. (Rev. 1:18, 6:8, 20:13-14)

**Three for One (Hendiatris)**; three words used but one thing meant.

...they were falling down—even all *the peoples, the races, and the tongues*... (Dan. 3:7)

...I, am *the way, and the truth, and the life*: (Jn. 14:6)

**Parable (Parabola)**; comparison by continued resemblance; continued simile.

Another parable, put he before them, saying—The kingdom of the heavens hath become like a man sowing good seed in his field; (Mt. 13:24)

**Proverb (Paroemia)**; a wayside-saying in common use; rules for guiding life.

As saith the proverb of the ancients, From the lawless, proceedeth lawlessness,—mine own hand, therefore shall not be upon thee. (1 Sam. 24:13)

There hath befallen them the thing spoken of in the true proverb—A dog, turning back unto his own vomit, and—A sow, as soon as washed, unto wallowing in mire. (2 Pe. 2:22)

**Quotation (Gnome)**; a quotation.

But, he, said unto them—Well, prophesied Isaiah concerning you, ye hypocrites, as it is written—"This people, with the lips do honour me, while, their heart, far off, holdeth from me," (Mt. 7:6)

And, even as Isaiah hath before said,—"If, Yahweh of hosts, had not left us a seed, as Sodom, had we become, and, as Gomorrha, had we been made like." (Rm. 9:29)

**Indicating (Asterismos)**; the calling attention to by making a star or mark. The figure is used when we employ (not an asterisk) but some word, which answers the same purpose, in directing the eye and the ear to some particular point or subject, such as 'Lo!' 'Behold!' 'Ah'

And God said—*Lo!* I have given to you—every herb yielding seed... (Gen. 1:29)

And, I, *behold me!* bringing in the flood—even waters, upon the earth... (Gen. 6:27)

Then said I—*Ah!* My Lord, Yahweh! *Lo!* I know not how to speak,—For, a child, am, I! (Jer. 1:6)

**Irony (Eironeia)**; the expression of thought in a form that naturally conveys its opposite.

Then said Yahweh God—*Lo!* man, hath become like one of us, in respect of knowing good and evil... (Gen. 3:22) *Man had not become 'one of us,' but rather a wreck and a ruin.*

Where wast thou, when I founded the earth? Tell, if thou knowest understanding! (Job 38:4)

...Cry with a loud voice, for, a god, he is, either he hath, a meditation, or an occasion to retire, or he hath, a journey,—peradventure, he, sleepeth, and must be awaked.

(1 Kg. 18:27)

**Interrogating (Erotesis)**; the asking of questions without waiting for the answer.

Can any hide, himself in secret places, that, I, shall not see him? Demandeth Yahweh,—The heavens and the earth, do I, not fill? Demandeth Yahweh.

(Jer. 23:24)

Shall not the day of Yahweh be, darkness, and not light? yea, thick darkness and no brightness in it? (Amos 5:20)

So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord, also being old? (Gen. 18:12)

**Euphemy (Euphemismos)**; change of what is unpleasant for pleasant; a figure by which a harsh or disagreeable expression is changed for a pleasant and agreeable one.

...But, thou, shalt go in unto thy fathers... (Gen. 15:15) *i.e., shalt die*

...And she said, I, am Ruth, thy handmaid, spread, therefore, thy wing over thy handmaid, for, a kinsman, thou art. (Ru. 3:9) *i.e., receive me in the way of marriage.*

...Lazarus, our dear friend, hath fallen asleep; but I am going, that I may awake him. (Jn. 11:11) *i.e., he is dead and I am going to raise him from the dead.*

**Contrast (Antithesis)**; a setting of one phrase in contrast with another. It is a figure by which two thoughts, ideas, or phrases, are set over one against another, in order to make the contrast more striking and thus to emphasize it.

...The city that was Faithful,—Full of justice, Righteousness lodged in her, But, now, murderers! (Is. 1:21)

How is seated alone, the city that abounded with people, hath become as a widow,—She who abounded among the nations was a princess among provinces, hath come under tribute. (La. 1:1)

Promising, freedom to them, they themselves, being all the while, slaves of corruption... (2 Pe. 2:19)

# Faith Unleashes Power

*(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).)*

The Hebrew (Ibri) verb, aman,<sup>951</sup> (*aw-man'*) (believe) is what made Abraham and Sarah famous, for Abram and Sarai amaned [believed] in what Yahweh promised them,—so Yahweh reckoned it to them, as righteousness (Gen. 15:6). Aman is a verb, which requires action as confirmed in James 2:17; faith without works [action] is dead. Abraham & Sarah, by believing the words Yahweh spoke to them, unveiled a spiritual power, that is not of this world; by believing in Yahweh's words, they brought into fruition, the impossible (Isaac); words that natural science would call, 'impossible;' The same words of Yahweh, as promises in his Word, are as available to us as they were to Abraham and Sarah. Our decision is whether to aman (believe) these promises, as they did, thereby receiving the promised fruit or to disbelieve his promises, as did the ten spies sent out by Moses, who lived a life less than fruitful; a life of regret.<sup>952</sup> This spiritual power, is not of this world; it can not be seen until a promise of Yahweh is believed upon; once done, a force unknown to the natural world is unleashed; a force when beheld by men, glorifies the Creator, as did Pharaoh's sacred scribes, who said, "The finger of Elohim, it is!"<sup>953</sup> Was this spiritual power reserved for Moses only? Apostles? Prophets? No, for Yahweh has promised, "And what [is] the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might..." (Eph. 1:19). This promised spiritual force is the thread that runs through the Word of Yahweh, the thread that states, 'Faith unleashes Power!'

Power is defined as the ability to do or effect something or anything, or to act upon a person or thing.<sup>954</sup> This article is for people who have already received the indwelling power,<sup>955</sup> the power that is not of this world, which is the ruah (spirit) of Yahweh;<sup>956</sup> ruah and power go hand-in-hand.<sup>957</sup> The phrase, spirit (ruah) and power is a figure of speech called, Two for One (Hendiadys); two words used, but one thing meant. The two words are of the same parts of speech; two nouns or two verbs joined together by the conjunction,

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<sup>951</sup> 0539 אמן 'aman *aw-man'*

<sup>952</sup> Now, as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land, they died—the men who gave out an evil rumor of the land,—by the plague, before Yahweh. (Nu. 14:36-37)

<sup>953</sup> Ex 8:19 Then said the sacred scribes unto Pharaoh, The finger of Elohim, it is! But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.

<sup>954</sup> OED

<sup>955</sup> Lk. 1:17, 35, Lk. 4:14, Acts 1:8, Acts 10:38, Rom. 1:4, Rom. 15:13, 19, 1 Co. 2:4, 1 Co. 5:4, Eph. 3:16, 1 Thess. 1:5, 2 Tim. 1:7

<sup>956</sup> 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 ruah (spirit); (Acts 2:38)

<sup>957</sup> Lu 4:14 And Yahoahus returned, in the power of the ruah (spirit), into Galilee; and, a report, went out along the whole of the region, concerning him; Lu 9:1 And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases; Lu 10:19 Lo! I have given you the authority—to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm; 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.

'and.' You can accurately rephrase, 'spirit and power,' to, 'ruah, that is to say, power,' is upon me.<sup>958</sup> Yehoshua manifested this power, which I will call, 'spiritual (heavenly) power,' in contrast to the power that is natural (earthly).<sup>959</sup> John 8:23 demonstrates what I am attempting to communicate; "And he was saying unto them—Ye, are, of the realms below, I, am, of the realms above: Ye, are, of this world, I, am not of this world." There is natural (earthly) power that is of this world and there spiritual (heavenly) power that is not of this world. Ruah (spirit), that is to say, Power, is an invisible force, which was poured out, from heaven, by Christ, upon all those that made him their Lord.<sup>960</sup>

Aman means certainty. Certain means determined, fixed, settled; not variable or fluctuating; unailing; sure, unerring, not liable to fail. The faith, this article is addressing, means more than trust, but rather a certainty that what was promised absolutely will appear. We have a certainty that the sun will appear each day, so much so, we would bet our life's savings on it's reappearance. Our certainty of the sun arising each day is used as an example of the certainty we should have on the promises of Yahweh coming to pass in our lives. We are confident, fixed and settled on that what he has promised, which we presently do not see, will absolutely come to pass. This faith is the confidence to think, speak and act on the words of Yahweh, although these words may appear to be contrary to natural laws. It's believing in what is not presently seen but promised by Yahweh. The manifestation of this absolute certainty appeared when Yehoshua and Peter were walking upon the water. The beginning of unbelief arising in the thoughts of Peter was also manifested by him beginning to sink. Doubt is uncertainty.<sup>961</sup> Our preparatory future actions line up exactly with what Yahweh has promised us. We are never surprised or amazed that the sun has reappeared but we are always thankful. Likewise, if we actually believe Yahweh's promises, we will never be surprised or amazed when they come into fruition, but we are always thankful. Being surprised or amazed is an indicator that we did not believe; we were not certain. The term, 'leap of faith,' is a misnomer because acting on Yahweh's words is a leap of certainty, which is no leap at all. Actions of certainty will always follow one who actually believes Yahweh's promises. The order of this event called

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<sup>958</sup> Ac 10:38 How Yahweh anointed him with holy ruah and with power, [with holy ruah, that is to say with power] who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him. 1Co 2:4 And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of ruah and power [ruah, that is to say power]: Lu 1:35 And answering, the messenger said unto her—The holy ruah, shall come upon thee, and, the power of the Most High, [the holy ruah, shall come upon you, that is to say, the power of the Most High] shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

<sup>959</sup> The adjective, supernatural, does not express this power correctly because the prefix, super (on, above, over) added to natural (from native = to be born) is stating that the power is natural but that it is above, over, hence beyond or more than natural.

<sup>960</sup> 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 ruah, having received from the Father, He hath poured out this which, yourselves, do see and hear. (Acts 2:32-33)

<sup>961</sup> Mt 14:31 And, straightway, Yehoshua, stretching forth his hand, laid hold upon him and saith unto him—O little-of-faith! why didst thou doubt?

Mt 21:21 And Yehoshua, 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. Mr 11:23 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.

faith is as follows; first, one acknowledges the promise of Yahweh; secondly, one receives the presently, unseen promise, giving thanks; thirdly, one prepares for the appearing (manifestation) of the promise.

Throughout this article, I will substitute the word, believing, for the word, faith, because the word, faith, can mean many different things to different people. When I use the word, 'believing,' rather than faith, it goes without saying that full bodily action upon what a person believes is exhibited, otherwise they do not believe. James 2:14-18 illustrates this truth by saying, "What profit, my brethren,—if one should be saying he hath, believing, but hath not, works; can his believing 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, believing, if it have not works, is dead, by itself. But one will say,—Thou, hast believing, and, I, have works, show me thy believing apart from thy works, and, I, unto thee, will shew, by my works, my believing."

Hebrew (Ibri) 11:6 states, "But, apart from faith [pistis (noun)], it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must believe [pisteuo (verb)], that he is, and that, to them who seek him out, a rewarder he becometh." We are called, believers, because we believe in and obey the words of the unseen Creator, Yahweh! Some people believe Yahweh's words on receiving salvation, which they act upon and receive but doubt other revelations, such as the promises that result from financially giving (tithing). (For more information on giving and receiving, read the article, 'Money in the life of the Believer;' Teleios Book, Vol. 1.) Others act upon Yahweh's words concerning giving financially and they receive the promises but they doubt Yahweh's words concerning speaking in tongues. Others believe the words of Yahweh concerning speaking in tongues and prophesying and receive the promises but they do not arise to the fullness of believing Yahweh's words on healing the sick, rebuking storms, etc. Others believe all of these promises and more, such as did Stephen and Phillip, men who were not Apostles, but who rather were men who believed what Yahweh spoke and with an assurity that what Yahweh promised would come to pass, acted accordingly; Stephen began doing "...great wonders and signs among the people (Acts 6:8) and Phillip went "...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).

Nicodemus and Joseph from Arimathaea were believers in Christ, who were well-pleasing to Yahweh because they believed but it appears that they did not rise in their believing to

the degree that Stephen and Phillip did.<sup>962</sup> This article's intention is not to judge people but rather to encourage people to believe and act upon more of the promises of Yahweh, thereby bringing deliverance to themselves, to the Body of the Christ and to the world, bringing more Glory to Yahweh and Christ, as is what occurred when Stephen and Phillip believed.<sup>963</sup> We must realize that there is spiritual work to be done, which can not be accomplished in the natural realm. Christ, as the Head of the Body, is limited by our lack of believing and/or fear; we being his hands, feet and mouth. Stephen and Phillip were our examples of how Christ's Body should operate, which is why two chapters of the Word of Yahweh detailed their service to Christ. Our under-performance to Christ might be attributed to ignorance, wrong teaching, fear, apathy and/or unbelief. My purpose is to enlighten, which takes care of ignorance; correct, which handles wrong teaching and encourage, which deals with fear and apathy, which leaves behind, unbelief.

## Unbelief

We must remember that Yahweh is not blessed or exalted when we doubt his words, which is doubting his ability. For example, Moses doubted his ability to speak to Pharaoh, even after Yahweh reassured him that he would be with his mouth. Yahweh said, "Now, therefore, go,—and, I, will be with thy mouth, so will I direct thee, what thou shalt speak. And he said—Pardon, O My Lord! send, I pray thee, by the hand of him whom thou wilt send—Then was kindled the anger of Yahweh against Moses..." (Ex. 4:12-14). Christ also upbraided his disciples for their unbelief; "Now, as they were sailing, he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled, and to be in peril. And, coming near, they roused him up, saying—Master! Master! we perish! And, he, roused up, rebuked the wind, and the surging of the water; and they ceased, and it became a calm. And he said unto them—Where was your believing" (Lk. 8:23-25)? Not believing the words of Yahweh, spoken through Moses, kept the children of Israel in the wilderness for 40 years, when Yahweh's will was to have them live in the land of Canaan, a land flowing with milk and honey. Yahweh was angry with the Israelites who were disbelieving his words, which not only stunted their lives but also impacted the lives of the next generation.<sup>964</sup> We do not want Christ to marvel at our unbelief because he can not do many mighty works, because of our unbelief (Mt. 13:58)<sup>965</sup> but rather we want him to marvel at our great believing of his words.<sup>966</sup>

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<sup>962</sup> Joh 19:38 But, after these things, Joseph from Arimathaea, being a disciple of Jesus, but having kept it secret for fear of the Jews, requested Pilate, that he might take away the body of Jesus; and Pilate gave permission. He came, therefore, and took away his body.

<sup>963</sup> 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 8:7-8)

<sup>964</sup> Wherefore,—according as saith the holy spirit—Today, if, unto his voice ye would hearken, do not harden your hearts,—as in the embitterment, in the day of testing in the desert, When your fathers tested by proving, and saw my works forty years. Wherefore I was sore vexed with this generation, and said, Always err they in their heart; -howbeit, they, learned not my ways: So I swear in mine anger—they shall not enter into my rest!—Be taking heed, brethren, lest at any time, there shall be in any one of you, a wicked heart of unbelief, in revolting from a Living Elohim. (Heb. 3:7-12)

<sup>965</sup> And he marveled because of their unbelief. And he was going round the villages in a circuit, teaching. (Mk. 6:6)

<sup>966</sup> Lu 7:9 And, hearing these things, Jesus marveled at him; and, turning to the multitude following him, said—I tell you, Not even in Israel, such faith as this, have I found!

## A Note concerning Hebrews 11

(The context of Hebrews 11 is not dealing with the believing (faith) that moves mountains (believing in the impossible) as is Mark 11:12-24, Matthew 21:18-22 and 1 Corinthians 13:2, which we will be addressing but rather this section of scripture is teaching hope and endurance; "For, of endurance, ye have need, in order that, the will of Yahweh having done, Ye may bear away, the promise" (Heb. 10:36); "...with endurance, let us be running, the race that is lying before us, Looking away unto our faith's Princely-leader and perfecter, 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. For take ye into consideration—him who hath endured, such contradiction..." (Heb. 12:1-3). Other examples would be Hebrews 11:13-16 and 35b-40. I will be referencing sections of scriptures from this chapter that do pertain to our discussion but as a whole this chapter was not about power but rather endurance, even though spiritual power was on display.

Also, we must not confuse faith with hope. Hope<sup>967</sup> is the expectation for something desired. For example, it was said of Abraham, "...he was awaiting the city having foundations, whose architect and builder is, Yahweh" (Heb. 11:10). Our hope is for the awakening of the dead, receiving life age-abiding and to live with our Father and Lord upon the new earth (Tit. 1:2, Acts 23:6). We believe these truths and set our hope upon them. These promises are not presently available for our taking, which means we need hope but there are promises that are presently available, in which we do not need hope, but rather believing, because they can come into fruition today, such as health, prosperity, speaking in tongues etc. Hebrews 11 illustrates faith (power), endurance, and hope: faith (By faith, the walls of Jericho, fell, having been surrounded for seven days); endurance (Others, again, of mockings and scourgings, received trial, nay! further, of bonds and imprisonments); hope (Yehoshua,—who, in consideration of the joy lying before him, endured a cross, shame, despising!))

## Faith

The faith I am addressing is the faith, of things hoped for, a confidence, of facts, a conviction, when they are not seen (Heb. 11:1). The faith of Abraham is the foundation upon which we will build our study. The first usage of aman is in Genesis 15:6, which states, "And he [Abram] had faith [aman (*hiphil perfect*)] in Yahweh,—so he [Yahweh] reckoned it to him, as righteousness." This foundational scripture has aman in the Hiphil stem. (See Appendix A for Hiphil stem.) "In the Hiphil (causative), aman basically means 'to cause to be certain, sure' or 'to be certain about,' 'to be assured.' In this sense the word in the Hiphil conjugation is the biblical word for 'to believe' and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain."<sup>968</sup> The Hebrew (Ibri) word, 'amen,' translated as

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<sup>967</sup> Hebrews 3:6; 6:11, 18; 7:19; 10:23; 11:1

<sup>968</sup> TWOT

verily, truly and amen, is a root of aman, which also means certainty. (Appendix A gives you other examples of the usage of aman in the Hiphil stem.)

In the NKJV of the Bible, the translators used the word, faith, 247 times; 2 times in the Old Covenant and 245 times in the New Covenant; the Greek noun, pistis, being translated faith in the New Covenant. This occurs also in the NASB Bible; 252 usages of faith in their translation, only 4 usages being in the Old Covenant. The eleventh chapter of the book of Hebrews, the chapter dealing with the faith of the Old Covenant believers, uses the noun, faith, 32 times but this term is not used in the Hebrew (Ibri) Old Covenant concerning these same believers. What are we to make of this apparent disconnection between the Hebrew (Ibri) language of the Old Covenant and Greek language of the New Covenant? This disconnection between the two languages is not uncommon. The name, Yahweh, used over 6,800 times in the Old Covenant, is never used in the New Covenant but rather it was replaced with the Greek words, Theos (God) and Kurios (Lord). Yahweh is present in the Greek New Covenant but not as Yahweh, so it is with aman (believe) that is represented by the Greek verb, pisteuo,<sup>969</sup> translated as believe. The Old Covenant uses the Hebrew (Ibri) verb, aman, (believe) as was illustrated in Genesis 15:6 (Abraham had faith in Yahweh), while the New Covenant uses the verb, pisteuo, (believe) to represent, aman, in Romans 4:3, Galatians 3:6 and James 2:23 (Abraham believed in Yahweh).

A verb typically expresses action, state, or a relation between two things. Aman (believe), in the Hiphil stem, is an action verb. In this article, I will be speaking of aman, in the context of dealing with the unseen, believing in the words of the Creator that defy what we perceive as natural. This context of believing is not asking us to believe that the sun will rise each day nor that planting a seed will produce a plant but rather is asking us to step through the natural world (seen world) and into, what science would call, the world of the impossible (unseen world). Peter operated this kind of believing when he walked upon the water and when he told a dead person to arise, both requiring action upon his part.

## **Different Levels of Believing in the Words of Yahweh**

It appears that Abram and Sarai displayed three different levels of believing in Yahweh's words. Their journey began when Yahweh asked them to leave their city and come into a land that Yahweh was giving to them; "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" (Heb. 11:8). This level of believing is simple to follow but can be frightening. We, like Abraham and Sarah, have also been called, by Yahweh, to leave this world behind, following his lead and instructions. We demonstrate our believing, as did Abram and Sarai, by obeying his instructions, examples of which would be giving financially, putting off the deeds of the flesh, putting on the new man, accepting Yahweh as our provider, etc.

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<sup>969</sup> 4100 πιστεύω pisteuo pist-yoo'-o

The second level of believing, exhibited by Abraham, was when Yahweh said, "...take, I pray thee, thy son, thine only one, whom thou 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" (Gen. 22:2). This level of believing is more difficult than the first. Yahweh had promised Abraham that he would make of Isaac a great nation. Isaac had no children and if he died, this promise would be void, unless Yahweh raised (awoke) Isaac from among the dead; "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: Accounting that, even from among the dead, Yahweh, was able, to egeiro<sup>970</sup> [awaken] him, -whence, even in similitude, he bare him away (Heb. 11:17-19). Abraham believed and obeyed the words of Yahweh by being absolutely confident that Yahweh would bring him back to life after he sacrificed him.

The third level of Abraham's and Sarah's believing was believing in the impossible. Believing Yahweh by leaving your family and the security of a city is difficult but not impossible. Believing him to sacrifice your only son and seeing him raised (awoken) from among the dead is extremely difficult. Asking a barren, ninety year old woman and a one-hundred year old man to produce a child is not asking them to do something extremely difficult but rather it is asking them to do the impossible; the term difficult does not apply! Christ, the seed of Abraham and Sarah, walked in this third level of believing although it appears that Abraham and Sarah were the first. It is said of Abraham, "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 believing, 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 believing, giving glory unto Yahweh" (Rm. 4:17-20). It is said of Sarah, "By believing, even Sarah herself, received power for founding a seed, even beyond the season of life's prime,—seeing that, faithful, she reckoned, him that had promised" (Heb. 11:11).

It was said of Abram, "And he had aman [faith] in Yahweh,—so he [Yahweh] reckoned it to him, as righteousness" (Gen. 15:6). What was Abram actually believing in? He was believing in the words that were spoken to him by Yahweh; a message that appeared to be impossible in the natural realm. What made this message different is that it came from the Creator of all things; a Creator, who is not bound by natural laws (seen world); one who speaks matter into existence. The message was, "...This one, shall not be thine heir; But, one who cometh forth of thy body—he, shall be thine heir. And he brought him forth abroad, and said—Look steadfastly, I pray thee, towards the heavens, and number the stars, if thou be able to number, them, And he said to him, Thus, shall be thy seed" (Gen. 15:4-5). Abram was not asked to believe in Yahweh's existence, which he already did, but

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<sup>970</sup> 1453 ἐγείρω egeiro eg-i'-ro to arouse from sleep, to awake

rather to believe for Sarai's reproductive organs (and possibly his) to be regenerated, enabling them to produce a child, which, in the past, had been impossible for them. Abram fastened onto Yahweh's words of promise (unseen world) rather than upon natural laws (seen world) and past experiences. We are told that Sarai was barren.<sup>971</sup> (At the time Abram received this revelation he was not infertile which was illustrated by him producing Ishmael.) What then was Yahweh asking them to do? They were to keep having sexual intercourse, which they did for approximately the next twenty-five years before Sarah<sup>972</sup> fully believed the words of Yahweh; "By faith [believing the promise of Yahweh made to her], even Sarah herself, received power for founding a seed, even beyond the season of life's prime,—seeing that, faithful, she reckoned, him that had promised" (Heb. 11:11). Yahweh came and spoke his words of promise directly to Sarah, who had already gone through menopause,<sup>973</sup> by saying, "...As to Sarah thy wife. ... And he said, Lo! she is in the tent. And he [Yahweh] 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...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, I, 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" (Gen. 18:9-14). Abram, although he was not infertile when he received this promise of Yahweh at age seventy-five, very possibly became infertile at age ninety-nine because Romans 4:20 declares, "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 believing, 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 believing, giving glory unto Yahweh, And being fully persuaded (that), -what he hath promised, able is he also to perform" (Rm. 4:18-21). This story is about two people who never gave up on the promise that came to them from the mouth of Yahweh, as neither should we, even though the world could mock us and science deceive us. They both received a power, which is not of this world, by their believing in Yahweh's words.

## **Yahweh's Unseen Power for His Children**

The majority of us were not reared with a knowledge of the unseen power Yahweh had given to his servants and sons but rather we have been reared in the world of science, the world of the seen, the world of the godless; the only powers that exist are what science has

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<sup>971</sup> Ge 11:30 And, Sarai, remained, barren,—she had no child.

<sup>972</sup> Abram was or became fertile as was illustrated by him producing Ishmael.

<sup>973</sup> "But, Abraham and Sarah, were old, far gone in days,—it had ceased to be with Sarah after the manner of women" (Gen. 18:11). Menopause is a normal part of a woman's aging process. Most women experience menopause around age 50, though it can occur before then. The usual age range is 45-55. With menopause:1.) The ovaries stop making the hormones estrogen and progesterone. 2.) The ovaries also stop releasing eggs (ova). After menopause, you can no longer become pregnant. Your menstrual periods stop. You know you have gone through menopause after you have had no periods for one year.

validated. We were reared upon seeing is believing, which means that we are developmentally behind (retarded, stunted) where we should be. The Hebrews, beginning with Moses leadership, were introduced to Yahweh's full power (the world of the unseen) through the powers displayed by Moses. Exodus 9:16 declares, "but, in very deed, for this purpose, have I let thee [Pharaoh] remain, for the purpose of showing thee my might [koach (power)],—and that my name may be celebrated in all the earth." The cleaving of the Red Sea became the hallmark of Yahweh's power to and for his servants.<sup>974</sup> This power is not of this world but never-the-less is in this world when believed upon by his children. The children of Israel, thereafter, were reared upon the teaching of Yahweh's power that is given to the sons of Abraham who walk in justice, righteousness and lovingkindness. For example, Yahweh commanded the Israelites not to plant their fields in the seventh year but rather to let it rest for one year. They then asked, "...What shall we eat in the seventh year? Lo! we are not to sow, neither are we to gather our increase" (Lev. 25:20)! Yahweh replied, "Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; and ye shall sow, the eighth year, and eat of old store,—until the ninth year, until the coming in of the increase thereof, shall ye eat old store" (Lev. 25:21). Yahweh promised them they would receive, in their sixth year harvest, a yield that was triple their normal yield. Could natural laws validate this promise? Could a scientist predict such results by examining weather patterns? Absolutely Not! Never-the-less, the righteous Hebrews confounded their scientific neighbors by obeying and believing this promise of Yahweh. Generation upon generation witnessed Yahweh's unseen power given to those who obeyed his commandment. Another example is the promise that "...ye shall chase your foes,—And they shall fall before you, by the sword; And, five, of you shall chase, a hundred, And, a hundred, of you shall put ten thousand to flight,—So shall your foes fall before you, by the sword" (Lev. 26:7-8). Does this promise fall within the laws of science? Unseen power issues forth from those who meet the conditions specified in Yahweh's Word. These are just a few examples of the power we are addressing. By reading Deuteronomy 28 and Leviticus 26, you will learn of many more powers, that are not of this world, that are promised to those who will walk in obedience to Yahweh with believing.

There are three powers (koachs) that I will discuss;<sup>975</sup> Yahweh's power which created the Universe;<sup>976</sup> Yahweh's power that has been given to his servants and children (unbelievers do not have this power) and the natural power that has been given to all mankind.<sup>977</sup> I will be discussing Yahweh's power that has been given to his servants and children.<sup>978</sup> This is

<sup>974</sup> Exod. 10:19, Exod. 13:18, Exod. 15:22, Exod. 23:31, Num. 14:25, Num. 21:4, Num. 33:10-11, Deut. 1:40, Deut. 2:1, Deut. 11:4, Jos. 2:10, Jos. 4:23, Jos. 24:6, Jdg. 11:16, 1 Ki. 9:26, Neh. 9:9, Ps. 106:7, 9, 22, Ps. 136:13, 15, Jer. 49:21, Acts 7:36, Heb. 11:29

<sup>975</sup> 03581 כֹּחַ koach ko' - akh 1) strength, power, might

<sup>976</sup> Ex 15:6 Thy right hand, O Yahweh, is splendid in power [koach],—Thy right hand, O Yahweh, dasheth in pieces a foe;

<sup>977</sup> Le 26:20 And your strength [koach] shall be spent in vain,—And your land shall not yield her increase, And, the trees of the land, shall not yield their fruit.

<sup>978</sup> Jud 16:6 So Delilah said unto Samson, Do tell me, I pray thee, wherein lieth thy great strength [koach],—and wherewith thou mightest be bound, to humble thee.

the power that the unbelievers can and have witnessed. This power is exhibited when a righteous believer hears the promise and then acts upon the promise spoken in the Word of Yahweh. For example, the Word of Yahweh, in Leviticus 26:7-8 states a promise; "But you will chase your enemies and they will fall before you by the sword; five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword." Joshua 23:10, reiterates this promise by saying, "One man of you, can chase a thousand,—for, Yahweh your Elohim, is he that fighteth for you, as he spake to you." This power is not natural. This promise was believed and acted upon by Shamgar, son of Anath,<sup>979</sup> Sampson,<sup>980</sup> Saul, David<sup>981</sup> and Adino the Eznite.<sup>982</sup> At least three of these believers had received the ruah (power) of Yahweh before they became mighty.

In the Hebrew (Ibri) Old Covenant, the power ('koach' (*ko'- akh*))<sup>983</sup> of Yahweh for his servants takes it's development, beginning with Moses. Moses proclaims, "Thy right hand, O Yahweh, is splendid in power [koach],—Thy right hand, O Yahweh, dasheth in pieces a foe" (Ex. 15:6). We are also told that his power has been given to his servants; "and lest thou shouldest say in thy heart,—Mine own strength [koach] 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 [koach] to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day)" (Deu. 8:17-18). Sampson's great power came from the ruah of Yahweh that was upon him.<sup>984</sup> Oz (*oze*) is another Hebrew (Ibri) word that expresses power. Yahweh bestows strength on men: the king; "...That he may give strength [oz] to his King, And exalt the horn of his Anointed One" (1Sa 2:10); his people; "As for the El of Israel, he, is giving strength [oz] and abundant might [ta'atsumah] to the people. Blessed be Elohim" (Ps 68:35); and on Zion; "Awake, awake, Put on thy strength [oz], O Zion,—Put on thy beautiful garments, O Jerusalem—thou holy, city, For there shall not again, come into thee any more, the uncircumcised and unclean" (Isa 52:1). But not only is strength a quality given by Yahweh, he himself is that strength. Frequently the personal possessive pronouns are

<sup>979</sup> Jud 3:31 And, after him, was Shamgar, son of Anath, who smote of the Philistines, six hundred men, with an ox-goad,—and, he also, saved Israel.

<sup>980</sup> Then found he the jawbone of an ass newly-slain,—so he thrust forth his hand, and took it, and smote therewith, a thousand men.

<sup>981</sup> 1Sa 18:8 Then was Saul exceeding angry, and this saying was offensive in his eyes, and he said,—They have ascribed, to David, ten thousands, but, to me, have they ascribed thousands,—What, more, then, can he have but, the kingdom?

<sup>982</sup> 2Sa 23:8 ¶ These, are the names of the mighty men, who belonged to David,—The president a Tachmonite head of the charioteers, the same, was Adino the Eznite, for eight hundred, slain at one time.

<sup>983</sup> 03581 כֹּחַ koach ko' - akh or (#Da 11:6) כֹּוַח kowach ko' - akh; When applied to Yahweh, this term suggests that he is indeed omnipotent. His power is seen in creation, {#Jer 10:12 Jer 32:17; etc.} in the Exodus events, {#Ex 9:16 Ex 15:6; etc.} in his capacity to subdue his enemies {#Job 36:19} and deliver his people. {#Isa 63:1} As compared to his power, human strength is nothing. {#2Ch 20:6 Job 37:23 Ps 33:16 Am 2:14; etc.} The folly of relying upon human strength alone is seen both in Job and in the story of Samson. He is strongest who has discovered the finite limitations of his own capacities in the light of the limitless resources of Yahweh through his ruah (spirit). {#Job 36:22 Isa 40:31 Mic 3:8 Zec 4:6}

<sup>984</sup> 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. Jud 16:6 So Delilah said unto Samson, Do tell me, I pray thee, wherein lieth thy great strength [koach],—and wherewith thou mightest be bound, to humble thee.

attached to strength in the Psalms to show this; "Yahweh, is my strength [oz] and my shield, In him, hath trusted my heart, and I have found help,—Therefore hath my heart danced for joy, and, with my song, do I praise him" (Ps 28:7).<sup>985</sup> In seeking his presence, strength is found; "Search out Yahweh and his strength [oz], Seek diligently his face at all times" (Ps 105:4). Yahweh exercises this strength on behalf of his people against their foes. This is particularly well illustrated in the Exodus; "Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—Thou hast guided them in thy might [oz], into the home of thy holiness" (Ex 15:13).

In the Greek New Covenant, the foundation of power begins with the verb, dunamai,<sup>986</sup> which means 'being able,' to be capable, strong and powerful. From the verb, dunamai, we receive the noun, dunamis,<sup>987</sup> which means strength power, ability and we also receive the adjectives, dunatos,<sup>988</sup> which means able, powerful, mighty, strong, which we translate as 'possible,' and adunatos (a-dunatos), which means without strength, impotent, powerless, weakly, disabled, which we translate as, 'impossible.' Examples of the verb, dunamai and the noun, dunamis being in the same sentence is in Mark 6:5; "and he could [dunamai] not, there, do so much as a single mighty work [dunamis],—save, on a few sick, he laid his hands and cured them," and Ephesians 3:20; "Now, unto him [Yahweh] who is able [dunamai] to do, above all things, exceeding abundantly above the things which we ask or conceive,—according to the power [dunamis] which doth energise itself within us." Mark 9:23 uses the verb, dunamai and the adjective, dunatos together; "And Yehoshua said unto him, If thou canst [dunamai]! All things are possible [dunatos] to him that believeth. Matthew 19:26 uses both adjectives together; "And, looking intently, Yehoshua said unto them—With men, this is, impossible [adunatos], but, with Yahweh, all things are possible [dunatos]," as also does Romans 15:1; "We are bound, however, we, who are strong [dunatos], the weakness of them who are not strong [adunatos] to be bearing, and not, unto ourselves, to give pleasure."

## Unleashing the Power through Believing

Our Lord, Yehoshua, as our teacher, demonstrated the full power of ruah unleashed through believing the words of Yahweh. Abraham and Sarah began this walk into the impossible world of the unseen when they conceived Isaac. Moses took this walk to an even higher plain by cleaving the Red Sea. Yehoshua (Joshua) succeeded Moses by teaching others to walk in this power promised by Yahweh, when he said, "One man of you, can chase a thousand,—for, Yahweh your Elohim, is he that fighteth for you, as he spake to you" (Jos. 23:10). Hebrews 11:32-35 continues this discussion by saying, "And

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<sup>985</sup> Ps 81:1 [H 2]; #Ps 118:14

<sup>986</sup> 1410 δύναμαι dunamai doo'-nam-ahee; Mt 3:9 and think not to be saying within yourselves,—As our father, we have, Abraham; for, I say unto you, that Yahweh is able [dunamai], out of these stones, to raise up children unto Abraham.

<sup>987</sup> 1411 δύναμις dunamis doo'-nam-is; Mt 22:29 And Yehoshua answering, said—Ye are deceiving yourselves, knowing neither the Scriptures, nor yet the power [dunamis] of Yahweh.

<sup>988</sup> 1415 δυνατός dunatos doo-nat-os'; Mt 19:26 And, looking intently, Yehoshua said unto them—With men, this is, impossible [adunatos], but, with Yahweh, all things are possible [dunatos].

what more can I say? For, time, will fail me while I go on telling—concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets,—Who, through believing—prevailed in contest over kingdoms, wrought righteousness, attained unto promises, shut the mouths of lions, Quenched the power of fire, escaped the mouths of the sword, were made powerful from weakness, became mighty in battle, overturned, camps of aliens; Women received, by resurrection, their dead..."

Yehoshua demonstrated this power after he received the ruah of Yahweh, turning water into wine, healing the sick, rebuking storms and awaking the dead, to name just a few of the many manifestations of this power. He then gave this power to the twelve and then the seventy-two, who did likewise because they believed his words, which were the Father's words.<sup>989</sup> He instructed his disciples, "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,—And because, whatsoever ye shall ask in my name, the same, will I do, that, the Father, may be glorified, in the Son: If anything ye shall ask in my name, the same, will I do" (Jn. 14:12-14).

## Activating the Power

The world was Yehoshua's classroom and his disciples were his students. Yehoshua was and still is the image of Yahweh. He taught his students that they also can be the image of him, who is the image of Yahweh. When Yahweh speaks the creation responds. When Yehoshua spoke (when he was on the earth) the creation also responded. How did he acquire this ability? Yehoshua studied his Father, through his Word, for twenty-nine years before he was activated into service, equipped with the ruah of Yahweh. He then spent another forty days, in the wilderness, in training, before he appeared in the world with power. He now was fully activated. During his ministry, he activated his apostles and many of his disciples. On the day of Pentecost, he activated all those who would believe.

Yehoshua, the image of Yahweh, demonstrated that he had the faith of Yahweh or Yahweh's believing, when he, at two different times, cursed a fig tree, resulting in its demise.<sup>990</sup> He did this to teach his students, which includes us, what is possible when one believes the promises of Yahweh. He told them in Mark 11:22, "Have the faith of Yahweh," or Yahweh's faith. The majority of the Christian world can not believe this statement so they have changed this verse to, "Have faith in God," which is an another example of their unbelief. Yahweh told the children of Israel that they could conquer the land of Canaan, but the ten spies could not believe these words of Yahweh and changed them to fit their natural world, just as many Bible translators, pastors, teachers, etc. have

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<sup>989</sup> And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases; (Lk. 9:1) And, after these things, the Lord appointed seventy two others, and sent them forth, two and two before his face, into every city and place whither, he himself, was about to come. (Lk. 10:1)

<sup>990</sup> Mt 21:19 and, seeing one fig-tree by the way, he came up to it, and nothing, found he thereon, save leaves only,—and he saith unto it—No more, from thee, let fruit spring forth, unto times age-abiding,—and the fig-tree, instantly withered away. Mk. 11:14 And, answering, he said unto it—No more, unto times age-abiding, let anyone of thee, eat fruit. And his disciples were listening.

also done to Mark 11:22; all of which are manifestations of their unbelief. (For more information, read, 'Speak unto the Mountain,' in Teleios Vol. 1.) By doing so, they have also thrown out 1 Corinthians 13:2, which confirms what was promised in Matthew and Mark, by reiterating, "...and though I have all faith, so as to be removing mountains..." Unbelief will always deactivate spiritual power.

## **Building a Reciprocating Relationship**

One common attribute of those who walk in power is that they have an exceptionally strong relationship with Yahweh and Christ, meaning they spend a considerable amount of time with them (Yahweh & Christ) in communion; with them includes reading and meditating upon the Word of Yahweh and not upon the doctrines of men. These words are then acted upon and not only the written words of Yahweh but also the revelations they receive from Yahweh and Christ concerning their daily walk. Without exception, all of these people speak in tongues and prophesy, as commanded in 1 Corinthians chapter fourteen, which is the foundation of releasing spiritual power. Failure to do so is walking in unbelief. All of these people have also at times, failed to believe the promises of Yahweh, resulting in the fruit promised not appearing but they continued on their course, fearless and undaunted. (The apostles, at one time, could not cast out an impure ruah (spirit) but they were undaunted.)<sup>991</sup> These individuals are not afraid to shoot at the target even though they have missed the mark many, many times. They focus on their hits rather than their misses. Fear of missing the target, freezes many believers into inaction. You will never miss the target if you never shoot but you are guaranteed never to hit the target. Yahweh is not disappointed with us missing the target because we are shooting in faith, which is well-pleasing to him but he is not well-pleased with those who, through fear, refuse to shoot.

Building a reciprocating relationship of trust with Yahweh and Christ takes time and effort. Yehoshua had a reciprocating relationship with his Father because he sought one. He daily communicated with his Father. To those who are new to this field of study, I will give you some exercises that will help you build a reciprocating relationship with Yahweh and Christ. Reciprocating means an alternating backward and forward motion. Marriage was designed to be a reciprocating relationship; giving and then receiving; speaking and then listening. The majority of Christians do have a relationship with Yahweh and Christ but it is not a reciprocating relationship. When they communicate<sup>992</sup> with them, usually by prayer, they do not expect to receive a reply. In radio terminology, they are transmitting

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<sup>991</sup> Mr 9:28 And, when he had gone into a house, his disciples, privately, were questioning him—Why, were, we, not able to cast it out?

<sup>992</sup> I use the term, communications, rather than, hearing. Communication means the imparting, conveying, or exchange of ideas, knowledge, information, which does not have to be audible. Most people will not audible hear a message directly from the mouth of Yahweh or Christ because faith is then not required. Prophesy, is an audio method that Yahweh has devised to communicate with us through other the mouth of believers, as recorded in 1 Corinthians 14. Yahweh communicates, first and foremost, through his written Word. Yahweh also communicates to us by visions, perceiving, a internal confidence, a knowing and any other method that he chooses.

(broadcasting) but not receiving. If you ask them how many times a week do you receive communications from Yahweh, they will probably say, Never. Ignorance, wrong teaching and unbelief are usually the causes of their problem. We should be receiving daily communications from Christ because we are his servants, who need instructions from our Boss. We must have our receiver on, expecting messages each day.

Yahweh and Christ can communicate to us in many ways, first and foremost is the written Word of Yahweh. Another method is through our desires. Communications are given to us through the godly desires resident in our hearts. Christ abides and lives within us. He is our Head, our Boss, who is running an active business. We, as employees, must have instruction in order to perform our duties. If Christ is our Lord (Master) then we have chosen to be his servant, doing his will and not our own. Our Lord, who lives within us, directs our steps by the godly desires he has placed within us. These desires become our ambitions; the tasks that he has given us to perform. We are to pursue and accomplish these desires unless he communicates otherwise.

We must prove his promises in order to receive confidence in what Yahweh has written. For example, Malachi 3:10 states, "Bring ye all the tithe into the storehouse, that there may be food in my house, Yea, I pray you, put me to the proof hereby, saith Yahweh of hosts, whether I will not open to you the sluices of the heavens, and pour out for you blessing, until there be no room." Giving financially, as Yahweh has directed, and expecting to receive from him is believing a promise of Yahweh. This practice builds confidence and is a reciprocal relationship; giving and receiving which builds trust. Prophesying is another example of proving a promise of Yahweh.<sup>993</sup> (Read the articles, 'Speaking in Tongues,' and 'Be Zealous to Prophecy,' in the Teleios Book Vol. 1.) Prophesying builds a confidence, a trust in Yahweh that he will always be there for you. He promises us, if we will speak, he will give us the words that build up members of the Body of the Christ, which he delivers. We must be expecting to receive words of knowledge, words of wisdom and discerning of spirits. The final steps, which are more difficult, but always available are operating gifts of healings, energies of mighty works (powers) and faith.<sup>994</sup> These are the nine power instruments that we receive when we receive the ruah of Yahweh.

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<sup>993</sup> 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. 14:25-26)

<sup>994</sup> "And, distributions of energies, there are, and the same Elohim—who energiseth all things in all. But, unto each one, is given the manifesting of the ruah, with a view to that which is profitable; For, unto one, indeed, through the ruah, is given, a word of wisdom, but, unto another, a word of knowledge, according to the same ruah; — Unto a different one, faith, in the same ruah, and, unto another, gifts of healings, in the one ruah, And, unto another, energies of mighty works, unto another, prophesying, unto another, discriminations of ruahs,—unto a different one, kinds of tongues, and, unto another, translation of tongues; — But, all these, energiseth the one and the same ruah, distributing unto each one, peculiarly, even as it is disposed." (1 Cor. 12:6-11)

Yahweh promised the children of Israel the land of Canaan, instructing them to take it but disbelieving his words, they acted in fear, which is unbelief.<sup>995</sup> Moses said, "...you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice." The same problem of not trusting and not hearkening occurs today. Yahweh has commanded us in 1 Corinthians 14:39. "So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues," but how many mistrust and do not hearken to this command? How many children of Yahweh are always waiting to see before they believe; waiting to receive confirmation and validation from the ruling body of the Church rather than from the Word of Yahweh. Joshua spoke to the Israelites, "...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" (Jos. 18:3)? Christ can say to us, "How long will you doubt our Father's instructions and commandments." Let it not be said of us, but the word which they heard did not profit them, they not having been blended, by faith, with the things heard (Heb. 4:2). Let us, like Stephen and Phillip, rise up and believe the promises of Yahweh. Let us be the mighty hands, the swift feet and the glorious mouth of our Head, Christ, thereby bringing Glory to Yahweh!

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<sup>995</sup> De 9:23 Also, when Yahweh sent you out of Kadesh-barnea, saying, Go up and possess the land, which I have given unto you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice.

# Appendix A

## Aman in the Hiphil stem

Ge 45:26 And they told him, saying—Joseph, is, yet alive, yea, indeed, he, is ruler in all the land of Egypt. And his heart became faint, for he believed them not.

Ex 4:8 thus shall it come to pass, if they will not believe thee, nor hearken to the voice of the first sign, then will they believe the voice of the next sign;

Nu 20:12 Then said Yahweh unto Moses and unto Aaron, Because ye believed not in me, to hallow me in the eyes of the sons of Israel, therefore, shall ye not bring in this convocation into the land which I have given unto them.

De 9:23 Also, when Yahweh sent you out of Kadesh-barnea, saying, Go up and possess the land, which I have given unto you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice.

Jud 11:20 But Sihon trusted not Israel, to pass through his boundary, so Sihon gathered together all his people, and encamped in Jahaz,—and fought against Israel.

1Ki 10:7 Howbeit I believed not the words, until that I had come and mine own eyes had seen, and lo! there had not been told me, the half,—thou dost exceed, in wisdom and prosperity, even the report which I heard!

2Ki 17:14 Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their Elohim;

2Ch 9:6 Howbeit I believed not their words, until I had come and mine own eyes had seen, when lo! there had not been told me, the half of the fulness of thy wisdom,—thou dost exceed the report which I heard.

Ps 27:13 I believe that I shall see—The goodness of Yahweh in the land of the living,

Ps 78:22 Because, They believed not in Elohim, Nor trusted in his salvation;

Ps 78:32 For all this, sinned they still, And believed not in his wonders;

Ps 106:24 And they refused the delightful land, They believed not his word;

Ps 116:10 ¶ I believed that I should speak, I, was greatly depressed.

Ps 119:66 Good judgment and knowledge, teach thou me, For, in thy commandments, have I trusted.

Isa 53:1 ¶ Who, believed what we have heard? And, the arm of Yahweh, to whom was it revealed?

Jer 40:14 and said unto him—Dost thou, at all know, that, Baalis, king of the sons of Ammon, hath sent Ishmael son of Nethaniah, to smite thee to death? But Gedaliah son of Ahikam, believed them not.

La 4:12 Neither the kings of the earth, nor any of the inhabitants of the world, believed, that an adversary or an enemy, should enter, the gates of Jerusalem!

### About Hebrew Verb Stems

A verb stem is an offshoot of the root that is used to indicate the properties of voice and aspect. In Hebrew there are seven major stems, each with its own characteristic spelling of the root that you will learn:

1. Qal Stem - Simple action, active voice
2. Nifal Stem - Simple action, passive voice
3. Piel Stem - Intensive action, active voice
4. Pual Stem - Intensive action, passive voice
5. Hifil Stem - Causal action, active voice
6. Hofal Stem - Causal action, passive voice
7. Hitpael Stem - Intensive action, reflexive voice

**Note:** The Qal stem is basic, the other stems are derived from it. Nearly 70% of verbs are Qal.



The shoresh is the root form of all of the verb stems

## C H A P. III.

## Phænomena relating to the Antediluvian State of the Earth.

XXXV. **T**HE Inhabitants of the Earth were before the Flood vastly more numerous than the present Earth either actually does, or perhaps is capable to contain and supply.

In order to the Proof of this assertion, I observe, (1.) That the Posterity of Each Generation of the *Antediluvians*, is to be suppos'd much more numerous than of any since, because their Lives were much longer. This is but agreeable to the sacred History, in which we find two at sixty-five, and one at seventy Years of Age to have begotten Children: While the three Sons of *Noah* were not begotten till after their Father's five hundredth year: Whereas yet at the same time the several Children of the same Father appear to have succeeded as quickly one after another as they usually do at this Day. For as to *Cain* and *Abel*, they appear to have been pretty near of an Age, the World being at the Death of the latter, not without considerable numbers of People, tho' their Father *Adam* was not then an hundred and thirty years old; and, so in Probability contain'd many of the Posterity of both of them. (Which by the way fully establishes the early begetting of Children just now observ'd in the *Antediluvian* Patriarchs, and if rightly consider'd, overturns a main Argument for the *Septuagint's* Addition of so many Centenaries

Gen v. 25,  
21.  
ver. 12.  
ver. 32.

Gen. iv.  
14, 15.  
ver. 25.

Ps. l. C. p.  
ver. 31.

ries

ries in the Generations before the Deluge.)  
 And as to the three Sons of *Noah*, born after the five hundredth Year of their Father's Life, 'tis evident that two of them at the least, *Japhet* and *Shem*, were born within two Years one after another. All which makes it highly reasonable to suppose, that since the Lives of the Antediluvians were much longer, their Posterity must have been much more numerous than that of the Postdiluvians. (2.) The Lives of the Antediluvians being pretty evenly prolong'd without that mighty inequality in the Periods of human Life, which we now experience, and commonly amounting to 800 Years at the least, whereas the Modern Age of Men at the utmost is not 80, the proportion between the Lives of the Antediluvians and those of the Postdiluvians, must at least be taken as about 10 to 1. And accordingly in any long space, the Antediluvians must double themselves at the least, in about the tenth part of the time in which they now double themselves. (3.) On account of the *Co-existence* of so many of such Generations as are but successive with us, we must allow the Antediluvian number of the present Inhabitants to have been so much greater than it would otherwise have been, as to supply any defect which might arise from any other Circumstances not here particularly consider'd; so that on all accounts the before-mention'd proportion for the doubling themselves ought to be esteem'd a very fair and moderate one in this case; which *Præcognita* suppos'd, in order to the proof of this Assertion, I observe, that 'tis now generally own'd, and this from good Observations, that Mankind do double themselves in about 360 or 370 Years; or allowance being made for

Gen. v.  
32. & vii  
11. & viii.  
13. with.  
xi. 10.

See Sir  
Will. Pet-  
ty's *Essay*  
*on the Mul-*  
*tiplication*  
*of Man-*  
*kind: And*  
*Philos.*  
*Transact.*  
N. 196 p.  
597, &c.

all but very uncommon, and very rare Cafes of general Wars, Famines, Plagues, and fuch like fweeping Defolations, in about 400 Years; which therefore is to be fuppos'd the Proportion ever fince the prefent Period of human Life was fix'd in the Days of *David*. 'Tis alfo evident that from the Creation to the Deluge, the Lives of Men were at the leaft ten times as long as they have been in thefe latter Ages of the World, as was juft now obferv'd; 'tis therefore evident that the Period for the Doubling of Mankind, from the Creation till the Deluge, muft have been about ten times fhorter than that which has of late obtain'd in the World, by reafon of their ancient longer Lives in that proportion; fo that if we have a *Series* of 40 Numbers beginning at 2 (for fo many God created himfelf at firft,) and doubling themfelves in 40, or for convenience 41 Years in a mean, or one Age with another till the Deluge, *i. e.* for about 1556 or 1656 Years, we fhall in fome degree obtain the fum total of Mankind at the Deluge, and alfo in the feveral Ages before that time. (Tho' ftill this Period of doubling muft have been much *fhorter* and *longer* in the *earlieft* and *lateft* times of the faid Interval.) Which Computation take in the following Table.

Number of Mankind.	Years of the World.	Years of Doubling.	Series.
4	2	2	1
8	6	4	2
16	12	6	3
32	20	8	4
64	30	10	5
128	42	12	6
256	56	14	7
512	72	16	8
1024	90	18	9
2048	110	20	10
4096	132	22	11
8192	156	24	12
16385	182	26	13
32768	210	28	14
65536	240	30	15
131072	272	32	16
262144	306	34	17
524288	342	36	18
1048576	380	38	19
2097152	420	40	20
4194304	462	42	21
8388608	506	44	22
16777216	552	46	23
33554432	600	48	24
67108864	650	50	25
134217728	702	52	26
268435456	756	54	27
536870912	812	56	28
1073741824	870	58	29
2147483648	930	60	30
4294967296	992	62	31
8589934592	1056	64	32
17179869184	1122	66	33
34359738368	1190	68	34
68719476736	1260	70	35
137438953472	1332	72	36
274877906944	1406	74	37
549755813888	1482	76	38

From

From which Computation it is evident that the Number of the Antediluvians before the Deluge would easily amount to above 500,000 Millions, *i. e.* to 100 times as many as our present Earth has in all Probability now upon it; and indeed to 10 times so many as the present Earth can well be suppos'd capable of maintaining in its present Constitution since the Deluge. And that this vast number may not seem at all incredible, nor to be only built on precarious and imaginary Suppositions, I shall farther shew from a known Instance, built on matter of Fact, that the Antediluvians might easily be rather more than fewer in number than those assign'd in the foregoing Computation. For 'tis evident from the sacred History, and not to be denied by those who forsake the *Hebrew* Chronology themselves, or who would lessen the numbers of the Antediluvians; That in the Space of about two hundred sixty six-Years; the Posterity of *Jacob* alone, by his Sons (without the Consideration of *Dinah* his Daughter) amounted to six hundred thousand Males above the Age of Twenty, all able to go forth to War. Now, by Mr. *Graunt's* Observations on the Bills of Mortality, it appears that about  $\frac{1}{10}$  are between the Ages of sixteen and fifty-six: Which may be near the Proportion of the *Males* numbred, to the entire Number of them all. So that as thirty four to an hundred, by the Golden Rule, must six hundred thousand be to the entire Number of the Males of *Israel* at that time: Which was therefore one Million seven hundred sixty-four thousand and seven hundred. To which add *Females*, near  $\frac{1}{11}$  fewer, as suppose, to make the Sum even, one Million six hundred thirty-five thousand, three hundred, the *Total* is, three Millions,

Exod. xii.  
37.  
Numb. i.  
45, 46.

Page 8;

Page 10;  
Num. iii.  
59.

Millions, and four hundred thousand ; add forty-<sup>Num. i.</sup> three thousand for the *Levites*, (not included in<sup>47, 48, 49</sup> the former accounts,) the entire Sum will at last amount to three Millions, and four hundred forty-three thousand Souls. Now if we suppose the Increase of the Children of *Israel* to have been gradual, and proportionable through the whole two hundred sixty-six Years, it will appear that they doubled themselves every fourteen Years at least ; which Proportion, if we should continue it through the entire hundred and fourteen Periods, (which the space from the Creation to the Deluge admits) the product or number of People on the Face of the Earth at the Deluge would be at least the hundredth in a Geometrick double Proportion, or *Series* of numbers, two, four, eight, sixteen, &c. where every succeeding one were double to that before it : Which to how immense a Sum it would arise, those who know any thing of the nature of Geometrick Progressions will easily pronounce, and may be soon tried by any ordinary Arithmetician. So that, if the Antediluvians had only multiplied as fast before, as 'tis certain the *Israelites* did since the Flood for the assigned term ; the numbers of Mankind actually Alive and *Co-existing* at the Deluge, must have been, not only more than the Earth now does or possibly could maintain, but prodigiously more than the whole number of Mankind can be justly suppos'd ever since the Deluge ; nay indeed, with any degree of likelihood, ever since the Creation of the World. On which Account this Calculation must not be at all esteem'd a real one, or to exhibit in any measure the just Number of the Posterity of *Adam* alive at the universal Deluge. However, this Calculation serves to shew how vastly numerous, according to the

the regular Method of human Propagation, the Offspring of a single Person may certainly be ; and this on a Calculation from undoubted matter of Fact, not from a meer possible Hypothesis, (according to which Numbers prodigiously greater would still arise :) It demonstrates the Probability, if not Certainty, of Mankind's Original from a common Head as well before as since the Deluge, and that within a few Millenaries of Years ; It, lastly, is more than sufficient to demonstrate the Proposition we are upon, that the whole Earth must have been peopled long before the Flood, and at its Approach have contain'd considerably more in Number than the present does.

*Scholium.* Since we have here suppos'd that the general Standard for the doubling of Mankind in these latter Ages of the World is about 400. Years, allowance being therein made for all but very uncommon and very rare Cases of general Wars, Famines, Plagues, and such like sweeping Desolations ; and since we have also suppos'd that the Period of Doubling must still be so much shorter, as the Lives of Men in different Ages appear to be longer, it will be proper and useful in this Place to examine this Matter a little farther, and to confirm both parts of the present *Hypothesis* by comparing it with the utmost ancient and authentick, nay indeed, with the only ancient and authentick Account of this Matter we have in the World ; and that is with the time of Doubling among the Children of *Israel* from their Entrance into the Land of *Canaan*, till the Time of King *David* ; at both which Points of Time their Numbers were exactly taken, and are as exactly recorded in the sacred Scriptures. The whole  
Number

Number of the Children of *Israel* (excepting the Tribes of *Levi* and *Benjamin*, which were not numbred by *Joab* the second Time) above 20 Years old, counting only the Males, just before their entering into the Land of *Canaan*, was <sup>Numb.</sup> 556,130. Between this time of the numbering <sup>xxvi. 41,</sup> by *Moses* and that by *David* there were about <sup>51.</sup> 430 Years. The usual Period of Human Life in a mean was then at the least longer than the present, in the Proportion of 100 to 75, or 4 to 3, as will easily appear by the table of the Postdiluvian Lives to be hereafter given; so that if <sup>Phœnom.</sup> 400 Years be the Period of Doubling with us, <sup>71. infra.</sup> 300 Years must have been the Period of Doubling in the Interval we now speak of. Say therefore by the Rule of Three, If three hundred Years double the People, or produce 1,112,260 of Males above 20 Years of Age, how many by a proportionable Increase will 430 Years produce? The Product whereof is 1,594,236, or in a round Number 1,600,000, which therefore, according to the fore-mention'd rate, ought to be the number of the *Israelites* at the Time when *David* numbred them about 430 Years afterward. Now the Number of the *Israelites* taken by *Joab* was expressly <sup>2 Sam.</sup> 800,000 valiant Men that drew the Sword. Besides which there were 12 Companies of 24,000 <sup>1 Chron.</sup> Men apiece already number'd and enroll'd, <sup>xxvii. 1.</sup> to wait by turns on the King in the 12 Months of the Year: Which are therefore 288,000. So that the total Number of the Men of all *Israel* was 1,088,000, or in a round Number 1,100,000 <sup>Chron.</sup> Men: as 'tis expressly in the Book of *Chronicles*. <sup>xxi. 5.</sup> To which add the Men of *Judab* 470,000; or <sup>ibid.</sup> in a round Number, as the Second Book of *Samuel* has it, whether including or not the small <sup>2 Sam.</sup> Tribe of *Benjamin* does not appear, <sup>xxiv. 9.</sup> 500,000 Men,

Men. And so at last the total Sum is in a round Number 1,600,000 Men, which is the very same Number with the former produc'd by the Arithmetical Calculation above, and so highly worthy of our Regard and Admiration. We may therefore, upon the whole matter, reasonably conclude that, excepting only what Disturbance very rare and very uncommon Wars, Famines, Plagues, and such other merciless destroyers of Men have given thereto, Mankind have generally increas'd in nearly the same determinate Proportion, and doubled themselves in 400 Years or thereabout for this 2,700 Years, since the fixing the present Period of Human Life in the Days of *David*; and that in the former Ages the Period for such their doubling was still about so much shorter as their Lives were longer than that common Standard which has obtain'd in these latter Ages of the World: Upon which *Hypothesis* all the Com-

Gen. xii. 2. computations of this Nature are by me built, and are,  
& xiii. 16. as far as appears, very agreeable to all the ancient  
& xv. 5. Histories of Mankind.

Corollary. *The Increase of the Children of Israel, during their abode in the Land of Egypt, was extraordinary, and very much quicker than the common rate of the Increase of Mankind in those Ages, nay than their own Increase afterwards; and was no other than a signal and remarkable fulfilling of those many Promises God had made to their Forefathers, concerning such their vast Multiplication and Increase, till by their frequent Murmurings, Disobedience, Idolatry, and Wickedness in the Wilderness and in the Land of Canaan, He took away his extraordinary Blessing from them, and left them to the common and usual Course of Nature ever afterwards. For though, as Sir William Petty has observ'd, in his small but excellent Essay, concerning*  
Gen. xii. 2. & xiii. 16. & xv. 5. & xvii. 2. 4. 5. 6. & xxii. 17. & xxvi. 4. & xxviii. 14. & xxxii. 12. Exod. i. 7. 9. xxxii. 13. Numb. xxiii. 10. Deut. i. 10. 11. Isa. xlviii. 19. Jer. xxxiii. 22. Heb. xi. 12. 1. zek. xvi. 7.

the

*the Multiplication of Mankind, The time of doubling without a Miracle might possibly be no longer than the space of 10 Years, according to the present Observations in some particular Families, even considering the shortness of the Period of Human Life now; and so at the time of the Egyptian Bondage might possibly have been still almost as short again, because their Lives were then almost as long again; yet, as he also observes, the Increase of Mankind in general, or of any considerable Number of Families together, has not actually been any where so great as to double it self in less than 120 Years time: Which is much the same as if the Israelites had doubled themselves in 60 or 70 Years only; whereas if we compute the Increase of the Israelites from those 70 Souls which came into Egypt till they became in all at their Exodus near three Millions and an half, i. e. in about 215 Years space, We shall find that they all along in a mean doubled themselves in 15 Years time; which very short Period of doubling, and the prodigious Increase thence arising, tho' it be by no means properly miraculous, yet was very unusual and extraordinary; and a most eminent instance of the peculiar Blessing and Providence of God towards that Nation, and of the fulfilling of his ancient Promises made to that People.*

*Coroll. 2. Since therefore the vast numbers of the Jews at the destruction of Jerusalem by Titus, and afterwards in the Days of Trajan and Adrian, notwithstanding the return of only a part of that People, after the Babylonish Captivity, attested to by all the profane Historians, does fully confirm and justify the sacred Accounts of their Numbers in the elder Days of David and Moses, It is certain that there was a peculiar Providence toward that Nation from the eldest times of it, and such an one as is wholly unexampled among all the rest of the Nations of the Earth.*

XXXVI.

XXXVI. The Brute Animals whether belonging to the Water or Land, were, proportionably at least, more in number before the Flood than they are since.

This is, I think, generally look'd upon as no other than a reasonable Deduction from the last Proposition; and is very fully attested by Dr. *Woodward's* Observations, as far as the Remains of those Ages afford any means of knowing the same; and so ought in reason to be universally allow'd.

Essay, p.  
257, 258.

XXXVII. The *Antediluvian* Earth was much more fruitful than the present; and the multitude of its vegetable Productions much greater.

This is both necessary to be allow'd by reason of the Multitude of its Inhabitants, rational and irrational, maintained by them; of which before: And abundantly confirm'd also by Dr. *Woodward's* Observations.

Essay, p.  
84, &c.  
& 257,  
258.

XXXVIII. The Temperature of the *Antediluvian* Air was more equable as to its different Climates, and its different Seasons; without such excessive, and sudden heat and cold; without the scorching of a *Torrid Zone*, and of burning Summers; or the freezing of the *Frigid Zones*, and of piercing Winters; and without such sudden and violent Changes in the Climates or Seasons from one extreme to another, as the present Air, to our Sorrow, is subject to.

Theor. l. 2.  
c. 1. & 10.  
Archæol.  
l. 2. c. 5,  
& 6.

These Characters are extremely agreeable to, and attested by, the ancient Accounts of the Golden

Golden Age. The Gentleness of the *Torrid* and *Frigid Zones* is necessary to be suppos'd in order to the easy Peopling of the World, with the Dispersion and Maintenance of those numerous Inhabitants we before prov'd it to have contain'd : Which, if they were as now they are, would be very difficultly accountable. The Gentleness of Summer and Winter, with the easy and gradual coming on, and going off of the same Seasons, are but necessary in order to the very long Lives of the Antediluvians ; which else 'twere not so easy to account for. And indeed the most of those Testimonies which have been suppos'd favourable to a perpetual Equinox before the Deluge, are resolv'd into this Proposition ; and if it can be separately establish'd, need not to be extended any farther.

XXXIX. The Constitution of the Antediluvian Air was Thin, Pure, Subtile, and Homogeneous ; without such gross Steams, Exhalations, Nitrosulphureous ; or other Heterogeneous Mixtures, as occasion Corruscations, Meteors, Thunder, Lightning, Contagions, and Pestilential Infections, in our present Air ; and have so very pernicious and fatal (tho' sometimes almost insensible) Effects in the World since the Deluge.

This is the natural Consequent, or rather Original, of the before-mention'd Equability and Uniformity of the Antediluvian Air : This must be suppos'd on the account of the *Longevity* of the Inhabitants : And this is very agreeable to the last cited Descriptions of the Golden Age. The contrary Heterogeneous and gross Atmosphere,

A a

• which

which now encompasses the Earth, is disagreeable to a regular State (which an original Formation from the Chaos supposes) as containing such dense and bulky Exhalations, and Masses, which at first must have obtain'd a lower Situation, and were not to be sustain'd by the primitive thin and subtle Air or *Æther*. Such Mixtures as this Proposition takes notice of, or those Effects of them therein mention'd, have no Footsteps in Sacred or Prophane Antiquity, relating to the first Ages of the World; there is no Appearance of them in the serene and pellucid Air of the Moon, or of the Generality of the heavenly Bodies, and so there can be little reason to ascribe them to the Antediluvian State.

XL. The Antediluvian Air had no large, gross Masses of Vapours, or Clouds, hanging for long Seasons in the same. It had no great round Drops of Rain, descending in Multitudes together, which we call Showers: But the Ground was watered by gentle Mists or Vapours ascending in the Day, and descending in great measure again in the succeeding Night.\*

\*Vid. Hugen. verba  
ad. Phæn.  
nom. 45  
citanda.

Theor.  
l. 2. c. 1.

This Assertion is but a proper Consequent of such a pure, thin, rare *Æther* as originally encompass'd the Earth. 'Tis very agreeable to the Descriptions of the Golden Age, and to the present *Phænomena* of most of the Planets (especially of the Moon, whose Face, tho' so near us, is never obscur'd or clouded from us.) 'Tis necessary to be suppos'd in an Air without a Rainbow, as the Antediluvian was; (of which presently;) and is indeed no other than the Words of the sacred History informs us of.

The

*The Lord God had not caused it to rain upon the Earth, ——— But there went up a Mist from the Earth, and watered the whole Face of the Ground.*

The Clouds indeed are mention'd by Wisdom, in the Book of Proverbs, as Coeval with the Creation, which seems to contradict this *Phænomenon*. But if we consider that in the first Constitution of the *Expansum* or Firmament on the second Day of the Hexaemeron there would be clouds, and those probably thicker and denser than ever since; and that during the greatest part of 9 or 10 Months Space together, tho' after the clearing up of the Air on the fourth Day they would return no more, as will be easily understood hereafter; it will appear that the present *Phænomenon*, in the just Sense here intended, is still very true, and not at all disagreeable to the sacred Scriptures.

XLI. The Antediluvian Air was free from violent Winds, Storms, and Agitations, with all their Effects on the Earth or Seas, which we cannot now but be sufficiently sensible of.

This the foregoing *Phænomena* enforce: So homogeneous, pure, and unmix'd a Fluid, as that Air has been describ'd to have been, by no means seeming capable of exciting in it self, or undergoing any such disorderly Commotions or Fermentations. Where no Vapours were collected into Clouds, there must have been no Winds to collect them; where the Climates preserv'd their own proper Temperature, no Storms must have hurried the Air from colder to hotter, or from hotter to colder Regions; where was no Rainbow, there must have been no driving together the separate Vapours into larger *Globules*

or round Drops of Rain, the immediate requisite thereto. This is also highly probable by reason of the perpetual Tranquillity of the Air for the first five entire Months of the Deluge (as will be prov'd anon) which is scarce supposable if Storms and Tempests were usual before.

XLII. The Antediluvian Air had no Rainbow ; as the present so frequently has.

Gen. ix. *God said, (after the Deluge) This is the token*  
 12, 13, 14. *of the Covenant which I make between me and you,*  
 15, 16, 17. *and every living Creature that is with you, for per-*  
 Vid. *petual Generations. I do set my Bow in the Cloud ;*  
 Theor. 1. *and it shall be for a Token of a Covenant between me*  
 2. c. 5 *and the Earth. And it shall come to pass when I*  
*bring a Cloud over the Earth, that the Bow shall*  
*be seen in the Cloud. And I will remember my Co-*  
*venant, which is between me and you, and every*  
*living Creature of all Flesh ; and the Waters shall*  
*no more become a Flood to destroy all Flesh. And the*  
*Bow shall be in the Cloud, and I will look upon it,*  
*that I may remember the everlasting Covenant be-*  
*tween God and every living Creature of all Flesh*  
*that is upon the Earth. And God said unto Noab,*  
*This is the token of the Covenant, which I have*  
*establisht between me and all Flesh that is upon the*  
*Earth.*

XLIII. The Antediluvians might only eat Vegetables ; but the Use of Flesh after the Flood was freely allow'd also.

Gen. i. 29, *God said, (to our first Parents in Paradise) Be-*  
 30. *hold I have given you every Herb, bearing Seed,*  
*which is upon the face of all the Earth ; and every*  
*Tree, in the which is the Fruit of a Tree yielding Seed,*  
*to you it shall be for Meat ; and to every beast of the*  
*Earth,*

*Earth, and to every Fowl of the Air, and to every thing that creepeth upon the Earth wherein there is life; I have given every green Herb for Meat: And it was so.*

God blessed Noah and his Sons, (after the Flood) Chap. ix. and said unto them, Be fruitful and multiply, and <sup>1, 2, 3.</sup> replenish the Earth. And the fear of you, and the dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your hand are they deliver'd. Every moving thing that liveth shall be Meat for you; even as the green Herb have I given you all things. To which when the Prince of Latin Poets so exactly agrees, let us for once hear him in the present case.

*Ante etiam sceptrum Diætæ Regis, & ante  
Impia quam cæsis gens est epulata juvencis,  
Aureus banc vitam in terris Saturnus agebat.*

Virgil.  
Georg.  
lib. 2. sub  
calce.

XLIV. The Lives of the Antediluvians were more universally equal, and vastly longer than ours now are: Men before the Flood frequently approaching near to a thousand, which almost none now do to a hundred Years of Age.

- This is both fully attested by the most ancient <sup>Grot. ubi</sup> Remainers of prophane Antiquity, and will be <sup>supra.</sup> put past doubt hereafter by a Table of the Ages <sup>Theor.</sup> of the Antediluvians, out of the fifth Chapter <sup>1. 2. c. 3.</sup> of Genesis. *Semotique prius tarda necessitas Leti* <sup>Hor. Ode</sup> *corripuit gradum.* <sup>3.</sup>

XLV. Though the Antediluvian Earth was not destitute of lesser Seas and Lakes, every where dispers'd on the Surface there-

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of;

of; yet had it no *Ocean*, or large Receptacle of Waters, separating one Continent from another, and covering so large a Portion of it, as the present Earth has<sup>h</sup>.

*Vid. etiam* This is evident, Because (1.) the Number of  
*Coroil. 2.* the Antediluvians before assign'd, must have been  
*Solut. 7.* too numerous for the Continents alone to main-  
*infra.* tain. (2.) That famous Tradition among the  
*Archæol.* Ancients of the drowning a certain vast Conti-  
*p. 241.* nent call'd *Atlantis*, bigger than *Africa* and *Asa*,  
*Theor.* seems to be a kind of Relique of the Generation  
*l. 1. c. 6.* of the Ocean at the Deluge, and consequently of  
 that Antediluvian State, where the greatest part  
 of what the Ocean now possesses was dry Land,  
 and inhabited as well as the rest of the Globe.  
 (3.) The Generation of the Ocean, with the Si-  
 tuation of the present great Continents of the  
 Earth, will be so naturally and exactly accounted  
 for at the Deluge, that when that is understood,  
 there will remain to those who are satisfied with  
 the other Conclusions, small reason to doubt of  
 the Truth of this before us. (4.) The Testimo-  
 ny of *Josepbus* (if the *Theorist* hit upon his true  
 Sense) is agreeable, who says, At the Deluge  
*Theor.* God *Ἐκθάλασσε τὴν ἡπείρου ματίθρα;* *chang'd the Conti-*  
*l. 2. c. 10.* *ment into Sea.*  
*p. 280.*

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<sup>h</sup> Nam neque apud nos nisi summa maris superficie ac tenui veluti pellicula opus esset ad humorem terris satisque suppeditandum quem solis vis eliciisset; quique in rorem tantum, non vero in nubes condensaretur. *Hugen. Cosmotheor. p. 117.*

CHAP. IV.

Phænomena relating to the Universal Deluge, and its Effects upon the Earth.

XLVI. **I**N the Sixteenth or Seventeenth Century from the Creation, there happen'd a most extraordinary and prodigious Deluge of Waters upon the Earth. Grot. ubi supra. Bp. Stillingfleet's Orig. l. 3. c. 4. Edward's Authority of Script. p. 118, &c. And Commentators on Gen. vi, and vii. \* Essay, Pref. and Part 3. §. 2.

This general Assertion is not only attested by a large and special Account of it in the sacred Writings, but by the universal Consent of the most ancient Records of all Nations besides, as may be seen in the Authors quoted in the Margin; and is put moreover past doubt by Dr. Woodward's Natural Observations \*.

XLVII. This prodigious Deluge of Waters was in part occasion'd by a most extraordinary and violent Rain, for the space of forty Days, and as many Nights, without Intermiſſion.

*Yet seven Days, and I will cause it to rain upon the Earth forty Days and forty Nights.* Gen. vii. 4:

*The Windows of heaven were opened, and the rain was upon the Earth forty Days and forty Nights.* ver. 11, 12.

*And the Flood was forty Days upon the Earth.* ver. 17.

XLVIII. This vast quantity of Waters was not deriv'd from the Earth or Seas, as Rains constantly now are; but from some other Superior and Celestial Original.

This is evident, Because (1.) the Antediluvian Air (as was before prov'd) never retain'd great Quantities of Vapours, or sustained any Clouds

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capable

capable of producing such considerable, and so lasting a Rain, as this most certainly was. (2.) The Quantity of Waters on the *Antediluvian* Earth, where there was no Ocean, (as we saw just now) was very small in comparison of that at present, and so could contribute very little towards the Deluge. (3.) If the Quantity of Waters on the Face of the Earth had then been as great as now, and had all been elevated into Vapours and descended on the dry Land alone, it were much too small to cause such a Deluge as this was. (4.) But because, if the Waters were all rais'd into Vapours, and descended into Rain, they must either fall upon, or run down into the Ocean, the Seas, and those Declivities they were in before, they could only take up and possess their old places; they therefore could not contribute a jot to that standing and permanent Mass of Waters which cover'd the Earth at the Deluge. (5.) The Expression us'd by the sacred Historian, that the *Windows, Flood-gates, or Cataracts* of Heaven were open'd at the first falling, and shut at the ceasing of these Waters, very naturally agrees to this superior and celestial Original.

*Vid. Theo.*  
l. 1. c. 2.

Gen. vii.  
11. &  
viii. 2.

XLIX. This vast Fall of Waters, or Forty Days Rain, began either on the sixth Day of the Week, or *Friday* the 28<sup>th</sup> Day of *November*, according to the present *Hebrew* Chronology; or on *Monday* *December* the 2<sup>d</sup>, according to the exacter Chronology, being the seventeenth Day of the second Month from the *Autumnal Equinox*.

*Gen. vii.*  
11. *In the six hundredth Year of Noah's Life, in the second Month, the seventeenth Day of the Month, the Windows of Heaven were opened, and the Rain was upon the Earth forty Days and forty Nights.*

Thus

Thus *Abydenus* and *Berosus* say it began on the fifteenth Day of *Desius*, the second Month from the *Vernal Equinox*; which, if the Mistake, arising 'tis probable from the ignorance of the change the Beginning of the Year at the *Exodus* out of *Egypt*, or perhaps from the Copyers alone, by putting *Desius* instead of *Dius*, which was the second Month from the Autumnal Equinox, be but corrected, is within a Day or two agreeable to the Narration of *Moses*, and so exceedingly confirms the same. Thus also, what is still more remarkable, *Plutarch* tells us that *Osiris*, or *Noah*, went into the Ark exactly on the 17<sup>th</sup> Day of the Month *Atbyr*, in which the Sun passes through the Sign *Scorpius*, or the very same 17<sup>th</sup> Day of the second Month from the Autumnal Equinox which we here assign, and which the sacred History afferts; as we have already seen.

L. The other main Cause of the Deluge, was the breaking up the Fountains of the great *Abyss*, or the causing of such Chaps and Fissures in the upper Earth, as might permit the Waters contain'd in the Bowels of it, when violently press'd and squeez'd upwards, to ascend, and so add to the quantity of those which the Rains produced.

*All the Fountains of the great deep were broken up.* Gen. vii.

LI. All these Fountains of the great Deep were broken up on the very first Day of the Deluge; or the very first Day when the Rains began.

*In the six hundredth Year of Noah's Life, in the second Month, the seventeenth Day of the Month, the same Day were all the Fountains of the great Deep broken* Gen. vii.

*broken up, and the Windows of Heaven were opened.*

LII. Yet the very same Day, *Noah*, his Family, and all the Animals entred into the Ark.

Gen. vii. *In the self-same Day, last mention'd, entred*  
13, 14. *Noah, and Shem, and Ham, and Japhieth, the Sons of Noah, and Noah's Wife, and the three Wives of his Sons with them into the Ark: They, and every Beast after his kind, and all the Cattle after their kind, and every creeping thing that creepeth upon the Earth after his kind, and every Fowl after his kind, every Bird of every sort.*

LIII. The Waters of the Deluge increas'd by degrees five Months till their utmost height; and then decreas'd by degrees still longer till they were clearly gone off the Face of the Earth.

This is evident from the entire *Series* and Course of the *Mosaick* History, in the seventh and eighth Chapters of *Genesis*.

LIV. The Waters of the Deluge were Still, Calm, free from Commotions, Storms, Winds, and Tempests of all sorts, during the whole time in which the *Ark* was afloat upon them.

Gen. vi. This is evident from the Impossibility of the  
15. *Ark's* abiding a stormy Sea, considering the vast Bulk, and particular Figure of it. For since it was three hundred Cubits long, fifty Cubits broad, and thirty Cubits high; which is, according to the most accurate Determination of the Cubits length, by the Right Reverend the Lord Bishop of *Peterborough*, above five hundred  
and

and forty seven *English* Feet long, above ninety-Bp. Cum-  
 one Foot broad, and near fifty-five Feet high : berland's  
 And since withal it appears to have been of the Weights  
 Figure of a Chest, without such a peculiar Bot- and Mea-  
 tom, and Proportion of Parts, as our great Ships P- 34-  
 are contrived with; 'tis evident, and will be al-  
 low'd by Persons skill'd in Navigation, that 'twas  
 not capable of enduring a stormy Sea. It must,  
 whenever either the Ridges or Hollows of vast  
 Waves were so situate, that it lay over cross the  
 one or the other, have had its back broken, and  
 it self must have been shatter'd to pieces; which  
 having not happen'd, 'tis a certain evidence of a  
 calm Sea, during the whole time it was afloat.

LV. Yet during the latter part of the De-  
 luge, there was a considerable Wind, if not  
 Storms and Tempests also.

*God made a wind to pass over the Earth, and the* Gen. viii.  
*waters assuaged.* 1.

*Thou coveredst the Earth with the deep, as with a* Psal. civ.  
*garment; the waters stood above the mountains. At* 6, 7, 8.  
*thy rebuke they fled; at the voice of thy thunder they*  
*burst away. They go up to the mountains; they go* Vid. Philo-  
*down by the vallies, unto the place which thou hast* nis descrip-  
*appointed for them.* tionem Di-  
luviæ apud

LVI. This Deluge of Waters was Univer- Burnetium  
 sal in its Extent and Effect; reaching to all Archæol.  
 the Parts of the Earth, and destroying all p. 236.  
 the Land-Animals on the entire Surface thereof;  
 those only excepted which were with *Noah*  
 in the Ark.

The following Texts, especially if compar'd Essay,  
 with the thirty-fifth foregoing *Phænomenon*, and Pref. &  
 added to Dr. *Woodward's* Observations, attesting Part 3-  
 the § 2. Vid.  
Theor. 1.  
the 1. c. 3.

the same thing, will put this Assertion above rational Exception.

Gen. vi. 13. *God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me.*

ver. 17. *Behold, I even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven: and every thing that is in the earth shall die.*

Chap. vii. 4. *Every living substance that I have made, will I destroy from off the face of the earth.*

ver. 19, 20, 21, 22, 23. *All the high hills that were under the whole heaven were covered. ——— And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the Earth, and every man. All in whose nostrils was the breath of life; all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping thing, and the fowl of the heaven, and they were destroyed from the Earth; and Noah only remained alive, and they that were with him in the Ark.*

LVII. The Waters at their utmost height were fifteen Cubits above the highest Mountains, or about 3 Miles above the neighbouring Plains, or six Miles above the common Surface of the Earth.

Vid. Va.  
ren. Geog.  
P. 60.

Gen. vii. 16, 20. *All the high hills under the whole heaven were covered. Fifteen cubits upwards did the waters prevail, and the mountains were covered.*

LVIII. Whatever be the height of that Gordyeen Mountain whereon the *Ark* rested Now; it was at that time the highest of all

all others, at least in those parts of the World.

This is evident from what has been already Vid. Hy- observ'd, That tho' the utmost height of the poth. 8. Waters was fifteen Cubits above the highest prius. Mountains, and so many hundreds, nay, thousands above the most of them; yet did the Ark rest on the very first day on which the Waters began to diminish, more than two Months before the emerging of the Tops of the other Mountains; as is evident from the Texts following.

*The waters prevailed upon the earth* (from the Gen. vii. seventeenth day of the second, to the seventeenth ult. (with ver. 11.) day of the seventh month) *an hundred and fifty* Chap. viii. *days. And God remembered Noah, and all the cat-* 1,2,3,4,5- *tle that was with him in the Ark; and God made a wind to pass over the earth, and the waters asswaged. The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually, and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.*

LIX. As the Fountains of the great Deep were broken up at the very Beginning of the Deluge, so were they stopp'd at the end of 150 Days, on the seventeenth Day of the seventh Month.

*The fountains also of the deep, and the windows* Gen. viii. *of heaven were stopped, and the rain from heaven* 2. *was restrained.*

LX. The

LX. The Abatement and Decrease of the Waters of the Deluge was first by a Wind which dried up some; and secondly, by their descent through those Fissures, Chaps, and Breaches, (at which part of them had before ascended) into the Bowels of the Earth, which received the rest. To which latter also the Wind, by hurrying the Waters up and down, and so promoting their lighting into the beforemention'd Fissures, was very much subservient.

Gen. viii. *God made a wind to pass over the earth, and the*  
1. *waters asswaged.*

ver. 3. *The waters returned from off the earth continually,*  
*or going and returning.*

Job *Who shut up the sea with doors, when it brake forth*  
xxxviii. 8, *as if it had issued out of the womb? ——— When I*  
10, 11. *brake up for it my decreed place, and set bars and*  
*doors, and said, Hitberto shalt thou come, but no*  
*further; and here shall thy proud waves be stayed.*

Psal. civ. *Thou coveredst the Earth with the deep, as with a*  
6, 7, 8, 9. *garment: the waters stood above the mountains. At*  
*thy rebuke they fled: at the voice of thy thunder*  
*they hasted away. They went up by the mountains:*  
*they went down by the vallies unto the place which*  
*thou hadst appointed for them. Thou hast set a bound*  
*that they may not pass, that they turn not again to*  
*cover the earth.*

LXI. The *Antediluvian* Year was, in absolute Space of Time, nearly equal to our present and ancient Lunar one, or above 10 Days shorter than our present Solar Year.

P. 193, *This has been prov'd under the XI. Hypothesis*  
&c. prius. already.

LXII.

LXII. Yet the *Antediluvians* had, generally speaking, full 360 Days in their Year.

This has been also prov'd in the X. *Hypothesis* already.

LXIII. The dry Land, or habitable Part of the Globe, is, since the Deluge, divided into two vast *Continents*, almost opposite to one another, which, as is most probable, are separated by a great Ocean interpos'd between them.

This every Map of the Earth is a sufficient Proof of.

LXIV. One of these *Continents* is considerably larger than the other.

This is evident the same way with the former.

LXV. The larger *Continent* lies most part on the *North-side* of the Equator, and the smaller, as far as is yet certainly known, most part on the *South*.

This (if we take *South-America*, the most considerable and entire Branch of the whole, for the *Continent* here referr'd to, as 'tis reasonable to do) is also evident the same way with the former.

LXVI. The Middle or Centre of the *North-Continent*, between the utmost Bounds, *North* and *South*, *East* and *West*, is about sixteen or eighteen Degrees of *Northern Latitude*; and that of the *South* about sixteen or eighteen Degrees of *Southern Latitude*.

4

This

This may soon be found by measuring the Boundaries of the several *Continents* on a Globe or Map, and observing the Position of their Centres.

LXVII. The distance between the *Continents*, measuring from the larger or *Northern South-Eastward*, is greater than that the contrary way, or *South-Westward*.

This is evident by the like means with the former: It being farther from *Cbina*, or the *East-Indies* to *America* going forward *South-East*, than from *Europe* or *Africa* going thither *South-West*.

LXVIII. Neither of the *Continents* is terminated by a round or even circular Circumference: But mighty Creeks, Bays, and Seas running into them; and as mighty Peninsula's, Promontories, and Rocks jetting out from them, render the whole very unequal and irregular.

This none who ever saw a Globe or Map of the World can be ignorant of.

LXIX. The depth of that *Ocean* which separates these two *Continents* is usually greatest farthest from, and least nearest to either of the same *Continents*; there being a gradual descent from the *Continents* to the middle of the *Ocean*; which is the deepest of all.

This is a Proposition very well known in Navigation; and in several *Sea-Charts* relating thereto, may easily be observed.

LXX.

LXX. The greatest part of the *Islands* of the Globe are situate at small Distances from the Edges of the great *Continents*; very few appearing near the middle of the main *Ocean*.

This the bare Inspection into a Map or Globe of the World will soon give Satisfaction in.

LXXI. The Ages of Men decreas'd about one half presently after the Deluge; and in the succeeding 1300 Years were gradually reduced to that Standard at which they have stood ever since.

This the following Tables will easily evince.

Ages of the <i>Antediluvians</i> in their Years: According to the <i>Samaritan</i> .	Ages of the <i>Postdiluvians</i> in the present Years.
<i>Adam</i> ————— 930	<i>Sem</i> ————— 600 Gen. x. 10, 11.
<i>Seth</i> ————— 912	<i>Arphaxad</i> ————— 438 12, 13.
<i>Enos</i> ————— 905	<i>Salub</i> ————— 433 14, 15.
<i>Cainan</i> ————— 910	<i>Heber</i> ————— 404 16, 17.
<i>Mabalaleel</i> ————— 895	<i>Phaleg</i> ————— 239 18, 19.
<i>Jared</i> ————— 847	<i>Reu</i> ————— 239 20, 21.
<i>Enoch</i> (translated) ————— 365	<i>Serug</i> ————— 230 22, 23.
<i>Methuselah</i> ————— 720	<i>Nubor</i> ————— 148 24, 25.
<i>Lamech</i> ————— 653	<i>Terab</i> ————— 145 32.
<i>Noah</i> ————— 950	{ <i>Abrabam</i> ————— 175 xxv. 7.
<i>Sem</i> ————— 600	{ <i>Sarab</i> ————— 127 xxiii.
	{ <i>Isaac</i> ————— 180 xxxv. 28.
	{ <i>Ismael</i> ————— 137 xxv. 17.
	<i>Jacob</i> ————— 147 xlvii. 28.
	{ <i>Joseph</i> ————— 110 L. 26.
	{ <i>Levi</i> ————— 137 Exod. vi. 16.
	{ <i>Kohath</i> ————— 133 18.
	{ <i>Hesron</i> about — 133 Job i. 1, 4.
	{ <i>Job</i> about — 180 & xlii. 16.
	{ <i>Amram</i> ————— 137 18.
	{ <i>Segub</i> about — 137 Exod. vi. 20.
	{ <i>Izbar</i> about — 137
	{ <i>Pallu</i> about — 137
	{ <i>Jacbede</i> about — 137
	{ <i>Miriam</i> about — 130
	{ <i>Aaron</i> ————— 123 Num. xxxiii.
	{ <i>Moses</i> ————— 120 39.
	{ <i>Corab</i> ————— 125 Deut. xxxiv. 7.
	{ <i>Datban</i> ————— 125
	{ <i>Abiram</i> ————— 125
	{ <i>Joshua</i> ————— 110 Jos. xxiv. 29.
	{ <i>Rahab</i> about — 135
	{ <i>Booz</i> about — 125
	{ <i>Obed</i> about — 110 1 Sam. iv. 15.
	{ <i>Eli</i> ————— 98
	{ <i>Jesse</i> about — 85
	{ <i>Barnillai</i> above — 80 2 Sam. xix. 32.
	{ <i>David</i> ————— 70 v. 4.

For the rest, *Vide Uffer. Chron. Sac. Cap. 8, and 12,*  
& *Annal A. M. 2552.*

LXXII.

LXXII. Our upper Earth, for a considerable depth, even as far as we commonly penetrate into it, is *Facilitious*, or newly acquir'd at the Deluge: The ancient one having been covered by fresh *Strata* or *Layers* of Earth at that time, and thereby spoil'd or destroy'd as to the use and advantage of Mankind.

*I will destroy them with the Earth.*

Gen. vi.

*Neither shall there any more be a Flood, Διαφθοράς, &c ix: 11. to destroy, corrupt, or spoil the Earth.*

This is moreover evident by the vast numbers of the Shells of Fish, Bones of Animals, entire or partial Vegetables, and other very strange things buried at the Deluge, and enclosed in the Bowels of the present Earth, and of its most solid and compacted Bodies, to be commonly seen at this Day. Thus particularly we find both in Dr. *Plott*, and the Philosophical Transactions, a strange Passage relating to *Switzerland*. Take the Account in Dr. *Plott's* own Words, *Hist. of Staff.* Philos. Chap. 2. §. 71. “ Many Heterogeneous Bodies Transf. N. 77. belonging to the Sea——are many times found  
 “ by digging in the Bowels of the Earth. Such  
 “ was the Mast, the Ingenious Author of *Mercurius Centralis* mentions, dug out of the Top of  
 “ an high Hill in *Greenland*, with a Pully hanging to it. But the most prodigious Story we  
 “ have of this kind is that of *Baptista Fulgosus*, *Ludovicus Moscardus*, and *Theodorus Moretus*, who  
 “ tells us that at the village of *Bern* in *Switzerland*,  
 “ *Anno* 1460, in a Mine 50 Fathoms deep, there  
 “ was dug up a whole Ship with its Anchors and  
 “ broken Masts, in which were the Carcasses of  
 “ 40 Mariners, together with their Merchandise:  
 “ which *Fulgosus* more particularly tells us as a  
 “ thing

B b 2

“ thing done in his own time, and seen by many  
 “ grave and sober Men, from whom (*qui in re præ-*  
 “ *sentis fuere*) he says he receiv’d a personal Ac-  
 “ count of it.” And what mighty Fish-Bones are  
 found when the Mountain-tops are wash’d down  
 in *Tartaria*, I had rather the Reader should be in-  
 form’d by his Excellency the *Muscovite Ambassador*  
 himself, who travelled in those Regions, than by  
 any Account of my own from him. See *Ysbrants*  
*Ides’s Travels from Moscow to China*, Pag. 25, 26.  
 And this *Phænomenon* is fully attested not only  
 by very many occasional Remarks of others, but  
 more especially by the careful and numerous Ob-  
 servations of an Eye-Witness, the Learned Dr.  
*Woodward*. ’Tis true, this excellent Author was  
 forc’d to imagine, and accordingly to assert, That  
 the ancient Earth was dissolv’d at the Deluge,  
 and all its Parts separated from one another; and  
 so the whole, thus dissolv’d and separated, taken  
 up into the Waters which then cover’d the Earth;  
 till at last they together settled downward, and  
 with the fore-mention’d Shells, Bones, and Ve-  
 getables, inclos’d among the rest of the Mass,  
 compos’d again that Earth on which we now live.  
 But this Hypothesis is so strange, and so miracu-  
 lous in all its Parts; ’tis so wholly different from  
 the natural Series of the *Mosaick History* of the  
 Deluge; takes so little notice of the *opening the*  
*Windows of Heaven*, and the thence deriv’d forty  
 Days Rain, the principal cause thereof; is so con-  
 trary to the universal Law of mutual Attraction,  
 and the specifick Gravities of Bodies; accounts  
 for so few of the before-mention’d *Phænomena*  
 of the Deluge; fixes the time of the Year for its  
 commencing so different from the Truth; im-  
 plies such a sort of new Formation or Creation  
 of the Earth at the Deluge, without Warrant for  
 the

Essay,  
 p. 551.

the same ; is in some things so little consistent with the *Mosaick* relation, and the *Pbenomena* of Nature ; and upon the whole is so much more than his Observations require, or will warrant, that I cannot but dissent from this particular Hypothesis, tho' I so justly honour the *Author*, and so highly esteem, and frequently refer to the *Work* it self. All that I shall say farther is this, That the *Pbenomena* of the *interior* Parts of the Earth, by this *Author* so exactly observ'd, are on the common Grounds or Notions of the Deluge (which suppose the Waters to have been pure, without any other Mixtures) so unaccountable, and yet so remarkable and evident, that if no other rational Solution could be offer'd, 'twere but just and necessary to admit whatever is asserted by this *Author*, rather than deny the Reality of those *Pbenomena*, or ascribe the plainest Remains of the Animal and Vegetable Kingdom to the sportings of Nature, or any such odd and *Chimerical* Occasions, as some Persons are inclinable to do. But withal, I must be allow'd to say, and the *Author* himself will not disagree, That his *Hypothesis* includes things so strange, wonderful, and surprizing, that nothing but the utmost Necessity, and the perfect Unaccountableness of the *Pbenomena* without it, ought to be esteem'd sufficient to justify the Belief and Introduction of it. Which straits that Account of the Deluge we are now upon, not forcing me into, as will appear hereafter ; I have, I think, but just Reasons for my Disbelief thereof ; and as just, or rather the same Reasons to embrace that Assertion we are now upon, that this upper Earth, as far as any Shells, Bones, or Vegetables are found therein, was *adventitious*, and newly acquir'd at the Deluge, and not only the old one dissolv'd, and resettled in its ancient Place again.

LXXIII. This *Facitious Crust* is universal, upon the Tops of the generality of Mountains, as well as in Plains and Vallies; and that in all the known Climates and Regions of the World.

Essay, p. 5, 6, 7. This is fully attested by the Observations of the same *Author*, and those which he procur'd from all Parts of the World conspiring together.

LXXIV. The Parts of the present upper *Strata* were, at the time of the Waters covering the Earth, loose, separate, and divided; and so floated in the Waters among one another uncertainly.

Prof. and p. 74. This is proved by the same *Author's* Observations.

LXXV. All this Heterogeneous Mass thus floating in the Waters, by degrees descended downwards, and subsided to the Bottom, pretty nearly according to the Law of Specifick Gravity; and there compos'd those several *Strata* or *Layers*, of which our present upper Earth does consist.

P. 75. This is prov'd by the same Observations.

LXXVI. Vast Multitudes of Fishes belonging both to the Seas and Rivers, perish'd at the Deluge; and their Shells were buried among the other Bodies or Masses which subsided down, and compos'd the *Layers* of our upper Earth.

P. 75, 76, 77. This is prov'd by the same Observations.

LXXVII. The same Law of Specifick Gravity which was observ'd in the rest of the  
Mass,

Chap. IV. PHÆNOMENA.

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Mafs, was also observ'd in the subsidence of the Shells of Fishes; they then in the main sinking together with, and accordingly being now found enclos'd among those *Strata* or Bodies which are nearly of their own several Specifick Gravities: The heavier Shells being consequently still enclos'd among the heavier *Strata*, and the lighter Shells among the lighter *Strata*, in the Bowels of our present Earth.

This is prov'd by the same Observations. P. 75, 76,

LXXVIII. The *Strata* of *Marble*, of *Stone*,<sup>77.</sup> and of all other solid Bodies, attained their Solidity, as soon as the *Sand*, or other matter whereof they consist, was arriv'd at the Bottom, and well settled there. And all those *Strata* which are solid at this Day, have been so ever since that time.

This is prov'd by the same Observations. Pag. 79.

LXXIX. These *Strata* of *Stone*, of *Chalk*, of *Coal*, of *Earth*, or whatever matter they consisted of, lying thus each upon other, appear now as if they had at first been parallel, continued, and not interrupted: But as if, after some time, they had been dislocated and broken on all Sides of the Globe, had been elevated in some, and depress'd in other Places; from whence the Fissures and Breaches, the Caverns and *Grotto's*, with many other Irregularities within and upon our present Earth, seem to be deriv'd.

This is prov'd by the same Observations. P. 79, 80,

B b 4

LXXX.<sup>81.</sup>

LXXX. Great Numbers of Trees, and of other Vegetables, were also, at this Subsidence of the Mass afore said, buried in the Bowels of the Earth : And such very often as will not grow in the Places where they are now lodg'd: Many of which are pretty entire and perfect, and to be distinctly seen and consider'd to this very Day.

P. 77, 78, 113. This is prov'd by the same Observations.

LXXXI. It appears from all the Tokens and Circumstances which are still observable about them, that all these Vegetables were torn away from their ancient Seats in the Spring time, in or about the Month of *May*. But then this must be restrain'd to the Vegetables found in these *Northern* Climates ; for otherwise, 'tis always all Seasons to one Place of the Earth or other. Otherwise we should have lost a great Part of the *Antediluvian* Plants, even all those whose Seeds were not ripe at the Time when they were born away into the Water.

Pag. 274, 275. This is prov'd by the same Observations.

LXXXII. All the *Metals* and *Minerals* among the *Strata* of our upper Earth owe their present Frame and Order to the Deluge ; being reposed therein during the Time of the Waters covering the Earth, or during the Subsidence of the before-mention'd Mass.

Pag. 179, 180. This is prov'd by the same Observations.

LXXXIII.

LXXXIII. These *Metals* and *Minerals* appear differently in the Earth, according to the different manner of their first Lodgment: For sometimes they are in loose and small Particles, uncertainly inclos'd among such Masses as they chanc'd to fall down withal: At other times some of their Corpuscles happening to occur and meet together, affix'd to each other; and several convening, uniting, and combining into one Mass, form'd those *Metallick* and *Mineral Balls* or *Nodules* which are now found in the Earth: And according as the Corpuscles chanc'd to be all of a kind or otherwise, so the Masses were more or less simple, pure, and homogeneous. And according as other Bodies, Bones, Teeth, Shells of Fish, or the like, happen'd to come in their way, these *Metallick* and *Mineral* Corpuscles affix'd to and became conjoin'd with them; either within, where it was possible, in their Hollows and Interstices; or without on their Surface and Outsides, filling the one, or covering the other: And all this in different Degrees and Proportions, according to the different Circumstances of each individual case.

All this is prov'd by the same Observations. P.179. &c.

LXXXIV. The inward parts of the present Earth are very irregular and confused. One Region is chiefly *Stony*, another *Sandy*, a third *Gravelly*. One Country contains some certain kinds of *Metals* or *Minerals*, another

another quite different ones. Nay, the same Lump or Mass of Earth not seldom contains the Corpuscles of several *Metals* or *Minerals*, confusedly intermix'd with one another, and with its own earthy Parts. All which Irregularities, with several others that might be observ'd, even contrary to the Law of Specifick Gravity in the placing of the different *Strata* of the Earth, demonstrate the Original *Fund* or *Promptuary* of all this upper factitious Earth to have been in a very Wild, Confus'd, and *Chaotick* Condition.

Essay,  
passim &  
p. 170, &c.

Varen.  
Geogr. I.  
p. c. 7.  
Prop. 7.

All this the fore-mention'd, and all other Observations of the like Nature fully prove.

LXXXV. The uppermost and lightest *Stratum* of Soil or *Garden Mould*, as 'tis call'd; which is the proper Seminary of the Vegetable Kingdom, is since the Deluge very thick spread usually in the Valleys and Plains, but very thin on the Ridges or Tops of Mountains; which last, for want thereof, are frequently Stony, Rocky, Bare and Barren.

This easy Observations of the Surface of the Earth in different Places will quickly satisfy us of.

LXXXVI. Of the four ancient Rivers of Paradise there are still two remaining, tho' not exactly in the old Channels; but the other two are so utterly lost, that the *Mosaick* Description does not at all agree to them at present.

This

This the multitude of unsatisfactory Attempts Gen. ii. to discover all these Rivers, and their Courses, 10, 11, 12, with an impartial Comparison of the Sacred 13, 14. History with the best Geographical Descriptions of the Regions about *Mesopotamia* and *Babylon*, will convince an unbiass'd Person of.

LXXXVII. Those *Metals* and *Minerals* which the *Mosaick* Description of Paradise, Gen. ii. and its bordering Regions, takes such parti- 10, 11, 12, cular notice of, and the Prophets so empha- 13, 14. tically refer to, are not now met with so Ezek. xxviii. 13. plentifully therein. Apoc. xxi. 18, 19, 20.

This must be allow'd on the same grounds with with xxii. 2. the former.

LXXXVIII. This Deluge of Waters was a signal Instance of the Divine Vengeance on a wicked World; and was the effect of the peculiar and extraordinary Providence of God.

*God saw that the wickedness of man was great* Gen. vi. 5, *in the earth, and that every imagination of the* 6, 7. *thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

*The earth was corrupt before God, and the earth* ver. 11, *was filled with violence, and God looked upon the* 12, 13. *earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noab, The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them, with the earth.*

*Behold*

ver. 17.

*Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die.*

2 Pct. ii. 5.

*God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness; bringing in the flood upon the World of the ungodly.*

LXXXIX. Since the Deluge, there neither has been, nor will be, any great and general Changes in the State of the World, till that time when a Period is to be put to the present Course of Nature.

Gen. viii.

21, 22.

*The Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake; for (or altho') the imagination of man's heart is evil from his youth: Neither will I again smite any more every thing living as I have done. While the earth remaineth, seed-time and harvest, cold and heat, and summer and winter, and day and night shall not cease.*

Essay,  
Part 1. &  
§.

And this, as to the Time past, is abundantly confirm'd by all the ancient History and Geography compar'd with the Modern; as is in several Particulars well observ'd by Dr. *Woodward*, against the groundless opinions of some others to the contrary.



# 'World Vision Inc.'

## Mute on Proclaiming Christ

*(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).)*

In 2010, World Vision Inc. received \$1,020,904,962 in contributions and grants (See Appendix A). This non-profit corporation (501 (c) 3) pursues donations from Christians by sponsoring Christian events, such as music festivals, women's events, etc.. World Vision counts 12,000 partner churches in the U.S. and receives the support from 3.1 million donors and partners in the U.S.<sup>996</sup> It classifies itself as a Church but its MISSION STATEMENT does not include proclaiming Christ.<sup>997</sup> How can this be? A Church that does not speak of Christ? A Church that doesn't speak of God? What kind of Church is World Vision? This article is written to enlighten believers concerning, false or misguided, 'Christian' organizations, who distribute the resources, received from Christians, without qualifications, which in many cases, result in the enrichment of the very enemies of Yahweh; as Yahweh said to Jehoshaphat, "...Unto the lawless, was it right to give help? and, on them who hate Yahweh, to bestow thy love" (2 Chron. 19:2)! This article examines, not what World Vision says concerning itself, but rather we will examine its fruit, as instructed by our Lord, when he said, "For, every tree, by its own fruit, becometh known. For not, of thorns, do they gather figs, neither, of a bramble-bush, do they gather, a bunch of grapes" (Lk. 6:44).

### Bending Under the Pressure

Why do Christian organizations, such as World Vision Inc., become mute on proclaiming the Gospel of Yahweh? Why do they, 'in the name of Jesus,' unconditionally give money away to the very enemies of Yahweh? This is an act of rebellion against the very God they supposedly serve. They do this in the same manner as did Nicodemus, who came to Yehoshua at night. John 12:42 gives the reason by stating, "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." The wrath of the world comes upon those who strictly obey the words of Yahweh. John 7:7 declares, "The world cannot hate you (his brethren); but, me, it hateth, because, I, bear witness concerning it, that, the works thereof, are, wicked." Speaking the message of Christ is speaking truths that the works (sodomy, fornication, drunkenness, idolatry, etc.) of the world are wicked.

We must all chose one Master to serve. Matthew 6:24 declares, "No one, unto two masters, can be in service; for either, the one, he will hate, and, the other, love, or, one, he

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<sup>996</sup> <http://www.ministrywatch.com/profile/world-vision.aspx> page

<sup>997</sup> See Appendix A pages 1, 14 and 88

will hold to, and, the other, despise: Ye cannot be in service, unto Yahweh, and, unto Riches." World Vision, by choosing to be mute on proclaiming Christ, has chosen to serve the world, 'in the name of Jesus.' The world does not hate those who are mute on the commandments of Yahweh. John 15:19 declares, "If, of the world, ye had been, the world, of its own, had been fond; but, because, of the world, ye are not, on the contrary, I, chose you out of the world, therefore, the world, doth hate you." The world loves it's own, World Vision being one it's own, because it gives, without qualifications, to all, the bad and the good, in silence, the words of Christ being absent.

World Vision, a supposedly Christian Church, applauds President Obama, the very enemy of Yahweh; he who promotes sodomy (Same Sex Marriage), fornication, Islam etc.<sup>998</sup> "World Vision officials say the organization does not proselytize, just that they decline to separate their work from their faith. "We do want to be witnesses to Jesus Christ by life, word, deed and sign," said Torrey Olsen, World Vision's Senior Director for Christian Engagement. That wouldn't be possible, he said, unless the organization's workers were Christians."<sup>999</sup> Proselyte means "One who has come over from one opinion, belief, creed, or party to another; a convert."<sup>1000</sup> Did Christ proselytize? Did his Apostles proselytize? Are we supposed to proselytize? How can you truly help someone in need without sharing Christ? What about offering them life that is age-abiding, that can only come through Christ?

## Mission Statement of Christian Organizations

The mission statement of World Vision, as should all Christian organizations, should be the same as the Churches below. The MISSION STATEMENT for the **Southern Baptist Convention** is, "As a convention of churches, our missional vision is to present the Gospel of Jesus Christ to every person in the world and to make disciples of all the nations."<sup>1001</sup> The MISSION STATEMENT of the **Old Roman Catholic Church in North America**, is, "it is committed to the life-long process of developing the individual's personal relationship with God. Realizing the frailty and fallen nature of humanity, the Old Roman Catholic Church in North America proclaims the Gospel of Jesus Christ through Word, Sacrament and Service."<sup>1002</sup> The MISSION STATEMENT of the **Evangelical Lutheran Church** is "Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all

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<sup>998</sup> New York, September 23, 2010—International humanitarian organization World Vision applauds President Barack Obama's newly announced U.S. Global Development Policy. The following are remarks from Ambassador George Ward, senior vice president for international programs for World Vision in the U.S. <http://www.worldvision.org/content.nsf/about/20100923-Obama-development-policy>

<sup>999</sup> [http://www.huffingtonpost.com/2010/01/11/world-vision-despite-us-a\\_n\\_418536.html](http://www.huffingtonpost.com/2010/01/11/world-vision-despite-us-a_n_418536.html)

<sup>1000</sup> OED

<sup>1001</sup> <http://www.sbc.net/missionvision.asp>

<sup>1002</sup> <http://www.orccna.org/ourfaith/mission.htm>

ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all."<sup>1003</sup>

We are called to be imitators of Christ.<sup>1004</sup> Christ came to proclaim the Good News of Yahweh. Matthew 4:23 declares, "And Yehoshua was going round throughout all Galilee, teaching in their synagogues, and proclaiming the glad-message of the kingdom,—and curing every disease, and every infirmity, among the people."<sup>1005</sup> Christ fed 4,000 Hebrews (not Gentiles), who had listened to his message, after he had proclaimed the Good News of Yahweh for three days.<sup>1006</sup> And even then, he only fed people once and not continually; "Yehoshua answered them, and said—Verily, verily, I say unto you: Ye seek me, not because ye saw signs, but because ye did eat of the loaves and were filled. Be working, not for the food that perisheth, but for the food that endureth unto life age-abiding,—which, the Son of Man, unto you, will give; for upon, the same, hath the Father, even Yahweh, set his seal" (Jn. 6:26).

## Muting the Messengers of Christ

World Vision has chosen to remain mute on proclaiming Christ. Romans 10:14-15 cries out the need for all to proclaim the glad tidings; "How, then, shall men call upon one in whom they have not believed? And how shall they believe in one of whom they have not heard? And how shall they hear, without one to proclaim? And how shall they proclaim, except they be sent? Even as it is written—How beautiful the feet of them that bring glad tidings of good things!" The adversary attempts to silence the Word of Yahweh by silencing Yahweh's messengers. Over and over again, religious leaders would command those who were speaking the Words of Life to be silent. The rulers "...gave them (Peter & John) the sweeping charge,—not to be sounding aloud, nor even to be teaching, upon the name of Yehoshua" (Acts 4:18); "...calling unto them the Apostles, they, with beating, charged them not be speaking upon the name of Yehoshua; and let them go" (Acts 5:40). Stephen was stoned for speaking upon the name of Yehoshua. Paul was beaten many times because he spoke upon the name of Yehoshua. Many, so called, Christian organizations, such as World Vision, have chosen to be mute when it comes to speaking about Christ because this is the road of least resistance. The man born blind, of John chapter nine, chose not to be mute concerning Yehoshua, resulting in him being excommunicated from the Church for Christ. The up side of this story is that Yehoshua came and befriended him.

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<sup>1003</sup> <http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Office-of-the-Presiding-Bishop/Plan-for-Mission/Our-Mission-and-Vision.aspx>

<sup>1004</sup> 1Co 11:1 Become imitators of me,—even as, I also, am of Christ.

<sup>1005</sup> Mt 9:35 And Yehoshua was going round all the cities and the villages, teaching in their synagogues, and proclaiming the glad-message of the kingdom,—and curing every disease, and every infirmity. Mt 24:14 And this glad message of the kingdom will be proclaimed in all the inhabited earth, for a witness unto all the nations,—and, then, will have come, the end. Mr 1:14 And after John was delivered up, Yehoshua came into Galilee, proclaiming the glad-message of Yahweh,

<sup>1006</sup> But, Yehoshua, calling near his disciples, said—My compassions are moved towards the multitude, because [[even now]], three days, abide they with me, and they have nothing to eat,—and, to dismiss them fasting, I am not willing, lest by any means they faint in the way. (Mt. 15:32)

## Being Friends with the World

Standing on a corner and giving \$10 bills away 'in the name of Jesus' will attract millions of takers. They can use the money to purchase liquor, drugs, sex, Korans etc. and get back in line to receive another \$10 bill. Standing in a Church and giving \$10 away after preaching for 30 minutes on the Good News of Christ, will produce less participants. Even less participants will attend if you require them to receive counseling after the preaching and before they receive their \$10. If we desire the 'Big Numbers,' at our meetings, we would choose the first scenario. If we desire to impact lives for Christ, we choose the last scenario. Giving money and merchandise away to the world unconditionally is always a great crowd pleaser. The World will applaud these efforts but Yahweh does not. James 4:4 states, "Adulteresses! Know ye not that, the friendship of the world, is, enmity to Yahweh? Whosoever, therefore, is minded to be, a friend, of the world, an enemy of Yahweh, doth constitute himself." 2 Corinthians 6:14-18 commands, "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 a Yahweh, that liveth:—even as Yahweh hath said—will dwell in them, and walk, and will be their Elohim, and, they, shall be my people. Wherefore come ye forth out of their midst, and be separated,—saith Yahweh,—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, saith Yahweh of Host." Christ through Paul commanded, "I wrote unto you in my letter—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 a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together, For what have I to do to be judging them who are without? Do, ye, not judge, them who are within, Whereas, them who are without, Yahweh, judgeth? Remove ye the wicked man from among, yourselves" (1 Cor. 5:9-13). Giving money away to these kind's of people is in direct violation of this commandment.

Casting Crowns, a supposedly Christian music group, wrote a popular song titled, 'Jesus, Friend of Sinners.' This title sounds so good for the 'New Age Thinkers' but this title did not come from our Father but from his adversaries, the Pharisees, who in the same sentence called him "a man, gluttonous and a wine-drinker."<sup>1007</sup> Maybe Casting Crowns should have named their song, 'Jesus, a man, Gluttonous and a Wine-Drinker?' The words in their song condemn Christians and befriend the 'world.' The world applauds this song!

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<sup>1007</sup> Mt 11:19 The Son of Man, came, eating and drinking, and they say, Lo! a gluttonous man and a wine-drinker! a friend of, tax-collectors, and sinners! And yet wisdom hath been justified by her works. Lu 7:34 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.

Yehoshua sent his disciples into the Hebrew (Ibri) (not Gentile) villages, not to feed them food, but to feed them the words of Yahweh. If they did not receive the Gospel they were to leave, shaking the dust off of their feet. Yehoshua said, "And, whosoever shall neither welcome you, nor hear your words, as ye go forth outside that house or city, shake off the dust of your feet" (Mt. 10:14). Would World Vision do this? It was said of Paul, "But they, shaking off the dust of their feet against them, came into Iconium" (Acts 13:51).

We must always remember the lesson of Jehoshaphat, who was a follower of Yahweh. Although a righteous king, Jehoshaphat sought the affections of Ahab and Jezebel, who were both very religious, but both were also the enemy of Yahweh. Jehu, the prophet, gave him a message. The message was, "...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" (2 Chron. 19:2).

## **Feeding the Fatherless & Widows**

Beginning with Abraham and Sarah, Yahweh's people were to be separate from the world. If a person was not circumcised, meaning that they would worship Yahweh by doing his commandments, they were to be cut off.<sup>1008</sup> Israelites separated themselves from the nations. They were commanded to take care of the Hebrew (Ibri) fatherless, the Hebrew (Ibri) widows and the Hebrew (Ibri) sojourners<sup>1009</sup> and not the fatherless, widows and sojourners of the nations. If the nations became circumcised, they would be partakers of Yahweh's covenant and receive the blessings. Yehoshua also separated himself from the nations. There is only one recorded account of Yehoshua healing a Gentile, which is in Mark 7:25-27, which reads, "but, straightway, a woman hearing about him, whose daughter had an impure spirit, she came and fell down at his feet. Now, the woman, was a Grecian, a Syrophenician by race,—and she was requesting him that, the demon, he would cast forth out of her daughter. And he was saying to her—Suffer, the children, first, to be fed; for it is not seemly to take the bread of the children, and, unto the little dogs, to cast it."

## **Suffer, the Children, First to be Fed!**

Our number one priority should be the family of Yahweh, those who have made Yehoshua their Lord. Galatians 6:10 commands us, "Hence, then, as we have opportunity, let us be working what is good, towards all,—but, especially, towards the family of the faith." If there is any resources left over after the believer's needs are met, then we can assist the unbelievers but only according to Yahweh's Word. Does Yahweh want you to feed a rapist; a robber; a pedophile? If they are rebelling against Yahweh and walking in

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<sup>1008</sup> Ge 17:14 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.

<sup>1009</sup> De 16:11 So shalt thou rejoice before Yahweh thy Elohim—thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates, and the sojourner, and the fatherless and the widow, who are in thy midst,—in the place which Yahweh thy Elohim shall choose, to make a habitation for his name there.

unrighteousness, then we instruct them in the ways of righteousness, according to Yahweh's Word. If they refuse Yahweh's counsel, then we should not help them. For example, if a person refuses to quit spending his money on liquor, or drugs etc.; refuses to work, then why would we continue to give him money or food or shelter? Yahweh commands us, "...that, if any will not work, neither let him eat" (2 Thes. 3:10)! We are commanded, "And be not joining in fellowship in the unfruitful works of darkness, but, rather, be even administering reproof" (Eph. 5:11). Is World Vision administering reproof?

## Widows

Yahweh gives us the conditions for giving assistance to believing widows; "Widows, honour thou—who indeed are widows:— Howbeit, if, any widow, hath, children or grandchildren, let them be learning—first, unto their own house, to be shewing reverence, and, returns, to be making unto their progenitors; for, this, is acceptable before Yahweh; But, she who is indeed a widow, and is left alone, hath turned her hope towards Yahweh, and is giving attendance unto the supplications and the prayers, night and day,— Whereas, she that runneth riot, while living, is, dead: And, these things, be giving in charge, that, without reproach, they may be; If, however, anyone, for his own, and specially them of his household, taketh not forethought, his faith, hath he denied, and is worse, than one without faith! Let, a widow, be put on the list—having become, not less than sixty years old, one man's, wife, In noble works, being well-attested;

*-if she hath nourished children,  
if she hath shewn hospitality,  
if, saints feet, she hath washed,  
if, them who were in tribulation, she hath succoured,  
if, in every good, work she hath followed on:*

But, younger widows, decline thou; for, as soon as they wax wanton against the Christ, to marry, are they determined,— Having, as sentence,—that, their first faith, they have set at nought; At the same time, to be idlers, are they learning, going about from house to house; and, not only idlers, but, gossips, also, and, busybodies,—saying the things they ought not, I am minded, therefore, that, the younger ones, marry, bear children, be mistress of the house,—giving, no single occasion, unto the opposer, as a cause, of reviling; For, already, some have turned aside after Satan: 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" (1 Tim. 5:3-16). Does this sound like unconditional love or is it conditional?

The word, 'if,' is used throughout this instruction. World Vision describes their mission as "Motivated by our faith in Jesus Christ, we serve alongside the poor and oppressed as a

demonstration of God's unconditional love for all people."<sup>1010</sup> For more information on unconditional love, read the article, "A Different Gospel The Gospel of 'God's Unconditional Love.'"

## **Giving with Conditions Attached**

In Wichita, Kansas, the Catholic Diocese of Wichita has opened a diner to serve meals to anyone who comes.<sup>1011</sup> This may sound loving but it is contrary to the Word of Yahweh. You do not feed those who will not work; those who commit criminal activities; those who refuse the message of Yahweh's Word. The Catholic Diocese is, in many cases, enabling sinful behavior, sinful lifestyles by feeding those who work unrighteousness.

What they should do is require every person to listen to a 30 minute teaching, from the Word of Yahweh, presented at the diner, before each meal. Attendance is mandatory in order to receive a meal! For those that are able, they should prepare and serve the meals and clean up afterwards. Each and everyone should be counseled in the ways of Yahweh. If they are an alcoholic, they must stop this wickedness. If they refuse employment, they should no longer be fed. If they are a criminal, they should give themselves over to the authorities. They can no longer smoke cigarettes because they can not afford them. Giving food does not deliver anyone but rather only makes people dependent; it enables them to continue their life of poverty. Christ is always the answer to all problems, without exception! Those who seek to do the will of Yahweh should be assisted and those who refuse should be denied assistance. This is Christ's will, according to the Word of Yahweh.

## **'Feed the Children' Sounds Very Charitable**

The phrase, 'Feed the Children,' touches our heart, but does not solve the problem. Placing these words on Google will produce thousands of websites; these are the 'magic' words! Phrases, such as, Feed the Unemployed, Feed the Drunk, Feed the Vagrant, Feed the Lazy, Feed the Criminal, Feed the Christ Hater, Feed the Moslem, Feed the Fornicator, Feed the Drug Lord do not work. In the majority of cases, the children, who are in need, are the children of these people, which is why they are in need. Their parents were not faithful to Yahweh, which is why they are in need of the necessities of life. Their only deliverance is through obeying the Word of Yahweh. Withholding these very words from these children, which is what World Vision does, is Child Abuse and not charity! Teaching the Word of Yahweh should always be a mandatory requirement for receiving assistance of any kind. If they refuse this counsel they should be refused service because they must not have much of a need.

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<sup>1010</sup> Form 990 pg. 88 year 2010

<sup>1011</sup> Responding to Christ's call to feed the hungry The Lord's Diner, a ministry of the Catholic Diocese of Wichita, provides a meal seven days a week, 365 days a year. The mission is achieved in a spirit of compassion and respect through cooperative efforts with people of all faiths, businesses and organizations in the community by gifts of time, talent and treasure.

## World Vision's Errs

World Vision classifies itself as a Christian humanitarian organization, which they are not but rather they are a secular humanitarian organization run by misguided and deceived Christians. World Vision described its mission as, "assists the poor in major US cities and Appalachia. WV is an exempt organization under a group ruling with WV International. We are dedicated to working with children, families and, their communities world-wide to reach their full potential by helping tackle the causes of poverty and injustice. For more than 60 years, we have been joining with local people to help find lasting ways to improve the lives of impoverished children and families. Motivated by our faith in Jesus Christ, we serve alongside the poor and oppressed as a demonstration of God's unconditional love for all people. World Vision serves all people, regardless of religion, race, ethnicity, or gender."<sup>1012</sup> The first thing that should catch our attention is that proclaiming the Gospel of Christ is not part of their mission statement; a Christian Church that doesn't proclaim Christ. A Christian Church they are not, in the same way that the majority of the YMCA's (Young Men's Christian Association) are also not a Christian organization even though they were originally founded as an organization to proclaim Christ. The majority of the YMCA's do not proclaim Christ, similar to the same the path World Vision has taken.

Christians, who give money to World Vision, need to know that their money funds over 250 institutions, the majority of the which do not proclaim any of the Gospel of Christ (See Appendix B). Some of them are Christian but the majority of the money goes to secular organizations, such as World Vision International. For example, World Vision, in 2010, gave \$791,332 to **Project Concern International** whose mission is to prevent disease, improve community health and promote sustainable development worldwide.<sup>1013</sup> They gave \$242,786 to **Save the Children**. Placing the word, 'Christ,' in their search engine on their website results in 0 results.<sup>1014</sup> They gave \$124,625 to **Beyond Borders**. Their mission statement is "Beyond Borders helps people build movements to liberate themselves from oppression and isolation. In Haiti and the United States, we are bringing people together for just and lasting change."<sup>1015</sup> They gave \$150,000 to **Blue Mountain Community Foundation** whose mission is to "Be a constructive catalyst in the local philanthropic community to identify problems and opportunities and to shape effective responses to them."<sup>1016</sup> They gave \$753,388 to the **Catholic Relief Services** whose mission is "To Promote human development by responding to major emergencies, fighting

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<sup>1012</sup> Appendix A, page 88

<sup>1013</sup> <http://www.projectconcern.org/>

<sup>1014</sup> [http://www.savethechildren.org/site/c.8rKLIXMGIpI4E/b.6146405/k.C7E9/About\\_Us.htm](http://www.savethechildren.org/site/c.8rKLIXMGIpI4E/b.6146405/k.C7E9/About_Us.htm)

<sup>1015</sup> <http://www.beyondborders.net/WhoWeAre.aspx>

<sup>1016</sup> <http://www.bluemountainfoundation.org/about-us/history-mission/>

disease and poverty, and nurturing peaceful and just societies; and...to assist people on the basis of need, not creed, race or nationality."<sup>1017</sup>

World Vision Inc. gave \$492,000,000,000 to **World Vision International** who states their mission as, "Our vision for every child, life in all its fullness, Our prayer for every heart, the will to make it so. We work toward a world where every child experiences life in all its fullness. Where they are protected, cared for and given the opportunities to become all God meant them to be. Where they grow strong in communities free of need and full of promise. Where families are valued, the environment preserved and the most vulnerable live in security and confidence. Where they become responsible citizens of well led nations. Where peace and justice reign and all have the right to contribute. Where they flourish in a world where the treasure of our hearts and the measure of our wealth is the happiness and wellbeing of all children."<sup>1018</sup> This vision can only come about when one becomes a Christian; when one is daily fed the words of Yahweh; when one practices the commandments of Yahweh. Then why doesn't World Vision proclaim the message of the Good News of Christ to every child? Only they know.

World Vision proclaims that they "serve all people, regardless of religion." Does this sound like Jehoshaphat? They are redistributing money they have received from Christians to people whose religions teach them to attack Christians, such as Islam (See Appendix C). World Vision does not favor Christians as commanded in Galatians 6:10, which states, "... let us be working what is good, towards all,—but, especially, towards the family of the faith." Not only will they not proclaim Christ which enables people to receive life age-abiding but they are also assisting the very enemies of Christ, as did Jehoshaphat, by not putting qualifications upon their assistance.

## Conclusion

World Vision lacks courage to proclaim the Good News of Christ, his resurrection and his Lordship. They present their Statement of Faith in private and not to the children they serve, which is, in my opinion, child abuse. World Vision can become pleasing in the eyes of Yahweh by putting qualifications upon any assistance they give, which I pray they will do in the future. All children and any other recipients of money should be required to daily read and listen to the Word of Yahweh. If they reject Yahweh, they should not receive assistance. If they supplicate to Allah, or to any other gods or governments, they can go to them for assistance. If World Vision decides to maintain their present position, they should proclaim to the world that they are not a Christian organization (A Church); not a proclaimer of Christ but rather a secular humanitarian organization, serving Muslims, who reject Yahweh's first commandment, as well as Christians, who obey the first commandment. They should proclaim to the 12,000 Churches who support them that they are not servants of Christ but rather servants of all men, whether righteous or unrighteous.

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<sup>1017</sup> <http://crs.org/about/mission-statement/>

<sup>1018</sup> <http://www.wvi.org/vision-and-values-0>

They should proclaim to the 3.1 million partners that they have decided not to feed the children of the world, Christ; neither offer them Paradise.

*(For Appendixes, see PDF version under 'New Articles' or acquire their Form 990.)*

# Precious Jewels in the Hebrew (Ibri) Language

*(That Can only be Seen in 'Young's Literal Translation of the Holy Bible')*

The Hebrew (Ibri) language does not have tenses, such as past, present and future, as does the English language, but rather Hebrew (Ibri) verbs are in a state, called Perfect or Imperfect. English Bible translations, Young's being the exception, changes these verbs from being perfect or imperfect to our usage of past, present and future. For example, when David was speaking to Goliath, the Hebrew (Ibri) text reads (Young's Bible), "This day doth Jehovah shut thee up into my hand — and I have smitten<sup>1019</sup> thee, and turned aside<sup>1020</sup> thy head from off thee, and given<sup>1021</sup> the carcass of the camp of the Philistines this day to the fowl of the heavens..." but English Bible translations, such as the NIV, change these verbs to, "This day the LORD *will* hand you over to me, and I *will* strike you down and [*will*] cut off your head. Today I *will* give the carcasses of the Philistine army to the birds of the air..." (1 Sam. 17:46). The usage of the Hebrew (Ibri) perfect or imperfect, which are underlined, can only be seen in Young's Bible. The above underlined verbs are in the perfect state, as Yahweh has set them, and not in the future tense, as English translations have stated. Why did Yahweh do this? What was he saying by placing these verbs in the perfect state? This article will explain the Hebrew (Ibri) perfect and imperfect, displaying Yahweh's beautiful gems, as displayed in Young's wonderful translation. We will focus on Yahweh's usage of verbs used in the perfect (completed, finished) when the events are still future, as did David in the above quote.

## A SHORT ACCOUNT OF THE HEBREW (IBRI) TENSES

Robert Kennett, in his book, 'A Short Account of the Hebrew (Ibri) Tenses,' said, "The present volume is an attempt to give an account of the nature and use of the Tenses in Hebrew (Ibri) in a form suitable for those who have but recently begun the study of the language, and who have not attained to such proficiency as will enable them to use with advantage Professor Driver's indispensable book. I have commonly found in teaching, that a student's chief difficulty in the Hebrew (Ibri) verbs is to grasp the meaning which they conveyed to the minds of the Hebrews themselves; that is to say, there is a tendency to assign as equivalents to each of the Hebrew (Ibri) Tenses a certain number of Latin or English forms by which that particular Tense may commonly be translated.

*The result is a failure to perceive many of those fine shades of meaning, which give such life and vigor to the language of the Old Covenant.*

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<sup>1019</sup> 05221 הנכח nakah naw-kaw' to be smitten, verb hiphil waw consec perfect 1st person common singular suffix 2nd person masculine singular

<sup>1020</sup> 05493 סור cuwr soor or שׁוּר suwr (#Ho 9:12) soor, to turn aside, depart, verb hiphil waw consec perfect 1st person common singular

<sup>1021</sup> 05414 נתן nathan naw-than' to give, put, set, verb qal waw consec perfect 1st person common singular

The difficulty in the use of the Hebrew (Ibri) verbs lies solely in the point of view, so absolutely different from our own, from which the Hebrews regarded an action; the time, which with us is the first consideration, as the very word `tense' shows, being to them a matter of secondary importance.

The name tenses' as applied to Hebrew (Ibri) verbs is misleading. The so-called Hebrew (Ibri) `tenses' do not express the time but merely the state of an action. Indeed were it not for the confusion that would arise through the application of the term `state' to both nouns and verbs, states' would be a far better designation than tenses.' It must always be borne in mind that it is impossible to translate a Hebrew (Ibri) verb into English without employing a limitation (viz. of time) which is entirely absent in the Hebrew. The ancient Hebrews never thought of an action as past, present, or future, but simply as

*Perfect, i.e. Complete, Finished*  
*or*  
*Imperfect, i.e. Incomplete, Unfinished*

as in course of development. When we say that a certain Hebrew (Ibri) tense corresponds to a Perfect, Pluperfect, or Future in English, we do not mean that the Hebrews thought of it as Perfect, Pluperfect, or Future, but merely that it must be so translated in English. The time of an action the Hebrews did not attempt to express by any verbal form."<sup>1022</sup> "Hence, with reference to action, the speaker views everything either as already finished, and thus before him, [perfect] or as unfinished and non-existent, but possibly becoming and coming [imperfect].

The Perfect,' accordingly, is used of actions which the speaker, from his present, regards as actually finished, happened, past,—whether the act belongs to a particular period of the past, hence in narrative. It is used of actions, which, though really neither past nor present, are, through the inclination or lively fancy of the speaker, regarded as being already as good as finished; these are, accordingly, stated as if they were quite unconditional and certain. Moreover, the fancy of the poet and prophet frequently views the future as already clearly before him, and experienced. Sometimes, however, a mental picture is also represented more fully, in quite unimpassioned discourse, as it hovered before the eye of the writer while in the ecstatic state, just as if it had been actually experienced and were quite certain.

The Imperfect' describes that which is incomplete, whether this be what does not yet exist, or what is going on, merely progressing towards completion; hence it may also, on the other hand, indicate what merely is to take place, i.e. what, according to the speaker's way

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<sup>1022</sup> A Short Account of the Hebrew (Ibri) Tenses by Rev. Robert Hatch Kennett 1901; pg. vii - viii, 1 - 2.  
<http://archive.org/details/shortaccountofthe00kenn>

of thinking, is merely dependent on something else. This includes two meanings, which, both in conception and expression, may be very widely different from one another, without, however, completely removing all trace of their common origin. What I state absolutely as incomplete, remains a mere predication regarding a time, hence, a mere time-form (tense); what, on the other hand, I state as merely dependent on something else, is set forth as in a particular kind of being, which hence becomes more a mood than a tense (to use Latin terminology). The imperfect states what is merely becoming [or advancing towards completion, i.e. coming to pass], arising; or it represents the action as present. Looked at more exactly, however, this admits of being regarded in a twofold manner; the incomplete action is set forth either as incipient, or as continuing in this incipiency. Hence, the imperfect indicates an action which, at the present moment, is not yet completed, but is beginning, and is being carried on with a view to completion, or which happens in the present; as, 'ye are marching out,' in 1 Sam. 17:8."<sup>1023</sup> (For additional information see Appendix A.)

## **The Perfect referring to the Future**

"It must be remembered that, as there is no time in the Hebrew (Ibri) tenses, the Perfect may refer to the future equally well as to the past. It is incorrect to say that the Hebrew (Ibri) said 'I have done' when he meant 'I will do:' in reality he merely described the completion of the act of doing without specifying the time.

*But as there is no more emphatic way of predicting an event still future  
than by describing its result...  
so an event which is obviously future,  
when described as completed,  
is impressed upon the hearer's mind as certain.*"<sup>1024</sup>

This usage of the perfect will be our focus. Yahweh, in his Word, uses the perfect to express past actions (completed) and the imperfect to express future events (incomplete), but in rare conditions he used the perfect to express the absolute certainty of future events coming to pass. We must ask ourselves why, in one case, Yahweh uses the imperfect to express a future event, which is correct because the event is in the process of being complete but in another case, he uses the perfect. These are the hidden precious gems buried in his Word, ready to be unearthed by those who are seeking.

We are taught that Abram believed Yahweh and it was accounted unto him for righteousness but Genesis 15:6 states, in Young's Bible, "And he hath believed in Jehovah, and He reckoneth it to him — righteousness." Yahweh brought Abram out under the heavens, and said, 'Look attentively, I pray thee, towards the heavens, and count the stars,

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<sup>1023</sup> Syntax of the Hebrew (Ibri) Language of the Old Covenant by Heinrich Ewald (1891); pgs. 1-8;

<http://archive.org/details/syntaxofhebrewla00ewaluoft>

<sup>1024</sup> A Short Account of the Hebrew (Ibri) Tenses by Rev. Robert Hatch Kennett (1901); pg. 6

if thou art able to count them'; and He saith to him, 'Thus is thy seed.' The verb, believed (aman) used in the perfect state, expresses Abrams absolute certainty of the completion of Yahweh's promise to him. Other Bible translations translate the verb as 'believed,' rather than, 'hath believed,' placing it in an imperfect state.

Young's translation brings a whole other point of view concerning Moses' encounter with Pharaoh, as a totally completed event before it even began. Exodus 7:1-5 reads,

"And Jehovah saith unto Moses, 'See, I have given thee a god to Pharaoh, and Aaron thy brother is thy prophet; thou — thou dost speak all that I command thee, and Aaron thy brother doth speak unto Pharaoh, and he hath sent the sons of Israel out of his land. 'And I harden the heart of Pharaoh, and have multiplied My signs and My wonders in the land of Egypt, and Pharaoh doth not hearken, and I have put My hand on Egypt, and have brought out My hosts, My people, the sons of Israel, from the land of Egypt by great judgments; and the Egyptians have known that I am Jehovah, in My stretching out My hand against Egypt; and I have brought out the sons of Israel from their midst.'"

In contrast, the NIV reads, "

"Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. But I will harden Pharaoh's heart, and though I multiply my miraculous signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."

Yahweh, by placing these verbs in the perfect, rather than the imperfect, had stamped this project as a finished event even though it had not yet begun.

Yahweh addresses King Cyrus, a hundred years before he is born by speaking to him in the perfect state; the rebuilding of Jerusalem as a completed act, as recorded in Isaiah 48:28 to 45:3:

"Who is saying of Cyrus, My shepherd, And all my delight He doth perfect, So as to say of Jerusalem, Thou art built, And of the temple, Thou art founded. Thus said Jehovah, To His anointed, to Cyrus, Whose right hand I have laid hold on, To subdue nations before him, Yea, loins of kings I loose, To open before him two-leaved doors, Yea, gates are not shut: 'I go before thee, and crooked places make straight, Two-leaved doors of brass I shiver, And bars of iron I cut asunder, And have given to thee treasures of darkness, Even treasures of secret places, So that thou knowest that I, Jehovah..."

In contrast, the NIV reads:

"who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid." This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armour, to open doors before him so that gates will not be shut: I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron. I will give you the treasures of darkness, riches stored in secret places, so that you may know that I am the LORD..."

The letter written to the King of Israel from the King of Syria concerning the healing of Naaman takes on additional meaning when read as Yahweh wrote it:

"And he bringeth in the letter unto the king of Israel, saying, 'And now, at the coming in of this letter unto thee, lo, I have sent unto thee Naaman my servant, and thou hast recovered him from his leprosy" (2 Kg. 5:6). According to the King of Syria, Naaman was completely healed before he came to Israel.

In contrast, the NIV reads,

"The letter that he took to the king of Israel read: "With this letter I am sending my servant Naaman to you so that you may cure him of his leprosy."

In Yahweh's eyes, according to Isaiah 11:1-4, the seed of Jesse, his Son, had already completed his mission in full:

"And a rod hath come out from the stock of Jesse, And a branch from his roots is fruitful. Rested on him hath the Spirit of Jehovah, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and fear of Jehovah. To refresh him in the fear of Jehovah, And by the sight of his eyes he judgeth not, Nor by the hearing of his ears decideth. And he hath judged in righteousness the poor, And decided in uprightness for the humble of earth, And hath smitten earth with the rod of his mouth, And with the breath of his lips he putteth the wicked to death."

In contrast, the NIV reads,

"A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD— and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked."

The Day of Yahweh and the New Earth are future events, but according to Isaiah 2:1-4 these events have been completed:

"The thing that Isaiah son of Amoz hath seen concerning Judah and Jerusalem: And it hath come to pass, In the latter end of the days, Established is the mount of Jehovah's house, Above the top of the mounts, And it hath been lifted up above the heights, And flowed unto it have all the nations. And gone have many peoples and said, 'Come, and we go up unto the mount of Jehovah, Unto the house of the God of Jacob, And He doth teach us of His ways, And we walk in His paths, For from Zion goeth forth a law, And a word of Jehovah from Jerusalem. And He hath judged between the nations, And hath given a decision to many peoples, And they have beat their swords to ploughshares, And their spears to pruning-hooks, Nation doth not lift up sword unto nation, Nor do they learn any more — war."

In contrast, the NIV reads,

"This is what Isaiah son of Amoz saw concerning Judah and Jerusalem: In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war any more."

In all of the above scriptures, Yahweh could have used verbs in their imperfect state, because these events were not complete at the time he was speaking but he chose rather to speak to his listeners in the perfect state. Why? There is no more emphatic way of speaking about events that are still in the future than by describing their finished results; results that are described as completed. This method of communication is impressed upon the hearer's mind as being absolutely certain. Yahweh spoke to the unbelievers in the wilderness by saying, "And your infants, of whom ye have said, For a prey they are, and your sons who have not known to-day good and evil, they go in thither, and to them I give it, and they possess it" (Deu. 1:39 (See NIV reading below)).<sup>1025</sup> There is no will possess the land in this verse but rather they possess it; Yahweh's promise fulfilled!

Robert Young said, "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

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<sup>1025</sup> De 1:39 And the little ones that you said would be taken captive, your children who do not yet know good from bad—they will enter the land. I will give it to them and they will take possession of it.

ourselves, on the contrary, over to him, adopting his situational 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 him in one language, seeks only to transfer it into another."<sup>1026</sup>

Purchase Young's Literal Translation of the Holy Bible and peruse his Old Covenant looking for the perfect state used in describing future events. You too will discover the diamonds and emeralds our Father has placed within his Word, which he has magnified above his name! (A free download of this Bible is available at <http://archive.org/details/holybibleconsist00youn>)

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<sup>1026</sup> Preface of 'Young's Literal Translation of the Holy Bible.'

# Appendix A

## Young's Literal Translation of the Holy Bible

*(Taken from the Preface of Young's Bible)*

### **Style of the Sacred Writers, and of this Translation.**

ONE of the first things that is likely to attract the attention of the Readers of this New Translation is its lively, picturesque, dramatic style, by which the inimitable beauty of the Original Text is more vividly brought out than by any previous Translation. It is true that the Revisers appointed by King James have occasionally imitated it, but only in a few familiar phrases and colloquialisms, chiefly in the Gospel Narrative, and without having any settled principles of translation to guide them on the point. The exact force of the Hebrew (Ibri) tenses has long been a vexed question with critics, but the time cannot be far distant when the general principles of the late learned Professor Samuel Lee of Cambridge, with some modification, will be generally adopted in substance, if not in theory. It would be entirely out of place here to enter into details on this important subject, but a very few remarks appear necessary, and may not be unacceptable to the student.

I. It would appear that the Hebrew (Ibri) writers, when narrating or describing events which might be either past or future (such as the case of Moses in reference to the Creation or the Deluge, on the one hand, and to the Coming of the Messiah or the Calamities which were to befall Israel, on the other), uniformly wrote as if they were alive at the time of the occurrence of the events mentioned, and as (eye-witnesses of what they are narrating.

It would be needless to refer to special passages in elucidation or vindication of this principle essential to the proper understanding of the Sacred Text, as every page of this Translation affords abundant examples. It is only what common country people do in this land at the present day, and what not a few of the most popular writers in England aim at and accomplish—placing themselves and their readers in the times and places of the circumstances related.

This principle of translation has long been admitted by the best Biblical Expositors in reference to the Prophetic Delineation of Gospel times, but it is equally applicable and necessary to the historical narratives of Genesis, Ruth, etc.

II. The Hebrew (Ibri) writers often express the certainty of a thing taking place by putting it in the past tense, though the actual fulfillment may not take place for ages. This is easily understood and appreciated when the language is used by God, as when He says, in Gen. 15:18, "Unto thy seed I have given this land;" and in 17: 4, " I, lo, My covenant is with thee, and thou hast become a father of a multitude of nations."

The same thing is found in Gem 23:11, where Ephron answers Abraham; "Nay, my lord, hear me; the field I have given to thee, and the cave that is in it; to thee I have given it; before the eyes of the sons of my people I have given it to thee; bury thy dead." And again in Abraham's answer to Ephron; "Only—if thou wouldst hear rue— I have given the money of the field; accept from me, and I bury my dead there." Again in 2 Kings 5:6, the King of Syria, writing to the King of Israel, says: "Lo, I have sent unto thee Naaman, my servant, and thou hast recovered him from his leprosy,"—considering the King of Israel as his servant, a mere expression of the master's purpose is sufficient. In Judges 8:1b, Gideon says to Zebah and Zalmunnah, " If ye had kept them alive, I had not slain yon." So in Dent. 21:18, "For all the evils that they have done"—shall have done...

III The Hebrew (Ibri) writers are accustomed to express laws, commands, etc., in four ways;

- 1.) By the regular imperative form, "Speak unto the people."
- 2.) By the infinitive, "Every male of you is to be circumcised."
- 3.) By the (so-called) future, "Let there be light;" "Thou shalt do no murder;" "Six days is work done."
- 4.) By the past tense, "Speak unto the sons of Israel, and thou hast said unto them."

There can be no good reason why these several peculiarities should not be exhibited in the translation of the Bible, or that they should be confounded, as they often are, in the Common Version. In common life among ourselves, these forms of expression are frequently used for imperatives, "Go and do this,"—" This is to be done first,"—" You shall go,"—"You go and finish it." There are few languages which afford such opportunities of a literal and idiomatic rendering of the Sacred Scriptures as the English tongue, and the present attempt will be found, it is believed, to exhibit this more than any other Translation.



# Erasing the 'Begotten' Son & the Father

*(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).)*

I am from a KJV generation that memorized John 3:16 as, "For God so loved the world that he gave his only-begotten Son... To my astonishment, the newer Bible translations, such as the NIV (number 1 selling Bible) and NLT (number 3 selling Bible), have erased the Hebrew (Ibri) and Greek words translated, 'begotten,' and 'only-begotten,' from their translations, this includes their Old and New Covenant. This theft led me on my search of the crime scene, and lo and behold, I discovered another related theft, which occurred to the Nicene and Constantinople Creed, the very hallmarks of many Church beliefs. To my surprise, the first statement of these beliefs has been erased by many. Then I recalled John 10:10, "The thief, cometh not, save that he may thieve and slay and destroy..." These thefts are so masterful that the innocent parties do not even realize that a theft has occurred.

A thief is defined as, "One who steals, especially by stealth." What better heist is there than when, unnoticed, one precious item is stolen and replaced with a counterfeit, thereby making it appear that no crime has been committed, making the heist a complete success. Even better is when the theft is done by duped trustworthy individuals, in whom the family trusts, such as Bible translators. The deceiver has a 6,000 year criminal history of having men steal Yahweh's words and then replacing them with counterfeits. The words we will begin with are the Hebrew (Ibri) word, yalad (yaw-lad'), and the Greek word, monogenes (mon-og-en-ace').

Yalad (yaw-lad),<sup>1027</sup> in the qal stem, means, "to bear, bring forth." It is used in Genesis 21:7, "And she said—Who would have announced to Abraham, Sarah hath suckled children? yet have I borne [yalad, gal stem] a son, for his old age!" Genesis 30:25 states, "And it came to pass, when Rachel had borne [yalad, gal stem] Joseph..." This usage is also used in the foundational verse of Psalm 2:7, when Yahweh states, through David, "Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten [yalad, gal stem] thee." How does the NIV translate this verse; "I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father." The

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<sup>1027</sup> 03205 יָלַד yalad yaw-lad' In its narrowest sense yalad describes the act of a woman in giving birth to a child, {e.g. #Ex 1:19 1Ki 3:17-18} but it is sometimes used of the father's part in becoming a parent. {e.g. #Ge 4:18 Ge 10:8,24,26 Ge 22:23 Ge 25:3 1Ch 1:10-20,pr 23:22} It may be used with reference to the whole procedure involved in producing a child {e.g. #Ge 38:27-28} or it may even be specifically applied to the pains of a woman prior to the actual birth. {e.g. #Ge 35:16 Mic 5:3} Although predominantly used of human beings it is occasionally used of animals. {e.g. #Ge 30:39 Ge 31:8 Job 39:1-2,Jer 14:5 Eze 31:6} A man's part in the production of a child is generally represented by the Hiphil, but sometimes the Qal is used. (TWOT)

NLT states this verse as, "The king proclaims the LORD's decree: "The LORD said to me, 'You are my son. Today I have become your Father.'" These versions have stolen the bearing, the bringing forth, the birth of the Son of Yahweh and replaced it with Yahweh becoming a Father, without birth, which he already was to all Israel, as is recorded in Exdous 4:22, which states, "Then shalt thou say unto Pharaoh,—Thus, saith Yahweh—My son—my firstborn, is Israel."<sup>1028</sup> What made Psalm 2:7 different is that this Son of Yahweh was literally 'yalad' (begotten), as fulfilled in the future when the messenger instructed Miriam (Mary) "The holy ruah<sup>1029</sup> (spirit), shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born [gennao], Holy, shall be called, Son of Yahweh" (Lk. 1:35). Luke 1:35 was the fulfillment of Psalms 2:7. (The nation of Israel, as a son, was not literally begotten, one by one, of Yahweh, even though the scriptures say, "Of the Rock who had begotten [yalad] thee, thou wast unmindful,—And didst forget El who had given thee birth" (Deu. 32:18). Psalm 2:7 is also quoted in the New Covenant in Acts 13:13, Hebrews 1:5 and 5:5. The Greek word used in these verses is gennao (ghen-nah'-o),<sup>1030</sup> which is representing the Hebrew (Ibri) word, yalad (giving birth to a child).

Gennao (Strong's number 1080), a verb meaning, "to be born" is a variation of the noun genos (ghen'-os) (Strong's number 1085), meaning, "offspring," which is from the verb, ginomai (ghin'-om-ah-ee) (Strong's number 1096), meaning "to come into existence, begin to be, receive being," which is the part of the adjective monogenes (mon-og-en-ace')<sup>1031</sup> (Strong's number 3439); 'mono' meaning, "only," and 'genes,' meaning, 'coming into existence.' Monogenes is used in John 3:16, which states, "For God, so loved, the world, that, his Only Begotten [mono-genes] Son [huios (hwee-os')],<sup>1032</sup> he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding. The first usage of monogenes is used in Luke 7:12, which states, "Now, as he drew near unto the gate of the city, then lo! there was being brought forth, one dead, the only-begotten [monogenes] son of his mother,—and, she, was a widow; and, a considerable multitude of the city, was with her."

The NIV and the NLT translations keep the word, 'mono' (only),<sup>1033</sup> but erase the word, 'genes' (begotten, coming into existence) from John 3:16. These versions read as, "For God so loved the world that he gave his one and only Son...(NIV);" "For God loved the world so much that he gave his one and only Son...(NLT)." We now ask the question, "Why have

<sup>1028</sup> Mal. 1:6; Is. 63:16;

<sup>1029</sup> ruah is an invisible force or power; The basic idea of rûah (Gr. pneuma) is 'air in motion,' The connotations of breath include power, (TWOT). For more information read the article, "Spirit and Soul," Vol. 2 of the Teleios Books.

<sup>1030</sup> 1080 γεννάω gennao ghen-nah'-o

<sup>1031</sup> 3439 μονογενής monogenes mon-og-en-ace' Nine usages.; Lk. 7:12, Lk. 8:42, Lk. 9:38, Jn. 1:14, 18, Jn. 3:16, 18, Heb. 11:17, 1 Jn. 4:9 (Rotherham always translates it as "only begotten.")

<sup>1032</sup> 5207 υἱός huios hwee-os' son

<sup>1033</sup> 33441 μόνος monos mon'-os 1) alone (without a companion), forsaken, destitute of help, alone, only, merely; Mt 24:36 But, concerning that day and hour, no one, knoweth, neither the messengers of the heavens, nor the Son,—save the Father only [monos (mon'-os)]."

they erased 'begotten' from Psalm 2:7 and John 3:16, not to mention all of the other scriptures?' I believe the reason is that their religious teaching dictates the removal of the 'begotten' Son or the 'coming into existence' Son from the Word of Yahweh in order that the scriptures agree with their Statement of Beliefs, which usually states, "The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being...Christ is the eternal Son of God."<sup>1034</sup> Eternal is defined as no beginning or end, which means he can not be 'begotten,' meaning, coming into existence. The Nicene Creed affirms this by stating, "The catholic and apostolic church condemns those who say concerning the Son of God that "there was a time when he was not" or "he did not exist before he was begotten" or "he came to be from nothing..." As you can see, Yahweh's word, 'begotten,' has caused it's share of problems, so, by removing the word from their translations, future generations will no longer be confronted by this problem.

Begotten and only-begotten are also being removed from the English translations of the Nicaea and Constantinople Creeds. The Nicaea Creed uses 'begotten' three times and 'only-begotten,' once, while the Constantinople Creed uses 'begotten' two times and 'only-begotten,' once. (See Appendix A) These creeds make an extreme effort to state that, although Yehoshua was begotten or only-begotten, but he was 'begotten, not made,' or he was 'eternally begotten.' This also illustrates their troubles, over sixteen-hundred years ago, with the words, 'begotten,' and 'only-begotten.' They had to redefine the meaning of the Greek words, *gennao* (begotten) and *monogenes* (only-begotten), when they were being used for Yehoshua.

It appears that these new translations will allow Yehoshua to be born, begotten (come into existence) of Miriam (Mary) (Mt. 1:16) but he can not be allowed to be born, begotten (come into existence) of Yahweh. Removing begotten and only-begotten from their translations has solved most of the problem but 1 John 5:18 still causes a problem because Yahweh says, "We know that, whosoever hath been born [*gennao*] of Yahweh, is not committing sin,—Nay, he that hath been born [*gennao*] of Yahweh [Yehoshua], He keepeth him, and, the wicked one, doth not touch him." The NLT has addressed this issue by removing *gennao* (born) from this verse by saying, "We know that God's children do not make a practice of sinning, for God's Son holds them securely, and the evil one cannot touch them." Not a trace of the birth of Yahweh's Son is now present in this verse. The new generation, by reading these translations, does not have a clue that Yehoshua was born, begotten or was the only-begotten Son of Yahweh! The evidence of this truth has been totally erased.

## **An Only Begotten God**

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<sup>1034</sup> The Baptist Faith and Message; <http://www.sbc.net/bfm/bfm2000.asp>

Making matters even worse is John 1:18, which states, "No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him." The King James people have rejected 'only-begotten god' and maintain their position with 'only-begotten Son,' although the former is what is written in the oldest text such as Papyri 66 (175-200 AD), Papyri 75 (200 AD), Codex Vaticanus (300 AD) and Codex Sinaiticus (300 AD).<sup>1035</sup> Fenton Hort of Westcott and Hort wrote a dissertation on John 1:18, called, "Two Dissertations in Scripture and Tradition: On the Constantinopolitan Creed and Other Eastern Creeds of the Fourth Century." The Rotherham and NASB translates this verse, as written above. The NIV translates this verse as, "No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known," while the older NLT states, "No one has ever seen God. But the one and only Son is himself God and is near to the Father's heart, He has revealed God to us," while the Newer version now states, "No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us." Needless to say, 'only-begotten' has been erased from this verse in both the NIV and NLT Bibles. (For more information on John 1:18, read the article, "The Gospel of John is a Enigma," & Decoding the Gospel of John," both of which are in Vol. 1 of the Teleios Books.)

## **Begotten, Born, Birth, Coming into Existence**

Why is it so difficult to believe that Yehoshua was born (came into existence) of Yahweh? We have no difficulty believing that Adam and Eve came into existence (born) in Genesis 1:27, which states, "And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them." They both were of Elohim; "of Enos, of Seth,—of Adam; of God" (Lk. 3:38). Why is it so difficult to believe that Yehoshua was the seed of David? Could Abraham be the seed of David? Why not? Because Abraham came before David. David could be the seed of Abraham, because he came after him but Abraham could never be the seed of David! Yehoshua can not be the seed of David if he came before David! If Yehoshua is the Creator, then David is the seed of Yehoshua and not visa versa. The scriptures state, "I, Yehoshua, have sent my messenger, to bear witness unto you of these things, for the assemblies. I, am the Root and the Offspring of David, the bright and the morning Star" (Rev. 22:16); "And, one of the elders, saith unto me—Do not weep! Lo! the lion that is of the tribe of Judah, the root of David, hath overcome..." (Rev. 5:5). When have you ever read in someone's Statement of Faith that the Lord Yehoshua is the seed or root of David, of the tribe of Judah?

The majority of Christians have been taught or they believe that all of the above verses of scriptures were only metaphors: that Yahweh did not literally have an only-begotten Son; that Yehoshua is not literally born of Yahweh; that Yehoshua is not literally from the tribe of Judah; that Yehoshua is not literally the seed of David; that Yehoshua did not literally die because, after all, he is the Creator.

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<sup>1035</sup> Early Manuscripts & Modern Translations of the New Covenant by Philip Comfort.

## What ever happened to the Father?

When investigating the crime scene of the abduction of the words, 'begotten' and 'only-begotten,' from Bible translations, I came upon another crime scene, unexpectedly. It also was a theft but this theft was beyond all thefts; the abduction of the Father! Ever since the invention of the Trinity, Yahweh's devotion from man was divided into three allotments. Yahweh received one-third of the devotion while the other two entities (God the Son and God the Holy Spirit) received one-third each. If this is not bad enough, he has now been removed from being the Creator (Maker), while God the Son and God the Holy Spirit now get all the print. Let me illustrate his abduction.

The Nicene and Constantinople Creeds, which contain many doctrines of men, had one thing that was right, which was giving top billing to the Father by beginning their creeds with, "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen." The Constantinople Creed gave each God of the Trinity their print in descending order but today most creeds no longer give the Father, top billing. Many creeds now say, "Our God is One, but manifested in three Persons—the Father, the Son, and the Holy Spirit." The Son then receives an additional paragraph or more of print, while there is nothing else written about the Father. Today, "the Father is no longer the maker of heaven and earth, of all that is, seen and unseen," but rather, "Christ is the Creator" as preached by C. W. Spurgeon, on September 7, 1873.<sup>1036</sup> It is no longer believed, as the Constantinople Creed stated, "And in one Lord, Jesus Christ, the only-begotten Son of God...Through him all things were made," but rather C. W. Spurgeon taught, as do many today, "So, first of all, Heaven, itself, was created by and for Christ Jesus...Next, all angels were created by Jesus and for Him...Angels were created by Christ and for Him—not merely to admire and adore Him, but actually to serve Him...As for the fallen angels who rebelled against God and who have sunk forever into hopeless alienation from Him—even these were created by Christ and for Him...And even Hell, itself, terrible as it is, was created by Christ as a necessary part of the moral government of the universe so that sin might not go unpunished...And to come to ourselves, men were created by Christ and for Him..."<sup>1037</sup> The Father of Christ, Yahweh Elohim of Host, Creator of all things has been replaced with his only-begotten Son. Do we not hear, "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 spirit to them who walk therein...A son, will honour a father, and, a servant, his lord,— If then, a father, I am, where is mine honour? And, if, a lord, I am, where is my reverence? saith

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<sup>1036</sup> CHRIST THE CREATOR, NO. 3180, A SERMON PUBLISHED ON THURSDAY, JANUARY 13, 1910. DELIVERED BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON, ON LORD'S-DAY EVENING, SEPTEMBER 7, 1873.

<sup>1037</sup> CHRIST THE CREATOR, NO. 3180, A SERMON PUBLISHED ON THURSDAY, JANUARY 13, 1910. DELIVERED BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON, ON LORD'S-DAY EVENING, SEPTEMBER 7, 1873.

Yahweh of hosts..." (Is. 42:5, Mal. 1:6)? (For more information, read the article, 'Christ is not the Creator!' located in Vol. 3 of the Teleios Books.)

Yahweh's first commandment states, "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 gods, besides me. " (Ex. 20:2). First, the name of our Creator (Yahweh) was abducted, he then being addressed as 'the LORD.' Then he became God the Father, maker of all things, and then later became one God, eternally existing in three persons: Father, Son and Holy Spirit. Now, God the Father is in name only, while, God the Son has become the Creator, and God the Holy Spirit has now become the source of all power.<sup>1038</sup> The second commandment states, "Thou shalt not make to thee an image, or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters, beneath the earth" (Ex. 20:4). We have no images of Yahweh, but we have plenty of images of Christ, whom others call, God the Son, and of God the Holy Spirit, which is in direct violation of the second commandment!

Why do our creeds not contain, "Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ...That, the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of him,— For this cause, I bow my knees unto the Father,— From whom every fatherhood in the heavens and upon the earth is named,— One God and Father of all—who is over all, and through all, and in all...Giving thanks, always, for all things, in the name of our Lord Jesus Christ, unto your God and Father... Peace unto the brethren, and love with faith,—from God our Father..." (Eph.). Do we not adhere to Jeremiah 5:21-24, which proclaims, " Hear this, I pray you, ye people— foolish and without heart,—Eyes, have they, and see not, Ears, have they, and hear not! Even for me, will ye have no reverence? Enquireth Yahweh, And, because of me, will ye not be pained? In that, though I placed the sand as a bound to the sea, A decree age-abiding, and it should not pass beyond it,—When they would toss themselves, Then should they not prevail, When the waves thereof would roar, Then should they not pass beyond it, Yet, this people, hath an obstinate and rebellious heart,—They have turned aside, and gone their way; Neither have they said in their heart,—Let us, we pray you, revere Yahweh our God, Who giveth rain, even the early and the latter, in its season,—The appointed weeks of harvest, he reserveth for us."

## **What ever happened to the belief in One God & One Lord?**

Both the Nicene and Constantinople Creed confess believing in One God, the Father and in One Lord, Jesus Christ, even though the Trinity, which is the doctrine of men, came though both of these creeds; the truth is that both creeds started out correctly. The creeds today confess One God revealed in three persons...Father, Son, and Holy Spirit. What ever

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<sup>1038</sup> Dallas Theological Seminary, Statement of Faith, Article XII, The Holy Spirit.

happened to 1 Corinthians 8:6, which states, "to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord Jesus Christ, through whom are all things, and, we, through him." The seven Church epistles send greeting from God the Father and the Lord Jesus Christ and in that order. What ever happened to believing in, "One Lord, one Faith, one Immersion, One God and Father of all—who is over all, and through all, and in all" (Eph. 4:5-6). What ever happened to believing in, "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool" (Ps. 110:1). What ever happened to believing in, " 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). Why is believing in One God (Yahweh) and One Lord (Yehoshua, Yahweh's only-begotten Son) so difficult?

Why is it so difficult to believe the obvious when the nonsensical has been taught to someone all of their life? Thousands of years of deception, from the deceiver, have preceded us, having inundated us with false information, spoken with absolute authority. Indoctrination is defined as, "cause to believe something: to teach somebody a belief, doctrine, or ideology thoroughly and systematically, especially with the goal of discouraging independent thought or the acceptance of other opinions. We have been informed that "... the god 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 Christ—who is the image of Yahweh" (2 Cor. 4:4).

## Conclusion

The counterfeits (NIV & NLT Bibles) have been discovered and the stolen items (begotten and only-begotten) have been returned because we are reading from the World's Most Accurate English translation of the Hebrew (Ibri) and Greek text, the Rotherham Emphasized Bible. Yehoshua is begotten (born) of his Father, Yahweh. Contrary to the Nicene Creed's warning, there was a time when Yehoshua did not exist (before he was born), except in the mind of his Father, as is true for all of us; "...According as he made choice of us, in him, before the founding of a world" (Eph. 1:4). Yehoshua (Not Yahweh) is a child of Abraham, of the tribe of Judah, the root of David and he will reign as King on David's throne. The Father of all creation is not Christ but YAHWEH as is stated throughout the Word of Yahweh, an example being Isaiah 45:18, which states, "For, Thus, saith Yahweh, Who created the heavens, Elohim himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it, ... .I, am Yahweh, and there is none else."

Let YAHWEH be exalted, whose throne is "...in heaven, and, upon the throne, was one sitting; and, he [Yahweh] that was sitting, was like in appearance to a jasper stone and a sardius, and there was a rainbow round about the throne, like in appearance unto an

emerald, And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, were crowns of gold. And, out of the throne, are coming forth lightnings, and voices, and thunderings; and there are seven torches of fire, burning before the throne, which are the seven ruahs (spirits) of Yahweh; and, before the throne, is as a glassy sea, like unto crystal. And, in the midst of the throne, and around the throne, are four living creatures full of eyes, before and behind...and they, cease, not, day and night, saying—Holy! holy! holy! Yahweh, Elohim, of Host,—Who was, and Who is, and Who is coming" (Rev. 4:2-8, Is. 6:3).

Let Yehoshua also be exalted, who YAHWEH, "...uplifted 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. 2:9-11). We also are sons and daughters of Yahweh but YEHOSHUA is the Only-Begotten Son of Yahweh, seated at Yahweh's right hand!

## Appendix A

### Creeds of Nicaea & Constantinople

Council of Nicaea, 325	Council of Constantinople, 381
CPG 8512	CPG 8599
translated from August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> , Breslau: E. Morgenstern, 1897. p.160-1	translated from August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> Breslau: E. Morgenstern, 1897. p. 162
We believe in one God, the Father Almighty, Maker of all things seen and unseen.	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
And in one Lord, Jesus Christ the Son of God, begotten of the Father, the only-begotten, that is, of the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, of the same being as the Father, through whom all things came to be, both the things in heaven and on earth,	And in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made.
who for us humans and for our salvation came down and was made flesh, becoming human	For us, humans, and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human.

who suffered	For our sake he was crucified under Pontius Pilate. He suffered death and was buried.
and rose again on the third day	He rose again on the third day in accordance with the Scriptures
ascended into heaven	He ascended into heaven and is seated at the right hand of the Father.
who is coming to judge the living and the dead	He will come again in glory to judge the living and the dead, and his kingdom will have no end.
And in the Holy Spirit.	And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets.
	and in one holy universal and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.
The catholic and apostolic church condemns those who say concerning the Son of God that “there was a time when he was not” or “he did not exist before he was begotten” or “he came to be from nothing” or who claim that he is of another subsistence ( <i>hypostasis</i> ) or essence ( <i>ousia</i> ), or a creation ( <i>ktistos</i> ), or changeable ( <i>alloy&amp;omacr;tos</i> ), or alterable ( <i>treptos</i> ).	

## Creeds of the Nicaea & Constantinople in Greek with mongenes (only-begotten, **μονογενῆ**) and gennao (begotten, (**γεννηθέντα**)) Highlighted.

Council of Nicaea, 325	Council of Constantinople, 381
CPG 8512	CPG 8599
August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> , Breslau: E. Morgenstern, 1897. p.160-1	August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> Breslau: E. Morgenstern, 1897. p. 162
Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα,	Πιστεύομεν εἰς ἕνα θεὸν πατέρα

πάντων ὀρατῶν τε καὶ ἀοράτων ποιητῆν.	παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς ὀρατῶν τε πάντων καὶ ἀοράτων·
Καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, <b>γεννηθέντα</b> ἐκ τοῦ πατρὸς <b>μονογενῆ</b> , τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, <b>γεννηθέντα</b> , οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῆ	καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν <b>μονογενῆ</b> , τὸν ἐκ τοῦ πατρὸς <b>γεννηθέντα</b> πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, <b>γεννηθέντα</b> οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο,
τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα,	τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα
παθόντα,	σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα
καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,	καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς
ἀνελθόντα εἰς οὐρανοῦς,	καὶ ἀνελθόντα εἰς τοὺς οὐρανοῦς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς
καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.	καὶ πάλιν ἐρχόμενον μετὰ δοξῆς κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.
Καὶ εἰς τὸ ἅγιον πνεῦμα.	καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ ἐκ λαλήσαν διὰ τῶν προφητῶν·
	εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.
Τοὺς δὲ λέγοντες· ἦν ποτε ὅτε οὐκ ἦν, καὶ πρὶν <b>γεννηθῆαι</b> οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, ἀναθεματίζει ἡ καθολικὴ ἐκκλησία.	

# Creeds

A creed is a confession, a symbol, or a statement of faith of the shared beliefs of a religious community. Christians have the ancient creeds, such as the Roman Creed, the Apostle's Creed, the Nicene Creed and the Constantinople Creed. Today, every Christian denomination chooses their own creed but which one, if any, are right? This led me to ask the question, "Is there one book, in the Word of Yahweh (Bible), that tells Yahweh's whole Story; one book where we could get the entire Christian Creed? The book of Genesis tells us of Yahweh, the creation, mankind, the serpent, the seed of the women but it does not inform us of the end. The book of Revelation tells us the end but not the beginning. Likewise, we can go through each book, examining its contents to see if it unveils the whole story of Yahweh. Coming upon the book of Isaiah, I discovered that this book contains the beginning, middle and end of Yahweh's story, excluding, of course, the sacred secret, which had been hidden away from the ages and from the generations which was unveiled much later to the Apostles and Prophets (Col. 1:26, Eph. 3:9).

As we read the creed that is in Isaiah, we realize that the ancient creeds, mentioned above, do not reflect many of the truths that are presented in this book. Many Christians are completely ignorant of some of these truths, truths that play an intricate part of Yahweh's Story. Let us disregard the ancient creeds and replace them with the foundational Creed of Isaiah, adding to it, the truth that is absent from it, the 'Sacred Secret of the Christ,' which is presented in the seven Church Epistles.

## The Creed in the Book of Isaiah

### I Believe in:

**1.) The Word of Yahweh, which shall stand unto times age-abiding;** "The grass, hath withered, The flower, hath faded,—But, the word of our Elohim, shall stand unto times age-abiding" (40:8); So, shall my word be that goeth forth out of my mouth, It shall not return unto me void,—But shall accomplish that which I please, And shall prosper in that whereunto I have sent it" (55:11). (66:2, 5)

**2.) Yahweh, the Creator of the Heavens and the Earth;** "I, am Yahweh, that, is my Name,—And, my glory, to another, will I not give, Nor, my praise, to images" (42:8); "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 spirit to them who walk therein" (42:5); "...I—Yahweh, am the maker of all things, Stretching out the heavens, alone, Spreading forth the earth, of myself" (44:24); "Thus, saith Yahweh—King of Israel, Even his Redeemer, Yahweh of hosts,—I, am, First, and, I, Last, And, besides me, there is, no Elohim" (44:6).

**3.) Yahweh, the Holy one of Israel who is Father, Savior and Redeemer;** "...Thus, saith Yahweh, Your Redeemer, The Holy One of Israel..." (43:14); "...So shalt thou know—That, I, Yahweh, am thy Saviour, and, That, thy Redeemer, is the Mighty One of Jacob" (60:16); "...O Yahweh, art our father, Our Redeemer from the Age-past time, is thy name" (63:16).

**4.) Yahweh's habitation is to be Mount Zion;** "Lo! I, and the children whom Yahweh hath given, me, are for signs and for wonders, in Israel,—from Yahweh of hosts, who is making his habitation in Mount Zion" (8:18); "...Because Yahweh of hosts, hath become king, In Mount Zion, And in Jerusalem, And before his Elders, in glory" (24:23).

**5.) Seraphims;** "...I saw My Lord, 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 fulness of the whole earth, is his glory" (6:1-3).

**6.) The Shining One—Son of the Dawn;** "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! Howbeit, to Sheol, shalt thou be brought down,—To the Recesses of the Pit! They who see thee, upon thee, will gaze, Upon thee, will thoughtfully muse,—Is this, the man who startled the earth? Who terrified kingdoms? Who made the world like a desert? And, its cities, brake down? Its prisoners, he loosed not, Each one to his home" (14:12-17)?

**7.) The Voice of one Crying in the Desert:** "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 revealed, the glory of Yahweh,—And all flesh shall see, it together, For, the mouth of Yahweh, hath spoken! A voice saying, Cry! And one said—What, should I cry? All flesh, is grass, And, all the grace thereof, like the flower of the field: The grass, hath withered, The flower, hath faded, Because, the breath of Yahweh, hath blown upon it! Surely the people, is grass! The grass, hath withered, The flower, hath faded,—But, the word of our Elohim, shall stand unto times age-abiding" (40:3-8)!

**8.) Yahweh's Servant, who poured out, to Death, his own soul, Yea, he, the sin of Many, bare, And, for transgressors, interposeth;** "Lo! my Servant, prospereth,—He riseth, and is lifted up, and becometh very high" (52:13); "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, and, The day of avenging of our Elohim: To comfort all who are mourning" (61:1-2); "Yet surely, our sicknesses, he, carried, And, as for our pains, he bare the burden of them,—But, we, accounted him stricken, Smitten of Elohim, and humbled. Yet, he, was pierced for transgressions that were ours, was crushed for iniquities that were ours,—The chastisement for our well-being, was upon him, And, by his stripes, there is healing for us" (53:4-5); "By constraint and by sentence, was he taken away, And, of his age, who considered, That he was cut off out of the land of the living, For my people's transgression, did the stroke fall on him? And, appointed with lawless men, was his grave, And, with the wicked, his tomb,—Though, no violence, had he done, Nor was guile in his mouth" (53:8-9); "Therefore, will I give him a portion in the great, And, the strong, shall he apportion as spoil, Because he poured out, to death, his own soul, And, with transgressors, let himself be numbered,—Yea, he, the sin of Many, bare, And, for transgressors, interposeth" (53:12).

**9.) The Rewards of the Righteous and the Lawless and in the Forgiveness of the Lawless if they forsake their ways;** "Say ye to the righteous, It is well! For, the fruit of their doings, shall they eat: Alas! for the lawless, it is ill, For, what his own hand hath matured, shall be done to him" (3:11-12); "No, well-being, saith my Elohim, to the lawless" (57:21, 48:22); "Let the lawless forsake, his way, And the man of iniquity, his thoughts,—And let him return unto Yahweh, That he may have compassion upon him, And unto our Elohim, For he will abundantly pardon" (55:7).

**10.) In Death and Sheol, where Yahweh can not be Praised;** "For, Sheol, cannot praise thee, Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee, As I, do this day,—A father, to his children, can make known thy faithfulness" (38:18).

**11.) In the Dead, being Awakened, coming to life again;** "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" (26:19).

**12.) In the Day of Yahweh coming upon all who are High and Lofty;** "The lofty looks of mean men, shall be humbled, And, the haughtiness of great men, shall be bowed down,—And Yahweh alone, shall be exalted, in that day. For, a day of Yahweh of hosts, shall be—Upon every one who is high and lofty,—And upon every one who is lifted up, And he shall be brought low...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" (2:11-12, 21).

**13.) In the Shoot of Jesse, the Bud of Yahweh, who will reign upon the Throne of David;** "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,—The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and reverence of Yahweh; So will he find fragrance, in the reverence of Yahweh, And not, by the sight of his eyes, will he judge, Nor, by the hearing of his ears, will he decide; 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 of his lips, will he slay the lawless one; And righteousness shall be the girdle of his loins,—And faithfulness the girdle of his reins" (11:1-5); "In that day, Shall, the Bud of Yahweh, become beautiful and glorious,—And, the Fruit of the Land, splendid and majestic, To the escaped of Israel" (4:2); "For, A Child, hath been born to us, A Son, hath been given to us, And the dominion is upon his shoulder,—And his Name hath been called, Wonderful Counselor, Mighty El, Father of Futurity, Prince of Prosperity. Of the increase of dominion, and of prosperity, There shall be no end—Upon the throne of David, and, Upon his kingdom, By establishing it, and, By sustaining it, With justice, and, With righteousness,—From henceforth, Even unto times age-abiding: The jealousy of Yahweh of hosts, will perform this" (9:6-7)!

**14.) In the New Heaven and Earth, the age-abiding home of the righteous, where the wolf shall dwell with the lamb and the lion like the ox shall eat straw;** " For, behold me! Creating new heavens, and a new earth..." (65:17, 66:22); "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" (11:6-7); "And, the ransomed of Yahweh, shall return, And shall enter Zion with shouting, With gladness age-abiding, upon their head, Joy and gladness, shall overtake them, And sorrow, and sighing, shall flee away" (35:10, 51:11); "Having swallowed up death itself victoriously, My Lord, Yahweh, will wipe away, tears from off all faces,—And, the reproach of his own people, will he remove from off all the earth, For, Yahweh, hath spoken" (25:8); "Violence, shall no more be heard, in thy land, Wasting nor destruction, within thy boundaries,—But thou shalt call Thy walls, Victory, and, Thy gates, Praise. Thou shalt no, more, have, the sun, for light by day, neither, for brightness, shall the moon give light unto thee,—But, Yahweh, shall become, thine age-abiding light, And, thy Elohim, thine adorning: No more shall go in, thy sun, Nor, thy moon, withdraw itself,—For, Yahweh, will become to thee, an age-abiding light, So shall be ended, the days of thy mourning" (60:18-20).

# 'The Woman at the Well' Setting the Record Straight

*(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).)*

Diabolos (devil) means prone to slander, slanderous, accusing falsely. This term fits those individuals who make false accusations concerning other individuals, who are in the Word of Yahweh, when the texts make no such statements. 'The Woman at the Well,' (John 4) which more accurately should be called, 'The Woman at the Fountain,'<sup>1039</sup> is one of those individuals who has been slandered for centuries by many famous religious leaders. This unholy behavior must stop. This beautiful record has been marred and distorted by men who disregard what is written by interjecting their own opinion or by men who are parroting what others have said, never searching the scriptures to see if this is true. Let us re-examine what is written rather than what less than pure minds have taught. Let the pastors, who fit the above description, repent of their ways by correcting their sermons or remain silent concerning this woman, who I believe was a righteous daughter of Yahweh rather than an unchaste woman.

This woman has usually been called, by many pastors and teachers, a harlot or a multiple divorcee but I have never heard any of them call her a woman who had been widowed many times. (I personally know a woman who, in our modern times of medicine, has been widowed three times and is dating, her fourth, soon to be, husband.) Why do we jump to slanderous conclusions when we hear of anyone being married multiple times, as if they have sinned? As we will observe in the scriptures, this woman never professed to be living in sin, neither did Yehoshua ever call her a sinner or tell her that her sins were forgiven or proclaimed to her that she must repent for the Kingdom of Yahweh is at hand.<sup>1040</sup> Sin, as we will observe, was never the topic in this record.

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<sup>1039</sup> 4077 πηγή pege pay-gay' 1) fountain, spring 2) a well fed by a spring. Fountain is more significant than well because our record speaks of 'Living Water.' Rotherham translates pege as fountain. Usages of pege are listed below:

Mr 5:29 and, straightway, the fountain of her blood was dried up, and she knew, in her body, that she was healed from the plague.

Joh 4:6 Now Jacob's fountain was there. Yehoshua, therefore, having become toil-worn with the journey, was sitting thus, upon the fountain. It was about the sixth hour.

Joh 4:14 But, whosoever shall drink of the water which, I, will give him, in nowise shall thirst, unto times age-abiding,—but, the water which I will give him, shall become, within him, a fountain of water, springing up unto life age-abiding.

Jas 3:11 Doth, the fountain, out of the same opening, teem forth the sweet and the bitter?

2Pe 2:17 These, are fountains without water, and mists, by a tempest, driven along,—for whom, the gloom of darkness, hath been reserved;

Re 7:17 Because, the Lamb that is in the midst of the throne, shall shepherd them, and shall lead them unto life's fountains of waters; and Yahweh shall wipe away every tear out of their

<sup>1040</sup> Mt 4:17 From that time, began Yehoshua to be making proclamation, and saying,—Repent ye, for the kingdom of the heavens hath drawn near.

The Word of Yahweh does have records of women who were sinners, one of which is presented in Luke 7:36-38, 48; "And a certain one of the Pharisees was requesting him, that he would eat with him; and, entering into the house of the Pharisee, he reclined. And, lo! a woman, who indeed was in the city a sinner; and, when she found out that he was reclining in the house of the Pharisee, providing an alabaster-jar of perfume, and standing behind, near his feet, weeping, with the tears, began she to be wetting his feet, and, with the hair of her head, was wiping off the tears, and was tenderly kissing his feet, and anointing them with the perfume... And he [Yehoshua] said unto her—Thy sins have been forgiven." The man who was paralyzed is another account where sin was spoken of; In Luke 5:20 it states, "And, beholding their faith, he said—O man! thy sins are forgiven thee." Let us not forget what Simon said when he encountered Yehoshua in Luke 5:8, "And Simon, beholding, fell down at the knees of Yehoshua, saying—Depart from me! Because, a sinful man, am I, O Lord!" The above three testimonies revolve around Yehoshua and sin but they have no similarity with the woman at the fountain.

Let us now examine the response of this woman when Yehoshua spoke of her past. "He saith unto her—Go, call thy husband, and come hither! The woman answered, and said I have no husband. Yehoshua saith unto her—Well, saidst thou, A husband, I have not; for, five husbands, thou hast had,—and, now, he whom thou hast, is not thy, husband: This true thing, hast thou spoken. The woman saith unto him—Sir! I perceive that, a prophet, art, thou." She did not say, "Depart from me! Because, a sinful woman, am I." She did not bow down unto him, "weeping, with tears, wetting his feet, and, with the hair of her head, was wiping off the tears, and was tenderly kissing his feet, and anointing them with the perfume." Her response was not one of remorse, sorrow or embarrassment but rather of enlightenment, "Sir! I perceive that, a prophet, are, thou." There is no guilt in her voice but rather she poses a question concerning the worship of Yahweh. Yehoshua does not say, 'Repent of your ways, woman!' but rather teaches her how Yahweh is to be worshiped. Her reply to him then is not one concerning her sins, asking for forgiveness but rather she responds as one who has been waiting for the coming Messiah and not one who would fear the Messiah, because of her lifestyle. She says, "...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." At this point, if she was living a wicked lifestyle, as many pastors have said, she should have been brought to her knees in repentance but this is not what transpired but rather excitement was generated not fear or remorse. Her response is the response of a righteous individual.

John 4:28-29 states, "The woman, therefore, left her water-vessel, and went away into the city, and saith unto the men—Come! see a man, that told me all things that ever I did: Can, this, be, the Christ?" If the woman was a harlot, why would the men of the city give her any credence but their response shows us that she probably was a devout woman who revered Yahweh. The record continues by stating, "They came forth out of the city, and were coming unto him... And, out of that city, many, believed on him—of the

Samaritans,—by reason of the word of the woman in bearing witness—He told me all things that ever I did." This woman was held in high regard by the people in the city because they believed her words. This city, it appears, was composed of people who revered Yahweh. How can we say this? John 4:40-42 states, "When, therefore, the Samaritans came unto him, they went on to request him to abide with them; and he abode there two days. And, many more, believed by reason of his discourse; and, unto the woman, began to say—No longer, by reason of thy talk, do we believe; for, we ourselves, have heard, and know that, This One, is, in truth, the Saviour of the world." This city was not a Sodom, Nineveh or Jerusalem, where people were commanded to repent or else but rather a city where the people were awaiting the coming of the righteous Messiah. This righteous city embraced their Messiah, Yehoshua while the religious Jerusalem crucified their Messiah.

The facts of our study reveal that this woman, was very likely, a righteous woman, admired by it's citizens, who was worshiping Yahweh and was awaiting the coming of the righteous Messiah. Her life could have, very likely, had events that involved being widowed or divorced or a combination of the two. Divorce was allowed by Moses, meaning Yahweh permitted it, meaning it was not necessarily sin. An unrighteous sinful man could divorce his righteous wife, as is done today, through no fault of her own. Sin is never part of this record and should not be read into it! The verse in John 4:18 could very well have meant, "for, five husbands [who have died], thou hast had,—and, now, he whom thou hast, is not thy, husband [now but possibly will be]: This true thing, hast thou spoken." If we must err in the woman's case, let us err on the side of purity, the woman being widowed multiply times or divorced wrongly, rather than on the side of dirtiness. I believe, by observing her actions, she was not an unchaste women but a righteous daughter of Yahweh, widowed and or divorced, awaiting the coming of her Messiah.



# Life or Death not Heaven or Hell

*(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).)*

If I type the words life and death into a Bible software search engine, many verses come up but if I type in heaven and hell, nothing comes up (except in the KJV & NKJV).<sup>1041</sup> This fact should speak volumes to our understanding. Yahweh, through his Word, speaks of life or death, be saved or perish or be saved or be destroyed. From my experience, most of the Bible teachers I hear, speak of heaven or hell rather than life or death. I have never read of the Tree of Heaven or the Tree of Hell but I have read of the Tree of Life. Likewise I do not recall reading about people being written into the Book of Heaven or the Book of Hell but I have read of people being written into the Book of Life! I do recall reading the Lake of Fire being called the Second Death but I do not recall it being called Hell.<sup>1042</sup> We must read what is written in our Father's Word, rather than reading into it what we desire or the traditions of men. Many Bible teachers teach John 3:16 as, "For God, so unconditionally loved, the world, that, he gave himself,—that, whosoever believeth on him, might not go to Hell, but go to Heaven," but this is not what is written.<sup>1043</sup> If the above statement makes sense to you, you have been deceived. Our vocabulary needs to mimic our Father's vocabulary and not the Church Fathers. We must be proclaiming Life or Death, as our Ab<sup>1044</sup> (Father) has done and not Heaven or Hell, as man has done. (See Appendix A)

(This subject can be studied in more in-depth detail by reading the following articles: Teleios Books Vol. 1; The Rich Man & Lazarus by E W Bullinger; Life Age-Abiding; Vol. 2: Does Hell Exist in the Word of Yahweh; Spirit and Soul; Mortality and Immortality of Man.)

When Hell is typed into the Roman Catholic website, New Advent, the following statement appears, "There is a hell, i.e. all those who die in personal mortal sin, as enemies of God, and unworthy of eternal life, will be severely punished by God after death...The existence of hell is, of course, denied by all those who deny the existence of God or the immortality of the soul."<sup>1045</sup> The Word of Yahweh does not deny the existence of Yahweh but the Word of Yahweh does deny the man-made doctrine of the immortality of the soul. When someone says, 'soul,' we must ask them, 'What Hebrew (Ibri) word are you referring to?' They have to say, 'nephesh,' which was used 753 times by Yahweh. The first seven

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<sup>1041</sup> Ps 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Am 9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: (They translated Sheol, hell in these two verses.)

<sup>1042</sup> And, death and hades [Sheol], were cast into the lake of fire. This, is, the second death—the lake of fire. (Rev. 20:14)

<sup>1043</sup> 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.

<sup>1044</sup> 01 אב 'ab awb father

<sup>1045</sup> <http://www.newadvent.org/cathen/07207a.htm>

usages of nephesh are located in the footnotes. Nowhere are the usages of nephesh, by Yahweh, even vaguely connected to the concept of the immortality of man.<sup>1046</sup> The first usage of a word from Yahweh is a strong indicator of its meaning. This being the case, nephesh's first usage is Genesis 1:20, which has nothing to do with man, let alone immortality, which is why the majority of the Bible translators do not translate it soul, in its first usage. The NIV Bible, does not translate nephesh, 'soul,' (Deu. 4:29) until it has been used over one-hundred and seventy times.

The Greek substitute for nephesh is psuche, which is used 105 times in the New Covenant. The translators will translate it soul when it aligns with the Church's teaching but when it does not, they will translate it life. For example, 1 John 3:16 states, "Hereby, have we come to understand love: in that, He, for us, his soul [psuche] laid down; and, we, ought, for the brethren, our souls [psuche] to lay down." How about John 10:11, "I, am the good shepherd: The good shepherd, his soul [psuche], layeth down, for the sheep." John 12:25 states, "He that loveth his soul [psuche], loseth it; but, he that hateth his soul [psuche], in this world, unto life age-abiding, shall guard it." According to the usages in the Word of Yahweh, neither nephesh or psuche have anything to do with immortality. Also, man does not have a nephesh but he is a living nephesh, as also are animals. According to worldly religions, man has an immortal soul but the Word of Yahweh makes no such case. It states that man is a living soul, who will die and perish unless he follows the ways of Yahweh. If he follows the Word of Yahweh, he receives life age-abiding upon the coming New Earth.

Let us examine the Tree of Life, as presented in Genesis. As we stated before, it is not called the Tree of Heaven or the Tree of Hell. Genesis chapter two and three present a-dam (Adam & Eve) as being neither mortal or immortal, but as ones who will chose mortality (death) or immortality (life) by what tree they partake of; the Tree of Life or the Tree of the Knowledge of Good and Evil. They were not asked to chose between living in Heaven or living in Hell. The doctrine of Hell demands that people never die but rather after death they live on either in a good place or in a very bad place; emphasis being living on. The foundation of the teaching of Hell is predicated on men being immortal from birth, in some metaphysical form. Death is never part of the equation, which leads men into the many mazes of their created hereafters. This teaching requires all men to have life age-abiding,

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<sup>1046</sup> Ge 1:20 ¶ And God 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 God 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 God saw that it was, good.

Ge 1:24 ¶ And God 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 God 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 God 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 life thereof, the blood thereof, shall ye not eat;

also known as eternal or everlasting life. This doctrine uproots the Tree of Life and replaces it with the Tree of Heaven or the Tree of Hell. There are Bible tracts that proclaim, "Heaven or Hell: Which Will You Choose?" Yahweh never makes such statements but rather he proclaims, "Life or Death: Which Will You Choose?"<sup>1047</sup>

Yahweh Elohim warned Adam "...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 [dying thou dost die]" (Gen. 2:16-17). In this verse and many other verses, the Hebrew (Ibri) word, 'muth,' is used twice, which is why Robert Young, in his Bible, translates this phrase as, "dying thou dost die."<sup>1048</sup>

The serpent made a profound declaration, in Genesis 3:4, when he promised Eve, "Dying, ye do not die." Is not this declaration taught today in many of the Churches? Have we not all heard someone teach, after someone has died, that, 'They are not dead, they have just changed addresses?' The lie of the serpent is being proclaimed by the Church! Dying you do not die is the serpent teaching Eve that she was immortal but Yahweh Elohim taught them of their mortality, if they ate of the Tree of the Knowledge of Good and Evil, declaring, 'Dying thou dost die.' They returned unto dust, as promised, as do we all, if Christ Parousia is delayed. Yahweh does not say, 'Your bodies will return unto dust,' but rather, "...For, dust, thou art, And, unto dust, shalt thou return." The hope is then unveiled in verse twenty-two when Yahweh Elohim mentions again the Tree of Life; "...Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding." According to man-made doctrines, everyone lives to times age-abiding, either in Heaven or Hell.

Isn't it strange that living forever in Heaven or Hell is never mentioned in Genesis? Would not the book of Genesis have been an excellent place to bring to Adam and Eve's attention, these two permanent dwellings for the immortal souls of all of mankind? Ask yourself, was Cain ever warned of Hell, before he murdered Abel? Were all the nations of the earth, who were wiped off of the face of the earth, in the time of Noah, ever warned of the place they were all going; the torture chamber, called Hell? Would it be just and righteous for Yahweh to place a person into a everlasting torture chamber, without warning them first of it's existence?

The only Hebrew (Ibri) word that people can translate Hell is Sheol. Sheol's first usage is Genesis 37:35, which is spoken of by Jacob, the Father of the Israelites, which states, "And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father wept for him [Joseph]." We must remember, the first usage of a Hebrew (Ibri) word is

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<sup>1047</sup> De 30:19 I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed;

<sup>1048</sup> 'dying thou dost die' usages: Gen. 2:16-17, 3:4, 20:7, 26:11; Ez. 3:18, 33:8, 14

significant in the understanding of it's meaning. Sheol is not a torture chamber where people live everlastingly, which is why the NASB, NIV etc. to not translate Sheol as Hell, which means, there is no Hell in their Old Covenant, which is exactly correct! Sheol is associated with Death and not a place called Hell, which can be seen in Appendix A.

Psalm thirty-seven deals with the future state of mankind, where the righteous shall inherit the earth while the lawless shall be cut-off, vanished or be destroyed. There is no mention of Hell or Heaven in this Psalm but it does promise that the, "...evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth. Yet a little, therefore, and the lawless one shall not be, Yea thou shalt look about, over his place—and he shall have vanished! But, the patient oppressed-ones, shall inherit the earth, and shall delight themselves over the abundance of prosperity." Now let us transform these verses to fit with man's doctrine by stating, " For, evil doers, shall go to Hell, but, as for them who wait for Yahweh, they, shall go to Heaven. Yet a little, therefore, and the lawless one shall be tortured forever in Hell, Yea thou shalt look about, over his place—and he shall be smoking in Hell! But, the patient oppressed-ones, shall be sitting on a cloud in Heaven, and shall delight themselves over the abundance of prosperity."

The rich young ruler did not ask Yehoshua, "Good Teacher! by doing what, shall I inherit Heaven?, as people do today, but rather, "...Good Teacher! by doing what, shall I inherit life age-abiding?" If people have immortal souls, as is taught, this question would have been foolish because everyone has life age-abiding. John 3:16 is so clear but nevertheless, people read into it the doctrines of men. As stated, above, they see, "For God, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not go to Hell, but go to Heaven." If everyone has an immortal soul then everyone has life age-abiding; some in a good place and some in a very bad place. Perish is the Greek word, *apollumi*,<sup>1049</sup> which is derived from *olethros*,<sup>1050</sup> to destroy, which completely agrees with what is going to happen to the lawless, as recorded in Psalm thirty-seven. (Appendix B)

The wages of sin are not eternal punishment but rather death and the gift of Yahweh is not Heaven but life age-abiding, as stated in Romans 6:23; "For, the wages of sin, is death; but, Yahweh's gift of favour, is life age-abiding, in Christ Yehoshua our Lord." How blind can we be to read into all of the above clearly stated verses, which are throughout the Word of Yahweh, the doctrine of Hell or Heaven. The End of the Book, Revelation chapters 20 to 22 does not speak of the Book of Heaven or the Book of Hell but rather the Book of Life; it does not speak of the 'Water of Heaven,' but the 'Water of Life;' it does not speak of the 'Tree of Heaven,' but rather, the 'Tree of Life;' it does not speak of Hell but rather the 'Second Death!'

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<sup>1049</sup> 622 ἀπόλλυμι *apollumi* ap-ol'-loo-mee to destroy

<sup>1050</sup> 3639 ὀλεθρος *olethros* ol'-eth-ros ruin, destroy

Many books have been written about individuals going to Heaven and/or Hell and them coming back to give us, 'New Revelations;' new information never recorded in the Word of Yahweh; places and people described with no reference to chapter and verse; information the former prophets knew nothing about. These individuals are the 'New Prophets,' sent from Jesus, to guide us into, 'The New Revelations.' The Word of Yahweh was not completed after the book of Revelation, as I thought, no, the 'New Books' are daily coming in, such as, 'Heaven is 4 Real,' which has made millions of dollars, even being made into a movie. Books on Heaven and Hell have been written, one of which, by Rob Bell, 'Love Wins,' proclaims that all people go to Heaven but another by Francis Chan, 'Erasing Hell,' corrects Rob by reestablishing Hell. Sermons by Great Theologians, such as Jonathan Edwards, who gave the sermon, 'Sinners in the Hands of an Angry God,' validate that there is a Heaven and there is a Hell. What are we to do with these testimonies? Yahweh through Christ through Paul<sup>1051</sup> spoke, in Galatians 1:6-9, "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 aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!" Yahweh has told us that the above people, who have added to his Word, are accursed! They might have become rich for their testimonies, but never-the-less, they have been accursed. Even in Paul's time, the 'New Prophets,' were ever present proclaiming, 'The New Revelations.'

People get upset with Joseph Smith (Mormons), Mohammad (Islam), the Pope (Roman Catholic) but they take in the information from Colton Burpo (Heaven is 4 Real) or the teachings of Athanasius and Basil of Caesarea (Church Fathers), who have done nothing different than the above people mentioned; all of them adding to, subtracting from or rearranging the words of Yahweh. Yahweh, through Christ, through Paul warned Timothy, by stating, "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" (2 Ti. 4:3).

Let us learn the lesson of King Josiah (yo-shee-yaw'). He was reared by a wicked father and grandfather (Amon and Manasseh), who had lost the Word of Yahweh, meaning he only knew what people told him. In the eighth year of his rein, he being 16 years old, he began to seek Yahweh (2 Chr. 34:3). In the twelfth year of his reign, he began to purify Judah and Jerusalem the best way he knew how. Six years later, he being 26 years old, the Word of Yahweh was discovered in the renovation of the temple. When the Word of

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<sup>1051</sup> 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.

Gal. 1:11-12 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.

Yahweh was read to him, "...he rent his clothes" (2 Chr. 34:19). Why did he do this? His religious instructors were not true conduits of the Word of Yahweh, as we will see. He then sought the counsel of the prophet of Yahweh, concerning the sins that he had been committing, unknowingly, because he did not have the Word of Yahweh to guide him. The prophet said, "...Thus, saith Yahweh Elohim of Israel,—Say ye unto the man who hath sent you unto me: Thus, saith Yahweh, Behold me bringing in calamity upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and burned incense unto other gods, so as to provoke me to anger, with all the works of their hands, therefore hath my wrath been poured out upon this place, and shall not be quenched. But, unto the king of Judah, who hath sent you to enquire of Yahweh, thus, shall ye say unto him,—Thus, saith Yahweh Elohim of Israel, As touching the words which thou hast heard: Because tender was thy heart, and thou didst humble thyself before Elohim when thou heardest his words against this place and against the inhabitants thereof, and didst humble thyself before me, and didst rend thy clothes and weep before me, therefore, I also, have heard, is the declaration of Yahweh. Behold me! gathering thee unto thy fathers, and thou shalt be gathered unto thy sepulchres in peace, and thine eyes shall not look upon all the calamity which, I, am bringing in upon this place, and upon the inhabitants thereof" (2 Chr. 34:23-28).

What is the lesson of Josiah? Good religious intentions are no substitute for Yahweh's commandments, even when they are done with a pure heart. The Word of Yahweh is our only compass and not the good religious and popular intentions of religious men. Josiah was pleasing in the eyes of his religious counselors but not pleasing in the eyes of Yahweh. We will one day be judged before Yahweh and Christ according to our obedience to Yahweh's written Word. We will not be judged by the Church Fathers, such as Athanasius or Basil of Caesarea, or by the Baptists, Assemblies of God or Roman Catholic Churches. The doctrines of Hell and the immortality of the soul are not part of the Word of Yahweh, so unless we also want to be accursed, we had better rent our garments and return to the written Word of Yahweh, by proclaiming to the world, Life or Death, be saved or perish.

## Appendix A

## Life & Death

De 30:15 See! I have set before thee, today, life and prosperity,—and death and calamity;

De 30:19 I call to witness against you today, the heavens and the earth, that life and death, have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, thou and thy seed;

Ps 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 God, In the light of life.

Jer 21:8 And, unto this people, shalt thou say, Thus, saith Yahweh,—Behold me! setting before you, the way, of life, and the way, of death:

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.

## Sheol & Death

2Sa 22:6 the meshes of hades [Sheol], had surrounded me,—the snares of death had confronted me,

Ps 6:5 For, in death, is no remembrance of thee,—In hades [Sheol], who shall give thanks unto thee?

Ps 18:5 The meshes of hades [Sheol], had surrounded me, The snares of death, had confronted me,

Ps 49:14 Like sheep—into hades [Sheol], are they driven, Death shall shepherd them,—And the upright shall have dominion over them in the morning, Even their form, is to decay, Hades [Sheol], is all that remaineth of a habitation for him.

Ps 55:15 Desolations on them! Let them go down into hades [Sheol] alive, For, wicked doings, are at home within them.

Ps 89:48 Who is the man that shall live, and not see death? That can deliver his soul from the hand of hades [Sheol]. [[Selah.]]

Ps 116:3 The meshes of death encompassed me, and the distresses of hades [Sheol], came upon me, Peril and sorrow, I found;

Pr 5:5 Her feet, are going down to death,—on hades [Sheol], will her steps take firm hold.

Pr 7:27 Ways to hades [Sheol], are in her house, descending into the chambers of death.

So 8:6 [[SHE]] Set me as a seal, upon thy heart, as a seal upon thine arm, For, mighty as death, is love, Exacting as hades [Sheol], is jealousy,—The flames thereof, are flames of fire, The flash of Yah!

Isa 28:15 Because ye have said—We have solemnised a covenant with death, And, with hades [Sheol], have we effected a vision,—The overflowing scourge, when it sweepeth by, shall not reach unto us, For we have made lying, our refuge, And, in falsehood, have we hid ourselves.

Isa 28:18 So shall be wiped out your covenant with death, And, your vision with hades [Sheol], not stand,—When, the overflowing scourge, sweepeth past, then shall ye be thereby beaten down:

Isa 38:18 For, hades [Sheol], cannot praise thee, Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness.

Ho 13:14 Out of the hand of hades [Sheol], will I ransom them, out of death, will I redeem them,—Where is thy pestilence, O death? Where thy plague, O hades [Sheol]? Repentance, shall be hid from mine eyes.

Hab 2:5 ¶ Moreover also, when wine betrayeth, a man, is arrogant, and findeth no rest,—because he hath enlarged, like hades [Sheol], his desire, yea, he, is like death, and cannot be satisfied,—but hath gathered unto himself, all the nations, and assembled unto himself, all the peoples.

Re 1:18 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.

Re 6:8 And I saw, and lo! a livid horse,—and he that was sitting thereupon had for a name, Death, and, Hades, was following with him; and there was given unto them authority over the fourth of the earth, to slay with sword, and with famine, and with death, and by the wild beasts of the earth.

Re 20:13 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.  
Re 20:14 And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire.

## Appendix B

### Perish (apollumi)

Mt 21:41 They say unto him—Miserable men! Miserably, will he destroy them; and will let out, the vineyard, to other husbandmen, who will render unto him the fruits in their seasons.  
Joh 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish, unto times age-abiding; and no one shall carry them off out of my hand.  
1Co 1:18 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, God's power.  
1Co 15:18 Hence also, they who are fallen asleep in Christ, are lost:  
2Co 4:3 And, even if our glad-message is veiled, in them who are perishing, it is veiled,  
2Th 2:10 And with all manner of deceit of unrighteousness, in them who are destroying themselves, because, the love of the truth, they did not welcome, that they might be saved;  
2Pe 3:9 ¶ The Lord 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.

# Elijah's Retirement on Earth

## *(Not in Heaven)*

*(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 all have been taught that Elijah was taken up into the heavenlies, never to return to earth; never to die, as do all other men (except those who will be alive at Christ's Parousia). The scriptures do not teach this, even though he was taken up into the heavens. Elijah was probably transported away from the Israelites into retirement. Approximately seven to thirteen years after his departure, from Elisha, he comes out of retirement, after Jehoshaphat's death, to write a letter to Jehoshaphat's son, Jehoram. With this being the case, Elijah's removal from the public sector, is most likely going to be similar to Phillip's removal from the man of Ethiopia, as recorded in Acts 8:39-40.

The section of scripture that gives us this information is 2 Chronicles 21:12, which states, "Then came there unto him [Jehoram, son of Jehoshaphat], a writing, from Elijah the prophet, saying,—Thus, saith Yahweh, Elohim of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah..." This verse is the only usage of Elijah's name in Chronicles, while Elijah's name was used sixty-six times in Kings. This section of scripture discloses to us that Elijah was alive and well on planet earth. Now we do the counting to see when he wrote this letter.

- 1.) Elijah departed from Elisha (2 Kgs. 2:13).
- 2.) Jehoram, son of Ahab, began to reign in Israel after this incident (2 Kgs. 3:1). This occurred in the eighteenth year of king Jehoshaphat.
- 3.) Jehoshaphat reigned twenty-five years (2 Chron. 20:31).
- 4.) Jehoshaphat reigned at least seven years after Elijah's departure (25 - 18 = 7).<sup>1052</sup> Jehoshaphat died (2 Chron. 21:1).
- 5.) Jehoram, the son of Jehoshaphat, begins his eight year reign after his father's death (2 Chron. 21:5).
- 6.) Elijah writes to Jehoram, son of Jehoshaphat, after Jehoshaphat's death, and says,

"...Thus, saith Yahweh, Elohim of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah; but hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to be unchaste, after the unchastities of the house of Ahab,—moreover also, thine own brethren of the house of thy father who were better than thou, hast thou slain, lo! Yahweh, is about to plague, with a great plague, thy people, and thy children and thy wives, and all thy

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<sup>1052</sup> Jehoram, son of Ahab, reign began in the 18th year reign of Jehoshaphat, which occurred after Elijah's departure, while Jehoshaphat only reigned 25 years (25-18=7).

possessions; also, thyself, with sore diseases, with disease of thy bowels, until thy bowels shall fall out, by reason of the disease, in a year added to a year" (2 Chron. 21:12-15).

7.) Elijah prophesied that Jehoram's bowels would fall out, which began to occur in the sixth year of his reign. He died from this condition after the second year, of this condition, as prophesied by Elijah (2 Chron. 21:18-20).

8.) Jehoram began his reign, at least 7 years after Elijah's departure and he reigned 6 years before Elijah's prophesy began to come to pass (7 + 6 = 13 years).

The above scriptures gives us the evidence that Elijah wrote a letter, seven to thirteen years, after his departure. Why is this hard to believe? Phillip experienced a similar event. Acts 8:39 - 40, states, "But, when they came up out of the water, the ruah of Yahweh caught away [harpazo]<sup>1053</sup> Philip, and the eunuch saw him no more; for he was going on his way rejoicing. Now Philip was found at Azotus; and, passing through, he was telling the glad tidings unto all the cities, until he came unto Caesarea." When Elijah departed, the sons of the prophets stated, "...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...So they sent fifty men, and made search three days, but found him not" (2 Kgs. 2:16-17). They could not find him because Yahweh must have hid him. Ahab had all Israel searching for Elijah, for 3 1/2 years, but neither could they find him because Yahweh hid him. What would people believe, about Phillip, if Acts just read, "But, when they came up out of the water, the ruah of Yahweh caught away [harpazo]<sup>1054</sup> Philip, and the eunuch saw him no more?" They would say, He is in Heaven. We have been taught that Enoch is in Heaven but Hebrews 11:13, after mentioning Enoch, states, "In faith, all these died..." Enoch died as did Moses (Deu. 34:7). Well, what about the transformation of Yehoshua upon the mountain, the disciples seeing Elijah and Moses? What they saw was a vision; "And, as they were coming down out of the mountain, Yehoshua commanded them, saying—Unto no one, may ye tell the vision,<sup>1055</sup> until the Son of Man, from among the dead shall arise"

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<sup>1053</sup> harpazo usages: 2Co 12:2 I know a man in Christ, who, fourteen years ago, whether in the body, I know not, or out of the body, I know not, God, knoweth, such a one as this, caught away [harpazo], as far as the third heaven;  
2Co 12:4 How that he was caught away [harpazo] into paradise, and heard unspeakable things, which it is not allowable for a man to utter:

1Th 4:17 After that, we, the living who are left, together with them, shall be caught away [harpazo], in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be!

<sup>1054</sup> harpazo usages: 2Co 12:2 I know a man in Christ, who, fourteen years ago, whether in the body, I know not, or out of the body, I know not, God, knoweth, such a one as this, caught away [harpazo], as far as the third heaven;  
2Co 12:4 How that he was caught away [harpazo] into paradise, and heard unspeakable things, which it is not allowable for a man to utter:

1Th 4:17 After that, we, the living who are left, together with them, shall be caught away [harpazo], in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be!

<sup>1055</sup> 3705 ὄραμα horama hor'-am-ah

Ac 9:10 ¶ Now there was a certain disciple in Damascus, by name Ananias; and, the Lord, said unto him in a vision—Ananias! And, he, said—Lo! I, am here, Lord!

Ac 10:19 ¶ And, as Peter was pondering over the vision, the ruah said—Lo! two men, seeking thee.

Ac 18:9 And the Lord said by night, through means of a vision, unto Paul—Be not afraid! but be speaking,—and do not hold thy peace;

(Mt. 17:9). The disciples saw a vision. Other disciples that saw visions were Ananias, Peter, Paul etc...

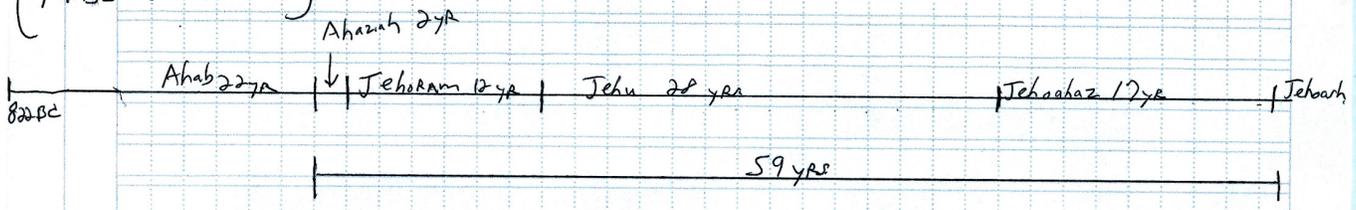
Elijah had an extremely difficult life, so difficult that he desired to die (1 Kgs. 19:4). Yahweh probably rewarded him for his labors, placing him in a location where he could not be found. Yahweh gave him three more assignments before he was replaced by Elisha (1 Kgs. 19:4, 15-16). These three tasks being accomplished, he could then be taken into a storm in the heavens, retiring from being a prophet to Israel. He could have been placed into a foreign land, which occurred when he was directed to go to the city of Zarephath, a city in Zion, during the 3 1/2 year drought in Israel (1 Kgs. 17:9). Elisha, Elijah's replacement, became the prophet of Yahweh to Israel. Seven to thirteen years later, Elijah, metaphorically speaking, came knocking on king Jehoram's door, to Jehoram's bewilderment, notifying him that Yahweh was so displeased with his actions that he was going to die a terrible death.

Elijah died, as all men do (except for those who will be present at Yehoshua's Parousia) (1 Cor. 15 & 1 Thes. 4). Men desire to be in Heaven, the minute they die, but Yahweh does not teach this doctrine. These men are described in 2 Timothy 4:3 - 4, which states, "...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). (Yahweh gave us a whole chapter dealing with this subject, which is 1 Corinthians 15.) Enoch, Elijah and Moses are asleep, awaiting their egeiro<sup>1056</sup> (awakening), which will occur at the Resurrection of the Just (Lk. 14:14).

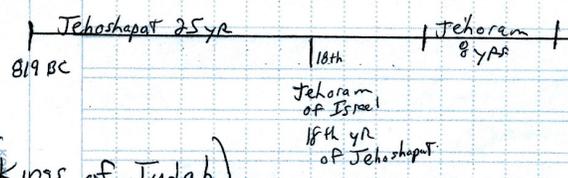
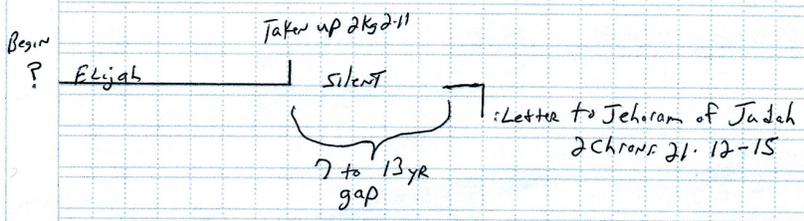
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<sup>1056</sup> 1453 ἐγείρω egeiro eg-i'-ro to arouse from sleep, to awake; 1Co 15:20 ¶ But, now, hath Christ been egeiro [awakened] from among the dead,—a firstfruit of them who have fallen asleep;

(Kings of Israel)



Begin ? Elisha (prophet for at least 60 yrs) (served 6 Kings) of Israel  
 (Elisha begins with Ahab 1Ks 19:19 And ends with Jehoram 2Ks 13:14) Dies 2Ks 13:20



(Kings of Judah)

# Christ's Birthday (September 11, 3 BC)

*(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).)*

This date was determined by the research of The Way International. They documented their research in the book, 'Jesus Christ Our Promised Seed,' by Victor Paul Wierwille, which can be purchased by used bookstores, such as Abebook.com or it can be downloaded, as a PDF file, from our Home Menu, under V P Wierwille. Their actual calculation is that he was born between 6:18 pm - 7:39 pm, Palestine time, on Wednesday, September 11, 3 BC.<sup>1057</sup> E W Bullinger, who wrote seventy years earlier, believed Christ was born on September 29, 4 BC.<sup>1058</sup> In my opinion, the researchers who produced, 'Jesus Christ Our Promised Seed,' had more accurate historical and astronomical information than E W Bullinger had at his disposal, making it more reliable. Both are excellent works of research. An individual needs to purchase the book for the full documentation or download the PDF version. This article will start with the supposition that the above date is correct. Yehoshua was born on the Hebrew (Ibri) month, Tishri 1, 3 BC. This date coincides with our September 11, which would have been a Wednesday.

Yahweh definitively gave us signs, which allow us to track the birth of his Son, our Lord and Savior; just ask the Magi. He could have given us a date, such as he did on all the feast dates but he did not, making us work for this buried treasure. Some of the signs that he gave us were:

1.) Astronomical signs: *"...Where is he that hath been born king of the Jews? for we saw his star in the east, and have come to bow down to him.. Now, they, hearing the king, went, and lo! the star which they had seen in the east, was going before them, until it went and stood over where the child was; and, seeing the star, they rejoiced with exceeding great joy;. (Mt. 2:2, 9-10) "And, a great sign, appeared in heaven: a woman arrayed with the sun, and, the moon, beneath her feet, and, upon her head, a crown of twelve stars; and she was with child, and crieth out, being in pangs and in anguish to bring forth" (Rev. 12:1-2)?*

2.) Historical signs: *"Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: this enrollment, first was made while Cyrenius was governor of Syria: and all were journeying to be enrolled, each one unto his own city" (Lk. 2:1-3).*

3.) Hebrew (Ibri) signs: *"It came to pass, in the days of Herod, king of Judaea, that there was a certain priest, by name Zachariah, of the daily course of Abia..." (Lk. 1:5).*

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<sup>1057</sup> Jesus Christ our Promised Seed; pg. 74.

<sup>1058</sup> Appendix 179 Companion Bible.

Intersecting these three signs will lead us to the buried treasure. This article will not pursue the details (one must read the book) but rather pursue information pertinent to Tishri 1 (September 11). Traditionally, this day is called the Feast of Trumpets, which I believe is a mistake because Yahweh did not make trumpets part of this holy day.

## **The Jewish Months and their Special Dates**

<b>Jewish Month</b>	<b>Approximate Secular Date</b>	<b>This Month's Special Dates</b>
1. Nissan	March–April	Passover
2. Iyar	April–May	Lag B'Omer
3. Sivan	May–June	Shavuot
4. Tammuz	June–July	
5. Menachem Av	July–August	Tisha B'Av
6. Elul	August–September	
7. Tishri	September–October	The High Holidays (Rosh Hashanah and Yom Kippur), Sukkot, Shmini Atzeret, and Simchat Torah
8. Marcheshvan	October–November	
9. Kislev	November–December	Chanukah
10. Tevet	December–January	Conclusion of Chanukah
11. Shevat	January–February	Tu B'Shvat
12. Adar	February–March	Purim

### **Tishri as the 7th Month**

September 11, 3 B.C. was the first day of the Hebrew (Ibri) month, called, 'Tishri.' Tishri is the 7th month of the Hebrew's religious calendar but the 1st month of their civil calendar. (The USA calendar year begins on January 1st but the USA government's fiscal calendar begins on October 1st.) I will first address Tishri as the 7th month. Seven is the number of spiritual perfection.<sup>1059</sup> As can be seen above, Tishri had great religious activity, which can also be testified to by Leviticus 23:

<sup>1059</sup> Appendix 10 Companion Bible by E W Bullinger.

*And Yahweh speaketh unto Moses, saying,*

1.) *Speak unto the sons of Israel, saying, In the seventh month [Tishri], on the first of the month, ye have a sabbath, a memorial of shouting [terû'â]<sup>1060</sup>, a holy convocation; ye do no servile work, and ye have brought near a fire-offering ['ishsheh]<sup>1061</sup> to Yahweh. (Young's)*

2.) *And Yahweh spake unto Moses, saying, Surely, on the tenth of this seventh month [Tishri], is, the Day of Propitiation, a holy convocation, shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. And, no work, shall ye do, on this selfsame day,—for, a day of propitiation, it is, to put a propitiatory-covering over you before Yahweh your Elohim. For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people. No work, shall ye do,—an age-abiding statute, to your generations, in all your dwellings. A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath.*

3.) *And Yahweh spake unto Moses, saying: Speak unto the sons of Israel, saying:—On the fifteenth day of this seventh month [Tishri], shall be the festival of booths, for seven days, unto Yahweh. On the first day, shall be a holy convocation,—no laborious work, shall ye do. Seven days, shall ye bring near an altar-flame unto Yahweh: on the eighth day—a holy convocation, shall there be unto you, so shall ye bring near an altar-flame unto Yahweh—the closing of the feast, it is, no laborious work, shall ye do. These, are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations,—for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, a sacrifice and a drink-offering, each day's appointment on its own day:—besides the sabbaths of Yahweh, and besides your presents, and besides all your vows, and besides all your freewill offerings which ye shall give unto Yahweh. Surely, on the fifteenth day of the seventh month, when ye have gathered in the yield of the land, shall ye celebrate the festival of Yahweh, seven days,—on the first day, a sacred rest, and, on the eighth day, a sacred rest. So then ye shall take you, on the first day, boughs of goodly trees, branches of palm-trees, and boughs of thick trees, and poplars of the ravine,—and shall rejoice before Yahweh your Elohim, seven days. So shall ye celebrate it as a festival unto Yahweh, seven days in the year,—a statute age-abiding, to your generations. In the seventh month, shall ye celebrate it; In booths, shall ye dwell seven days; -All the home-born in Israel,*

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<sup>1060</sup> 08643 תִּשְׁרֵי הַעֲוֹרָה terûw'ah ter-oo-aw' 1) alarm, signal, sound of tempest, shout, shout or blast of war or alarm or

joy  
<sup>1061</sup> 'ishsheh. Fire offering, offering made by fire. The etymology of this word (from 'esh or something else) is debated (Driver). It can be applied to any offering which was wholly or partially consumed by fire. Thus it is applied to the burnt offering; {#Le 1:9,13} the cereal/grain offering; {#Le 2:3} peace offering; {#Le 3:3} the guilt offering; {#Le 7:5} the consecration offering. {#Le 8:28} It is used over sixty times in the OT.

*shall dwell in booths: To the end that your generations may know, that, in booths, made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—I—Yahweh, am your Elohim. So then Moses declared, the appointed seasons of Yahweh, unto the sons of Israel" (Lev. 23:23-44).*

By reading this section of scripture, we discover that Tishri is a very special month for Yahweh. The activity in this month makes it a perfect time for taking a government census, as was done with Miriam (Mary) and Yowceph (Joseph); the harvest is over, the weather is mild, all males have to attend the feast of booths (tabernacles) anyway, making Tishri a perfect month for enrolling the people, disrupting their business in the smallest manner.<sup>1062</sup>

## Tishri 1

Tishri 1 is a very unusual holy day. It is only mentioned two times in the Word of Yahweh (Lev. 23:24-25 & Num. 29:1-6). Yahweh does not tell us the purpose of this holy day, as he does with other holy days. We have been instructed that Tishri the tenth is the Day of Propitiation and that Tishri the fifteenth (Festival of Booths) begins a seven day festival. Many people label this day as 'The Feast of Trumpets,' but Yahweh does not tell us that it is a feast nor does he tell us that trumpets are to be used. The Hebrew (Ibri) word, in both cases, is *terû'â* (ter-oo-aw'), which is defined as an, "alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy." This word was used in the conquering of Jericho. Joshua 6:5 declares, "And it shall come to pass, when the ram's horn soundeth, when ye hear the sound of the horn, that all the people shall shout [*rûa'*]<sup>1063</sup> with a great shout [*terû'â*],<sup>1064</sup>—and then shall the wall of the city fall down under it, and the people shall go up, every man straight before him." Most Bible translations insert the word, 'trumpet,' (sho-far') in Lev. 23:24 and Num. 29:1 but this word is not in the text. The five usages of *terû'â* in the Psalms will help us understand what Yahweh maybe requesting.

### Young's Bible

Ps 27:6 *And now, lifted up is my head, Above my enemies — my surrounders, And I sacrifice in His tent sacrifices of shouting [*terû'â*], I sing, yea, I sing praise to Yahweh.*

Ps 33:3 *Sing ye to Him a new song, Play skilfully with shouting [*terû'â*].*

Ps 47:5 ¶ *Elohim hath gone up with a shout [*terû'â*], Yahweh with the sound of a trumpet.*

Ps 89:15 ¶ *O the happiness of the people knowing the shout [*terû'â*], O Yahweh, in the light of Thy face they walk habitually.*

Ps 150:5 *Praise Him with cymbals of sounding, Praise Him with cymbals of shouting [*terû'â*].*

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<sup>1062</sup> Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: this enrollment, first was made while Cyrenius was governor of Syria: and all were journeying to be enrolled, each one unto his own city. (Lk. 2:1-3)

<sup>1063</sup> 07321 עור ruwa' roo-ah'

<sup>1064</sup> 07321 עור (*rûa'*) shout, raise a sound, cry out. Derivatives (08643) העוררת (*terû'â*) alarm, signal, sound of tempest.

The only major Bible translation that does not place trumpet in Lev. 23:24 is Young's Bible, which states, "Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a holy convocation." Numbers 29:1 in Young's Bible states, "And in the seventh month, in the first of the month, a holy convocation ye have, ye do no servile work; a day of shouting it is to you." Young's Bible uses the word shout or shouting in all thirty-six usages of terû'â. It appears that the Israelites were never instructed why they were supposed to shout on Tishri 1. Could Tishri 1 be a day of shouting for the future birth of the King of Kings, Yehoshua; a day of holy convocation; a day of commemoration; a day of bring near an altar-flame unto Yahweh.<sup>1065</sup> Luke 2:13-14 records, "And, suddenly, there came to be, with the messenger, the throng of the heavenly host, praising Yahweh, and saying— Glory, in the highest, unto Yahweh! And, on earth, peace, among men of goodwill." Was this a day of shouting? My conjecture is that, unbeknownst to the Israelites, Tishri 1 was going to be the birthday of Yahweh's only-begotten Son. The Israelites did not understand the day neither did our adversary. This disabled the adversary concerning the birth of the Messiah. This would not be unusual. Yahweh used figures of speech concerning the birth of his Son, such as, "Out of Egypt, called I my son;" "A Nazarene, shall he be called," etc.

## **Tishri as the 1st Month (Rosh Hashanah)**

The Hebrew (Ibri) civil calendar has Tishri as their first month. Yahweh changed the first month of the year from Tishri to Abib<sup>1066</sup> (Nisan) when the children of Israel departed from Egypt. Hebrew (Ibri) rabbis taught that Adam was created on Tishri the first,<sup>1067</sup> which they call Rosh Hashanah. This is significant because Adam (Adam & Eve), the first Adam, and Yehoshua, the Last Adam, would both take their first breath on Tishri 1.<sup>1068</sup> The first man and the last man having the same birthday.<sup>1069</sup> (Their belief would mean that Tishri 1 began on the sixth day, when Adam and Eve were made in the image and likeness of Elohim. If Tishri 1 began on the first day, even then, Adam and Eve came into being in the same month as Yehoshua but on Tishri 6.)

Yahweh commanded that a trumpet be sounded on the first day of each month.<sup>1070</sup> I believe that the Festival of Trumpets (Tishri 1) came from celebrating the New Year with

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<sup>1065</sup> Nu 23:21 He hath not beheld iniquity in Jacob, Nor hath He seen perverseness in Israel; Yahweh his Elohim is with him, And a shout [terû'â] of a king is in him.

<sup>1066</sup> "Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt,, saying—This month [Nisan], is, to you, a beginning of months,—the first, it is, to you, of the months of the year" (Ex. 12:1-2). Ex 13:4 Today, are, ye, coming forth,—in the month Abib. De 16:1 ¶ Observe the month of Abib, when thou shalt keep a passover unto Yahweh thy God,—for, in the month of Abib, did Yahweh thy God bring thee forth out of Egypt, by night:

<sup>1067</sup> Sanhedrin 38b

<sup>1068</sup> Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. (1 Cor. 15:45)

<sup>1069</sup> The first man, is of the ground, earthy, the second man, is, of heaven: (1 Cor. 15:47). "This, is the record of the generations of Adam,—In the day when Elohim created man, In the likeness of Elohim, made he, him" (Gen. 5:1); "Who [Yehoshua], is an image of the unseen Elohim, Firstborn of all creation" (Col. 1:15).

<sup>1070</sup> And, in your day of rejoicing and in your appointed seasons, and in the beginnings of your months, then shall ye blow with the trumpets, over your ascending-sacrifices, and over your peace-offerings,—so shall they be unto you for a memorial before your God. I—Yahweh, am your God. (Num. 10:10)

trumpets, above and beyond their normal usage, this being the beginning of their New Year. In the USA, we also celebrate the New Year with instruments.

In addition, Genesis 8:13 indicates that Noah entered his six-hundred-first year of life on Tishri 1.<sup>1071</sup> Unless Noah had been born on Tishri 1, we can conclude that age reckoning was done from New Year's day to New Year's Day, Tishri 1 to Tishri 1. If Tishri was the first month on Noah's calendar, Nisan must have been the seventh month. Genesis 8:4 says, the ark came to a rest on the seventh day of the seventh month, Nisan 17. This is the exact date centuries later of Yehoshua Christ's resurrection.<sup>1072</sup>

## Points to Ponder

I will address other events that should have some significance with Tishri 1 being the birth of Yehoshua. These events are presented for our contemplation; how they might be part of Yahweh's Grand Plan. Two other events occurred on Tishri 1, which were recorded in Ezra and Nehemiah; "But, when the seventh month was come, and the sons of Israel were in cities, then did the people gather themselves together as one man, unto Jerusalem...From the first day of the seventh month, began they to offer up ascending-sacrifices unto Yahweh,—but, the temple of Yahweh, had not had its foundation laid" (Ezra 3:1-6). "So then Ezra the priest brought the law, before the convocation of both men and women, and all that had understanding to hearken,—on the first day of the seventh month...So they read in the book of the law of Elohim, distinctly,—and, giving the sense, caused them to understand the reading" (Neh. 8:2-8).

## Tishri 8 (Circumcision)

Yehoshua was circumcised on Tishri 8; "And, when eight days were fulfilled for circumcising him, then was his name called, Yehoshua,—which it was called by the messenger, before he was conceived in the womb. And, when the days of their purification, according to the law of Moses, were fulfilled, they took him up into Jerusalem, to present him unto Yahweh" (Lk. 2:21-22).

## Tishri 10 (Day of Propitiation (Yom Kippur))

Ten is also a perfect number, which E W Bullinger named as, 'Ordinal Perfection;' ten commandments, ten plagues etc. The Day of Propitiation (Yom Kippur) actually began on Tishri 9. "A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath" (Lev. 23:32). The purpose of the Day of Propitiation was to "...put a propitiatory-covering over you before Yahweh your Elohim" (Lev. 23:28). Yahweh enacted severe

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<sup>1071</sup> So it came to pass, in the six hundred and first year, at the beginning, on the first of the month, that the waters had dried up from off the earth,—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. And, in the second month, on the twenty-seventh day of the month, was the earth dry. (Gen. 8:13-14)

<sup>1072</sup> Jesus Christ our Passover by V P Wierwille, pp. 311-348.

penalties for people do did not humble themselves or worked on this day.<sup>1073</sup> Christ became our Propitiation by his substitutionary death for us.

## Tishri 15 (Festival of Booths)

Tishri 15 began a seven day festival to Yahweh. The purpose of this festival was to celebrate, by rejoicing, the harvest Yahweh has given them. They were to dwell in booths, "To the end that your generations may know, that, in booths, made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—I—Yahweh, am your Elohim" (Lev. 23:43).

## 9/11 Attached on the USA

The Muslim attack upon the USA on September 11, 2001, I believe, was no coincidence. I believe, that this day was not significant to the attackers but I believe it was significant to our adversary, who delights in the murder of Christians, especially on the birthday of Yehoshua. Jesus Christ our Promise Seed was written in 1982. The Way International determined September 11th 3 BC, Tishri 1, as our Lord's birthday, nineteen years before the Muslim attack. These Muslims were the instruments of our adversary, as is stated in Ephesians 6:12; "Because our struggle is not against blood and flesh [Muslims], but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness [the dragon, the ancient serpent, who is adversary and the accuser] in the heavenlies."

## Conclusion

Tishri is the first month and the seventh month. The number one denotes unity and commencement, while the number seven denotes spiritual perfection. Tishri is the birth of Adam and Eve, the first son and daughter of Elohim and the birth of the Second Man, the Last Adam, the only-begotten Son of Elohim. I believe the month of Tishri is Yahweh's holiest month because of his instructions concerning Tishri 1, 10 and 15; Yahweh's only-begotten Son's birth (Tishri 1), a day of Shouting; his sacrificial death (Tishri 10), a day of Propitiation; and his resurrection and ascension (Tishri 15), a day of Rejoicing (the Festival of Booths); *"The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt **rejoice**, in thy festival,—thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates. Seven days, shalt thou keep festival unto Yahweh thy Elohim, in the place which Yahweh shall choose,—for Yahweh thy Elohim, will bless thee, in all thine increase, and in all the work of thy hands,—**therefore shalt thou do nothing but rejoice**" (Deu. 16:13-15).*

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<sup>1073</sup> For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people.(Lev. 23:28-29)

(The PDF version of 'Jesus Christ our Promised Seed' can be downloaded from our Homepage under the title, 'VP Wierwille.')

# St. Athanasius & St. Basil

## The Great Deceivers

(They that proclaimed another Jesus and a different spirit (2 Cor 11:4))

(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).)

Basil of Caesarea is accurately called, St. Basil the 'Great,' which is a misnomer. Basil of Caesarea (330-375 AD) and Athanasius of Alexandria ( St. Athanasius the 'Great,' (298-373 AD)) were, by judging their fruit, "...false apostles, deceitful workers, transfiguring themselves into apostles of Christ" (2 Cor. 11:13). Athanasius is known for his work in forming the second god, 'God the Son,' while Basil is known for his work in forming the third god, 'God the Holy Spirit.' Second Corinthians chapter eleven was written with the purpose of warning us of such individuals as these; ministers of the adversary, working from within the Church rather than from without. They were the Pharisees of their day, similar to the Pharisees who Yehoshua identified, in John chapter eight, by saying, "Ye, are doing the works of your father. They said unto him...One father, have we—Yahweh...[Yehoshua said] Ye, are, of your father—the adversary [slanderer], 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: Whosoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it" (Jn. 8:41-44). Sad to say, Athanasius and Basil are known, not only as the 'Church Fathers,' but they are also called, the 'Doctors of the Church';<sup>1074</sup> the blind leading the blind and they both fell into the ditch. They rejected the Son of Yahweh, as the Pharisees did, when they rejected the Word written concerning him, thereby rejecting Yahweh.<sup>1075</sup>

You might say, "Your statements are very judgmental," but Yahweh even goes further and states, through Christ, through Paul, "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 aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be" (Gal. 1:6-9)! Athanasius and Basil knew this passage of scripture. They created a different glad-message, the consequence of their actions being that they are, 'accursed,' as are all people who proclaim a different glad-message, than that which has been given, in the Hebrew (Ibri) and Greek text.

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<sup>1074</sup> **Doctor of the Church** (Latin *doctor*, teacher, from Latin *docere*, to teach) is a title given by a variety of Christian churches to individuals whom they recognize as having been of particular importance, particularly regarding their contribution to theology or doctrine...In the Eastern Church three Doctors were pre-eminent: Saint John Chrysostom, Saint Basil the Great, and Saint Gregory Nazianzen...Saint Athanasius being added to the three hierarchs.

<sup>1075</sup> Joh 13:20 Verily, verily, I say unto you—He that receiveth whomsoever I shall send, receiveth, me; and, he that receiveth, me, receiveth him that sent me.

## Athanasius, creator of, 'Another Jesus'

Athanasius, along with many others, created, 'another Jesus.' This Jesus, as quoted from the Nicene Creed of 325, is "*...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 whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.*" The words in italics are words that are not part of the Word of Yahweh, making these statements the building blocks for, 'another Jesus.' It is sad to say that these doctrines were established by Bishops voting on them, the majority of votes determine what is truth and what is a lie. Emperor Constantine called together, approximately, 200 Bishops, at the Council of Nicaea, to establish Church doctrine. I wonder what doctrine we would have today if Moses or Peter would have called a council of elders to vote on what is orthodox and what is false? Once one leaves the parameter of the Word of Yahweh, anything can become orthodox, including homosexuality, which has occurred today with some Church Councils who have voted it into their creeds.

One of the foundations of the Word of Yahweh is the coming of the 'seed of the woman,' who would crush the dead of the serpent,<sup>1076</sup> who would tell good tidings to the oppressed, bind up the broken-hearted, proclaim to captives, liberty, to them who are bound, the opening of the prison, freeing us from being enslaved, which was the result of the sin of our parents, Adam and Eve (Is. 61:1-2). Athanasius' Jesus is not the 'seed of the woman,' because his Jesus has always existed. Athanasius' Jesus is not the bridge, over which we cross, crossing an impossible chasm that brings us to the Father. He is not the tunnel through the mountain, that we were unable to climb, which allows us to fellowship with our Creator. Athanasius' Jesus is not a man who is our mediator to our Father, such as is a prophet, priest and advocate but rather he is the Creator of all things. The Word of Yahweh declares otherwise.

Yehoshua was a prophet, as was prophesied in Deuteronomy 18:18-19; "A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him. And it shall come to pass, that, the man who will not hearken unto my words, which he shall speak in my name, I, myself, will require it of him." A prophet is a spokesmen for Yahweh and not Yahweh speaking for Yahweh.

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<sup>1076</sup> 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. (Ge. 3:15)

Yehoshua is a begotten (yalad)<sup>1077</sup> son as proclaimed in Psalm 2:6-7; "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," but rather Athanasius states, "And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not..." etc. The phrase that is popular today is, 'eternally begotten,' which means he was never begotten, which is a contradiction in itself.

Yehoshua is a priest of the Most High El, as was Melchizedek<sup>1078</sup> as stated in Psalm 110:1, 4; "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool...Yahweh, hath sworn—and will not repent, Thou, shalt be a priest unto times age-abiding, after the manner of Melchizedek," but rather Athanasius states, he is "God of God, Light of Light, very God of very God," and not a priest to himself.

Yehoshua is the son of Abraham, Jesse and David as the scriptures proclaim; "But there shall come forth a shoot from the stock of Jesse,—And, a sprout, from his roots, shall bear fruit...And he will smite the land with the sceptre of his mouth, And, with the breath of his lips, will he slay the lawless one" (Is. 11:1, 4) but Athanasius states he is not the son of anyone, including Yahweh, because he states, "And whosoever shall say that there was a time when the Son of God was not." If you have always existed, you can never be a son!

Yehoshua is a man, who is the mediator between Yahweh and men; "For there is, one, Elohim, one, mediator also, between Yahweh and men,—a man—Christ Yehoshua" (1 Tim. 2:5). Mediator is the Greek word, mesites (mes-ee'-tace),<sup>1079</sup> which means, "one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant." Galatians 3:20 states, "Now, a mediator, is not a mediator of one, but, Yahweh, is, one." Mesites is derived from mesos,<sup>1080</sup> which means, middle. Athanasius's, 'God the Son,' is not a man neither could he ever be a mediator because he being God, could not be a mediator of one.

Athanasius and his companions had more votes than their counterpart, so his new Jesus came to be part of the Church doctrine, breaking Yahweh's first and second commandments. Rather than Yehoshua sitting at the right hand of Yahweh, his Father, he now sits in the same throne as his Father because he is his Father, in some mystical way. Images of God the Son now appear in every church breaking the second commandment. Now Christian churches can be as the pagans who can see their gods.

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<sup>1077</sup> 03205 יָלַד yalad yaw-lad' 1) to bear, bring forth, beget, gender, travail

<sup>1078</sup> Ge 14:18 Now, Melchizedek king of Salem, had brought forth bread and wine,—he, being priest of GOD Most High.

<sup>1079</sup> 3316 μεσίτης mesites mes-ee'-tace I. Hellenistic Usage. 1. A first use of mesites is for the trustworthy neutral, e.g., the umpire or guarantor. Thus we find the word for a. the legal arbiter, b. the witness, c. the sequester, d. the pawnbroker, e. the guarantor, and f. a warehouse official. More general senses are 2. "intermediary," and 3. "negotiator." mesiteuo means 1. "to act as umpire," 2. "to occupy a middle place," and 3. "to establish a relation between two hitherto unrelated entities."

<sup>1080</sup> 3319 μέσος mesos mes'-os 1) middle 2) the midst 3) in the midst of, amongst

## Basil, creator of, 'a different spirit'

Basil can take credit for the creation of a new doctrine, concerning the, 'Holy Spirit.' Concerning the Holy Spirit, the Roman Creed (200 AD), begins by stating, "I believe in God the Father almighty; and in Christ Jesus His only Son, our Lord...*and in the Holy Spirit*, the holy Church, etc." One hundred years later, the Nicene Creed (325 AD) states, "...And [we believe] *in the Holy Spirit*." Then came Basil's treatise, 'On the Holy Spirit,' written around 363-364 AD, which contributed to the revision of, 'we believe in the Holy Spirit,' into, "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets." This addition to the Nicene Creed appears in the Constantinople Creed (381 AD). 'A different spirit,' has now taken form. "Although one will never read that 'the Holy Spirit is God' in Basil's treatise, one will find numerous statements that 'the Holy Spirit partakes of the fullness of divinity.'"<sup>1081</sup> (See Appendix A)

## Dia (through) Yehoshua Christ

One of the outcomes of the above doctrines is the removal of the foundational teaching, which is throughout the Word of Yahweh, that all must come to the Father, 'through,' (dia)<sup>1082</sup> his only-begotten Son. (See Appendix B) Basil removed the phrase, 'through the Son,' and replaced it with a new doxology (short hymn of praise), by stating, "Glory to the Father with the Son together with the Holy Spirit."<sup>1083</sup>

Basil based his creation on one verse of scripture, Matthew 28:19, which states, "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*." Roman Catholics perform the sign of the cross by saying, "In the name of the Father, the Son and the Holy Spirit," which is also not to be found in the Word of Yahweh. This phraseology is never used by Moses, David, Solomon, Isaiah, Jeremiah, the minor prophets, Peter, Paul, John or any other scribe but is only found in Matthew, in this one verse. People were never immersed in this phraseology in the book of Acts but rather they were immersed in the name of the Lord Yehoshua.<sup>1084</sup> Paul does not begin his epistles by stating, "Favour unto you, and peace, from *the Father, and of the Son, and of the Holy Spirit*, but rather "Favour unto you, and peace, from God our Father, and Lord Jesus Christ. Peter does not say, "Favour unto you, and peace, be multiplied, in the

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<sup>1081</sup> 'St. Basil the Great On the Holy Spirit,' St. Vladimir's Seminary Press 1980; pg. 10

<sup>1082</sup> Dia (dee-ah') is a primary Greek preposition denoting the channel of an act. "Dia governs two cases (the Genitive and Accusative). 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 (Mk. 11:16). (Diameter comes from Dia.) From the idea of space and time dia denotes any cause by means of which an action passes to its accomplishment (Mt. 1:22). With the Accusative it has the sense of on account of, or because of (Mt. 27:18)<sup>1082</sup> indicating both the exciting cause (Acts 12:20), the impulsive cause (Jn. 12:9) or the prospective cause (Rm. 6:19)." (Companion Bible, Appendix 104 V, by E W Bullinger)

<sup>1083</sup> 'St. Basil the Great On the Holy Spirit,' St. Vladimir's Seminary Press 1980; pg. 11

<sup>1084</sup> 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 ruah;

personal knowledge of *the Father, and of the Son, and of the Holy Spirit,*" but rather, "Favour unto you, and peace, be multiplied, in the personal knowledge of God and of Jesus our Lord" (2 Pe. 1:2). Paul did not address the men at Athens by saying the Constantinople Creed (Greetings from the Father, Son and Holy Spirit) but rather, "The God that made the world and all things...is charging all men everywhere to repent, inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead" (Acts 17:24, 30-31)? The phrase used in Matthew 28:19 does not agree with the rest of the Word of Yahweh but stands to contradict what occurred shortly thereafter and what was written. This one scripture must be set aside when it contradicts hundreds of clear verses that state, "...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). Yehoshua's Father is our Father and his God is our God (Jn. 20:17, Eph. 1:3, 17; 2 Cor. 1:3 etc.).

Basil, in paragraph 71 of his book, states, "The objection is that there is no written authority for the doxology in the form, 'with the Spirit,' but this is valid only if no other unwritten traditions can be found. However, if many of our mysteries have been handed down from unwritten sources, let us receive this one with all the rest. It is in the apostolic spirit to follow unwritten traditions, as St. Paul says: "I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you," or "stand firm and hold to the traditions which you were taught by us either by word of mouth or by letter." Basil contradicts Paul, when he proclaimed in Gal. 1:8, "But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be!" Basil's message is a different glad-message.

## **Traditions of the Father**

Basil's statement concerning the unwritten or written traditions of the fathers unveils the source of the majority of all false doctrines present in the Christian Church. Once one leaves the parameter of the Word of Yahweh, all things become possible. The Jews before Yehoshua's birth made the same mistakes, which Yehoshua pointed out by stating, "And he was saying to them—Well, do ye set aside the commandment of Yahweh, that, your own tradition, ye may observe" (Mk. 7:9). Basil's and Athanasius' doctrines are not present in the Word of Yahweh but they are present in the traditions of men.

## **Conclusion**

Paul, in 2 Corinthians 11, feared that the Corinthians minds might have been corrupted, through the false teachings concerning 'another Jesus,' a 'different spirit' and a 'different glad message,' taught by false apostles, deceitful workers, who had transfigured themselves into apostles of Christ (2 Cor. 11:13). These pseudo apostles, who were Hebrews, Israelites, of the seed of Abraham were called the adversary's ministers who had

transfigured themselves into ministers of righteousness. Are these same ministers present today? Absolutely! You know a tree by it's fruit. Athanasius and Basil fit the above description. Their teachings have corrupted the minds of many, leading them away from the first and second commandments, which state, "I, am Yahweh thy God...Thou shalt not have other gods, besides me and Thou shalt not make to thee an image (there are many images of God the Son and God the Holy Spirit, etc.)..." (Ex. 20:2-4). The religious community call them Athanasius the Great and Basil the Great but according to the Word of Yahweh, they are deceitful workers, who have been accursed (Gal. 1:6-9).

## Appendix A

### Paragraph 46

This is not our only proof that the Holy Spirit partakes of the fullness of divinity; the Spirit is described to be of God, not in the sense that all things are of God, but because He proceeds from the mouth of the Father, and is not begotten like the Son. Of course, the "mouth" of the Father is not a physical member, nor is the Spirit a dissipated exhalation, but "mouth" is used to the extent that it is appropriate to God, and the Spirit is the essence of life and divine sanctification. Their intimacy is made clear, while the ineffability of God's existence is safeguarded. He is also called the Spirit of Christ, since He is naturally related to Him. That is why Scripture says, "Anyone who does not have the Spirit of Christ does not belong to Him."<sup>1085</sup> "Only the Spirit can adequately glorify the Lord: "He will glorify me,"<sup>1086</sup> not as a creature, but as the Spirit of truth, since He Himself is truth shining brightly. He is the Spirit of wisdom, revealing Christ, the power of God and the wisdom of God, in His own greatness. As the Paraclete He reflects the goodness of the Paraclete (the Father) who sent Him, and His own dignity reveals the majesty of Him from Whom He proceeded. So on the one hand, there is a natural glory (as light is the glory of the sun), but on the other hand, there is a glory which chooses to bestow itself on those judged to be worthy. There are two types of the latter glory; the first is servile, offered by a creature to his superior: "A son honors his father, and a servant his master,"<sup>1087</sup> but the second is the glory shared by intimates, and it is this which the Spirit fulfills The Lord said of Himself: "I have glorified Thee on earth, having accomplished the work which Thou gayest me to do,"<sup>1088</sup> and concerning the Spirit He said, "He will glorify me, for He will take what is mine and declare it to you."<sup>1089</sup> The Son is also glorified by the Father, when the Father says, "I have glorified Thee, and I will glorify Thee again."<sup>1090</sup> The Spirit is

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<sup>1085</sup> Rom. 8:9

<sup>1086</sup> Jn. 16:14

<sup>1087</sup> Mal. 1:6

<sup>1088</sup> Jn. 17:4

<sup>1089</sup> Jn. 16:14

<sup>1090</sup> Jn. 12:28

glorified by His communion with the Father and the Son, and by the testimony of the Only-Begotten: "Every sin and blasphemy will be forgiven men: but the blasphemy against the Spirit will not be forgiven."<sup>1091</sup>

## Appendix B

### Dia (Through)

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.

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.

Ro 1:8 First, indeed, I give thanks unto my Elohim, through Yehoshua Christ, concerning you all, because your faith is being announced throughout the whole world.

Ro 5:1 Having, therefore, been declared righteous by faith, let us have, peace, towards Yahweh, through our Lord Yehoshua Christ,—

Ro 5:1 Having, therefore, been declared righteous by faith, let us have, peace, towards Yahweh, through our Lord Yehoshua Christ,—

Ro 5:2 Through whom also we have had, our introduction, [[by our faith]] into this favour wherein we stand; and let us boast in hope of the glory of Yahweh.

Ro 5:10 For, if being enemies we were reconciled unto Yahweh through the death of his Son, much more, having been reconciled, shall we be saved by his life.

Ro 7:25 [[But]] thanks be unto Yahweh!—Through Yehoshua Christ our Lord. Hence, then,—I myself, with the mind, indeed, am in servitude unto a law of Yahweh; but; with the flesh; unto a law of sin.

Ro 16:27 Unto a Elohim, wise alone, through Yehoshua Christ, [[unto whom]] be the glory, unto the ages. Amen.

1Co 8:6 [[Yet]], to us, 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.

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

1Co 15:57 But, unto Yahweh, be thanks, who is giving unto us the victory, through our Lord Yehoshua Christ.

2Co 3:4 But, such confidence as this, have we, through the Christ, towards Yahweh.

2Co 5:18 The all things, moreover, are of Yahweh,—who hath reconciled us unto himself, through Christ, and hath given, unto us, the reconciling ministry:—

Eph 1:5 marking us out beforehand unto sonship, through Yehoshua Christ, for himself, according to the good pleasure of his will,

Eph 1:7 In whom we have the redemption through his blood, the remission of our offences, according to the riches of his favour,

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

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 1:22 In his body of flesh, through means of his death, to present you holy and blameless and unaccusable before him,—

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:—

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<sup>1091</sup> Mt. 12:32

1Th 4:14 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;  
1Th 5:9 Because Yahweh did not appoint us unto anger, but unto acquiring salvation through our Lord Yehoshua [[Christ]]:—  
Tit 3:6 Which he poured on us richly, through Yehoshua Christ our Saviour,  
Heb 7:25 Whence he is able, even to be saving unto the very end, them who approach, through him, unto Yahweh; Since he evermore liveth to be interceding in their behalf.  
Heb 10:10 By which will, we have been made holy, through the offering of the body of Yehoshua Christ, once for all.  
Heb 13:21 Fit you, by every good work, for the doing of his will, doing within us, that which is well-pleasing, before him through Yehoshua Christ: to whom be the glory, unto the ages of ages. Amen.  
1Pe 2:5 Yourselves also, as living stones, are being built up a spiritual house, for a holy priesthood, to offer spiritual sacrifices, well-pleasing unto Yahweh through Yehoshua Christ;  
1Pe 4:11 If any one speaketh, as oracles of Yahweh, if any one ministereth, as of strength which, Yahweh, supplieth,—that, in all things, Yahweh may be glorified through Yehoshua Christ,—unto whom are the glory and the dominion, unto the ages of ages. Amen!  
1Jo 4:9 Herein, hath the love of Yahweh in us, been made manifest, that, his only-begotten Son, Yahweh sent into the world, in order that we might live through him.  
Jude 1:25 Unto Yahweh alone our Saviour, through Yehoshua Christ our Lord, be glory, greatness, dominion, and authority, before all the by-gone age, and now, and unto all the coming ages. Amen!

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 20:28 Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set, you, as overseers,—to be shepherding the assembly of Yahweh which he hath acquired through means of the blood of his own.  
Ro 2:16 In the day on which Yahweh judgeth the secrets of men according to my glad-message through Christ Yehoshua.  
Ro 3:22 A righteousness of Yahweh, through faith in [[Yehoshua]] Christ, unto all that have faith; for there is no distinction,—  
Ro 3:24 Being declared righteous freely by his favour through the redemption that is in Christ Yehoshua:—  
Ro 5:9 Much more, then, having now been declared righteous by his blood, shall we be saved through him from the anger.  
Ro 5:11 And, not only, so, but are even boasting in Yahweh, through our Lord Yehoshua [[Christ]], - through whom, now, the reconciliation we have received.  
Ro 5:19 For, just as, through the disobedience of the one man, sinners, the many were constituted, so, also, through the obedience of the one, righteous, the many shall be constituted—  
Ro 5:21 In order that—just as sin reigned in death, so, also, favour, might reign through righteousness unto life age-abiding, through Yehoshua Christ our Lord.  
Ro 11:36 Because, of him, and through him, and unto him, are all things:—unto him, be the glory, unto the ages. Amen!  
Ga 3:26 For ye, all, are, sons of Yahweh, through the faith in Christ Yehoshua;

# The Woman Caught in Adultery (Jn. 7:53-8:11)

## (An Investigation & Reexamination)

*(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).)*

The beloved story of an Adulteress (John 7:53 to 8:11) being forgiven resounds in the hearts of the public. The phrase, "He that is without sin among you, let him first cast a stone at her," becomes a new penetrating doctrine; an unconditional doctrine of love. Overtime we discovered that this section of scripture does not appear in the second and third century manuscripts (which is footnoted in Bibles) meaning it was added to the text; it is not from the mouth of Yahweh. (See Appendix A) We might then say, we agree with ones who have said, "The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonize with other Gospel narratives."<sup>1092</sup> Could this well beloved account actually be a darnel sowed among the wheat?<sup>1093</sup> Heresy, you might say! We must always remember the warning in 2 Corinthians 11:14-15, which states, "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!" Let us examine the contents of this man-made inserted message to see if it contradicts the rest of the Word of Yahweh.

(It is a known fact that this section of scripture did not come from the mouth of Yahweh, as was stated, by the textual committee, when they wrote, "Although the Committee was unanimous that the pericope (pe·ric·o·pe) 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 Jn 7:52." (See Appendix A) In my opinion, it remains in print because the masses would not purchase a Bible that did not contain it. Publishers print it in their Bibles and footnote the truth that it does not belong in their Bibles, which very few people read, including the majority of pastors. Joseph Rotherham had the fidelity to Yahweh to leave it out of his Bible by placing it at the end of the Gospel of John with notes.)

## Law of Moses

Yehoshua's mission was to fulfill the law of Moses. Yehoshua stated in Matthew 5:17-20, "Do not think, that I came to pull down the law, or the prophets,—I came not to pull down, but to fulfill. For, verily, I say unto you, until the heaven and the earth shall pass away, one least letter, or one point, may in nowise pass away from the law, till all be accomplished. Whosoever, therefore, shall relax one of these commandments, the least, and teach men so, shall be called, least, in the kingdom of the heavens; but, whosoever shall do and teach, the

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<sup>1092</sup> Companion Bible by E W Bullinger, footnote under John 7:53.

<sup>1093</sup> Mt 13:25 and, while men were sleeping, his enemy came, and sowed over darnel, in among the wheat,—and away he went.

same, shall be called, great, in the kingdom of the heavens." Yehoshua's mission was to fulfill the law of Moses by not sinning against it.<sup>1094</sup> If he would have sinned by breaking one law of Moses, he could not have become our Savior and Redeemer. Concerning adultery, Yahweh commanded, through Moses, in Deuteronomy 22:22, "When a man is found lying with a woman married to a husband, then shall, both, of them die, the man that lay with the woman, and the woman,—so shalt thou consume the wicked thing out of Israel."<sup>1095</sup> Not only did Yehoshua come to fulfill the law of Moses, he also unveiled truths that were even more rigorous than what had been taught by Moses. For example, he taught them, in Matthew 5:27-28, "Ye have heard, that it was said, Thou shalt not commit adultery: But, I, say unto you, that, Every one who looketh on a woman so as to covet her, already, hath committed adultery with her, in his heart." Yehoshua did not break one law of Moses neither did he advocate others to break Moses' law.<sup>1096</sup>

## Another Doctrine

We have been warned that there will be others who will proclaim a different glad-message, changing or adding to the Word of Yahweh.<sup>1097</sup> Yehoshua said, "Whosoever, therefore, shall relax one of these commandments, the least, and teach men so, shall be called, least, in the kingdom of the heavens..." (Mt. 5:19). This is exactly what has occurred in the man-made inserted message. This message relaxes not only Yahweh's commandment on adultery but on all of his commandments. The doctrine, "He who is without sin among you, let him throw a stone at her first," is not present anywhere in the Word of Yahweh (Old and New Covenant), except in this case, but rather this teaching nullifies justice and righteousness. It states that no one can judge or enforce any of Yahweh's commandments because all have sinned. This doctrine implies that murderers, rapist, pedophiles, robbers and kidnappers should not be judged but rather we should say to the criminal, "Where are those accusers of yours? Has no one condemned you?" They would said, "No one, Lord, because all have sinned." Then we, like Jesus, would say, "Neither do I condemn you; go and sin no more." The lawless would overtake the earth with this doctrine, which would delight the deceiver, the god of this age. Sin would not be reckoned, which would delight our flesh. Yahweh's Word states just the opposite of this doctrine by making laws and enforcing them through the hands of righteous men and women.

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<sup>1094</sup> Him who knew not sin, in our behalf, he made to be, sin, that we might become Yahweh's righteousness in him. (2 Cor. 5:21)

<sup>1095</sup> 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)

<sup>1096</sup> Mt 7:12 Whatsoever things, therefore, ye would, that men be doing unto you, so, be, ye also, doing, unto them,—for, this, is the law and the prophets.

Lu 10:26 And, he, said unto him—In the law, what is written? how dost thou read?

Joh 7:23 If, circumcision, a man receiveth, on Sabbath, that the law of Moses may not be broken, with me, are ye bitter as gall, because, a whole man, I made, well, on Sabbath?

<sup>1097</sup> 2Co 11:4 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.

1 Corinthians 6:1-11 would be in direct violation of the above doctrine. It states, "Dare any of you, having, a matter against his brother, sue for judgment before the unrighteous, and not before the saints? Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment-seats? Know ye not that we shall judge, messengers? and not, then, matters of this life? If, then, for matters of this, life ye have judgment-seats, them who are of no account in the assembly, these, are ye seating thereupon? With a view to shame you, am I speaking. So, is it possible that there is among you—not so much as one wise man, who shall be able to judge between his brethren." We are to judge and to enforce Yahweh's laws, as was instructed in 1 Corinthians chapter five, when it said, "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 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." This commandment of Yahweh commands us to judge wickedness and to enforce the judgment.

## **The Deception of the Man-Made Inserted Message** (Known as John 7:53-8:11)

Let us examine the craftiness and deception that is employed in this inserted message. First, the bad guys, who everyone hates, are the Scribes and the Pharisees, who present this poor woman, which everyone love, before Yehoshua. The scenario would have been vastly different if the persons who brought the case to Yehoshua had been the husband and children of the woman who was caught in adultery. Second, the person who is caught is a woman and not a man, which allows for more tenderness. Our hearts would not have turned so tenderly if a man had been caught in the very act of adultery. By the way, where was the man anyway if they were both caught in the very act? Well, the story implies that the bad guy's, the Scribes and the Pharisees, probably let him go because they also are men. Third, the woman never repents of her sins or ask for repentance. Fourth, the bad guys motives are revealed when the story says, "This they said, testing Him, that they might have something of which to accuse Him." Fifth, once the proclamation was given by Jesus, the eldest began to leave first because they, because of their age, have sinned the most. This is supposed to illustrate to us that the elders are the wisest. Sixth, the woman is alone with Jesus, which is so tender. The moral of the story is that the Scribes and the Pharisees are just as sinful as she is and in addition, no one is to judge anybody!

Let us set up a different scenario, than what is above, and see if our inner emotions would be not as sympathetic. "Now early in the morning Jesus came again into the temple, and all the people came to Him; and He sat down and taught them. Then a father and mother brought to Him a man who had been caught in the very act of kidnapping and raping their daughter, who then died. And when they had set him in the midst, they said to Him, "Teacher, this man was caught kidnapping and in the very act of raping our daughter, who then died. "Now Moses, in the law, commanded us that such should be stoned. But what do You say?" But Jesus stooped down and wrote on the ground with His finger, as though

He did not hear. So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at him first." And again He stooped down and wrote on the ground. Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the man standing in the midst. When Jesus had raised Himself up and saw no one but the man, He said to him, "Sir, where are those accusers of yours? Has no one condemned you?" He said, "No one, Lord." And Jesus said to him, "Neither do I condemn you; go and sin no more." How does this story make you feel? Could this message be inserted into the text as John 7:53-8:11 was?

## **Judgment**

The inserted message (John 7:53-8:11) is all about removing judgment for our sins, which appeals to our fleshly lust. The fact of the matter is that Yahweh delights in justice, righteousness and lovingkindness. This message discards two of Yahweh's three attributes, justice and righteousness. The Gospel of John is the fulfillment of the Old Covenant; the Law of Moses is in full force; people are not saved by grace in this book.<sup>1098</sup> Let us not forget what happened to the man who was caught picking up sticks on the Sabbath; "Then said Yahweh unto Moses, The man shall be, put to death,—all the assembly, stoning him with stones, outside the camp" (Nu. 15:35). The same Mosaic Law that was in Numbers is fully present and enforced in the Gospel of John, regardless whether we desire to believe it or not. Yahweh has given us laws to obey and he has given us judges to enforce his laws for the good of his children. We are judges, the hands, feet and mouth of Christ, who is a righteous judge. Our duty is to attempt to have Yahweh's will be done on earth as it is in heaven.

## **Conclusion**

The story of the woman caught in adultery is a very cunning and deceiving false doctrine. It tugs on our very heart strings, which is why it is left in the majority of Bibles. This tugging on our hearts is why this doctrine is so dangerous because it is poison ingested voluntarily by those who hear what they want to hear. Our flesh desires a world where all our mistakes or willing sins be overlooked. We feel better about ourselves. When I am caught in a sin, I can boldly say, "Let him who is without sin cast the first stone," which gives me justification. This section of scripture should have been suspect from the very beginning because it contradicts the Word of Yahweh. We should have said, 'An enemy has set this darnel (story) amidst the wheat (Word of Yahweh).' We must shake ourselves out of our self-induced, dangerously deceptive dream and awake unto righteousness and justice, as well as lovingkindness.

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<sup>1098</sup> John 15:1-8

## Appendix A

### **7: 53-8:11 Pericope (pe·ric·o·pe)<sup>1099</sup> of the Adulteress**

(A Textual Commentary on the Greek New Covenant, 2nd Edition, by Bruce M. Metzger)

The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as P 66, 75, Sinaitic, B, L, N, T, W,X,Y, 0141, 0211, 22, 33,124, 157, 209, 788, 828, 1230, 1241, 1242, 1253, 2193. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, 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 (syr c, s and the best manuscripts of syr p), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the Old Georgian versions 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 (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospel do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7.52 and 8.12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7.52 (D, E, (F) G, H, K, M, U, 28, 700, 892). Others placed it after 7.36 (ms. 225) or after 7.44 (several Georgian mss.) or after 21.25 (1 565 1076 1570 1582 arm mss) or after Lk 21.38. Significantly enough, in many of the witnesses that contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because Jesus' words at the close were liable to be understood in a sense too indulgent to adultery. But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of c. viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

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<sup>1099</sup> an extract from a text, especially a passage from the Bible.

Although the Committee was unanimous that the pericope 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 Jn 7.52.

Inasmuch as the passage is absent from the earlier and better manuscripts that normally serve to identify types of text, it is not always easy to make a decision among alternative readings. In any case it will be understood that the level of certainty (A) is within the framework of the initial decision relating to the passage as a whole.

# The Sacred Name (Nomina Sacra)

## (How Jesus became Yahweh)

*(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).)*

The First Commandment given from the mouth of Yahweh, from Mount Sinai was, "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 gods, besides me. Thou shalt not make to thee an image, or any form..." (Ex. 20:2-4).<sup>1100</sup> YAHWEH, was the one and only sacred name for the Hebrews. The Gentile (polytheists) Christian Church added many sacred names to the scriptures, according to their Greek manuscripts. The early Greek-Christian manuscripts leave a well documented trail explaining the formation of this idolatry, in contrast to the early Jewish-Christian manuscripts, which maintain only one sacred name, which is YAHWEH. This practice can help to explain how, in the Christian Church, Jesus, the Only-Begotten Son of Yahweh, of whom we have thousands of images, came to replaced YAHWEH, his God and Father, as being GOD, thereby breaking YAHWEH'S first and second commandments? How did this happen? As saith the scriptures, "An enemy, hath, done this..." (Mt. 13:28)!

Excerpts, pages 199 to 254, from the book, 'Encountering the Manuscripts,' by Philip Comfort, will document this historical corruption of the scriptures, resulting in the practice of polytheism in the Christian Church. Philip Comfort, an expert in manuscripts, did not write, 'Encountering the Manuscripts,' to illustrate polytheism but on the contrary, he is a firm believer in the Trinity and other false man-made doctrines. For example, he states, "The Jews have always had great respect for the name of God, and so have Christians. Both revere the same God, but they know him by different names; this means they recognize different revelations 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. This is where Jews and Christians divide. The Jews believe that Yahweh has always been the eternal, divine, transcendent God. Christians believe that Yahweh became incarnate; he is Jesus (Yahweh the Savior), the Christ, the Son of God, even God himself. The same reverential respect that Jews give to Yahweh, Christians give to Jesus. Christians, however, take great delight in uttering his name. Just read the New Covenant, and you will see how often the early Christians called upon the name of Jesus."<sup>1101</sup> This statement, which the majority of the Christian Churches believe, reveals his blindness and deception to the Word of Yahweh.

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<sup>1100</sup> Hear, O Israel: Yahweh, is our Elohim,—Yahweh is one. Thou shalt therefore love Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might (Deu. 6:4-5). Yehoshua answered—The chief is: Hear! O Israel,—Yahweh is our Elohim, is, one Yahweh; Therefore shalt thou love Yahweh thy Elohim, with all thy heart, and with all thy soul,—and with all thy mind; and with all thy strength. (Mk. 12:29-30)

<sup>1101</sup> pg. 206-207

Yahweh's people were a unique people. They only had One God and he had no Image. Psalm 115 gives a response to the polytheistic heathens, concerning the Hebrews uniqueness; "Wherefore should the nations say, Pray where is their God? When, our God, is in the heavens, Whatsoever he pleased, hath he done. Their idols, are silver and gold, the works of the hands of men" (Ps. 115:2-4). The nations like to see their gods but they could not see Israel's God. Even Israel, many times, desired to have a god or gods they could see, such as when they instructed Aaron to make them a molten calf (Ex. 32:4). Moses warned the children of Israel by saying, "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...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; for he will turn aside thy son from following me, and they will serve other gods..." (Deu. 7:1-4). Polytheism, it appears, has always been a temptation for mankind. Even King Solomon committed this sin by building shrines for the gods of his wives (1 Kg. 11). It is easy to see the cravings for images, such as the image of the Virgin Miriam (Mary) and the image of Jesus. Images in themselves are not a problem but when the individuals that the images represent are prayed to or are called, GOD, then we have a problem.

The practice of polytheism begins to be seen in the Greek-Christian manuscripts. The Old Covenant Hebrew (Ibri) manuscripts have no sacred name. Yahweh<sup>1102</sup> is used over 6,800 times and is printed according to the Hebrew (Ibri) alphabet. In the Greek era, 250 BC through AD, the Hebrew (Ibri) Bible (Masoretic Text, Tanakh) began to be copied into the Greek language. This practice began the formation of the tetragrammaton. (Tetragrammaton means, tetra = four and gramma = a letter of the alphabet or four consonants, YHWH.) Philip Comforts states, "In the written Hebrew (Ibri) text, however, the name remained written as YHWH. Jewish scribes, from ancient times, took great care in writing this sacred name in just this way. Generation after generation of Jewish scribes even formed the letters exactly the same—in paleo-Hebrew (Ibri) script—even when the rest of Hebrew (Ibri) handwriting changed throughout the ages. They believed that the ancient formation of the letters dated to the time when Moses himself first wrote them. Several of the Dead Sea Scroll manuscripts (produced between the first century BC and the first century AD) show the paleo-Hebrew (Ibri) script for the Tetragrammaton.

When the Jews started to translate the Hebrew (Ibri) Scriptures into Greek, they persisted in using the Hebrew (Ibri) Tetragrammaton 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). This can be seen, for example, in P. Oxyrhynchus 3522 (first century AD), which preserves a portion of Job (42 : 11-12). The scribe wrote first in Greek, then in Hebrew, when he copied the divine name. In the space allotted, he wrote

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<sup>1102</sup> יהוה 03068

from right to left, fitting in the Tetragrammaton (in paleo-Hebrew (Ibri) script) between the Greek words. It can also be seen in the Habakkuk manuscript from Kirbet Mird, as well as in the Greek Minor Prophets Scroll from Nahal Hever (8HevXIIgr). Scribes purposely left a space open for the Tetragrammaton and then filled it in with the Tetragrammaton in paleo-Hebrew (Ibri) letters. In Papyrus Fouad 266 (Deuteronomy, first century BC), the Greek scribe left open large spaces for the Tetragrammaton, each of which is indicated by a raised dot on each side of the space. The Tetragrammaton YHWH was added later (perhaps by a different scribe).

According to Origen (in his commentary On Psalms, 2:2), 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 scribes started to use kurios (Greek for 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" kurios) when they were reading the Greek text to a Greek-speaking audience. Origen (in his commentary on Psalms 2:2) tells us of both practices. Examples of kurios used for Yahweh can be found in the writings of Philo and in the Wisdom of Solomon (see 1:1, 7, 9; 2:13). Josephus remarked that the early Jews refused to call the emperor kurios because they regarded it as a name reserved for God (Jewish War 7.10.1).

In short, Greek-speaking Jews both wrote and spoke kurios in place of YHWH. As such, the written name kurios took on a whole new aura of significance. When Jews became Christians, they heard and/or read kurios in Old Covenant texts, knowing that it was a substitute for YHWH, a special graphic form for the divine name. Knowing this, it could have dawned on some early Jewish-Christian scribe and/or a Gentile Christian scribe familiar with the special orthography, while making a copy of an Old Covenant Greek text or putting together several Old Covenant messianic proof texts (called "testimonia"), to come up with a special way of writing the divine name kurios in Greek. The result was KC, a contracted form, using the first and last letters of kurios... (See Appendix A)

In conclusion, it must be noted that though inspired by the Tetragrammaton, the written form of the Christian nomen sacrum for "Lord" was a unique creation. Nowhere did the Jews use an over-bar<sup>1103</sup> for the sacred name. And in no way did the Christian writers simply imitate the consonantal form of YHWH; otherwise, they would have written KPC.

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<sup>1103</sup> Over-bar. After the scribe wrote the suspended or contracted form, he would place an over-bar over the entire name, as in IC . It is quite likely that the placing of the overbar was a carryover from the way scribes wrote documents; scribes everywhere had a habit of using the overbar to signal an abbreviation. This was especially common for the use of numerals, which would be written as IA for eleven, IB for twelve, etc. The over- bar stroked above the word was a signal to the reader that the word could not be pronounced as written. The reader would have to know what the coded form signified in order to read it correctly.' Placing an overbar over the contracted or suspended nomen sacrum also helped the oral reader in working his or her way through script= continuum (words running into one another, as was common in ancient Greek texts).

However, not one early Greek Christian manuscript has the name written in this way; all manuscripts exhibit the two-letter KC (see discussion below under "Lord")."<sup>1104</sup>

"The nomina sacra are also present in Greek Old Covenant manuscripts and other Christian writings produced by Christians. 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. Jewish scribes would frequently write this in its Hebrew (Ibri) contracted form (even in paleo-Hebrew (Ibri) letters) and then continue on with the Greek text. Christians used KYPIOC (kurios = Lord) in place of Yahweh (YHWH) and wrote it in nomen sacrum form. Many Greek Old Covenant manuscripts produced by Christians display this nomen sacrum. This can be seen in all six second-century Greek Old Covenant manuscripts noted above."<sup>1105</sup>

"Harry Gamble, following G. Howard, reconstructed a similar scenario for the creation of the nomina sacra: The ability to set off the divine name in Christian manuscripts of Septuagintal texts, not by continuing to write it in Hebrew (Ibri) as Jews did but in some other way, must have occurred early to Greek-speaking Christian scribes copying Jewish manuscripts. The contracted forms of theos and kurios probably derive, as G. Howard supposes, from Gentile Christians who, lacking the support of the Jewish tradition for retaining the Tetragram in (Greek) Christian copies of Jewish texts, adopted instead clearly designated contractions of Greek equivalents "out of deference to the Jewish Christians, to mark the sacredness of the divine name which stood behind these surrogates. The principle, used at first with respect to texts of Jewish scripture, would have been extended under Christological warrants to the further names, Jesus and Christ, in Christian documents."<sup>1106</sup> As can be viewed from above and below, polytheistic Greek-Christians, not knowing YAHWEH, began to insert their religious system of multiple gods into the scriptures by inventing sacred names for God, Christ, Lord, Spirit, Jesus etc. etc.

"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 (in plene) 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 (or contracted) 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. If a student is going to know the manuscripts

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<sup>1104</sup> pg. 208-211

<sup>1105</sup> pg. 202

<sup>1106</sup> pg. 210

of the Greek New Covenant, the student should be able to recognize the nomina sacra and appreciate their significance...Anyone who reads the ancient manuscripts of the Greek New Covenant is struck by the phenomenon: the names kurios (Lord), Iesous (Jesus), Christos (Christ), and theos (God) are written in this unique fashion. These four titles are the primary and most primitive divine names to be written in a special way; they can be seen in all the earliest Greek manuscripts. Another early divine name written in a special way is pneuma (Spirit); it may be as early as the other four or it could have been developed slightly later. These specially written names are called nomina sacra, meaning "sacred names" (the singular is nomen sacrum). The inventor of the term nomina sacra was L. Traube. The nomina sacra for Lord, Jesus, Christ, God, and Spirit are present in all extant second-century New Covenant manuscripts where one or more of these nomina sacra are extant."<sup>1107</sup>

"Making a name a nomen sacrum desecularized the term, lifting it to sacred status. For example, scribes could differentiate between "the Lord" and "lord"/"sir"/"master" by writing KC or KTPIOC (plene), and they could distinguish between "Spirit" (the divine Spirit) and "spirit" (the human spirit) by writing the first as a nomen sacrum and any other kind of spirit as pneuma (in plene). The term pneuma in ordinary, secular Greek meant "wind," "breath," or "spirit." Writing it as a nomen sacrum signaled that this was the divine Spirit. Scribes also uplifted the ordinary terms "cross" and "crucify" by making them nomina sacra. In this written form, they signaled Jesus' cross and crucifixion, the means by which all Christians are saved from sin."<sup>1108</sup>

"A few other terms may have been written as nomina sacra in the original writings or, at least, in the very earliest copies the Greek words for "cross" (stauros) and "crucify" (stauromccii) were written as nomina sacra. I say this because these words were written as nomina sacra in the earliest New Covenant manuscripts. In due course two other divine names began to appear as nomina sacra: Father and Son. "Father" was contracted by using the first letter and last letter of IIATHP as IIP, and Son (YIOC) was contracted as YC,. These two divine names were sometimes written out in full (plene) and sometimes written as nomina sacra in the early manuscripts. And sometimes there was discrepancy within the same manuscript. Thus, we can tell that these two titles were probably not written as nomina sacra in the original manuscripts but were a later development. Beginning in the second and third centuries some other titles were treated as nomina sacra—namely, "Son of Man," "Israel," "Jerusalem," and "Christian." In the fourth century, a few manuscripts (such as the well-known Codex Sinaiticus) display "mother," "David," and "Savior" as nomina sacra. Most of these will be discussed later."<sup>1109</sup>

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<sup>1107</sup> pg. 199-200

<sup>1108</sup> pg. 204

<sup>1109</sup> pg. 203-204

"Sometime in the first century, someone (or some group) created a system that was followed thereafter. When one studies the extant Christian manuscripts, a general chronological evolution of which names were written as nomina sacra and which were not emerges. First, the name Kurios (Lord) was chosen and/or Iesous (Jesus). These two were soon followed by Christos (Christ), theos (God), and pneuma (Spirit). These five were primary nomina sacra by the beginning of the second century. The noun for "cross" and the verb for "crucify" were also dignified as nomina sacra by the beginning of the second century. From the beginning of the second century and into the third, other names were experimented with: anthropos (man), Pater (Father), Hutos (Son), Ierousalem (Jerusalem), Israel (Israel), and ouranos (heaven). Some scribes treated them as a nomen sacrum; others did not. Some scribes in the same manuscript treated them both as nomina sacra and not as such. By the time we get to the fourth century, some experimentation is still going on (as in Codex Sinaiticus), but—for the most part—there seems to be a conscious effort to limit the nomina sacra to Lord, Jesus, Christ, and God, as in Codex Vaticanus."<sup>1110</sup>

The corruption seems to go as follows: The latter-day Hebrews, because of a superstition, would not speak the name of YAHWEH, but would rather speak Adonai [Lord], which is code for YAHWEH. The Hebrew (Ibri) text was then translated into Greek, which turned YAHWEH, which had been turned into Adonai [Lord] by the Hebrews, into kurios (The Hebrew (Ibri) word, Adonai, being turned into the Greek word, Kurios). Yehoshua, who was called kurios, to the Greek speaker, then became the Creator because the Creator was called kurios in the Greek Old Covenant. Scriptures such as Psalm 110:1, read in the Septuagint (Greek Old Covenant) by the Greeks, reads as follows, "The kurios said to my kurios, Sit thou on my right hand, until I make thine enemies thy footstool." The Hebrew (Ibri) text actually reads, "The declaration of Yahweh to my Lord [adon]—Sit thou at my right hand, Until I make thy foes thy footstool." Michael Servetus (1509-1553), who knew Hebrew, who was burned at the stake by Calvin because he did not believe in the Trinity, stated, "But because of the poverty of the Greek in divine names...nor would they have caused us so much trouble had the Greeks learned Hebrew."<sup>1111</sup>

The Hebrew (Ibri) Christians, which were all of the apostles, knew YAHWEH, and they also knew the Messiah, the Son of Yahweh, because it was prophesied in Psalms 2:7. The Hebrew (Ibri) scriptures were read in their synagogues. When Peter was asked by Yehoshua, Who do you say I am, Peter did not say, YAHWEH, as Gentile Christians would later confess, but rather, "Thou, art the Messiah, the Son of the Living Elohim" (Mt. 16:16)! Paul would have to remind the Gentile Christians in Corinthian that there is only One God: "Concerning, then, the eating of idol-sacrifices, we are aware—that an idol is, nothing, in the world, and that, none, is God save one. For, if indeed there are so-called gods, whether in heaven or upon earth,—as indeed there are gods many and lords many, to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord

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<sup>1110</sup> pg. 205-206

<sup>1111</sup> On the Errors of the Trinity By Michael Serveto (A Spaniard of Aragon) Written in 1531

Jesus Christ, through whom are all things, and, we, through him" (1 Cor. 8:4-6). The so-called, 'Founding Fathers,' of the Christian Church were Gentiles who became Christians. Very few, if any, could read the Hebrew (Ibri) scriptures. By them reading the corrupted Greek manuscripts, Old and New Covenant, the kurios written in their Greek Old Covenant must also be the kurios presented in their Greek New Covenant. We have the same problem today. Seminaries major in Greek and minor, if at all, in Hebrew. They study theology not Yahwehology. The Bibles they study and read from are based on, kurios, 'The Lord,' and not YAHWEH, which is why the Rotherham Emphasized Bible is so very important. If you asked any of them what Lord, John the Immerser was referring to when he stated, "A voice of one crying aloud—In the wilderness, prepare ye the way of the Lord, straight, be making his paths," they would say Jesus but the prophet Isaiah wrote, "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).

## **Conclusion**

Theophilus Lindsey (1723-1808), stated in his conclusion of his book, "St. Luke, in his history of the first planting of the gospel, after the recital of the miraculous cure wrought by Paul and Barnabas, at Lystra, upon a man who had been a cripple from his birth, proceeds thus in his narrative, "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 began to walk about. And, the multitudes, seeing what Paul had done, lifted up their voice, in the speech of Lycaonia—The gods, made like unto men, have come down unto us! And they went on to call Barnabas, Jupiter, and Paul, Mercury, seeing that, he, was the leader of discourse. Also, the priest of the Jupiter that was before the city, bringing bulls and garlands unto the gates, with the multitudes, would have offered sacrifice. But the apostles Barnabas and Paul, hearing of it, rending asunder their own mantles, sprang forward amidst the multitude, crying aloud, and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living God:—Who made heaven and the earth and the sea and all things therein;

From what has been delivered in the preceding pages from the scriptures concerning Jesus Christ, we cannot entertain a doubt, but that if he had been in the same situation with these two apostles, he would have acted the part they did, and with the same fervent zeal, have forbidden the priest and people offering incense to himself, and would have told them, that he was a man like themselves, who claimed no divine honors from them, but, that there was one living and true God, the creator and author of all things, whom he came to make known to them.

It has most strangely fallen out, that the two things, against which this heavenly teacher [Yehoshua] would seem to have used particular and sufficient precaution to guard followers, I mean the deifying and worship of himself and his mother Mary; should have been the grand errors and corruptions, which sprung up early, and infected all his followers, except the Jewish Christians and their descendants; and which have been now for many ages, and still continue to be the characteristic distinction of most of the great and flourishing churches of the Christian world.

That such defection from the worship of the one living and true God, when once set on foot and established, should remain for ages, is not at all to be wondered at. For the bulk of mankind have always been prone to embrace a sensible object of worship, especially to worship men like themselves; as it has something familiar in it, requires less attention of mind, and creates less disturbance within, than the idea of an awful invisible being ever present with them. And where the civil power is called in to give its sanction to any religious system whatsoever, and rewards annexed to the professors of it, with fines and discouragements to those who dissent, truth stands but an ill chance to get an hearing, should she be haply on the other side; and what is thus once wrong, is likely so to continue."<sup>1112</sup>

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<sup>1112</sup> Theophilus Lindsey, Two dissertations. 1. On the preface to st. John's Gospel. 2. On praying to Jesus Christ.; pg. 126-128 (Written in 1779)

# Appendix A

## The Nomina Sacra

Anyone who reads the ancient manuscripts of the Greek New Testament is struck by the phenomenon: the names *kurios* (Lord), *Iēsous* (Jesus), *Christos* (Christ), and *theos* (God) are written in this unique fashion. These four titles are the primary and most primitive divine names to be written in a special way; they can be seen in all the earliest Greek manuscripts.<sup>1</sup> Another early divine name written in a special way is *pneuma* (Spirit); it may be as early as the other four or it could have been developed slightly later. These specially written names are called *nomina sacra*, meaning “sacred names” (the singular is *nomen sacrum*). The inventor of the term *nomina sacra* was L. Traube. After his study on the *nomina sacra*, the most thorough study was done by A. H. R. E. Paap.<sup>2</sup>

Scattered across the pages of nearly every extant Greek New Testament manuscript can be seen the following *nomina sacra*:

$\overline{\text{K}}\overline{\text{C}}$  for κυριος (Kurios) = Lord

$\overline{\text{I}}\overline{\text{H}}$  or  $\overline{\text{I}}\overline{\text{H}}\overline{\text{C}}$  for ιησους (Iēsous) = Jesus

$\overline{\text{X}}\overline{\text{P}}$  or  $\overline{\text{X}}\overline{\text{C}}$  or  $\overline{\text{X}}\overline{\text{P}}\overline{\text{C}}$  for χριστος (Christos) = Christ

$\overline{\text{Θ}}\overline{\text{C}}$  for θεος (theos) = God

$\overline{\text{Π}}\overline{\text{N}}\overline{\text{Α}}$  for πνευμα (pneuma) = Spirit



# The Trinity Rebuked by Matteo Gribaldi in the year 1554

[Below is an excerpt from the Book, "Declaratio, Michael Servetus's Revelation of Jesus Christ the Son of God." Michael Servetus was burned at the stake by John Calvin in 1553 for writing his Book, 'The Errors of the Trinity.' The author of 'Declaratio,' has been discovered, was not Michael Servetus but was Matteo Gribaldi, an Italian Lawer, who wrote it under a pseudo name. This excerpt is from Book four, pages 95 to 109. To understand this excerpt, one must understand it is from the middle of his book and also that Matteo's usage of the word, God, is the meaning of the Hebrew (Ibri) word, *elohim*.<sup>1113</sup> One must also realize that during the 1500's, it was a capital offense if one rejected the Trinity, so Matteo, in the most part, is moderate in his writing. I highly recommend this book, which is a great treasure of history, even though it has some errors because the premise, One God and One Lord, is true.]

You will easily learn from the Old Covenant the kind of deity that is in Jesus Christ, if you pay close attention to which Hebrew (Ibri) word is used when Christ is called God. You will also be able to comprehend the clear difference between the proper name of God the Father, who alone is God, by himself and by nature (Galatians 4),<sup>a</sup> and the other names that are given to Christ, who is God by means of grace or a nature freely given by the Father. For when Thomas called Jesus his Lord and his *God*, he did not say *Jehovah*, but *Adonai* [Lord] and *Elohim* [God]!" Similarly, speaking of the Son of God in Hebrews 1, the Apostle says *Elohim*. According to the meaning of the word *Elohim*, to say that he became God over us means nothing A other than that he became *our Lord, our king, and our judge*.

Indeed, the name *Elohim* signifies the power and superiority of God. Therefore, the name God is truly appropriate to Christ, since the Father anointed him king and Lord, and gave him rule over all creatures. For kingship and all judgment and all power in heaven and on earth was bestowed on him. Did not scripture also call King Cyrus, who was a type of the true Christ (that is, the King), *Elohim*, the God of Israel (Isaiah 45): "*I will give you hidden treasures, he said, that you may know that I am the God who View your name, the God of Israel.*" Similarly, God made Moses a God to Pharaoh because of the power and superiority which God had given him over the Pharaoh. Therefore, the name God is far

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<sup>1113</sup> 0430 מִיְהוָה 'elohiym el-o-heem' 1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods' *elohîm*. God, gods, judges, angels (Generally, agreement is found in ASV and RSV, however in some passages where the meaning is not clear they differ from KJV: #Ex 31:6, where RSV has 'God' but KJV 'the judges'; similarly in #Ex 22:28 [H 27] where RSV has 'God' but KJV 'the gods' or as a margin 'judges.')

This word, which is generally viewed as the plural of 'eloah is found far more frequently in Scripture than either 'el or 'eloah for the true God. The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun 'elohîm is consistently used with singular verb forms and with adjectives and pronouns in the singular.

more suited to the Son, Jesus Christ, whom the Father raised above all creatures, and filled with all power, divinity, grace, and blessedness. For this reason Isaiah says: *He will called Mighty God and Emmanuel, which means, God with us.*

The theologians, however, who think so impiously and unjustly about the human nature of Christ, do not consider that this, which was folly to Gentiles and a stumbling-block to Jews, was the most excellent of all the works God performed: that God wished to bring forth from his Word a human being as his Son — visible, capable of suffering, and subject to death — to raise him up above all creatures, and, in all glory and sublimity, place him at his right hand, making all things subject to him. Christ the consummation and fulfillment of all the works and plans of God the Father. He was our visible Lord and God, through whom and by whom all things were made.

However, even this is insufficient for a complete knowledge of Christ. For this you must come to understand the mysteries of the Word, and become acquainted with that most holy man Jesus, the Son of God. Before all the ages and from eternity, he was already God with God the Father, to whom all things are eternally present. In the unchanging light of his eternity, he sees and arranges, as already accomplished, those things which, among us in time, were, are, or will be. A thousand years with him are but as an outward day when it is past. Thus, the Word, or Logos, of God, which was Christ, predestined before all creation, was with the Father, as John relates, and was "true God of true God." We will discuss this at greater length below.

Thus in Hebrews 1 the Apostle calls Christ Elohim. Indeed, according to tradition, Solomon is also called Elohim (this passage is taken from Psalm 44). The Apostle does not, however, place the force of his argument on the word Elohim, but on the statement that his throne and kingdom are for ever and ever. For, from the word Elohim alone, he could not have proved Christ greater than other rulers of the earth or angels, since even they are called by the same name and are called gods [Elohim] by the Prophet! Similarly, where it says, Let all the angels worship him or You have made him a little lower than the angels, in both places Elohim is used.

Therefore, I believe that you can now see more clearly how, in so serious and fundamental a matter, ignorance of Hebrew (Ibri) phraseology has so wildly deceived Greek philosophers that they have not been able to distinguish the different names for divinity, both Father and Son. They say that they think of persons and subsistences as one and the same God, thereby confusing the nature and substance of the Father and the Son. However this is contrary to the meaning of the Apostle, who, in Hebrews 1, says clearly that the Son is the splendor of the glory and the very stamp of the substance of God. Also, in Colossians 1, he calls the Son the visible image of the invisible God.

Thus, in order to convey the difference between Jesus Christ and other, partial gods, since he is the Son and heir, and, by a nature freely given, God, Christ is also called God of all the earth, great God, true God, mighty God, wonderful, and blessed above all things.

Due to the dearth of divine names in Greek, the apostles could only express divinity to the Greeks by using the word *theos* [god]. Nevertheless, when speaking of Christ, they use this word very rarely, almost always employing the word *kyrios* [Lord]. For in Scripture the Father is called God, and the Son, Lord. All this needs to be considered carefully. For the Greeks would not have caused us so much trouble if they had learned Hebrew.

Now, therefore, you can clearly judge the source of the Greeks' pernicious error about the triad or three hypostases forming one God — and also their creating three separate persons out of one God, not to mention *communicatio idiomatum*,<sup>1114</sup> two natures and two sons, connotative supposita,<sup>1115</sup> aggregates, and similar nonsense, about which the apostles never gave a thought, and concerning which there is not even a single jot in all of scripture. Indeed they are ignorant of the meaning of the words for God and of the various divine names in the Hebrew (Ibri) language. Because they see that in scripture Christ is sometimes called God — although there is only one God that we should worship — they are compelled to establish three persons or hypostases in one deity and to maintain that one of them is Christ.

A greater consequence is that they are compelled make two Christs and two sons, one of whom is the Son of God and the other the Son of man, one visible and capable of suffering, the other invisible and incapable of suffering. Furthermore when scripture calls Christ, "God: they understand this to mean an invisible being who is not a man, thus denying that Jesus Christ, our redeemer and the head of the church," the one mediator between God and men, is the Son of God and God, when, nevertheless, the whole of scripture says and expresses nothing more clearly. Is it perhaps because they are afraid of creating two gods, even though, with their triad, they are in effect foisting on us three gods, equal in nature? And yet, contrary to all reason, they accept that one god can command the other, and that one can be sent forth by the other, not understanding that dominance and superiority do not happen among equals, that decisive action does not arise from an equality of power, and that, in combination, equals would impede one another. Because of this, one must admit that all things originate in one pure and simple God, who is the Father, by virtue of his own will the founder of all that is, who willingly begot the Son. All things obey and are subject to him, even the Son himself, as the Apostle plainly testifies (Corinthians 8 and 15).

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<sup>1114</sup> In Christ there is one person with two natures, the human and the Divine. In ordinary language all the properties of a subject are predicated of its person; consequently the properties of Christ's two natures must be predicated of his one person, since they have only one subject of predication. He Who is the Word of God on account of His eternal generation is also the subject of human properties; and He Who is the man Christ on account of having assumed human nature is the subject of Divine. Christ is God; God is man. (New Advent *Communicatio Idiomatum*)

<sup>1115</sup> In usage: "But according to those who suppose two persons or two hypostases or two supposita in Christ, no reason prevents Christ being called the adopted Son of God" (New Advent).

Observe, therefore, how a small error at the outset of a teaching or doctrine grows more powerful until it leads to a great many blasphemies and impieties. How much better and more faithful would it have been if they had propounded, based on scripture, a pure and simple faith in only one God, the Father, who alone is God by nature, infinite, invisible, and unchanging, God of all gods, who dwells in inaccessible light; and in the true and natural Son of this one God, the Lord Jesus Christ crucified, the Word of God incarnate, made visible and capable of suffering, visible God from invisible God, who was required to suffer in order to fulfill every plan, decree, and purpose of the Father, and to achieve his glory to the fullest degree in triumphant victory over all his enemies. This is our true God, the beloved Son, in whom the Father was well pleased, and on whom he bestowed as much grace, might, spirit, power, honor, and divinity, as the most omnipotent Father is capable of giving and conveying to his most loved and only begotten Son, so that all our hope and faith might be in him, and to him let there be all praise, honor, glory, and blessing for ever and ever. Amen!

*This is the true, pure, simple and genuine Christian doctrine.* This is the unadulterated proclamation of the holy gospel set forth most plainly in all of scripture, in both the Old and New Covenants. The prophets did not proclaim, the apostles did not preach, nor did the martyrs preserve with their blood any faith or doctrine other than this. You, indeed, pious and faithful Christian, you who follow the authority of no man and swear by the words of none, but seek rather to obey the simplicity of spirit of genuine scripture, weigh carefully, I beseech you, and, setting aside all outside influence, diligently consider in your heart which doctrine of religion seems to you truer, purer, more authentic, clearer, and more in line with the gospel of Christ: the one which I have just set forth, about one God the Father and the only Son of that same God, the Lord Jesus Christ crucified, or the one which Greekish philosophy — utterly unknown to the Hebrews—has for so long been forced upon you, in so many volumes and commentaries, about three persons or hypostases, two natures and two sons, the *communicatio idiomatum* and *connotative supposita*, without which they say that the mysteries of Christ cannot be rightly understood nor the gospel soundly proclaimed.

O Christians, how miserable you are, if you are compelled to accept an empty and deceitful Greek philosophy—which the Hebrews, Scythians, Turks, and infidels of every kind rightfully ridicule and mock — in place of the genuine faith, the holy utterances of God, and the untainted gospel of Jesus Christ. Let the philosophers produce, from anywhere in scripture, even a single speck of support for their sophistical pronouncements. Did Paul, the chosen vessel, who left out nothing pertaining to the revelation of the true faith and the Christian religion, at any time even so much as mention hypostases or natures, or such a thing as *communicatio idiomatum*? He was totally unfamiliar with such things. And if Paul was unfamiliar with them, who, of all mankind, knew about them? See how rapidly

this entire chimera,<sup>1116</sup> which no one has ever been able to understand or explain, evaporates!

If a spirit eager for the gospel truth, wishing to disentangle the mystery — or, more correctly, the philosophy — of this triad, asks some eminent person to explain it to him, he immediately hears that he should inquire no further about so arcane and abstruse a mystery. Augustine spent nearly his entire life investigating and trying to explain the triad but was unable to make any progress. For that reason, we are told that we must restrain our intellects and not trouble ourselves any more about the matter, lest we should be overcome by vainglory. Instead, we are instructed simply to follow the faith of those holy fathers and theologians who have handed these things down to us, and not to pursue any further investigation.

What a ridiculous kind of piety! And why have these eminent persons not also sought out the truth, and more carefully investigated the teachings of the church fathers on prayer, purgatory, the Eucharist, free will, the invocation of the saints, and other traditions of this kind? If only the fathers had told the truth! For then the Christian religion would never have needed to have written anything about or investigated this metaphysical triad. Did not Paul do well to forewarn Christ's faithful not to pay heed to philosophy or to listen to strange new expressions, nor to permit themselves to become entangled and led astray by such sophistical nonsense? Unfortunately, however, shortly thereafter, this is precisely what occurred, to the grave detriment of the entire Christian religion.

Tell me how Christianity has ever grown or been strengthened by the preaching of such sophistries. Which Jews have they won over to Christ, during the last thousand years or more? The apostles, however, converted many thousands of Jews in one day by their straightforward preaching of one God the Father and his only begotten son, Christ Jesus crucified. The number of believers, from among the Gentiles as well as the Jews, daily multiplied and increased wondrously! However, they were not then preaching about three gods or hypostases, nor about two sons. What Jew could ever have believed in such triplication of divinities — or, in truth, this Cerberus — or could believe in it now? For the Jews realize that they ought to worship, in the simplest way, only one eternal, invisible God, the creator of all things. Thus they rightfully throw this multiplicity of gods in our faces and scoff at it. For then the Jews heard from the apostles about only one God, the Father, and only one Son of God, Jesus Christ, who died for the redemption of Israel and was resurrected and glorified. They easily understood this faith, and would also understand it now and be converted, if today's theologians proclaimed that faith and religion as the apostles did, most simply and purely, in the early days. Nor do I doubt that all the heresies and contentions among Christians would cease if they had a correct understanding of Christ, the Son of God.

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<sup>1116</sup> Chimera : a monster from Greek mythology that breathes fire and has a lion's head, a goat's body, and a snake's tail : something that exists only in the imagination and is not possible in reality

But wondrous are the judgments of God the Most High. He did not allow so great an error to spread for no reason. (And there are other errors, by no means trivial, which also persist in the church to this day.) Otherwise, we would not see the Mohammedan sect, so impious, false, and abominable, prowling about and gaining strength throughout the world. For only God and the palpable Word of God are true; every man is false God has confined everyone in error and sin, so that all may be judged by the Son, who alone is the Truth of the Father. The wise have become fools, because they follow their own contrivances, seeking their own glory, not the glory of God. Thus they are found to be like chaff without wheat.

I will now decisively turn the argument about a plurality of gods against the theologians. They set up three persons, distinct in being and number, while not granting, according to the meaning of the Latin word *persona* and that these persons are qualities or dispositions of one God. Instead, they say that there are three "subsistences," which, in Greek, they call "hypostases"—certainly an uncommon word, although one quite familiar to physicians.

But although they wish each of these persons or hypostases to be God, they nevertheless say there is only one God, one nature, and one substance. For they propose to us three distinct subsistences and want to persuade us that these are all a single substance. I do not see from what source they have derived this subtle distinction between substance and subsistence. They likewise presume three entities or three existing beings, and say that they are one nature, so that, in effect, they want one to be three and three, one. What mind could understand this?

They want "God," which is a substantive and appellative noun, to be predicated equally of three substances, distinct in being and number. Let us see if they can vanquish this chimera! As Lorenzo Valla, a man preeminent in all disciplines, especially in sacred literature, has also rightly judged, they have in effect set up three gods, equal in nature. In book 6 of *De Elegantia*, chapter 450, where he writes about *persona* and its proper meaning, he argues against Boethius, saying that those who wish persons to be not qualities, but substances, should consider the possibility that they have thereby set up three gods, which is doubtless both impious and blasphemous.

Having, therefore, cast aside such sophistical inventions, let us examine those arguments that offer a solution. Let us say that Jesus Christ is God in the way that he revealed himself as God to the Jews who rebuked him. Let us not seek any other teacher or interpreter. When pressed about his divinity, he did not deny that he was God. But clearly, due to the generous gift of superabundant grace, Christ, unlike other earthly men and partial gods, is the Son, and, by his freely-given nature, God. This grace was given to him in a greater degree than it was given to all the others who were chosen by God and divinely illumined, whom scripture calls gods.

Besides, although Christ is God, he is nevertheless one with God the Father in a unity of spirit, will, and love. Thus, the plurality which theologians see is not there, but rather results if, as they would have it, there are two or three gods equal in nature. In that case, as we have shown above, it would be impossible for one of them to be dispatched or sent forth by the other.

On the other hand, Christ is truly God because of the nature of the divinity shared with him by the Father. Thus, the nature of the divinity in Christ and the Father is one and the same. So, in effect, he can be called one God with the Father. For, no matter how you look at it, no greater unity can be found than that of the Father and the Son, even though they are distinct in being and nature. This is why Christ said, "I and the Father are one"; "who sees me sees also the Father:" "the Father is in me and I in the Father": "the Father who dwells in me, he does the works." This being the case, there is no cause for wonder, for since the Son is the visible image of the invisible Father, all the power and spirit of God the Father shines forth in the visible Son Jesus Christ, and thus we recognize, from his wondrous deeds and words, that the Father is in the Son. This is the unity about which scripture speaks. It does not, however, speak about a unity or identity of nature, as the theologians have erroneously taught.

Read and examine all of scripture. You will never find that "Son of God," naturally understood, means the same thing as God. Instead you will find that "Son of God" is always used for one who is distinct in being and nature from the eternal, invisible God. Of course, the Father alone in his very self and nature is the eternal, invisible, and unchanging God. He was never a Son, never begotten, never a man, never sent, never suffered, never seen, never dead and restored to life, but has ever remained the same, eternal, invisible, incomprehensible, and unchanging. It is a terrible blasphemy to say or think otherwise. However, the Son of God was truly a man, truly begotten, truly born, truly sent, truly seen and touched, truly suffered, died and was restored to life. To believe and to confess this is eternal life. Let those tritoites [tritheists], therefore, contrive for themselves as many gods, equal in nature, as they like. For us, as for Paul, one God is enough: the most high and invisible Father, from whom all things are and in whom we are, and one Lord Jesus Christ, our redeemer, through whom all things are and through whom we exist: who is the blessed Son forever.



# The Trinity and the Jews

## *(Reconciling the Jews to Yehoshua & Yahweh)*

*(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).)*

Concerning the doctrine of the Trinity, a Jew stated, "The foundation of Christian theology includes belief that G-d exists as a Trinity, and that Jesus is the bodily incarnation of G-d and acts as a mediator between G-d and man. Hebrew (Ibri) Christian missionaries claim that this theology is totally compatible with Judaism. Judaism maintains that although certain beliefs may be permissible for non-Jews, they are not acceptable for Jews. The Christian theology concerning G-d is one example of a belief that is absolutely forbidden to Jews according to the Hebrew (Ibri) Bible, as the following biblical sources demonstrates: "Hear O Israel, The Lord our G-d, the Lord is One." (Deuteronomy 6:4)."<sup>1117</sup> If, on the day of Pentecost, the Jewish apostles had taught the man-made doctrine of the Trinity to their Hebrew (Ibri) brothers and sisters, there would not had been about 3,000 Jewish souls immersed in the name of Yehoshua Christ!<sup>1118</sup> Neither would there been, days later, an additional 5,000 Jewish souls believing the apostles Glad-Message.<sup>1119</sup> Why? Because the Shema,<sup>1120</sup> the Great Commandment would have been broken! This article is designed to reach the Jewish population, showing them that I agree with them that the doctrine of the Trinity is an abomination to Yahweh. (I know saying Yahweh is a no, no but get over it, this is a Jewish superstition. Yahweh loves his name!)<sup>1121</sup> Our lesson should be that King Solomon should not had listened to his foreign wives; Christians should not listen to the Church Fathers and theologians and the Jews should not listen to their rabbis but all followers of Yahweh should be founded only upon the Word of Yahweh (Old & New Covenant), as recorded in the Hebrew (Ibri) text and secondarily in the Greek text. Hebrew (Ibri) (including Aramaic, Daniel etc.) is the language of all the prophets.

Pagan Gentile Christians started the pagan doctrine of the Trinity, which is not part of the Word of Yahweh, but rather is absolutely contrary to it's contents. One would not judge Judaism by focusing on the end of King Solomon's life, whom Yahweh appeared to twice, when he also created pagan doctrines for the Jews, by worshipping the gods of his wives. Christians, instead of reading only the Word of Yahweh, read incorrect Bible translations and commentaries of the Church Fathers, which are full of pagan doctrines. The Jews

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<sup>1117</sup> God as One vs. The Trinity; <http://jewsforjudaism.org/knowledge/articles/answers/god-as-one-vs-the-trinity/>

<sup>1118</sup> Acts 2:41

<sup>1119</sup> Acts 4:4

<sup>1120</sup> 08085 שמע shama' shaw-mah' 1) to hear, listen to, obey

<sup>1121</sup> 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 favour, unto whom I may show favour, And will have compassion on whom I may have compassion. (Ex. 33:19)

So Yahweh passed before him, and proclaimed,—Yahweh, Yahweh, A El of compassion, and favour,—Slow to anger, and abundant in lovingkindness and faithfulness: (Ex. 34:6)

practice this same error by reading the Talmud, Midrash and Mishnah, rather than reading only the Tanakh<sup>1122</sup> and then the correctly translated New Covenant. Christianity and the Trinity are not one and the same although it does permeate the Roman Catholic and Protestant Church. Many famous individuals, who have bowed to Yahweh, have refused to bow to this man-made idol, such as Isaac Newton, John Locke, Michael Servetus, Presidents John and John Quincy Adams, V P Wierwille, to name only a few. The apostles of Yehoshua were all Hebrews. They did not teach God the Father, God the Son and God the Holy Ghost but rather, "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, The same, by the marked out counsel and foreknowledge of Yahweh given up, through the hands of lawless men, suspending, ye slew, Whom, Yahweh, raised up, loosing the pangs of death, inasmuch as it was, not possible, for him to continue held fast by it. For, David, saith concerning him—I foresaw Yahweh before me continually, because he is, on my right hand, that I may not be shaken...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 ruah, having received from the Father, He hath poured out this which, yourselves, do see and hear...Assuredly, then, let all the house of Israel know: that, both Lord and Messiah, hath Yahweh made him, even the same Yehoshua whom, ye, crucified" (Acts 2:22-36)! Also it is written, "That Yahweh hath fulfilled, the same, for our children, by raising up Yehoshua: as also, in the second psalm, it is written—My son, art, thou: I, this day, have begotten thee" (Acts 13:33).

Matteo Gribaldi, a follower of Yahweh, a famous lawyer from Italy, who spoke against the doctrine of the Trinity, as did Michael Servetus, who was burned at the stake by John Calvin for writing the Errors of the Trinity, wrote in the 1500's, "Which Jews have they won over to Christ, during the last thousand years or more? The apostles, however, converted many thousands of Jews in one day by their straightforward preaching of one God the Father and his only begotten son, Christ Jesus crucified. The number of believers, from among the Gentiles as well as the Jews, daily multiplied and increased wondrously! However, they were not then preaching about three gods or hypostases, nor about two sons. What Jew could ever have believed in such triplication of divinities — or, in truth, this Cerberus — or could believe in it now? For the Jews realize that they ought to worship, in the simplest way, only one eternal, invisible God, the creator of all things. Thus they rightfully throw this multiplicity of gods in our faces and scoff at it. For then the Jews heard from the apostles about only one God, the Father, and only one Son of God, Jesus Christ, who died for the redemption of Israel and was resurrected and glorified. They easily understood this faith, and would also understand it now and be converted, if today's theologians proclaimed that faith and religion as the apostles did, most simply and purely, in the early days. Nor do I doubt that all the heresies and contentions among Christians

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<sup>1122</sup> the three Jewish divisions of the Old Covenant, comprising the Law or Torah, the Prophets or *Neviim*, and the Hagiographa or *Ketuvim*, taken as a whole.

would cease if they had a correct understanding of Christ, the Son of God."<sup>1123</sup> Matteo affirmed the Shema, Deuteronomy 6:4-5, by saying, "Hear, O Israel: Yahweh, is our Elohim,—Yahweh is one. Thou hast therefore love Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might."

Excerpts from Jews on the subject of the Trinity and my reply:

1.) "The controversies between the Christians and the Jews concerning the Trinity centered for the most part about the problem of whether the writers of the Old Covenant bore witness to it [Trinity] or not, the Jews naturally rejecting every proof brought forward by their opponents." This is correct because the Old Covenant does not bear witness to this doctrine.

2.) "Yahweh's absolute Oneness: The commandment to believe in Yahweh's absolute Oneness was given specifically to the children of Israel (the Jewish people). The concept expressed in this verse (Deuteronomy 6:4) not only refutes the plurality of Gods, but also asserts that Yahweh is the only true existence." This statement is true.

3.) "He was not descended from the House of David. According to Jewish law, tribal identification comes from the father's side." Yehoshua, according to the Gospel of Matthew, was of the seed of David, through his mother Miriam (Mary), whose father, Joseph, was the seed of David; "And Jacob begat Joseph, the father [aner]<sup>1124</sup> of Miriam [Mary], of whom was born Yehoshua,—who is called Christ" (Mt. 1:16). It is also interesting that David came through two women, that have be duly noted in Matthew 1:3,5, Tamar and Ruth. Also, if Yehoshua was Yahweh, as the doctrine of the Trinity teaches, he could not be the seed of David. Yehoshua could not exist, except in the mind of Yahweh, before David, him being David's seed, meaning Yehoshua's existence began when he was conceived in Miriam's (Mary) womb. He did not, 'Preexist,' as is falsely taught.

4.) "Christianity believes that God [Yahweh] came down to earth in human form, as Jesus." The New Covenant does not teach this doctrine.

5.) "In Jewish law, worship of a three-part god is considered idolatry; one of the three cardinal sins for which a person should rather give up his life than transgress. The idea of the trinity is absolutely incompatible with Judaism." I agree, the idea of the trinity is idolatry!

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<sup>1123</sup> "Declaratio, Michael Servetus's Revelation of Jesus Christ the Son of God." by Matteo Gribaldi pg. 95-109

<sup>1124</sup> 435 ἀνὴρ aner an'-ayr any male

Yehoshua, the Son of Yahweh, is the Messiah. The false doctrines that many Christians produce should not be an excuse for disobeying Yahweh. The false doctrines of the Jewish King Jeroboam (two calves), even though he was anointed by Yahweh, was no excuse for the followers of Yahweh to depart from Yahweh because of Jeroboam's false representation of the Torah. Every Jew is responsible for reading the Old & New Covenant. Yahweh will hold everyone, who has access to these books, accountable to obey his recorded word. It is written, "Yehoshua saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me" (Jn. 14:6); "Who, is the False One; -save he that denieth that, Yehoshua, is the Messiah? 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" (1 Jn. 2:22-23).

Yehoshua, the Messiah, the son of David, the tsemach,<sup>1125</sup> will be ruling the New Earth for 1,000 years, thereafter, the defilement of death will be removed from the earth (Rev. 20:14), which prepares the way for Yahweh to come to reign age-abidingly upon his New Earth, which has no need of the sun, because he is the light thereof (Rev. 20-22). If you will not bow down unto the Messiah, then you will have no part in the New Earth but will be destroyed. The excuse, that you did not bow to Yehoshua as your Messiah because the Christians taught the abominable doctrine of the Trinity or what your rabbi taught you or what was written in the Talmud, etc. etc. will not justify your rebellion against Yahweh. Yahweh proclaimed in 1 Chronicles 28:9 "Thou, therefore, Solomon my son, Know thou the Elohim of thy father, and serve him with a perfect heart and with a willing soul, for, all hearts, doth Yahweh search, and, every devised purpose, doth he understand,—If thou seek him, He will be found of thee, but, if thou forsake him, He will cast thee off for ever." Seek Yahweh by putting away all outside literature and read the New Covenant in Rotherham's Emphasized Bible. The One Adon [Lord] (1 Cor. 8:6), the Messiah Yehoshua and the One Elohim, Adonai Yahweh Elohim of Hosts will reveal themselves to you,<sup>1126</sup> thereby dwelling in you, filling you with the promise of Joel, ruah ha qodesh (holy spirit), enabling you, your sons and your daughters to prophesy, dream dreams and see visions, if you will bow your knees to Christ Yehoshua, your Passover Lamb, making him your Master!<sup>1127</sup>

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<sup>1125</sup> tsemach 1) sprout, growth, branch Jer 23:5 Lo! days are coming, Declareth Yahweh, when I will raise up to David, A righteous Bud [tsemach], And he shall reign as, king, and prosper, And shall execute justice and righteousness in the land.

<sup>1126</sup> In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you. He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him. (Jn. 14:21-22)

<sup>1127</sup> For, the love of the Christ, constraineth us; Having judged this,—that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he,—in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again. (2 Cor. 5:14-15)

# Can you Pray to Jesus?

*(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).)*

The majority of Christians, including pastors, are ignorant concerning the meaning of the Hebrew (Ibri) and Greek words that have been translated, 'Prayer.' The words supplication and intercession are rarely, if at all, used in their vocabulary. To them, asking is the same as a prayer but as we all know, asking for help from a friend is not praying to them. Most people say, 'prayer,' when they mean, 'supplication;' supplication meaning, "a seeking, asking, entreating, entreaty to God or to man." The question should be restated to say, 'Can you pray to anyone besides YAHWEH?' Can you pray to Mary, St. Christopher etc.? To address the original question, 'Can you Pray to Jesus,' can be answered by studying the usages of the Hebrew (Ibri) word, palah,<sup>1128</sup> and the Greek word, proseuchomai.<sup>1129</sup> The question we can ask is, in the New Covenant, 'Did anyone proseuchomai to Yehoshua or did he ask anyone to proseuchomai to him?' the answer being, No! We can also ask, 'Did Yehoshua proseuchomai?' which he did and, 'To whom did he proseuchomai to?' which was to his God. The people who pray to Jesus reject the scriptures that state that Yehoshua has a God;<sup>1130</sup> they have three gods, which is called the Trinity, which allows them to pray to all three gods (God the Father, god the Son and god the Holy Spirit). They also electively forget what a mediator is, even though the scriptures clearly state that, "For there is, one, God, one, mediator also, between God and men,—a man—Christ Yehoshua" (1 Tim. 2:5). Do we pray to a mediator or do we go through a mediator to get to Yahweh? Another truth is, Christ Yehoshua, in this age, is the Head of the Body, the assembly. He is also our Master to whom we bow but he is not our Creator, our God. All these truths must be reconciled together so that there are no contradictions; there is no crossing over holy boundaries. We must always remember, "...that, YAHWEH, he, is God, in the heavens above, and upon the earth beneath,—there is, none, other" (Deu. 4:39).

The Greek word translated, mediator, which is, mesites,<sup>1131</sup> comes from the Greek word, mesos,<sup>1132</sup> which means, middle, in the midst, as translated so in Matthew 18:2, which states, "And, calling near a child, he set it in the midst [mesos] of them." Moses was a mediator, chosen by the Israelites,<sup>1133</sup> between the Israelites and Yahweh. He also mediated between Pharaoh and Yahweh. The High Priest acted as a mediator between Israel and Yahweh, as well has did many prophets (Elijah) and kings (David). Yehoshua is

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<sup>1128</sup> 06419 פלל palal paw-lal'

<sup>1129</sup> 4336 προσεύχομαι proseuchomai pros-yoo'-khom-ahce

<sup>1130</sup> Mt. 12:50, 27:46; John 20:19, Rm. 8:17, 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)

<sup>1131</sup> 3316 μεσίτης mesites mes-ee'-tace

<sup>1132</sup> 3319 μέσος mesos mes'-os 1) middle 2) the midst 3) in the midst of, amongst

<sup>1133</sup> And they said unto Moses, Speak, thou, with us, and we will hear,—but let not Elohim speak, with us, lest we die. (Ex. 20:19)

also a mediator, which means, "one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant." As the scriptures state, "Now, a mediator, is not a mediator of one, but, Yahweh, is, one" (Gal. 3:20). Ephesians 2:14-18 expresses Christ mediating by stating, "He, in fact, is our peace—who made both one, and, the enclosing middle-wall, took down, The enmity, in his flesh—the law of commandments in decrees—bringing to nought,—that, the two, he might create in himself, into one man of new mould, making peace. And might fully reconcile them both, in one body, through means of the cross,—slaying the enmity thereby; — And, coming, he announced the glad-message—of peace, unto you, the far off, and peace, unto them that were nigh; Because, through him, we have our introduction—we both—in one ruah (spirit,) unto the Father." We know that Yahweh was in Christ reconciling the world unto himself (2 Cor. 5:19). We know that no one can get to the Father but through (dia) Christ (Jn. 14:6). Yehoshua is the mediator between Yahweh and man (1 Ti. 2:5); a mediator of a new covenant (Heb. 12:24); a high priest, prophet, apostle, the only-begotten Son of Yahweh, who sits at Yahweh's right hand, who has a name above every name. Pharaoh did not pray to Moses but petitioned Moses to pray to Yahweh. Aaron did not pray to Moses but petitioned Moses, who he called lord, to pray to Yahweh that Miriam be healed of her leprosy.<sup>1134</sup> Yahweh did not tell Abimelech to pray to Abraham but to petition Abraham to pray to Yahweh for him.<sup>1135</sup> Praying (palah) is to be done to YAHWEH alone! The creation of the Trinity removes Yehoshua from being the mediator between Yahweh and man by making him God, himself. Then who is our mediator between ourselves and Yehoshua, who is really Yahweh? Foolishness!

The primary Hebrew (Ibri) verb, when in the Hithpael stem, that is translated, pray, is the word, palah (paw-lal'), and it's noun (prayer) is t<sup>e</sup>phillah (tef-il-law'). The first usage of both of them together is in 2 Samuel 7:27, which states, "For, thou, O Yahweh of hosts, Elohim of Israel, hast unveiled the ear of thy servant [Solomon], saying—A house, will I build for thee. For this cause, hath thy servant found in his heart, to pray [palah (in the Hithpael stem)] unto thee, this prayer [t<sup>e</sup>phillah]. The first two usages of palah are in Genesis 20:7 and 17, which state, "Now, therefore, restore the man's [Abraham] wife, for, a prophet, is he, that he may pray [palah] for thee, and live thou,—But, if thou art not going to restore her, know, that thou, shalt die, thou—and all that are thine...And Abraham prayed [palah] unto Elohim,—and Elohim healed Abimelech, and his wife, and his maid-servants, so that they bare children." By studying the usages of palah, one will see it is always associated with praying to Yahweh or a pagan god and never to a mediator. (All the usages of palah, in the Hithpael stem, are listed in Appendix A.) Isaiah 44:17 illustrates

<sup>1134</sup> Then said Aaron unto Moses,—Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned. Let her not, I beseech thee, remain like the still-born,—which, when it is born of its mother, the half of its flesh is consumed. Then Moses made outcry unto Yahweh, saying,—O GOD, I beseech thee, grant healing, I beseech thee, unto her. (Num. 12:11-13)

<sup>1135</sup> Now, therefore, restore the man's wife, for, a prophet, is he, that he may pray for thee, and live thou,—But, if thou art not going to restore her, know, that thou, shalt die, thou—and all that are thine. And Abraham prayed unto God,—and God healed Abimelech, and his wife, and his maid-servants, so that they bare children. (Gen. 20:16-17)

it's usage with a pagan god, when it states, "And, the residue thereof, Into a GOD [El], he maketh, Into his carved image,—Adoreth it, and boweth down, and prayeth [paleh] unto it, And saith, Deliver me, for, my GOD [El], thou art!"

The Septuagint, the Greek translation of the Hebrew (Ibri) text, uses the Greek verb, proseuchomai (pros-yoo'-khom-ahee), for the Hebrew (Ibri) verb, palah. Yehoshua uses proseuchomai in Luke 11:1-2, which states, "Now it came to pass, as He [Yehoshua] was praying [proseuchomai] in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray [proseuchomai], as John also taught his disciples." So He said to them, "When you pray [proseuchomai], say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven." This very simple and clear verse, in itself, answers the question, 'Can you pray to Jesus.' This would have been an opportune time for him to insert his name, but he did not and neither should we. Yehoshua proseuchomai (prayed) to his God and Father, who is our God and Father,<sup>1136</sup> throughout the Gospel of Luke:

Lu 3:21 ¶ 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;

Lu 5:16 howbeit, he, was retiring in the deserts, and engaging in prayer.

Lu 6:12 ¶ And it came to pass, in these days, that he went forth into the mountain to pray, and was spending the night in the prayer-house of God.

Lu 9:18 ¶ And, it came to pass, when he was praying in solitude, the disciples, were with him. And he questioned them, saying—Who do the multitudes say that I am?

Lu 9:28 ¶ And it came to pass, after these words, about eight days, taking with him Peter and John and James, he went up into the mountain to pray.

Lu 9:29 And it came to pass, while he was praying, that, the appearance of his face, was changed, and, his clothing, became white, effulgent.

Lu 11:1 ¶ And it came to pass, when he was in a certain place praying, as he ceased, one of his disciples said unto him—Lord! teach us to pray, as, John also, taught his disciples.

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

Hebrews 5:6-8 states of Yehoshua, "As also, in a different place, he saith—Thou [Yehoshua], art a priest, age-abidingly, according to the rank of Melchizedek: Who, in the days of his flesh, having offered up, both supplications and entreaties unto him [Yahweh] that was able to save him out of death, with mighty outcries and tears, and been hearkened to by reason of his devoutness, Even though he was a son, yet learned, from what things he suffered, obedience." (A list of verses containing proseuchomaing to the Father are in Appendix B.)

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<sup>1136</sup> Yehoshua saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I am ascending unto my Father and your Father, and my God and your God. (Jn. 20:17)

Many corrupt Bible translations, such as the NKJV, NIV, NLT etc., translate other unrelated words, pray, when they are not proseuchomai. For example, proseuchomai is never used in the Gospel of John. The word pray or prayer is absent from the Rotherham Bible and Young's Bible, in the Gospel of John but is present in these other corrupted versions, which misleads its readers. Yehoshua did not pray in the Gospel of John! I bet you did not know that! (For more information on the Gospel of John, read the article, 'The Gospel of John is an Enigma.' Vol. 1 pg. 63)

We now know, according to the scriptures, that people only palahed (prayed) and proseuchomaied (prayed) to Yahweh and Yahweh only. We do not palah to Miriam (Mary) or to Yehoshua. Yahweh is a jealous El, for he says in Exodus 34:14, "For thou shalt not bow thyself down to another El,—For, as for Yahweh, Jealous [qanna' (kan-naw')],<sup>1137</sup> is his name, A jealous [qanna] El, he is." Fidelity is what Yahweh demands from his children. Palahing (praying) to Yehoshua or to any one other than Yahweh undermines the very foundation of Yahweh's structure, as recorded in his Word; "...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). The man-made doctrine of the Trinity has undermined Yahweh's structure, to satan's delight, breaking the first and second commandments,<sup>1138</sup> directing people to pray to Jesus and the holy spirit. The Roman Catholic rosary has Catholics praying a rotation of one time to the Father and then ten times to Mary, requesting her to pray for them. Mary is asleep (dead) awaiting the awakening (egeiro) of the dead (resurrection), as are all saints who have ceased to breath. People have forsaken Yahweh, a fountain of living water and have hewed them cisterns (man-made doctrines) that are broken cisterns that can hold no water.<sup>1139</sup>

Then how are we supposed to interact with our Adon (Lord) and Savior, who is our Head? We talk to him, as did all of his apostles and disciples. We follow our daily orders that he gives us. He being our Head, then His thoughts are our thoughts. Yahweh is his Head, so

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<sup>1137</sup> God is depicted as Israel's husband; he is a jealous God. {#Ex 20:5} Idolatry is spiritual adultery and merits death. Phinehas played the faithful lover by killing a man and his foreign wife, and thus stayed the wrath of divine jealousy. {#Nu 25:11} Joshua repeated the fact that God is a jealous God who would not tolerate idolatry and the people voluntarily placed themselves under God's suzerainty. {#Jos 24:19} Through idolatry Israel incited God to justified wrath, e.g. in the days of Ahab, and God punished them. Ultimately, repeated warnings went unheeded and God gave his people the justice due their spiritual adultery. {#Eze 5:13 Eze 8:3,5 Eze 16:38} The Psalmist identified the jealousy of God as the cause of the exile and he besought his Sovereign to quench his wrath against Israel. {#Ps 79:5} According to promise God rested his jealous wrath against Israel {#Eze 16:42, cf. #De 30} and turned against those who had misused them. {#Eze 36:5-6} So strong is his disposition to vindicate his name {#Eze 39:25} and his people, that all the earth felt his wrath. {#Zep 3:8} Thus it will be seen that the action informed by this intensity may result in ill and perdition and is associated with words denoting wrath {#Nu 25:11 Eze 16:38,42 Eze 36:6 Eze 38:9} and anger {#De 29:19 [H 20]}, and as a consuming force with fire. {#Zep 1:18 Zep 3:8}

<sup>1138</sup> 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 gods, besides me. Thou shalt not make to thee an image, or any form, that is in the heavens above,—or that is in the earth beneath... (Ex. 20:2-4)

<sup>1139</sup> 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)

Yahweh's thoughts are his thoughts.<sup>1140</sup> We ask, (aiteo)<sup>1141</sup> and not palah in Yehoshua's name and he will do it but only when it is the Father's will.<sup>1142</sup> When someone talks to you about prayer or praying to Jesus, ask them what Hebrew (Ibri) word and/or Greek word are they referring to, which will generally end the discussion. People are generally lazy when it comes to doing their homework. This includes pastors and teachers. Let us not follow the blind, lest we fall into a ditch but rather let Yahweh's Word be our guide, which has instructed us to "Be anxious for nothing, but in everything by prayer [proseuche] and supplication [deesis], with thanksgiving, let your requests be made known to Yahweh [not Jesus] and the peace of Yahweh [not Jesus], which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Phil. 4:6-7). Praying through Christ Jesus or in his name to Yahweh is the proclaimed order!

## Appendix A

### Palah in Hithpael stem

Ge 20:7 Now, therefore, restore the man's wife, for, a prophet, is he, that he may pray for thee, and live thou,—But, if thou art not going to restore her, know, that thou, shalt die, thou—and all that are thine.

Ge 20:17 And Abraham **prayed unto God**,—and God healed Abimelech, and his wife, and his maid-servants, so that they bare children.

Nu 11:2 Then did the people make outcry unto Moses,—and Moses **prayed unto Yahweh**, and the fire sank down.

Nu 21:7 Then came the people of Israel unto Moses, and said—We have sinned, in that we spake against Yahweh and against thee, **Pray thou unto Yahweh**, that he may take from us the serpent. So Moses prayed for the people.

De 9:20 And, with Aaron, did Yahweh show himself exceedingly angry, to destroy him,—so I prostrated myself, even in behalf of Aaron, at that time.

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<sup>1140</sup> But I wish you to know—that, the head of every husband [aner], is, the Christ, and, the head of a wife [gune], is, the husband [aner]; and, the head of the Christ, is, Yahweh. (1 Cor. 11:3)

<sup>1141</sup> 154 αἰτέω aiteo ahee-teh'-o 1) to ask, beg, call for, crave, desire, require

Joh 14:13 And because, whatsoever ye shall ask in my name, the same, will I do, that, the Father, may be glorified, in the Son:

Joh 14:14 If anything ye shall ask [[me]] in my name, the same, will I do.

Joh 15:16 Not, ye, chose, me, but, I, chose you, and placed you, that ye should go your way and bear, fruit,—and, your fruit, should abide: that, whatsoever ye should ask the Father in my name, he might give unto you.

Joh 16:23 And, in that day, shall ye request me, nothing:—Verily, verily, I say unto you—Whatsoever ye shall ask the Father, He will give you, in my name.

Joh 16:26 In that day, In my name, shall ye ask:—and I say not that, I, will request the Father for you;

<sup>1142</sup> Joh 6:38 ...Not that I should be doing my own will, but the will of him that sent me.

De 9:26 Therefore I **prostrated myself unto Yahweh**, and said, My Lord Yahweh! Do not destroy thy people, even thine inheritance, which thou hast redeemed in thy greatness,—which thou hast brought forth out of Egypt with a firm hand.

1Sa 1:10 and, she being in bitterness of soul, **prayed unto Yahweh**, and, wept sore.

1Sa 2:1 ¶ Then prayed Hannah, and said, My heart hath leaped for joy in Yahweh, My horn is exalted in Yahweh, My mouth is opened wide, over my foes, Because I rejoice in thy salvation.

1Sa 2:25 If one man sin against another, God will interpose, but, if, against Yahweh, a man sin, who will intercede, for him? But they hearkened not unto the voice of their father, for Yahweh was pleased to put them to death.

1Sa 7:5 And Samuel said, Gather all Israel unto Mizpah,—that I may **pray for you, unto Yahweh**.

1Sa 8:6 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**.

1Ki 8:29 that thine eye may be opened toward this house, night and day, toward the place of which thou hast said, My Name shall be, there; hearkening unto the prayer which thy servant shall offer toward this place.

1Ki 8:30 Wilt, thou, therefore, hearken unto the supplication of thy servant, and of thy people Israel, whensoever they shall pray toward this place,—yea wilt, thou thyself, hear, in thine own dwelling-place, in the heavens, and, when thou hearest, then wilt thou forgive?

2Ki 4:33 So he went in, and shut the door upon them two,—and **prayed unto Yahweh**.

2Ki 6:17 Then **prayed Elisha, and said, O Yahweh!** open, I beseech thee, his eyes, that he may see. And Yahweh opened the eyes of the young man, and he saw, and lo! the mountain was full of horses and chariots of fire, round about Elisha.

2Ki 6:18 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.

2Ki 19:15 And Hezekiah **prayed before Yahweh**, and said, O Yahweh, God of Israel, inhabiting the cherubim, thou thyself, art GOD, alone, for all the kingdoms of the earth,—thou, didst make the heavens and the earth.

2Ki 20:2 Then he turned his face unto the wall,—and **prayed unto Yahweh**, saying:

2Ch 6:20 that thine eyes may be open toward this house, day and night, toward the place of which thou hast said thou wouldst set thy Name there,—to hearken unto the prayer which thy servant may pray towards this place:

2Ch 6:21 wilt thou therefore hearken unto the supplications of thy servant, and thy people Israel, when they shall pray toward this place,—yea wilt, thou thyself, hear, out of thine own dwelling-place, out of the heavens, and, when thou hearest, then wilt thou forgive?

2Ch 7:14 if my people upon whom my Name is called shall humble themselves, and **pray and seek my face**, and turn from their wicked ways, then will, I myself, hear out of the heavens, and forgive their sin, and heal their land.

2Ch 32:20 And Hezekiah the king and Isaiah son of Amoz, the prophet, prayed concerning this,—and made outcry unto the heavens,

2Ch 32:24 ¶ In those days, was Hezekiah sick unto death,—and, when he **prayed unto Yahweh**, he was entreated of him and, a wonderful token, he gave him.

2Ch 33:13 and, when he **prayed unto him**, then was he entreated of him, and hearkened unto his supplication, and brought him back to Jerusalem, unto his own kingdom, and so Manasseh came to know, that, Yahweh, is God.

Ne 1:4 And it came to pass, when I heard these words, that I sat down and wept, and I mourned certain days,—and continued fasting and **praying, before the God of the heavens**;

Ne 2:4 Then the king said to me, Concerning what, is it, thou, wouldst make request? So I **prayed unto the God of the heavens**,

Ne 4:9 howbeit we **prayed unto our God**,—and set a watch against them, day and night, because of them.

Job 42:8 Now, therefore, take unto you seven bullocks and seven rams, and go unto my servant Job, and ye shall offer up an ascending-sacrifice in your own behalf, and, Job my servant, shall pray over you,—for, him, will I accept, that I may not deal out to you disgrace, because ye have not spoken concerning me the thing that is right, like my servant Job.

Ps 5:2 Attend to the voice of my cry, **my King and my God, for, unto thee, do I pray.**

Ps 32:6 For this cause, will every man of lovingkindness pray unto thee, in time to obtain,—Surely, in the overflow of many waters, unto him, shall they not reach.

Ps 72:15 Let him live, then! And be there given unto him of the gold of Sheba,—Let prayer also be offered for him continually, All the day, let him be blessed.

Isa 37:15 And Hezekiah **prayed, unto Yahweh**, saying:

Isa 38:2 Then Hezekiah turned his face unto the wall,—and **prayed unto Yahweh;**

**Isa 44:17 And, the residue thereof, Into a GOD, he maketh, Into his carved image,—Adoreth it, and boweth down, and prayeth unto it, And saith, Deliver me, for, my GOD, thou art!**

Isa 45:14 Thus, saith Yahweh—The produce of Egypt and the gain of Ethiopia, and the Sabians, men of great stature, Unto thee, shall come over, And, thine, shall they become, After thee, shall they journey, In chains, shall they come over,—And, unto thee, shall they bow down, Unto thee, shall they pray saying, - Surely, in thee, is a GOD, And there is none, else—no, God!

Jer 7:16 ¶ Thou, therefore—Do not pray for this people, Neither lift up for them cry or prayer, Neither intercede with me,—For I am not going to hear thee.

Jer 11:14 Thou, therefore, do not pray for this people, Neither lift thou up for them cry or prayer,—For I am not going to hear, in the time that they cry unto me concerning their calamity.

Jer 14:11 And Yahweh said, unto me,—Do not pray for this people, for blessing;

Jer 32:16 ¶ Then **prayed I unto Yahweh**,—after I had delivered the scroll of purchase, unto Baruch son of Neriah, saying:—

Da 9:4 ¶ yea I **prayed unto Yahweh my God**, and made confession,—and said—I beseech thee, O Lord, the GOD great and to be revered, keeping the covenant and the lovingkindness, to them who love him, and to them who keep his commandments.

Jon 2:1 ¶ Then **prayed Jonah, unto Yahweh, his God**,—out of the belly of the fish;

Jon 4:2 So he **prayed unto Yahweh**, and said—Ah now! Yahweh! Was not, this, my word, while I was yet upon mine own soil? For this cause, did I hasten to flee unto Tarshish,—because I knew that, thou, art a GOD of favour and compassion, slow to anger, and abundant in lovingkindness, and art grieved over calamity.

4336 proseuchomai in the Septuagint:

Ge 20:7 But now return the man his wife; for he is a prophet, and shall pray [proseuchomai] for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine.

Ge 20:17 And Abraam prayed [proseuchomai] to God, and God healed Abimelech, and his wife, and his women servants, and they bore children.

Jon 2:1 ¶ (2:2) And Jonas prayed [proseuchomai] to the Lord his God out of the belly of the whale,

Jon 4:2 And he prayed [proseuchomai] to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tharsis; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil.

## Appendix B

### Proseuchomai

Mt 6:6 But, thou, when thou wouldest pray, enter into thy closet, and, fastening thy door, **pray unto thy Father** who is in secret,—and, thy Father who seeth in secret, will reward thee.

Mt 6:9 ¶ Thus, therefore **pray, ye: Our Father**, who art in the heavens,—Hallowed be thy name,

Mt 26:39 And, going forward a little, he fell upon his face, **offering prayer, and saying—My Father!** If it is possible, let this cup pass from me,—Nevertheless, not as, I, will, but as, thou, wilt.

Mt 26:42 Again, a second time, departing **he prayed, saying: My Father!** If it is impossible for this to pass, except I, drink, it, Accomplished, be, thy will.

Ac 1:24 And, **praying**, they said—**Thou Lord [Yahweh]!** observer of the hearts of all men! shew forth whom thou hast chosen,—of these two, one; —<sup>1143</sup>

Ac 16:25 ¶ And, at midnight, Paul and Silas, being at **prayer**, began singing praise **unto God;** and the prisoners unto them, did hearken.

Col 1:3 ¶ We are giving thanks unto God, the Father of our Lord Jesus [[Christ]], always, for you, offering prayer,—

Col 4:3 **Praying**, at the same time, for us also,—**that, God**, 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,

2Th 1:11 ¶ Unto which end, we are also **praying continually for you, that our God** may count, you, worthy of your calling, and fulfill every good-pleasure of goodness and work of faith, with power,—

### proseuche

Ac 12:5 ¶ Peter, therefore, was kept in the prison; but, **prayer**, was, earnestly, being made by the assembly, **unto God**, concerning him.

Ro 15:30 ¶ I beseech you, moreover, [[brethren]], through our Lord Jesus Christ, and through the love of the Spirit, to strive together with me in your **prayers** on my behalf **unto God,—**

Php 4:6 For nothing, be anxious, but, in everything, by your **prayer** and supplication with thanksgiving, let, your petitions, be made known **unto God;**

1Th 1:2 ¶ We are giving thanks unto God continually, concerning you all, making, mention, in our prayers,

Phm 1:4 I am giving thanks unto my God—always, making mention, of thee, in my prayers,

Re 8:3 And, another messenger, came, and took his stand at the altar, having a censer of gold: and there was given unto him much incense, that he might give it unto the **prayers of all the saints**, upon the altar of gold that is **before the throne.**

Re 8:4 And the smoke of the incense went up, with the **prayers of the saints**, out of the hand of the messenger **before God.**

## Appendix C

*(An informative article, from the Theological Dictionary of the New Covenant (TDNT) one may learn from, even though some of it is incorrect.)*

euchomai [to wish, pray] εὐχομαι {See GrkEng 2172 }

euche [prayer, vow] εὐχη {See GrkEng 2171 }

<sup>1143</sup> 1Co 1:1 Paul, a called apostle of Jesus Christ, **through God's will...** 2Co 1:1 Paul, an apostle of Christ Jesus, **through the will of God...** Eph 1:1 Paul, an apostle of Christ Jesus, **through God's will...** Col 1:1 Paul, an apostle of Christ Jesus through the **will of God...** 2Ti 1:1 Paul, an apostle of Christ Jesus, through the **will of God...**

proseuchomai [to pray] προσευχομαι {See GrkEng 4336}  
proseuche [prayer, place of prayer] προσευχη {See GrkEng 4335}

euchomai, euche.

A. The Usage of euchomai, euche. In nonbiblical Greek these are the most comprehensive terms for invocation of the deity. The sense “to vow” is present as well as “to ask, pray.” The LXX has the word, but here, and even more so in the NT, proseuchomai becomes the main term.

1. “To pray, ask, beseech,” “prayer, petitionary prayer, invocation.” Both noun and verb occur in this sense in #Jas 5:15-16, thus ruling out any magical operation and perhaps implying prayer for forgiveness as well as healing. In #2Co 13:7,9 Paul uses the term when praying God that the Corinthians may not do wrong and may show improvement. His courteous wish of #Ac 26:29 also becomes a prayer when he adds the words “to God”: only God can bring about the conversion of Agrippa and his hearers.
2. “To vow, dedicate,” “vow.” Only the noun occurs in this sense in the NT. We find it in #Ac 18:18 21:23. The shaving of the head indicates that this is a Nazirite vow. {cf. #Nu 6:7,9,19}
3. The cultic connection weakens with time and euchomai can thus take on the more general sense of “to wish” or “to ask.” The salutation in #3Jo 2 reflects this. So does Paul’s statement in #Ro 9:3, where he could wish (not pray) that he himself might be cut off from Christ for his fellow Israelites. In #Ac 27:29 again the ship’s company wish rather than pray that day may come.

B. Prayer in the Greek World.

1. Greek prayer accords with Greek religion, which nonanimistically finds in the gods restricted forces of destiny, so that incantations are secondary in prayer, and sacrifice and prayer have a place in every sphere of life.

a. The Homeric prayers, though often stylistic devices, express this clearly. Homer’s heroes are conscious of their dependence on the gods, ascribe to them human impulses and emotions, and come to them in need, e.g., before battle. The favours sought show that humans have some control of life, and even in areas where the gods rule they may be swayed by prayers and offerings that impose an obligation on them, or by promises of future offerings if the prayers are answered. Cultic and moral demands are made, however, in the approach to the gods, though the approach itself is one of intimacy rather than fear.

b. In tragedy we find a greater concern for moral and spiritual blessings, e.g., honesty and piety. Prayer for revenge becomes prayer for just retribution. The stress on moral as well as cultic requirements is stronger.

c. Lyric poetry and philosophy combine eudaemonistic and more purely ethical concerns, e.g., wealth but also protection against pride. Philosophy tries to reduce the eudaemonistic element but in so doing robs prayer of its vitality. Yet Plato reaches a new moral depth, and we begin to find prayer for the remission of moral guilt. In later philosophy prayer becomes more general petition for the good, sometimes as intercession for others. But a note of scepticism arises. A failure of Zeus to answer displays his impotence.

2. Hellenism combines Greek features with Near Eastern influences. The literature again reflects popular thinking and practice.

a. In the Stoic-Cynic diatribe we see that practical monotheism has replaced the earlier polytheism. If prayer is offered to many gods, these represent the one God. Since this God is impersonal, there is no real petition. The requests simply reflect the ideal that is to be sought, and since one can attain this oneself, there is no final need to pray. Prayer for health is repudiated; the gods do not give this, and therefore we should not pray for it. The Zeus of Cleanthes is little more than fate, and the apatheia of the wise makes it impossible for them to invoke the deity. Later we find some return to concrete petition in Marcus Aurelius, but in general he, too, extols prayer for inner development as alone appropriate for the true sage.

b. The mysteries rest on a basis of individual religious life, and in their prayers initiates experience with awe the nearness of the deity to whom they belong by their dedication, who controls their destiny, and

from whom they expect salvation. Yet prayer is only penultimate; the vision of God is ultimate. Hence prayer is primarily adoration, then thanksgiving. Prayers for mundane things are rare, there is little concern about guilt, the great aim is to seek escape from natural frailty in ecstasy, and intercession for others focuses on their ignorance (cf. in contrast #2Co 12:1ff.).

c. In Philo and the Wisdom of Solomon the Jewish elements predominate. For Philo only those who pray truly live. The high priest's task is to intercede for the people, humanity, and all creation. The people's strength lies in the presence of the God who answers prayer. Prayer must be with purity and penitence. The prayer for mercy is always heard. But in general God grants only what is good for us. Prayer should be more for moral than material blessings. In Wisdom, prayer gives the soul true freedom, all may pray without fear of rejection, and we have all received so many gifts that thanksgiving is always in order.

d. Inscriptions add little to our knowledge of Greek prayer. We find public petitions for prosperity, thanksgivings for healings, and formulas that seek to use divine power for the purposes of exorcism, medicine, and eroticism. [H. GREEVEN, II, 775-84]

### C. Prayer in the OT.

1. OT Usage. For "to pray" the OT uses the not very common word 'tr, and sometimes pll, but several other words belong to the sphere of prayer.

a. Proper Verbs. For 'tr an original sense "to sacrifice" has been proposed, but in the OT it always means "to pray (to God)" or "to ask (God)." pll also denotes either "to pray" or "to ask for."

b. Other Words. The idea of prayer may also be suggested by terms denoting "to wish," "to present oneself," "to induce God's favour," by various words for speaking or crying, and also by words for sighing, groaning, roaring, and weeping.

c. Prayers of praise and thanksgiving are very common and therefore terms for "to extol," "to magnify," and "to confess" belong to the area of prayer. So, too, do verbs denoting "to murmur," "to meditate," "to reflect," and the group signifying "to exult," "to rejoice," "to make merry."

d. Words for music and singing must also be mentioned, e.g., singing, leading, playing instruments, and making music.

e. hsthwh, the term for respectful greeting, describes the disposition as well as the attitude of prayer. Even when not followed by prayer, it often denotes the worship of God. {#Le 26:1 2Ki 5:18, etc.} Prayers of different kinds follow in #Ge 24:26 Ex 34:8 1Sa 1:28, etc. For its use at great festivals, cf. #1Ch 29:20 2Ch 7:3 Ne 8:6, etc. Kneeling is mentioned as a similar gesture, {#1Ki 8:54} and we also find standing in prayer. {#1Sa 1:26 Jer 18:20} The hands may be stretched out to God {#Isa 1:15 Jer 4:31} or lifted up. {#Ps 28:2} (For a detailed survey of the Hebrew (Ibri) terms, cf. TDNT, II, 785-90).

### 2. The Main Features of OT Prayer.

a. Prayer and Faith in Yahweh. The OT demands the exclusive worship of Yahweh; hence all prayer is directed to the one God, the covenant God of Israel. Israel is conscious of the might, wisdom, goodness, and faithfulness of this God, but also of his holiness and righteousness. Individuals with their faith share in the faith of the people and therefore in God's relationship with the people. This governs their prayer life, gives it the necessary confidence, and embeds it in the people's history as the history of the ongoing action toward them of their gracious, faithful, and merciful God from whom they may expect future salvation. Faith in this God, however, is faith in the God who is also the world's Creator and Sustainer and disposes of all things in heaven and earth. Yet faith in God does not give overconfidence in prayer. Petitions are supported by confession, appeals to the past, and remembrance of God's mercy. God cannot be taken for granted. He is a living person in his love and wrath. Seeing and hearing all things, he is always the sovereign Lord. Answers, then, depend on his personal counsel and decision.

b. The Content of Prayer. What do Israelites pray for? Since all good things come from the Creator God of Israel, one may ask him and thank him for all things. Bodily affairs play a big role in OT prayers, e.g., in the Psalms. Body and soul being so closely related, bodily goods merge into spiritual. Prayers for the overthrow of enemies are common, whether the enemies are personal or national. These prayers are the outbursts of an oppressed or exiled people, {cf. #Ps 137 or #Ps 149} and they express, not just a human desire for revenge, but a concern for divine justice, i.e., the triumph of the good represented by Israel, and

the defeat of wickedness represented by her foes. Alongside these requests, we find, of course, passionate cries for such spiritual blessings as forgiveness and the bliss of fellowship with God.

c. Prayer and the Cultus. Prayers are closely related to sanctuaries, sacrifices, feasts, and solemn days (cf. #Ge 12:8 1Sa 1; Da 12:11 Isa 56:7). The temple forms a special focus; hands are stretched out to it or to the holy city. {#Ps 5:7 Da 6:11} Yet prayer is tied neither to the sanctuary nor to the land. It may be offered in foreign countries {#Ge 21:32 1Ki 17:20} and in one's own home. {#Ge 25:21} Daniel prays three times a day (#Da 6:11 cf. #Ps 55:17), and we find morning and evening prayers in #Ps 4; 5. While prayer may accompany sacrifice, it can be rated above it, {#Ps 50:23 69:30-31 40:6ff.} and songs may be described as spiritual sacrifices. {#Ps 107:22} Yet there is no absolute antithesis. Abraham sets up altars when he calls on God, {#Ge 12:8 etc.} forms of prayer are given for the offering of firstfruits, {#De 26:13ff.} the Psalms often refer to sacrifices in connection with prayers, {#Ps 22:25-26} and we find prayers along with sacrifices in #Neh 12 etc. Fasting may also accompany prayer. {#Jer 14:12 Ne 1:4 Ezr 8:23} Vows of praise as well as sacrifice are made, and Hannah makes a vow of dedication. {#1Sa 1:11}

d. Prayer and Magic. In a few passages words or acts might suggest magical concepts, e.g., Moses stretching out his rod in #Ex 17:9, or Joshua addressing the sun and moon in #Jos 10:12-13, or Elijah stretching himself on the child in #1Ki 17:21, but in all cases prayer to God divests the words or acts of any magical character. Faith in Yahweh crowds out magic, replacing it by true prayer (cf. #1Ki 18:41ff. Jas 5:18).

### 3. Review of Prayer in the OT.

a. Prayer in the History Books. Specific references to prayer are comparatively few, but it is often implied, {#Ge 30:6,17,27} and we have some beautiful examples. {#Ge 24; 32:10ff.} Moses is depicted as a great intercessor. {#Ex 32:11ff. etc.} The short prayers of Samson are forceful and fervent, {#Jud 15:18} and Hannah's prayer is a fine instance of quiet outpouring even if couched in more general terms. The David stories contain a magnificent prayer by David in #2Sa 7:18ff., and music and song accompany the bringing up of the ark in #2Sa 6. From Solomon we have the royal prayer at Gibeon {#1Ki 3:6ff.} and the great prayer of dedication. {#1Ki 8:23ff.} In the Elijah stories the powerful prayer of #1Ki 18:36-37 stands in contrast to the empty crying of the priests of Baal. In 1 and 2 Chronicles we have many instances of both liturgical prayer {e.g., #1Ch 16} and individual prayer (cf. the prayers of Asa and Manasseh). Nehemiah is also a man of prayer, {#Ne 1:4 etc.} and Ezra makes a great impression with his prayer of penitence concerning mixed marriages. {#Ezr 9:6ff. 10:1ff.}

b. The Wisdom Literature. All three friends tell Job to pray, {#Job 5:8 etc.} and Job himself is faithful, if sometimes critical, in prayer. {#Job 12:4 etc.; #Job 9:16 etc.; #Job 42:2ff.} Proverbs commends the prayer of confession in #Pr 28:13, assures the righteous of God's answer in #Pr 15:29, and puts prayer above the sacrifice of the wicked in #Pr 15:8 Ec 5:2 warns against wordiness in prayer.

c. Prayer in the Prophets. We find here less material than might be expected. The prayers of sinners weary God (#Isa 1:15 cf. #Am 5:23-24). He will not hear them. {#Mic 3:4} Amos himself prays for the forgiveness of the people and is heard, {#Am 7:1ff.} and Hosea issues a call for penitent prayer. {#Ho 14:2ff.} Jeremiah, too, prays for the people {#Jer 10:23ff.} but is forbidden by God to do so. {#Jer 7:16} He also prays for God's righteous judgments. {#Jer 17:12ff.} True seeking of God, he claims, will lead to finding (#Jer 29:13-14: cf. #Isa 55:6 58:9 65:24). Joel calls for a day of penitential prayer, {#Joe 1:14ff. 2:17} while Jonah offers a prayer of thanksgiving for his deliverance, {#Jon 2:3ff.} summons Nineveh to prayer, {#Jon 3:8} and utters a discouraged prayer for death. {#Jon 4:2-3}

d. The Psalter. This is the great treasury of OT prayer, combining beauty of expression with wealth of content. The prayers are more commonly those of individuals than of the community, but they stand against a cultic background and their highly developed personal piety is embedded in the collective awareness of belonging to God's people. Few of the psalms offer clear evidence of their original cultic use, but all of them show that even when piety is no longer closely tied to cultic observance, it still has its source in public worship. Dominant themes are complaint and grief and the earnest seeking of help from God, but hope and assurance arise out of complaint, and the note of praise and thanksgiving is almost always sounded. The forms and imagery, of course, are in many cases stylized, as may be seen from

comparison with Babylonian and Egyptian psalms, but these prayers have a supreme religious force that can derive only from the psalmists' God and that makes the Psalter a universal Christian possession which new converts easily appropriate and from which they learn not only to pray but also to set themselves in the saving history which through the Psalms reaches out into all the world. [J. HERRMANN, II, 785-800]

D. Prayer in the Synagogue. Destroying the temple, the Babylonians helped to force prayer into the centre of Jewish piety. Only regular prayer could replace regular worship. This might make prayer superficial, but formulas etc. are regarded less highly by the Jews than other peoples, and a vigorous life pulses through all the forms. Praying two or three times a day is attested. {cf. #Ac 3:1} Rehearsal of the Shema is a prayer as well as a confession. The chief prayer, which develops early, consists of eighteen benedictions, beginning with three thanksgivings, moving on to petitions for knowledge, penitence, restoration, etc., and closing with a thanksgiving for God's loving rule and prayers for peace. The we-form gives evidence of a continuing sense of community. Prayers are to be offered two or three times a day, and shorter times develop (and may also be earlier). Prayers at table also pre-date the Christian era, but we cannot be too sure about the dating of other fixed forms. There is plenty of scope, of course, for independent prayer, though it is debated whether individual petitions should be put in the eighteen benedictions. Casuistry develops at times regarding individual points, but the prayers of Jesus stand firmly in the context of Judaism, and if he censures the prayer of the time it is only when he finds impure motives, {#Mt 6:5} or sees prayer to be a pious mask, {#Mr 12:40} or detects in it an impenitent heart. {#Lu 18:10ff.} Hardly a clause in the Lord's Prayer either does not or could not stand in Jewish prayers, and the effective prayer life of Jesus, as the first disciples record it, clearly has its human roots in the rich prayer life of his people.

#### E. Prayer in the NT.

1. Review, Presuppositions, and Content. In prayer believers draw on the powers of the new aeon as Jesus did in the garden and on the cross. That Jesus was a man of prayer may be seen from his withdrawals for prayer, his blessings at meals, and his prayers at exorcisms and healings. He finds assurance in prayer, prays for his disciples, and gains help in prayer during the passion. In John his prayer at the raising of Lazarus {#Joh 11:41-42} convinces those around him of his divine mission. His praying is so much an attitude that individual acts are secondary. In view of his unique relation to the Father, his prayers are not put on the same level as those of the disciples. Distinctive of Christian prayer is the certainty of being heard in virtue of God's love, so that all things may be brought to him. {#Mr 11:24} Indeed, the answers exceed the asking. {cf. #2Co 12:7ff.} Confidence in prayer lies behind the addressing of God as Father (and even Abba). Prayer for the kingdom is fundamental, but future salvation is so close to present life that one may at the same time pray for daily bread, remission of sins, and deliverance from temptation. Constant prayer is needed because the filial relation to God needs constant renewal. Jesus in giving the Lord's Prayer does not mean to restrict freedom and yet the text has a certain normativeness, since Jesus is not hostile to formal prayer and the disciples require and request guidance in prayer. {#Lu 11:1ff.} In prayer Christians are to avoid selfishness, {#Jas 4:2ff.} to remember that this aeon is coming to an end, {#1Pe 4:7} and to honour each other. {#1Pe 3:7} External things can have a place in prayer. {#Mr 13:18 Ro 1:10} Intercession is important, e.g., for the sick and imprisoned. {#Jas 5:14ff. Ac 12:5} Prayer is to be offered for the brethren and even for enemies (cf. Jesus on the cross). Thanksgiving is also an integral part of prayer (cf. the graces at meals, the greetings in epistles, and Paul's cry in #Ro 7:25). The Spirit is at work in prayer, attesting to us that we are God's children, and interceding for us in our frailty. {#Ro 8:15,26} Prayer may be offered kneeling {#Ac 21:5} or standing. {#Mr 11:25} Common as well as private prayer is in order (#1Co 14:13ff. Mt 18:19 with its special promise for the two or three.)

2. The Words Used. aiteo ("to want something") is not used for Jesus' own prayers but occurs when Jesus summons his disciples to pray. erotao is used in John with an emphasis on intimate fellowship with God; only in #1Jo 5:16 does it refer to believers' prayers, parakaleo also posits closeness to the one addressed, e.g., in #Mr 5:10 2Co 12:8 Mt 26:53. As in Jewish usage, eulogeo occurs in grace at meals, eucharisteo is

the term for thanksgiving, krazein in #Ro 8:15 expresses fervency in prayer, epikaleomai, often used with onoma, stresses the element of confession (invoking the name). {#Ac 9:14 22:16} But since prayer commonly means petition, the words used most frequently are deomai and deesis. The former, which may also have a secular sense, almost always denotes petition; {#Ac 10:2 is the exception} deesis is more general. {cf. #Lu 5:33 Php 4:6} A more exclusively religious word group now demands separate treatment.

proseuchomai, proseuche. The construction may be with accusative of object, with hina, or with hyper and peri. The genitive with proseuche usually refers to the one praying, but in #Lu 6:12 to the one addressed. James uses the strong proseuche proseuchesthai in #Lu 5:17.

1. "To pray," "to pray to," "to ask," "prayer," "petitionary prayer." While deeseis almost always denotes asking, proseuchesthai contains no narrower definition of content and refers to calling on God. The nouns are harder to distinguish. Both may denote prayer as a habit or a single act (#Lu 22:45 Php 1:4; cf. the plural in #Ro 1:10 Lu 5:33). The difference seems to be in content; deesis is more specific (cf. #Lu 1:13 and #Ac 10:31). Yet this should not be pressed in view of the deesis and proseuchas of #1Ti 2:1.

2. proseuche can also denote a "place of prayer," as in Acts 16:13ff., which probably refers to a synagogue (synagogues were often built near water). This use is rare in secular Greek but has been found on an inscription. It occurs in Philo but not in the canonical books of the LXX. [H. GREEVEN, II, 800-808]



# "Sola Scriptura" or is it, "It is Written!"

*(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).)*

"It is Written!" is the believer's foundation. What is written are words coming from the very mouth (peh) of the Creator, Adonai Yahweh. Associated with but not equal to, "It is Written," is the phrase, 'Sola Scriptura,' which is Latin for, 'Scripture Only or Scripture Alone.' Martin Luther stated, "those things which have been delivered to us by God in the Sacred Scriptures must be sharply distinguished from those that have been invented by men in the Church, it matters not how eminent they be for saintliness and scholarship."<sup>1144</sup> Today's Protestant Church would verbally agree with his statement but their stated beliefs contradict the premise of Sola Scriptura, let alone, "It is Written." Historically, Yahweh wrote his Word and then gave his words, to the prophets, beginning with Moses, to be written for the instruction of his people. His words were always to be the absolute standard for mankind to live by but the words of men and the words of the adversary have been and are being commingled with or stand in opposition to Yahweh's words. The clergy, Protestant and Roman Catholic, are taught, from childhood, the scriptures, commingled with the doctrines of men. Roman Catholics accepted the traditions of the Fathers as divine revelations, while Protestants protest against such barbarism but never-the-less they practiced the same behavior, "...saying—I, indeed, am of Paul (*Luther*), but, I, of Apollos (*Calvin*), but, I, of Cephas (*Hagin*), but, I, of Christ (*Wesley*)" (1 Cor. 1:12). Protestants are deceiving themselves, being no different than Rome Catholics. Self deception has been described by saying, "There are two ways to be fooled. One is to believe what isn't true; the other is to refuse to believe what is true."<sup>1145</sup> "It is Written," is scriptural, while "Sola Scriptura," is an effort to proclaim, "It is Written" but attaching with it man-made doctrines.

Humility is one of the greatest strengths a person can have. Matthew 18:4 states, "Whosoever therefore shall humble himself as this child, the same, is the greatest, in the kingdom of the heavens." A lack of humility to the Word of Yahweh is rebellion. The Apostle Paul spent an entire day showing the Jews the scriptures concerning the Messiah. Upon their leaving, "...Paul having said one thing—Well, did, the holy spirit, speak through Isaiah the prophet, unto your fathers, saying—Go thy way unto this people, and say—Ye shall, surely hear, and yet will in nowise understand. And, surely see, and yet will in nowise perceive; For the heart of this people, hath become dense, and, with their ears, heavily, have they heard, and, their eyes, have they closed,—lest once they should see with their eyes, and, with their ears, should hear, and, with their hearts, should understand, and return,—when I would certainly heal them." Yahweh said the same things to the Jews in Isaiah 6:9-10. Ignorance of scripture, in both cases, was not their problem but rather these

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<sup>1144</sup> The Babylonian Captivity of the Church, Works of Martin Luther, Vol. II, p. 261

<sup>1145</sup> Soren Kierkegaard

individuals, for whatever reason, hardened their hearts, rejecting the words of Yahweh by choosing rather to retain the doctrines of men, as the Word of Yahweh. These doctrines of men are then indoctrinated, as truths not to be questioned, into children from an early age. Those who refuse this indoctrination are called heretics, this occurred to the prophet Jeremiah, our Lord Yehoshua, the Apostles Peter and Paul and ministers, such as Arian, Michael Servetus and Thomas Emlyn, to name only a few. For those who covet Yahweh's truths, coming from the mouth of Yahweh, as presented in the Hebrew (Ibri) thought (Prophets were all Hebrews), written in Yahweh's Holy Word, one must accept the reality that they will be persecuted and excommunicated by Protestants and Roman Catholics, those who are presently leading today's Christian Churches.

*(For contrast between "It is Written," and what people actually teach and believe, I will quote from the Southern Baptist Convention's Statement of Beliefs, which can be found at SBC.net.<sup>1146</sup> Their beliefs are common among most Protestants. )*

## **"It is Written"**

Yahweh begins the narrative of, "It is Written," when he wrote, with his finger, the Ten Words, as the book of Exodus reveals; "Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of Elohim...And Moses turned, and went down out of the mount, with the two tables of testimony in his hand,—tables written upon, on both sides of them, on this and on that, were they written. Now as for, the tables, the work of Elohim, they were,—and, as for the writing, the writing of Elohim, it was, graven upon the tables " (Ex. 31:18, 32:15-16). His first words upon the tablets being, "I, am Yahweh thy Elohim...Thou shalt not have other gods, besides me." The name, 'Yahweh,' is used eight times in the ten commandments, as recorded in Exodus 20:1-7. When Yehoshua was asked, "Teacher! which commandment, is greatest in the law? And, he, said unto him—Thou shalt love Yahweh thy Elohim—with all thy heart, and with all thy soul, and with all thy mind: This, is the great and first commandment. The second, like it, is, this: Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets" (Deu. 6:4-5, Mt. 22:36-40). Protestant Churches will say they believe these statements but at the same time their Statement of Beliefs do not even discuss Yahweh being their Elohim and they confess, "The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being." Where is this Written?

"It is Written" continues with Moses and the prophets recording Yahweh's words; "Then said Yahweh unto Moses—Write..." Jeremiah was commanded by Yahweh to, "...Write thee all the words which I have spoken unto thee, in a scroll" (Jer. 30:2). John was commanded to, "Write, therefore—what things thou hast seen and what they are; and what

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<sup>1146</sup> Southern Baptist Statement of Beliefs SBC.NET - <http://www.sbc.net/bfm/bfm2000.asp> - Southern Baptist Convention

things are about to come to pass, after these things" (Rev. 1:19). All the scriptures, coming from the mouth (peh)<sup>1147</sup> of Yahweh, were written by Hebrew (Ibri) prophets. Hebrew, not English, thoughts and words are the foundation of, "It is Written." Protestants state, "God the Son; Christ is the eternal Son of God; in His incarnation..." but where is this Written?

Our Lord Yehoshua, beginning his ministry in the wilderness, proclaimed, "It is Written," four times to the slanderer (diabolos), in Matthew chapter four, the first being, "It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth [peh (Deu. 8:3)] of Yahweh" (Mt. 4:4). What did our Lord Yehoshua write? Nothing! Why? It would have been exalted above Yahweh's words, as given to the prophets, such as is done with the Red Letter Bibles. To those readers, what is written in red, takes on more importance than the other scriptures, even though Yehoshua proclaimed in John 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" (Jn. 12:49).<sup>1148</sup> It is also written, "A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him" (Deu. 18:18, Acts 3:22). He spoke as did all the prophets, Yahweh's words. Protestants confess, "God the Holy Spirit; The Holy Spirit is

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<sup>1147</sup> 06310 פה peh mouth. This word appears almost 500 times in the OT, most frequently in Psa (sixty-six times) and Prov (fifty-six times). Some preliminary observations on the various uses of peh may first be noticed. (1) Primarily as an organ of speech (a) for God, (ca. 50 times) only in #Ps 18:8 [H 9], {#2Sa 22:9} and perhaps in #Job 37:2, is God's mouth something other than an organ of speech. (b) for man; (c) for animals. {#Nu 22:28} (2) Less frequently, an organ for eating and drinking. {#Eze 3:3, inter alia} (3) Mouth as 'opening/outlet/aperture/entrance' for example, of a well; {#Ge 29:2} a sack; {#Ge 42:27} a cave; {#Jos 10:18} a city; {#Pr 8:3} 'edge' of a sword. {#Ge 34:26} (4) In phrases such as peh 'ehad 'with one accord'; {#Jos 9:2} peh 'el peh 'mouth to mouth'; {#Nu 12:8} peh apeh 'from one end to another'; {#2Ki 10:21} (5) peh with prefixed prepositions: 'according to (kepî) his service'; {#Nu 7:5} 'according to (lepî) the multitude of years'; {#Le 25:16} (6) peh in fractional units: peh shenayim. {#De 21:17 2Ki 2:9 Zec 13:8} This particular phrase has been translated two ways — 'a double portion' or 'two-thirds,' which is more correct. Hence, Elisha asks not for a 'double portion' of Elijah's power and gift but for two-thirds.

We can now look at how peh is applied to God, then to man. Approximately fifty times the OT speaks of God's mouth. The God of the OT is a God who speaks. His voice has not been muted. Interestingly, in all but two passages it is in God's capacity as the LORD that he speaks. #La 3:38 uses the phrase mippî 'elyôn 'out of the mouth of the most High.' #2Ch 35:22 informs us that the saintly king Josiah met his death because he refused to listen to the words of the Pharaoh 'from the mouth of God' (mippî 'elohîm).

Most prominent is the phrase 'al pî yhw, 'according to the mouth (=commandment) of the Lord.' It occurs twenty-four times, eighteen in Num plus #Ex 17:1 Le 24:12 De 34:5 Jos 19:50 22:9 2Ki 24:3. Note the heavy concentration of this phrase in the Pentateuch. When God speaks he speaks with authority and finality. God's speech is also prophetic speech as is illustrated in references from the prophets. {#Isa 1:20 40:5 62:2 Jer 9:11; etc.} Thus, the prophet's word is not his own concoction. He becomes God's mouth. {cf. #Jer 15:19} In God's mouth there is also a creative word: #Ps 33:6 and #De 8:3 (live on what comes from the mouth of God). In Psa and the wisdom literature the uses of peh refer predominantly to man's mouth, not God's.

The mouth is the external manifestation of one's character and disposition. The mouth is the organ through which one's relationship to God is ascertained. Obvious here is the oft repeated theme of praise to God in one's mouth (#Ps 8:2-3 [H 3-4]; 34:1 [H 2]), or a prayer that God may guard the believer's mouth. {#Ps 142:3} (TWOT)

<sup>1148</sup> Joh 17:14 I, have given them thy word, and, the world, hated them, because they are not of the world—even as, I, am not of the world. Joh 3:34 For, he whom God hath sent, the sayings of God, doth speak; for, not by measure, giveth he the Spirit. 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.

the Spirit of God, fully divine" but where is this written? YAHWEH is present in the scriptures (used over 6,800 times) but not present in their vocabulary?

## From the Mouth (peh) of Yahweh

Lutherans confess that, "We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration."<sup>1149</sup> Isn't it interesting that Protestants grab this one verse from Peter, capitalizing Holy Ghost, making it<sup>1150</sup> a god, thereby discarding thousands of years of testimony that states that the prophets wrote what came from the mouth of Yahweh. Yahweh said concerning Moses, "Mouth to mouth, do I speak with him, And plainly—not in dark sayings..." (Nu. 12:8)? Deuteronomy 8:3 states, "So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers, known,—that he might lead thee to consider that, not on bread alone, shall the son of earth live, but, on whatsoever cometh from the bidding [peh = mouth] of Yahweh, shall the son of earth live." Yahweh wrote, concerning his only-begotten Son, "A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him" (Deu. 18:18). Where is the Holy Ghost in these verses?

How we received scripture is plainly given in the book of Jeremiah, which states, "And it came to pass, in the fourth year of Jehoiakim son of Josiah, king of Judah, that this word came unto Jeremiah, from Yahweh, saying: Take thee a scroll, and write therein, all the words which I have spoken unto thee, concerning Israel, and, concerning Judah, and, concerning all the nations,—from the day I began to speak unto thee, from the days of Josiah, even until this day...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. 36:1-4). Can it be any clearer? Typing in, "Yahweh said," on the Online Bible program, results in this phrase being used 111 times in the Old Covenant. How many times, in the Old Covenant, does holy spirit come up? Three times and it has nothing to do with the man-made doctrine of [God] the Holy Ghost communicating to the prophets by inspiration! Protestants can say, "It is Written," "For not, by will of man, was prophecy brought in, at any time, but, as, by holy spirit, they were borne along, spake, men, from God," (2 Peter 1:21) " but, we can say, as did Yehoshua by saying, "Again, it is Written," "Then said Yahweh unto Moses—Write..." (Ex. 17:14). Is it written, "Then said God the Holy Ghost unto Moses, Write?

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<sup>1149</sup> A brief Statement of the Doctrinal Position of the Missouri Synod; Of the Holy Scriptures

<sup>1150</sup> pneuma is neuter in the Greek language not masculine.

## "Again, it is written..."

The slanderer is very good at quoting Yahweh's Word. He stated, "...If thou art God's, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot (Psalm 91). Yehoshua said to him, Again, it is written,—Thou shalt not put to the test, Yahweh thy Elohim" (Mt. 4:6-7). Quoting scriptures when the scriptures are out of context, or from the Greek New Covenant or they are a few difficult verses that contradict many clear verses etc., to produce a doctrine is a tool of the slanderer, as can be witnessed in the above exchange. When someone quotes 2 Timothy 3:16 and 2 Peter 1:21 on how we received the Word of Yahweh rather than quoting the thousands of verses in the Old Covenant, we must ask ourselves, Why do they deceive themselves? Are they seeking truth or are they seeking scriptures that validate what they desire to believe? I can say, "It is Written," "If anyone cometh unto me [Yehoshua], and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple" (Lk. 14:26), which is written but as we all know this scripture must be understood in the light of all the clear verses, such as, "...So shalt thou love thy neighbour, as thyself,—I, am Yahweh" (Lev. 19:18). Proclaiming, "Again, it is Written," is absolutely necessary when dealing with Protestants who quote scriptures that validate what they desire to believe. An additional example would be the Protestant's scripture used upon the death of a Christian, such as 2 Corinthians 5:8, which they would say, "It is Written," "...absent from the body and to be present with the Lord (NKJV)," but we can say, "Again, it is Written," "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" (Gen. 3:19). Southern Baptist's say, "Sola Scriptura," concerning the Last Things, "The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord," but "It is Written," "For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth" (Ps. 37:9).<sup>1151</sup> John 3:16 disagrees with their belief when it states, "For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi],<sup>1152</sup> but have life age-abiding." Neither Hell or Heaven are in this verse!

The book, 'The shape of Sola Scriptura,' by Keith A. Mathison, classified Christian groups into three camps; Tradition 0, Tradition 1 and Tradition 2. The Roman Catholic Church

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<sup>1151</sup> 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.

Mt 5:5 Happy, the meek; for, they, shall inherit the earth:

<sup>1152</sup> 622 ἀπολλομι apollumi ap-ol'-loo-mee to destroy

(Tradition 2) accepts, as doctrine, the Word of Yahweh along with the teachings and traditions of many other men, which they would call the extra-scriptural sources of revelation, which are equally as authoritative as scripture. He divided the Protestant Church into two camps; The Magisterial Reformers (Tradition 1), which would be John Calvin and Martin Luther and the Radical (thorough) Reformers (Tradition 0), who are the Anabaptist and Mennonites, to name a few. Luther and Calvin asserted that scripture was the sole source of revelation but it must be interpreted in and by the Church and that it was to be interpreted according to the ancient apostolic teachings of the Church, the regula fidei (Latin for rule of faith).<sup>1153</sup> Keith described the Radical Reformers by stating, "These Radical Reformers insisted that not only was scripture the sole infallible authority, but that it was the sole authority altogether. Secondary authorities such as the Church, the regula fidei, and the fathers were considered irrelevant at best."<sup>1154</sup>

## **Martin Luther on the Doctrines of Men**

Martin Luther, who was a Roman Catholic Monk, was an example of an individual who, in many areas, humbled himself to the Word of Yahweh, rejecting many of the doctrines of men, resulting in him being excommunicated from the Roman Catholic Church. Luther's appearance at the Imperial Diet was described as objective, clever and well thought out. He had to appear before the Emperor twice; each time he was clearly told to take back his teachings. Luther didn't see any proof against his theses or views which would move him to recant: "Unless I am convinced by Scripture and plain reason - I do not accept the authority of the popes and councils, for they have contradicted each other - my conscience is captive to the Word of God. I cannot and I will not recant anything for to go against conscience is neither right nor safe. God help me. Amen."

Martin Luther stated, "I should prefer all my books to perish that only the Bible might be read, for other books take up our attention and make us neglect the Bible."<sup>1155</sup> "The writings of all the holy fathers should be read only for a time, in order that through them we may be led to the Holy Scriptures. As it is, however, we read them only to be absorbed in them and never come to the Scriptures. We are like men who study the sign-posts and never travel the road. The dear fathers wished, by their writings, to lead us to the Scriptures, but we so use them as to be led away from the Scriptures, though the Scriptures alone are our vineyard in which we ought all to work and toil."<sup>1156</sup>

## **That the Doctrines of Men are to be Rejected**

Martin Luther wrote the following quotes in his article, 'That the Doctrines of Men are to be Rejected:' *"He walks in such religion and in that which he has never seen." This is the very worst feature of the doctrines of men and the life built upon them, that they are*

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<sup>1153</sup> pg. 120

<sup>1154</sup> pg. 123

<sup>1155</sup> Conversations with Luther, p. 179

<sup>1156</sup> An Open Letter to the Christian Nobility, Works of Martin Luther, Vol. II, p. 151

*without foundation and without warrant in the Scriptures, and that men cannot know whether what they do is good or wicked. For all their life is an uncertain venture. If you ask them whether they are certain that what they are and do is pleasing to God, they say, they do not know, they must take the chances: "the end will show us." And this is all they can say, for they have no faith, and faith alone makes us certain that all that we are is well-pleasing to God, not because of our merit, but because of His mercy. Thus all their humility, obedience and all of their religion is, at the very best, uncertain and in vain.*"<sup>1157</sup>

Martin Luther rejected many doctrines of men, for which he is to be praised, but, at the same time, he retained many doctrines of the church fathers, thereby becoming one of the persons he was speaking against, deceiving himself, as is so common today. Protestants

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<sup>1157</sup> *"Vainly they pull themselves up," that is, they have no reason to do so. For although their practices are uncertain, unbelieving and altogether damnable, yet they make bold to puff themselves up and to claim that they have the best and the only true way, so that in comparison with theirs every other manner of living stinks and is nothing at all. But this puffed-up carnal mind of theirs they neither see nor feel, so great is their angelic humility and obedience! O, the fruit of the doctrines of men "They do not hold fast the Head," which is Christ. For the doctrines of men and Christ cannot agree; one must destroy the other. If the conscience finds comfort in Christ, the comfort derived from works and doctrines must fall; if it finds comfort in works, Christ must fall. The heart cannot build upon a twofold foundation; one must be forsaken. Now we see that all the comfort of the papists rests upon their practices; for if it did not rest upon them, they would not esteem them and would give them up, or else they would use them as matters of freedom, how and when they pleased."*

*"If there were no other misfortune connected with the doctrines of men, this were of itself all too great—that for their sake Christ must be forsaken, the Head must be lost, and the heart must build on such an abomination. For this reason St. Peter calls the orders abominable and damnable heresies, which deny Christ, when he says, in the Second Epistle, 2:1, "There shall arise among you false teachers, who privily shall bring in damnable heresies, and deny the Lord that bought them."*

*"Paul, in Galatians 1:8f., says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." In these words you hear a judgment of God against the pope and all doctrines of men, which says that they are under the ban. And this ban is not like the pope's ban; it is eternal and separates a man from God, from Christ, from all salvation and from everything that is good, and makes him the companion of devils. O what a terrible judgment is this! Look now, whether the pope, priests and monks do not proclaim another and a different doctrine than that taught by Christ and His Apostles. We said above that Christ teaches, "What goeth into the mouth doth not defile a man." Contrary to this and beyond it the pope, priests and monks say, "Thou liest, Christ, in so saying; for the eating of meat defiles a Carthusian and condemns him; and the same is true of the other orders." Is not this striking Christ on the mouth, calling Him a liar and blaspheming Him, and teaching other doctrines than He taught? Therefore it is a just judgment, that they in their great holiness are condemned like blasphemers of God with an eternal ban."*

*"Paul, in Titus 1:14, says: "Teach them not to give heed to Jewish fables, and commandments of men, that turn them from the truth." This is a strong command, that we are not at all to regard the commandments of men. Is not this clear enough? And Paul gives his reason: they turn men from the truth, he says. For as has been said above, the heart cannot trust in Christ and at the same time in the doctrines or the works of men. Therefore, as soon as a man turns to the doctrines of men he turns away from the truth, and does not regard it. On the other hand, he who finds his comfort in Christ cannot regard the commandments and the works of men. Look now, whose ban you should fear most! The pope and his followers cast you far beyond hell if you their commandments, and Christ commands you not to heed them on pain of His ban. Consider whom you wish to obey."*

*"Solomon, in Proverbs 30:5 f., says: "Every word of God is purified: and is a shield unto all them that put their trust in it. Add thou not unto His words, lest He reprove thee, and thou be found a liar." With this I will end for the present; for there is much more in the prophets, especially in Jeremiah, of which I have written in the treatise on Confession. Here then Solomon concludes that he is a liar who adds aught to the words of God; for the Word of God alone is to teach us, as Christ says, Matthew 23:8, "Be ye not called masters. One Master is in you, even Christ." Amen." ( That the Doctrines of Men are to be Rejected, Works of Martin Luther, Vol. II, pg. 429-448*

proclaim, 'Sola Scriptura,' while their Statement of Beliefs or Catechisms or Teachings, reveal many doctrines of men. They choose to please men rather than Yahweh, cowering from the persecutions and tribulations that would occur if they diverted from the established religious man-made paths.<sup>1158</sup> They have witnessed the historical persecutions of the saints, such as Jeremiah, Paul, Arian, Servetus and Tyndale and they want no part of it.

You might say, and rightfully so, then why do these Christian ministries prosper when they are teaching some of the doctrines of men, such as did Martin Luther? Success, according to the terms of men, is no guarantee for accuracy. For example, the size of the Roman Catholic Church is enormous. They teach the Lordship of Yehoshua, his sacrificial death and resurrection (Romans 10:9), which are true, which bring men to salvation, but, as we all know, they teach many pagan doctrines, such as praying to Mary. On the other-hand, the prophet Jeremiah taught Yahweh's truths for forty years but had a very small following of believers, if any at all. According to the religious world of today, his ministry was a failure. They would conclude that his failure was due to Yahweh not being a part of his ministry otherwise it would have succeeded. The lesson we must learn is that Yahweh works in and through people who teach correct doctrines, who perform good works and at the same time, these same people can be teaching pagan doctrines, performing evil works. For example, Yahweh helped King Ahab fight victoriously against the Syrians (1 Kgs. 20). This is the same King Ahab who Yahweh spoke saying, "And Ahab son of Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly than all that were before him" (1 Kgs. 16:30).

Yahweh anointed Jeroboam king<sup>1159</sup> over the ten tribes. He performed good works, but he also created two calves to be worshipped in Bethel and Dan;<sup>1160</sup> later his sin was known as the sins of Jeroboam.<sup>1161</sup> Another example was king Jehu, who was also anointed by Yahweh, who reigned for forty-one years. He obeyed Yahweh by putting to death the house of Ahab and destroying Baal and his worshippers, which was very pleasing to Yahweh, so much so, that he rewarded his heirs with kingships,<sup>1162</sup> but he also sinned the sin of Jeroboam, which was wicked in the eyes of Yahweh.<sup>1163</sup> Could the Pope fit into these examples? How about Martin Luther, John Calvin, John Wesley, Kenneth Hagin or

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<sup>1158</sup> There are a few exceptions of men being deceived, such as the Apostle Paul, who stated in 1 Timothy 1:13, "Though, formerly, a defamer, and persecutor, and insulter; nevertheless mercy was shown me, because, without knowledge, I acted, in unbelief."

<sup>1159</sup> 1Ki 11:31 and said to Jeroboam, Take thee ten places,—for Thus, saith Yahweh, Elohim of Israel—Behold me! about to rend the kingdom, out of the hand of Solomon, and I will give unto thee ten tribes:

<sup>1160</sup> 1Ki 12:32 And Jeroboam made a festival in the eight month, on the fifteenth day of the month, like the festival which was held in Judah, and offered up on the altar, likewise, did he in Bethel, sacrificing to the calves which he had made,—and he kept in attendance in Bethel, the priests of the high-places which he had made.

<sup>1161</sup> 1Ki 15:30 for the sins of Jeroboam which he committed, and which he caused, Israel, to commit,—by his provocation wherewith he provoked to anger Yahweh Elohim of Israel.

<sup>1162</sup> 2Ki 15:12 That, was the word of Yahweh, which he spake unto Jehu, saying, Thy sons, to four generations, shall sit on the throne of Israel. And it was so!

<sup>1163</sup> 2Ki 14:24 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from any of the sins of Jeroboam son of Nebat, which he caused, Israel, to commit.

the whole Roman Catholic and Protestant Church? Are they committing the sins of Jeroboam, by worshipping and praying to three gods (God the Father, God the Son and God the Holy Spirit), even though they proclaim these are but one God?

Can one say, 'Sola Scriptura,' or "It is Written," when one says, God the Son, God the Holy Spirit, Incarnation, Trinity, Miriam (Mary) the Mother of God, Fully God and Fully Man, infant baptism etc.? Absolutely not! Yes, even Martin Luther, did not escape from these corrupting doctrines which had been handed down from the accepted Church Fathers. Martin Luther, when proclaiming the Word of God Alone, was including, as the Word of God, the doctrines or creeds of the Church Fathers, such as were presented in the ecumenical councils. His writings reflect these doctrines, which have nothing to do with, 'Sola Scriptura.' For example, Luther, in his Epistle Sermon, Trinity Sunday, stated,

*"It begins I believe. In whom? In God the Father. This is the first person in the Godhead... Continuing, the Creed says, I believe in another who is also God...The first designation of God the Son makes him the only Son of God...In the third place we confess, I believe in the Holy Ghost. Here again a distinct person is named, yet one in divine essence with the Father and the Son...Thus briefly this confession comprehends the unity of the divine essence — we accept and worship only one God — and the revealed truth that in the Trinity are three distinct persons. Such distinction is made for the purpose of affording Christians the unqualified assurance that there is but one God and yet three persons in the one divine essence — truths the sainted fathers have faithfully gathered from the writings of Moses, the prophets and the apostles, and which they have maintained against all heretics."<sup>1164</sup>*

Roman Catholics called Luther a heretic, while Luther called Arius and the Anabaptists heretics.<sup>1165</sup> Luther was proclaiming, 'Sola Scriptura,' but stating, "the revealed truth that in the Trinity are three distinct persons," when his statements have nothing to do with, "It is Written," but rather we can all say his statements are, 'Not Written!'

## **It is Written but by Whom?**

The Southern Baptists write, "All Scripture is a testimony to Christ, who is Himself the focus of divine revelation." This statement, though it sounds very reverent is false. They should have written, "All Scripture is a testimony to YAHWEH, who is Himself the focus of divine revelation!" It makes you wonder what books the Baptists are reading. Isaiah 44:6 states, "Thus, saith Yahweh—King of Israel, Even his Redeemer, Yahweh of hosts,— I, am, First, and, I, Last, And, besides me, there is, no God." Protestants will proclaim, 'Sola Scriptura,' but Sola Scriptura, to them, is inclusive of the writings of certain Church Fathers and other doctrines that they desire to believe, as can be witnessed below.

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<sup>1164</sup> Epistle Sermon, Trinity Sunday (Lenker Edition, Vol. IX, #16-23).

<sup>1165</sup> Table -Talk, #DXV (A Compend of Luther's Theology, pg. 243)

It is Written, "All souls, therefore; are shut up within Hades: do you admit this? (It is true, whether) you say yes or no: moreover, there are already experienced there punishments and consolations; and there you have a poor man and a rich." (St. Tertullian 160-220 AD)<sup>1166</sup>

It is Written, "It will not be out of place to consider the ancient tradition, teaching and faith of the Catholic Church, which was revealed by the Lord, proclaimed by the apostles and guarded by the fathers. For upon this faith the Church is built, and if anyone were to lapse from it, he would no longer be a Christian either in fact or in name" (St. Athanasius 296-373 AD).<sup>1167</sup>

It is Written, "We acknowledge the Trinity, holy and perfect, to consist of the Father, the Son and the Holy Spirit. In this Trinity there is no intrusion of any alien element or of anything from outside, nor is the Trinity a blend of creative and created being" (St. Athanasius 296-373 AD).<sup>1168</sup>

It is Written, "Glory to the Father with the Son, together with the Holy Spirit" (St., Basil 330-370 AD)<sup>1169</sup>

It is Written, "The orthodox doctors of the Church have correctly and wisely expounded that the Word of God was the supreme angel, who then began, as it were by anticipation, to perform the office of Mediator." (St. Calvin 1509-1564AD)<sup>1170</sup>

It is Written, "That the baptism of infants is pleasing to Christ his own work demonstrates." (St. Luther 1483-1546AD)<sup>1171</sup>

The adversary's methods of deceiving Christians are nothing new. Yahweh has instructed us that we are not ignorant of his thoughts (2 Cor. 2:11), one of which is to inculcate a child of Yahweh with doctrines not in the Word of Yahweh, such as he did unto Eve. His deception is so powerful that people, as the sand of the sea, living under Christ's 1,000 Year Kingdom, will rebel against Christ, resulting in their own destruction. Their rebellion and destruction have been foretold to them in Revelation chapter twenty, never-the-less, the deceiver rallies them, to their own demise, to attack Christ. This is an illustration of the power of his deception. This account is similar to Pharaoh fighting Yahweh, in the book of Exodus. Blinded, Pharaoh pursues the Israelites into the Red Sea, which is presently supernaturally divided, to his own destruction. Signs of insanity you might say?

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<sup>1166</sup> Chapter 58, Conclusion, Tertullian on The Soul

<sup>1167</sup> On the Most Holy Trinity

<sup>1168</sup> On the Most Holy Trinity

<sup>1169</sup> On the Holy Spirit pg. 17

<sup>1170</sup> Calvin on the Trinity, Chapter 13, 10

<sup>1171</sup> A Compend of Luther's Theology pg. 169

## Inculcation by the Church

The definition of inculcate (in-cul-cate) is "to endeavor to force (a thing) into or impress (it) on the mind of another by emphatic admonition, or by persistent repetition; to urge on the mind, esp. as a principle, an opinion, or a matter of belief; to teach forcibly." To teach forcibly one must attach a doom if one refuses the inculcated teaching. An example of which is a statement in the Nicene Creed, which states, "And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes [accursed] them." The High Priest and the Sanhedrin inculcated the Hebrews with the traditions of the fathers, as the Church also does today. Refusing to be inculcated resulted in the man born blind, in John chapter nine, being excommunicated. The same methods of inculcation are used today by the Church, with the same punishment if one refuses to be inculcated. The heretic label will generally be attached to all who reject the inculcation of the Church. Luther refers to Arian as, Arius, the heretic, because he rejected the inculcation of the Trinity. Luther also taught that, "...they that deny the divinity of Christ, do lose all Christianity."<sup>1172</sup> Typing in Jehovah Witness on Google, results in responses, such as, "Find out why Jehovah's Witnesses are considered a destructive cult." Heretic, cult, antichrist etc. are labels of doom that are usually attached to all who refuse to be inculcated into the doctrines of the Church.

### "It is being Written," in the New Bible Translations

Inserting the doctrines of men is a never ceasing endeavor by our adversary and his workers, some of which are Bible translators and publishers. The Geneva Bible, printed in 1560, under the influence of John Calvin, would insert notes (commentary) next to the scriptures. For example in Philippians 2:6, which states, "Who being in the form of God..." their note states, "If Christ being very God..." thereby inserting what should have been written by Yahweh, according to the Church Fathers. Today, the New Bible translations insert commentary as the Word of Yahweh, without notifying the reader of this deception. As an illustration, I will attach the verses John 1:18, 3:16 and Philippians 2:6 together, comparing the translations of the Rotherham (Literal Reading), NIV and NLT Bibles. The points of this study are to observe the manipulation of the statements, "an Only-Begotten God," "Only-Begotten Son," and "in the form of God."

#### *Rotherham Emphasized Bible*

No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him...For God, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life

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<sup>1172</sup> A Compend of Luther's Theology, pg. 52; (Commentary on Galatians, pp. 217).

age-abiding...Who, in form of God, subsisting, not, a thing to be seized, accounted the being equal with God,

### *NIV Bible*

No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known..."For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life...Who, being in very nature God, did not consider equality with God something to be grasped,

### *NLT Bible*

No one has ever seen God. But the one and only Son is himself God and is near to the Father's heart. He has revealed God to us..."For God loved the world so much that he gave his one and only Son, so that everyone who believes in him will not perish but have eternal life...Though he was God, he did not think of equality with God as something to cling to.

The deceiver, by manipulating the Bible translations, can now say, "It is Written," "The one and only Son is himself God," or "Who being in very nature God." Also, he can proclaim, "It is not Written," "His Only-Begotten Son," but rather, "It is Written," "His one and only Son," eliminating the problem that the Church Fathers had to deal with when they emphatically proclaimed, "Begotten not Made!" Now, Yehoshua is no longer begotten! Commentary has now become the Word of God, which is no different than what the Roman Catholic Church does! This practice necessities that we use Rotherham's Emphasized Bible and study the Hebrew (Ibri) words and secondarily the Greek words used in the text. For example, would any of us realize, even using the Rotherham Bible, that egeiro, used 141 times, being translated raised, really means to awaken? Romans 10:9 should had been translated, "That, if thou shalt confess the declaration with thy mouth—That Yehoshua is, Lord, and shalt believe with thy heart—That, Yahweh, awoke [egeiro] him from among the dead, thou shalt be saved."

## **Conclusion**

The Protestant Church, proclaiming, "Sola Scriptura," as has been illustrated, is self-deceived, at the very least, and at the most is a deceiver. The religious leaders in Yehoshua's time were no different than the ones we have today. According to the religious leaders, in Yehoshua's time, Yehoshua was a heretic, a leader of a cult and one who was or should be excommunicated from the Temple. His doom, for not being inculcated into the doctrines of the Rabbis, was death, as was Stephen's. Later on the Roman Catholic Church and the Protestant Church would emulate the Jews by putting to death Tyndale and Servetus! Luther's and Calvin's saying Scripture Alone is a sad facade. As I stated in the introduction, self-deception can be described as, "There are two ways to be fooled. One is to believe what isn't true; the other is to refuse to believe what is true." Protestants confess a belief in God the Son, God the Holy Spirit, which isn't true and when you show them the verses that Christ has a God (Eph. 1:3, 17 etc.), they refuse to believe what is true! They

say, 'We believe the Bible to be the Word of God,' but when they are shown 1 Corinthians 14:39, "So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues," they refuse to do so. To avoid the deceptions, one must use Rotherham's Emphasized Bible and study the Hebrew (Ibri) and Greek words used in the text. "It is Written," and "Again, it is Written," are the true test of Truth. If Church doctrines are not written consistently in the Hebrew (Ibri) text, BEWARE.



# Yehoshua's Ministry was Six Months

*(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).)*

In the past, people, in error, have reconciled the travels of Yehoshua in the Gospels of Matthew, Mark and Luke (the synoptic gospels), which agree with each other, to the Gospel of John, which, in many ways is a different narrative of the life of our Lord. The Gospel of John is unique and must stand alone. As will be illustrated, the ministry of Yehoshua, in the three Gospels, lasted six months or less, while in the Gospel of John, it lasts three years or more. Yahweh has presented us with two different narratives of his Son's ministry. The accounts in Matthew, Mark and Luke have to be Yehoshua's literal travels (the three agreeing, out-numbering the one), while John's narrative, when disagreeing with the other three Gospels, must be viewed as figurative.

It is not uncommon for Yahweh to present two or more narratives for the same event; one being literal and the other being figurative or both being figurative, but two narratives that contradict each other can not both be literal. For example, in Genesis chapter one, Elohim created Adam and Eve in a single event, while in Genesis chapter two, Yahweh Elohim first formed Adam from the dust of the ground, then he built Eve from Adam's rib. Which account is literal and which account is figurative is unknown but in my judgment, I believe the first to be literal and the second to be figurative; the second representing the institution of marriage. The truths presented in the two messages are our lessons. Another example is the accounts of the Kings of Judah, as presented in the book of Kings and the book of Chronicles. King Solomon ended his reign, in 2 Chronicles, in glory, while in 1 Kings, Yahweh has humiliated him, taking the ten tribes from him.<sup>1173</sup> The facts reveal that the 1 Kings account was literal but what lesson is presented in 2 Chronicles, and why did Yahweh present the end of Solomon's life so different in this account? The last example being, in the three Gospels, Simon of Cyrene carried Yehoshua's cross, which must be literal but in John, Yehoshua carried his own cross, which must be figurative; Simon of Cyrene was not part of the Gospel of John.<sup>1174</sup>

## Figures of Speech

E. W. Bullinger, in his book, 'Figures of Speech used in the Bible,' stated, "A FIGURE is simply a word or a sentence thrown into a peculiar *form*, different from its original or

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<sup>1173</sup> 1 Kg. 11:39

<sup>1174</sup> Mt 27:32 And, as they were going forth, they found a man of Cyrene, by name, Simon,—the same, they impressed to bear his cross.

Mr 15:21 And they impress a certain passer-by, Simon a Cyrenian, coming from a field, the father of Alexander and Rufus,—that he may carry his cross.

Lu 23:26 And, as they led him away, they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

Joh 19:17 And, bearing for himself the cross, he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha;

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 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...

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."<sup>1175</sup>

Let us re-examine his statement, "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. The three year account of Yehoshua's ministry, in the Gospel of John, is at variance with the other three Gospels, as I will illustrate, so we may reasonably expect that some figure is employed. If there would have been only three Gospels, all of them agreeing, then they all must be taken literal. If John had been the only Gospel, then it must be taken literal but

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<sup>1175</sup> Figures of Speech by E. W. Bullinger; pg. 9.

this is not the case. The Gospel of John is at variance with the other three, making it the figure, when it does not agree with the other three Gospels. All the Gospels are the words of Yahweh, teaching the truths of Yahweh but the teaching methods can be literal and/or figurative.

Bullinger continues on Figures of Speech by saying, “Applied to words, 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. Whereas to-day, Figurative language, is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh’s Word is quoted; and it is met with the cry, ‘Oh, that is figurative,’ implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura* ) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh’s words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation. 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 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 of our Bibles.

This is the most important point of all. For it is not by fleshly wisdom that the words which Yahweh teaches are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh’s sun in the Heavens can tell him that. So it is with the Word of Yahweh.

The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to him his relation to time and eternity; nothing but the light that cometh from Heaven; nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem, ‘The Lamb is the light thereof.’ Our gift of holy ruah works in our hearts, leading us to Christ, to glorify the Christ. The same ruah must inspire Yahweh’s truths in our hearts, for these truths can and must be, ‘Spiritually Discerned (1 Cor. 2:1.16).’<sup>1176</sup>

## **Yehoshua’s Six Month Ministry in the Three Gospels**

All male Hebrews were required, by the Law of Moses, to be in Jerusalem, three times each year, attending Yahweh’s three festivals.<sup>1177</sup> Since Yehoshua fulfilled the Law of Moses, this would necessitate Yehoshua appearing in Jerusalem nine times, if his ministry was three years.<sup>1178</sup> The three festivals were Passover and Festival of Unleavened Cakes, which occurred on Nisan 14-22 (the Hebrews first month);<sup>1179</sup> Festival of Weeks (Pentecost), which occurred seven weeks plus one day after Passover (Sivan 6-7);<sup>1180</sup> Festival of Booths, which occurred on Tishri 15-22 (the Hebrews seventh month).<sup>1181</sup> Of the three required feast days, only Passover (Unleavened Bread) was mentioned in the three Gospels and only once at the end of Yehoshua’s ministry. The first usage of Passover in Matthew is 26:2 (28 chapter book); in Mark 14:1 (16 chapter book); in Luke 22:1 (24 chapter book). In these three Gospels, Yehoshua, in his ministry, was only in Jerusalem, at the Passover, once.

## **Jerusalem! Jerusalem! She that Slayeth the Prophets**

Yehoshua, as a male, would have been in Jerusalem three times each year of his life. Mary, Joseph, Yehoshua and the rest of his family members yearly attended Passover at Jerusalem.<sup>1182</sup> The temple in Jerusalem is the focal point for all Hebrews during Yehoshua’s ministry. If his ministry was over three years, he would have been present in Jerusalem nine times, but in the three Gospels, he is in Jerusalem only once during his ministry. This occurrence was at Passover; he being the Passover Lamb.<sup>1183</sup> The last required feast day before Passover would have been the festival of Booths, which occurred in the seventh month. Since Passover is the first month, this leaves approximately six months between the two festivals. We can conclude that Yehoshua’s immersion by John, which begins his ministry in all four Gospels, was done after he attended the festival of

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<sup>1176</sup> Introduction pg. 2 (edited by myself to be accurate)

<sup>1177</sup> Three times in the year, shall each one of thy males see the face of Yahweh thy God, 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, Ex. 34:22)

<sup>1178</sup> Mt. 5:17-19

<sup>1179</sup> Ex. 12:1-2

<sup>1180</sup> Deu. 16

<sup>1181</sup> Lev. 23

<sup>1182</sup> Lu 2:41 And his parents used to journey yearly into Jerusalem, at the feast of the Passover.

<sup>1183</sup> 1 Cor. 5:7

Booths in Jerusalem. How appropriate it was for him to attend the Festival of Booths, a festival of seven days of rejoicing, before he began his ministry.<sup>1184</sup> The temple area, it has been said can hold 250,000 people. Yehoshua would have been just another average Hebrew (Ibri) attending the festival of Booths.<sup>1185</sup> There would have been nothing to distinguish him from the others because his power had not been manifested to the people.

We must also remember that Jerusalem was not a heavenly place but rather an evil place; a place where the prophets were slain. This explains why Yehoshua, he being a prophet, would not be displaying his powers there, until he was ready to die. Yehoshua proclaimed in Luke 13:33-34, "...it is impossible that a prophet perish, outside Jerusalem. Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire!" At another time, in Matthew he proclaims, "Jerusalem! Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto her,—how often, would I have gathered thy children, like as a hen gathereth her chickens under her wings,—and ye would not!" The leading religious groups, abiding in Jerusalem, were the High-Priests, Rulers (Sanhedrins), Pharisees, Sadducees and Scribes. These groups were the enemies of Yahweh (Mat. 23).

In the three Gospels, Yehoshua going to Jerusalem was a death sentence. His triumphant entry into Jerusalem occurs in Mt. 21:1, Mk. 11:1 and Lk. 19:29. During his entry as King of Israel, in the book of Matthew, the city asked, "Who is this? And, the multitudes, were saying—This, is the prophet Yehoshua,—He from Nazareth of Galilee." We must ask ourselves, If Yehoshua's ministry was over three years, he would have been displaying his powers in Jerusalem at the last eight festivals. Everyone in Jerusalem would have known who Yehoshua was but it says, in the above verse, that the city did not know who this man was! His disciples had to educate the city by saying, 'This is Yehoshua, the Nazarene from Galilee.' It appears that this is the first time Yehoshua, in his ministry, is visibly seen in the city of Jerusalem.

After his entry into Jerusalem, he goes into the Temple and overturns the tables of the vendors, saying, "...It is written, My house, a house of prayer, shall be called; but, ye, are making it, A den of robbers" (Mt. 21:13, Mk. 11:15, Lk. 19:45)! He then healed the blind and the lame (Mt. 21:14). After these acts, "...the High-priests and the Scribes, heard, it, and began seeking how they might, destroy, him,—for they were fearing him; for, all the multitude, were being struck with astonishment at his teaching" (Mk. 11:18, Lk. 19:47). They did destroy him, on the 14<sup>th</sup> of Nicene, by having him crucified.

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<sup>1184</sup> The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt rejoice, in thy festival... (Deu. 16:13-14)

<sup>1185</sup> When he came up as a sapling before him, And as a root-sprout out of dry ground, He had neither beauty nor majesty,—When we beheld him, there was nothing to behold, that we should desire him; (Is. 53:2)

In sharp contrast, the Gospel of John has him doing this at the beginning of his ministry; a full three years before his death. John 2:13-16 states, “And, near, was the Passover of the Jews; and, Yehoshua, went up unto Jerusalem. And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. And, making a scourge out of rushes, all of them, thrust he forth out of the temple, both the sheep and the oxen; and, the money-changers’ small coins, poured he forth, and, the tables, he overturned; and unto them who were selling, the doves, he said—Take these things hence! Be not making, the house of my Father, a house of merchandise.” In this case the High-priests and Scribes did not want to destroy him but rather asked for a sign? I can not imagine that the High-priest and Scribes would be allowing Yehoshua to do this to the vendors each festival over a period of three years. An additional point is that in his triumphal entry into Jerusalem, in John 12:12-19, the multitudes knew who he was and he did not over turn the vendors table as he did in the other three Gospels.

## Mapping Yehoshua’s Journey in the Three Gospels

These studies necessitate going through the three Gospels in order to see for oneself the cities Yehoshua visited, when he visited them and the cities he only rarely visited, Jerusalem being paramount. One must view a physical map of the territory to understand his journeys, being predominately in the provinces of Galilee and Decapolis and not in Judea. His travels in the Gospel of Mark are illustrated below:

Nazareth & Jordan River 1:9; Wilderness 1:14; Galilee 1:14; Capernaum 1:21 (He had a home in Capernaum); “...forsaking Nazareth, he came and fixed his dwelling in Capernaum, which was by the lake,—within the bounds of Zebulun and Naphtali” (Mt. 4:12); Whole of Galilee 1:39; Capernaum 2:1; Sea of Galilee 3:7, 4:1; Gerasenes 5:1; Nazareth 6:1-4; Villages 6:6; Desert Place 6:31; Bethsaida 6:45; Gennesaret 6:53; Tyre 7:24; Sea of Galilee 7:31; Dalanutha 8:10; Bethsaida 8:22; Caesarea of Phillip 8:27; High Mountains 9:2; Galilee 9:30; Capernaum 9:33; Bounds of Judea 10:1; Going to Jerusalem 10:32-34; Jericho 10:46; Bethphage & Bethany 11:1; Jerusalem 11:11.

In the Gospel of Mark, doing a word search on, the word, 'Jerusalem,' one can discover its usages; Those that came from Jerusalem to see him in 1:5, 3:8; Scribes coming from Jerusalem to see him 3:22, 7:1; Yehoshua’s final journey towards Jerusalem 10:32, 33, 11:1 and Yehoshua entering Jerusalem 11:11, 15, 27.

The festival of weeks (Pentecost) and the festival of Booths are not mentioned in the three Gospels, which Yehoshua would have attended six times in a three year period. Also there is no mention of the festival of Trumpets and the most important Hebrew (Ibri) Day, the Day of Propitiation (Atonement), which would have occurred three times over three years; all in Jerusalem.<sup>1186</sup>

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<sup>1186</sup> Lev. 23:23-44

From the evidence of these three Gospels, Yehoshua was only in Jerusalem during the last few weeks of his life. His literal ministry, discounting his forty days in the wilderness, must have been around four and one-half months, the last few weeks being in Jerusalem. (An interesting observation is unveiled in Matthew 24:1 and Mark 13:1. "And, Yehoshua coming forth, from the temple, was taking his departure, when his disciples came forward to point out to him the buildings of the temple." This statement appears to state that this visit is Yehoshua and his disciples first time together in Jerusalem because the disciples are discussing the building of the temple. If they had, together, been at the Temple eight times before this visitation, then this statement makes little sense.) Yehoshua's ministry began at the river Jordan, continued throughout Galilee and Decapolis and ended in Judea; Jerusalem being the pinnacle. This short ministry could also help explain the man at the Gate Beautiful. The scriptures state in Acts 3:2, "And, a certain man, who had been, lame from his mother's womb, was being carried,—whom they used to lay daily at the door of the temple—the *door* called Beautiful, that he might ask alms of them who were entering into the temple." If Yehoshua's ministry was three years, then this means this man was at the temple all nine times when Yehoshua was there but was not healed. Could it be that Yehoshua was only at the Temple for one very short visit, as recorded in the three Gospels, meaning, this man missed being healed by Yehoshua. After the ascension of our Lord, the apostles, coming through the Gate Beautiful, a few weeks later, bestow the healing this man had missed?

## The Temple

If Yehoshua's ministry was 3 1/2 years, then he would have been in the Temple at least nine times, as required by the Law of Moses (Deu. 16:16). By doing a word search on the word, Temple, one can determine its usages in the four Gospels. Beginning with the Gospel of Luke, we see Yehoshua in the Temple after his birth (Lk. 2:27, 37); when he was twelve years old (Lk. 2:46); then, when Yehoshua was about thirty years old (29 years old), we see him in the Temple to observe the Passover (Passover begins the seven day feast of Unleaven Bread Lk. 19:45 - 22:53). Yehoshua was put to death during this Passover. This same episode is described in the Gospel of Matthew (Mt. 21:12 - 26:25); in the Gospel of Mark (Mk. 11:11 - 14:49) and in the Gospel of John (Jn. 12:12 - 18:20) but when I search the word, Temple, in the Gospel of John, I also see that it is used in 2:14; 5:14; 7:14; 8:2, 20, 59; 10:23. These accounts are nowhere to be found in the other three Gospels but are only displayed in John, which presents more evidence that these events can not be literal but rather they must be figures of speech, being that Yehoshua only entered Jerusalem once during his ministry, thus making his ministry to be six months or less.

## Gospel of John

The Gospel of John proclaims some of Yehoshua's literal events, as recorded in the other three Gospels but also proclaims some totally different narratives; different events; different people and different outcomes. This Gospel agrees with the other three Gospels

in the facts of the beginning of his ministry (John the Immerser) and the ending of his ministry (Death upon the Cross). (To understand the Gospel of John, read our article, ‘The Gospel of John is an Enigma.’) Yehoshua, in the Gospel of John is called, in a figurative language, the ‘Lamb of Yahweh.’ 1:29; I, am the bread of life 6:35; I, am the living bread 6:51; I, am the light of the world 8:12; I, am the door of the sheep 10:7; I, am the good shepherd 10:11; I, am the resurrection 11:25, which are all figures of speech. Presented below is a list of a few of the differences between this Gospel and the other three Gospels. (\* represents events and people that do not appear in the other three Gospels.)

- 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 kiss.
- 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)*

Let us review the statement of E. W. Bullinger concerning figures of speech. “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. Let us humbling petition Yahweh and his Only-Begotten Son to open the eyes of our understanding that we may know his truths.

There are three Passovers<sup>1187</sup> in John with one festival of Booths,<sup>1188</sup> which would require his ministry to be three years or more. He is working wonders in Jerusalem, over these three years, unhindered physically by the High-priests and Scribes, operating freely in the Temple until the end, which is completely foreign and contrary to the other three Gospels, if taken literally. Let us study his many encounters in Jerusalem (She that slayeth the prophets) throughout his ministry in John:

Joh 2:13 And, near, was the Passover of the Jews; and, Yehoshua, went up unto Jerusalem.

Joh 2:23 Now, when he was in Jerusalem, during the Passover, during the feast, many, believed on his name, viewing his signs which he was doing.

Joh 5:1 After these things, was a feast of the Jews, and Yehoshua went up unto Jerusalem.

Joh 5:8 Yehoshua saith unto him—Rise! take up thy couch, and be walking.

Joh 7:2 But the feast of the Jews was near, that of the pitching of tents [Festival of Booths].

Joh 7:10 But, when his brethren had gone up unto the feast, then, he also, went up,—not openly, but as it were in secret.

Joh 10:22 ¶ The feast of dedication took place at that time, in Jerusalem: it was, winter,

Joh 10:23 and Yehoshua was walking in the temple, in the porch of Solomon.

Joh 11:55 Now the Passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the Passover, that they might purify themselves.

Joh 12:12 ¶ On the morrow, the great multitude that had come unto the feast, hearing that Yehoshua was coming into Jerusalem,

We must conclude, according to the other three Gospels, that Yehoshua's earlier events in John, which occurred in Jerusalem before John 11:55, including the Passovers, are not literal events but rather they are figurative events, employed only to call our attention to these specially designed messages from Yahweh. Our duty is to diligently examine the figure for the purpose of discovering and learning the truths that is thus emphasized.

For example, the narrative of John, chapter nine, concerning the man born blind, can not be literal because Yehoshua was not in Jerusalem, which is where this event occurred, until the last few weeks of his life. This narrative, being a figure, is why this event is not recorded in any of the other three Gospels. This narrative abounds with many life messages, including the lesson of staying faithful to Yehoshua alone, even if it requires being forsaken by friends and family and enduring the persecution of religious men, which occurred to the man born blind. The final message is, "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. 9:39). This is our lesson from John chapter nine. Likewise, we can go to the other narratives in John, such as John 2:13 (Yehoshua in Jerusalem), ones which disagree with the other three Gospels. These narratives can not be

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<sup>1187</sup> Jn. 2:23, 6:4, 13:1

<sup>1188</sup> Jn. 7:2

literal, so they must be understood as being figurative. We then receive these lessons, given to us by our Teacher, our Ab (Father), Yahweh of Hosts.

## Conclusion

Our Lord and Savior's ministry must have begun after Tishri 22 (Festival of Booths (Seventh Month)), leaving Jerusalem only to return during the month of Nisan (First Month), dying, as our Passover Lamb, on the 14th day, which is a period of approximately six months. The Gospels of Matthew, Mark and Luke present this truth by documenting Yehoshua's visits, none of which were at Jerusalem until his final entry into Jerusalem. The only other explanation would be that Yehoshua broke the Mosaic Law by not attending the three required feast days in Jerusalem, which is ridiculous. Our misunderstanding of our Lord's ministry has arisen from the Gospel of John; by making some events, 'literal,' when they were meant to be, 'figurative.' A figurative narrative written by Yahweh is not a story to entertain us but on the contrary, it is Yahweh's way of drawing our attention to an important lesson that he is underlining, emphasizing and highlighting, an example of which would be the narrative of the Prodigal Son, given in Luke 15:11. The Word of Yahweh is full of life lessons taught to us for our learning by literal and figurative events. "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."

Our forefathers and fathers have gotten the time period of Yehoshua's ministry wrong; this not being their first mistake. They will probably reject this study, calling it heresy but Yehoshua stated, "For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind." We must submit ourselves to the written Word of Yahweh and not to the traditions of men. Yahweh has given us an examination concerning his four accounts of his Son's life. It is our task to study, in-depth, the events recorded in the Gospels and come to a sound conclusion. We have studied Mark's Gospel. Let us move forward on into the Gospels of Matthew and Luke to see if they agree with Mark (Appendix A). Let us be bold with our observations, teaching other generations the truths of Yahweh's Word rather than traditions of men.

## Appendix A

### Yehoshua's Journey in Matthew & Luke

#### Matthew

3:13 Jordan; 4:1 Wilderness; 4:12 Galilee (Forsook Nazareth); 4:13 Capernaum; 4:23 All Galilee; 8:5 Capernaum; 8:28; Country of Gadarenes; 9:1 Capernaum; 9:35 All cities; 11:21 Chorazin, Bethsaida & Capernaum; 13:1 Capernaum; 13:53 Nazareth; 14:34 Gennesaret; 14:21 Tyre & Zidon; 15:29 Sea of Galilee; 16:13 Caesarea of Phillip; 16:21 Looking towards Jerusalem; 17:1 High Mountain; 17:22 Galilee; 19:1 Bounds of Judea; 20:17 About to go to Jerusalem; 20:29 Leaving Jericho; 21:1 Near to Jerusalem, Bethphage; 21:10 Entering Jerusalem.

#### Luke

3:22 Jordan; 4:1 Wilderness; 4:14 Galilee; 4:16 Nazareth; 4:31 Capernaum; 4:44 Other Cities & Cities of Judea; 5:1 Lake of Gennesaret; 6:12 Mountain; 7:1 Capernaum; 7:11 Nain; 8:1 Cities & Villages; 8:26 Gerasenes; 8:40 Returned; 9:10 Bethsaida; 9:28 Mountain; 9:51 Face towards Jerusalem; 10:38 Certain Village; 13:22 City by City towards Jerusalem; 18:31 Going up to Jerusalem; 18:35 Jericho (19:1); 19:29 Bethphage & Bethany; 19:37 Mount of Olives; 19:45 Jerusalem Temple.

## Appendix B

### Other evidence revealing that Yehoshua's ministry was six months or less.

1.) Herod, who would have been in Jerusalem for Yehoshua's nine different visits on the feast days, had never seen Yehoshua; Lu 23:8 And, Herod, seeing Yehoshua, rejoiced exceedingly; for he had been, a considerable number of times, wishing to see him,—because he had heard concerning him, and was hoping, some sign, to behold, by him, brought to pass.

2.) Paul, as a Hebrew, would have been at the same nine different festivals Yehoshua would have attended, but Paul never states that he saw Yehoshua while in his ministry. On the other hand, Paul does witness that he saw Stephen at his death; Ac 22:20 And, when the blood of Stephen thy witness was being shed, even I myself, was standing by, and approving, and guarding the mantles of them who were slaying him.

3.) Why would any prophet stay away from Jerusalem? Stephen was stoned in Jerusalem! James was murdered in Jerusalem! Peter's attempted murder occurred in Jerusalem! Paul would have been murdered in Jerusalem, if he had not been a Roman citizen! Yehoshua proclaimed in Jerusalem, "For this cause, lo! I, send unto you, prophets and wise men and scribes,—some from among them, ye will slay and crucify, And some from among them ye will—scourge in your synagogues, and pursue from city to city: That there may come

upon you—all righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye murdered [in Jerusalem] between the Temple and the altar" (Mt. 23:34-35). Jerusalem was the murder capital for prophets.

4.) According to Matthew, Mark and Luke, Jerusalem's witnesses had no evidence to convict Yehoshua of blasphemy; Matt. 26: 63-65 But, Yehoshua, was silent. And, the High-priest, said unto him: I put thee on oath, by the Living God, that, to us, thou say—Whether, thou, art the Christ, the Son of God. Yehoshua saith unto him: Thou, hast said; Moreover, I say unto you—Hereafter, ye will see the Son of Man, sitting on the right hand of power, and coming upon the clouds of heaven. 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!

(According to the Gospel of John, Yehoshua was in Jerusalem multiple times stating that he was the Son of God, even in the Temple before many witnesses; John 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 God, I am? This response was what the High Priest was looking for in Matthew, Mark and Luke but had no witnesses.)

5.) Yehoshua's first and only entry into Jerusalem during his ministry, as recorded in Matthew, Mark and Luke was as prophesied in Zach. 9:9; "Exult greatly, O daughter of Zion, Shout in triumph, O daughter of Jerusalem, Lo! Thy King, cometh unto thee, vindicated and victorious, is he,—lowly, and riding upon an ass, yea, upon a colt, a young ass." (According to the Gospel of John, he entered into Jerusalem multiply times, beginning in chapter two, then chapter five, then chapter seven, then chapter ten and then finally in chapter twelve. If his ministry was for 3 1/2 years, he would have entered Jerusalem at least nine times, eight of which he would not be riding upon a colt, where Jerusalem's inhabitants "...were crying aloud, saying—Hosanna! to the Son of David, Blessed is he that is coming in the name of Yahweh, Hosanna in the highest" (Mt. 21:9).)





# THE DEATH OF THE BODY

by

John Milton (1608-1674)

from

*(A Treatise on Christian Doctrine, Compiled from the Holy Scriptures Alone, pg. 278)*

THE third degree of death is what is called THE DEATH OF THE BODY. To this all the labours, sores and diseases which afflict the body, are nothing but the prelude. Gen. iii. 16. *I will greatly multiply thy sorrow.* v. 17. *in sorrow shalt thou eat of it.* v. 19. *in the sweat of thy face thou shalt eat bread.* Job v. 7. *man is born unto trouble, as the sparks fly upward.* Dent. xxviii. 22. *Jehovah shall smite thee with a consumption.* Hos. ii. 18. *in that day will I make a covenant for them with the beasts of the field.* Rom. ii. 9. *tribulation and anguish upon every soul of man that doeth evil.* All nature is likewise subject to mortality and a curse on account of man. Gen. iii. 17. *cursed ---is the ground for thy sake.* Rom. viii. 20, 21. *the creature was made subject to vanity, not 'willingly.* Even the beasts are not exempt, Gen. iii. 14. vi. 7. *So the first-born of beasts in the land of Egypt perished for the sins of their masters,* Exod. xi. 5.

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v. 13, 14. *until the law sin was in the world death reigned from Adam to Moses.* 1 Cor. xv. 21. *since by man came death;* that is to say, temporal as well as eternal death; as is clear from the corresponding member of the sentence, *by man came also the resurrection from the dead;* therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture;

without regarding the opinion of those, who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul, (whatever may be the distinct provinces severally assigned to these divisions), I will show, that in death, first, the whole man, and secondly, each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets and apostles, without exception, held this doctrine. Jacob. Gen. xxxvii. 35. *I will go down into the grave unto my son mourning.* xlii. 36. *Joseph is not.* So also Job, ch. iii. 12-18. *as an hidden untimely birth I had not been; as infants which never saw light.* Compare x. 21. xiv: 10. *man giveth up the ghost, and where is he?* v. 13. *so man lieth down, and riseth not, till the heavens be no more.* xvii. 13. *if I wait, the grave is mine house.* v. 15, 16. *where is now my hope? .... they shall go down to the bars of the pit.* See also many other passages. The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Psal. vi. 5. *in death there is no remembrance. of thee; in the grave who shall give thee thanks?* See also lxxxviii. 11-13. cxv. 17. *the dead praise not Jehovah.* xxxix. 13. *Wore I go hence, and be no more.* cxlvi. 2. *while I live will I praise Jehovah.* Certainly if he had believed that his soul would. survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself: Acts ii. 29, 34. *let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day ...for David is not ascended into the heavens.* Again, it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isai. xxxviii. 18, 19. *for the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth: the living, the living, he shall praise thee, as I do this day.* God himself bears testimony to the same truth. Isai. lvii. 1, 2. *the righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: he shall enter into peace; they shall rest in their beds.* Jer. xxxi. 15. compared with Matt. ii. 18. *Rachel weeping for her children, refused to be comforted for her children, because they were not.* Thus also Daniel, ch. xii. 2. *many of them that sleep in the dust of the earth shall awake.* It is on the same principle that Christ himself proves God to be a God of the living, Luke xx. 37, &c. arguing from

their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says John xi. 25. *I am the resurrection and the life*. Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection: John xiv. 2, 3. *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 unto myself; that where I am, there ye may be also*. There is no sufficient reason for interpreting this of the body; it is clear therefore that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx. 35. Acts vii. 60. *when he had said this, he fell asleep*. xxiii. 6. *the hope and resurrection of the dead*; that is, the hope, of the resurrection, which was the only hope the apostle professed to entertain. Thus, also xxiv. 21. xxvi. Cor. xv. 17-19. *if Christ be not raised (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ, are perished*; whence it appears that there were only two alternatives, one of which must ensue; either they must rise again, or perish: for *if in this life only we have hope in Christ, we are of all men most miserable*; which again indicates that we must either believe in the resurrection, or have our hope in this life only. v. 29, 30. , *if the dead rise not at all, why stand we in jeopardy every hour?* v. 32. *let us eat and drink, for tomorrow we die*; that is, die altogether,. for otherwise the argument would have no, force. In the verses which follow, from v. 42. to v. 50. the reasoning, proceeds on the supposition that, there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness, which was laid up for him was not to be received before that last day: 2 Tim. iv. 8. *henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give Me at that day, and not to me only, but unto all them also that love his appearing*. If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At what time then was it to be received? At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory. Philipp. ii. 10., *that I may rejoice ,in the day of Christ*. iii. *if by any. means I might attain unto the, resurrection of the dead*. v. 20, 21. *our, conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body*. Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming, of the Saviour, who shall conduct us thither. Luke rxx..35, 36. *they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry.&c ... for they are equal unto the angels...being the children of the resurrection,—* that is, when they finally become such; whence it follows, that previous to the resurrection they are not admitted to that heavenly world.

Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction, that although the whole man dies, it does not therefore

follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts, the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident as regards the spirit, if it be allowed that the spirit, according to the doctrine laid down in the seventh chapter, has no participation in the divine nature, but is purely human; and that no reason can be assigned, why, if 'God' has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man was alike immortal; and that since that time, in pursuance of God's denunciation, all have become equally subject to death. But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death: iii. 18-20. *as the beast dieth, so dieth the man; yea, they have all one breath .... all go unto one place.* And in the twenty-first verse, he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: *who knoweth the spirit of man, an sursum ascendat, whether it goeth upward?* Psal. cxlvi. 4. *his breath goeth forth, lie returneth to his earth; in that very day his thoughts perish.* Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. v. 5. *that the spirit may be saved in the day of the Lord Jesus: the apostle does not say in the day of death, but in the day of the Lord.*

Lastly, there is abundant testimony to prove that the soul (whether we understand by this term the whole human composition, or whether it is to be considered as synonymous with the spirit) is subject to death, natural as well as violent. Numb. xxiii. 10. *let me (anima mea, Lat. Vulg.) die the death of the righteous.* Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth; v. 9. Job xxxiii. 18. *he keepeth back his soul from the pit.* xxxvi. 14. *they (anima eorum, Lat. Vulg.) die in youth.* Psal. xxii. 20. *deliver my soul from the sword.* lxxviii. 50. *he spared not their soul from death.* lxxxix. 48. *shall he deliver his soul from the hand of the grave?* xciv. 17. *my soul had almost dwelt in silence.* Hence man himself, when dead, is spoken of under the name of the soul; Lev. xix. 28. Hebr. and xxi. 1, 11. *neither shall he go in to any dead body (soul, Hebr.)* Isai. xxxviii. 17. *thou had in love to my soul delivered it from the pit of corruption.* The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself; Ezek. xviii. 20. *the soul that sinneth, it shall die:* and therefore, on the testimony of the prophet and the apostle, as well as of Christ himself; the soul even of Christ was for a short time subject unto death on account of our sins: Psal. xvi. 10. compared with Acts ii. 27, 28, 31. *his soul was not left in hell, neither his flesh did see corruption.* Matt. xxvi. 38. *my soul is exceeding sorrowful, even unto death.* Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but that they are all called out of the tomb, or at least that they were previously in the state of the dead. John v. 28, 29. *the*

hour is coming, in the which all that are in .the graves shall hear his voice, and shall come forth. In this passage those who rise again, those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked. 1 Cor. xv. 52. the trumpet shall sound, and the dead shall be raised. 1 Thess. iv. 13-17. *but I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God .bring with him: for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend, &c. ... and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.* They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. *That ye sorrow not, even as others which have no hope,—but why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. Them which sleep in Jesus will God bring with him; that is, to heaven from the grave. We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.* But there would have been no reason to fear lest the survivors should prevent them, if they who were asleep had long since been received into heaven; in which case the latter would not come to meet the Lord, but would return with, *him.* *We however which are alive shall be caught up together with them, not after them, and so shall we ever be with the Lord,* namely, after, not before the resurrection. And then at length the wicked shall be severed from among the just, Matt. xiii. 49. Dan. xii. 2. *many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John xi. 11, 13. *our friend Lazarus sleepeth; but I go, that I may awake him out of sleep: howbeit Jesus spake of his death:* which death, if the miracle were true, must have been real: This is confirmed by the circumstances of Christ's raising him; v. 43. *he cried With a loud voice, Lazarus, come forth.* If the soul of Lazarus, that is, if Lazarus himself was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body; he would have directed his eyes to the quarter whence the soul of Lazarus might be expected to return, namely, from heaven: for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance

in the disciples, Luke xxiv. 5. The same is' apparent in the raising of the widow's son: Luke vii. 14.

On the other hand, those who assert that the soul is exempt from death, and that when divested of the body, it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture. Psal. xlix. 15. *God, .will. redeem my soul from the power of the grave.* But this. proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to be redeemed, namely, at the resurrection, when God shall receive it, as follows in the same verse. As for the remainder, their redemption ceaseth for ever, v. 8. and they are like the beasts that perish, v. 12, 14.

The second text is Eccles. xii. 7. *the spirit shall return unto God that gave it.* But neither does this prove what is required; for the phrase, the spirit returning to God, must be understood with considerable latitude; since the wicked do not return to God at death, but depart far from him. The preacher had moreover said before, iii. 20. *all go unto one place;* and God is said both to have given, and to gather unto himself the spirit of every living thing, whilst the body returns to dust, Job xxxiv. 4, 15. *if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn, vain unto dust.* See also Psal. civ. 29, 30. Euripides in the *Suppliants* has, without being aware of it, given a far better interpretation of this passage than the commentators in question. *Each various part that constitutes the fame of man, returns whence it was taken; the soul, the body to the earth.* (Line 599. Potter's Transl.) that is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Ezek. xxxvii. 9. *come from the four winds, O breath;* it is certain therefore that the spirit of man must have previously departed thither from whence it is now summoned to return. Hence perhaps originates the expression in Matt. xxiv. 31. *they shall gather together the elect from the four winds.* For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed throughout different countries? In the same manner is to be understood 1 Kings xvii. 21. *let this child's soul come into him again.* This however is a form of speech applied to fainting in general: Judges xv. 19. *his spirit came again, and he revived.* See also 1 Sam. xxx. 12. For there are many passages of Scripture, some of which have been already quoted, which undoubtedly represent the dead as devoid of all vital existence; but what was advanced above respecting the death of the spirit affords a sufficient answer to the objection.

The third passage is Matt. x. 28. *fear not them which kill the body, but are not able to kill the soul.* It may be answered that, properly speaking, the body cannot be killed, as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human compound, or for the animal and temporal life; the soul for that spiritual

life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and from 1 Cor. xv. 44.

The fourth text is Philipp. i. 23. *having a desire to depart (cupiens dissolvi, having a desire for dissolution) and to be with Christ.* But, to, say nothing of the uncertain and disputed sense of the word *analuō*,<sup>1189</sup> which signifies anything rather than dissolution, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he had a desire to be with Christ; that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port, (such is the order in which his wishes arrange themselves) omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3. *if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.*

The fifth text evidently favours my view of the subject: 1 Pet. iii. 19. *by which also he went and preached to the spirits that are in prison, literally, in guard, or, as the Syriac version renders it, in sepulchro, in the grave, which means the same; for the grave is the common guardian of all till the day of judgment.* What therefore the apostle says more fully, iv. 5, 6. *who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead, he expresses in this place by a metaphor, the spirits that are in guard; it follows, therefore, that the spirits are dead.*

The sixth text is Rev. vi. 9. *I saw under the altar the souls of them that were slain.* I answer, that in the Scripture idiom the soul is generally often put for the whole animate body, and that in this passage it is used for the souls of those who were not yet born; unless indeed the fifth seal was already opened in the time of John in the same manner as in the parable of Dives and Lazarus, Luke xvi. though Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment, and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

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<sup>1189</sup> 360 ἀναλύω *analuō an-al-oo'-o*

The seventh text is Luke xxiii. 43. *Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.* This passage has on various accounts occasioned so much trouble, that some have not hesitated to alter the punctuation, as if it had been written, *I say unto thee to-day*; that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee and assure thee, that thou shalt hereafter be with me in paradise, that is, in some pleasant place, (for properly speaking paradise is not heaven) or in the spiritual state allotted to the soul and body. The same expedient has been resorted to Matt. xxvii. 52, 53. At the time of the earthquake, on the same day (not three days after, as is generally supposed) the graves were opened, the dead arose and came out, v. 52. and having come out, at length after the resurrection of Christ they went into the holy city; for so, according to Erasmus, the ancient Greeks pointed the passage; and with this the Syriac agrees: *et egressi sunt, et post resurrectionem ejus ingressi sunt, &c.* That spiritual state in which the souls as well as bodies of the arising saints previously abode, might not improperly be called paradise; and it was in this state, as appears to me, that the penitent thief was united to the other saints without punishment for sin. Nor is it necessary to take the word to-day in its strict acceptation, but rather for a short time, as in 2 Sam. xvi. 3. Heb. iii. 7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation.

The eighth text is the forty-sixth verse of the same chapter; *into thy hands I commend my spirit.* But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language Psal. xxxi. 5. although he was not then about to die: *into thine, hand I commit my spirit,* while it was yet abiding in, and with, the body. So Stephen, Acts vii, 59. *Lord Jesus, receive my spirit and when he had said this, he fell asleep.* It was not the bare spirit divested of the body that he commended to Christ, but the whole spirit and soul and body, as it is expressed 1 Thess. v. 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved till the appearing of the Lord. So 1 Pet. iv. 19. *let them commit the keeping of their souls to him in well doing.*

The ninth passage is 2 Cor. v. 1-20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse *the house of this tabernacle* is opposed, not to the soul, but to *a building of God, an house not made with hands,* that is, to the final renewal of the whole man, as Beza also explains it, whereby *we are clothed upon* in the heavens, *being clothed...not naked,* v. 3. This distinctly appears from the fourth verse; *not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* See also v. 5. *now he that hath wrought us for the selfsame thing is God;* not for the separation of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, *to be absent from the body, and to be present with the Lord,* must be understood of the consummation of our happiness; and *the body* must be taken for this frail life, as is common in the sacred

writers, and the *absence* spoken of v. 9. for our eternal departure to an heavenly world; or perhaps to be *at home in the body, and to be absent from the Lord*, v. 6. may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given v. 7. *for we walk by faith, not by sight*: whence it follows, v. 8. *we are confident and willing rather to be absent from the body, and to be present with the Lord*; that is, to renounce worldly things as much as possible, and to be occupied with things heavenly. The ninth verse proves still more clearly that the expressions *to be present* and *to be absent* both refer to this life: *wherefore we labour that whether present or absent, we may be accepted of God*: for no one supposes that the souls of men are occupied from the time of death to that of the resurrection in endeavours to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the apostle says, v. 10. *we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*. There is consequently no recompense of good or bad after death, previous to the day of judgement. Compare 1 Cor. xv. the whole of which chapter throws no small light on this passage. The same sense is to be ascribed to, 2 Pet. i. 13-15; *as long as I am in this tabernacle, &c.* that is, in this life. It is however unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of Scripture which has not been already explained by anticipation.

The fourth and last degree of death, is DEATH ETERNAL, THE PUNISHMENT OF THE DAMNED; which will be considered in the twenty-seventh chapter.

(If we listen to such passages, and are willing to acquiesce in the simple truth of Scripture, unencumbered by metaphysical comments, to how many prolix and preposterous arguments shall we put an end! how much occasion of heresy shall we remove! how many ponderous dabbings in theology shall we cast out, purging the temple of God from the contamination of their rubbish! Nothing would be more plain, and agreeable to reason, nothing more suitable to the understanding even of the meanest individual, than such parts of the Christian faith as are declared in Scripture to be necessary for salvation, if teachers, even of the reformed church, were as yet sufficiently impressed with the propriety of insisting on nothing but divine authority in matters relating to God, and of limiting themselves to the contents of the sacred volume. What is essential would easily appear, when freed from the perplexities of controversy; what is mysterious would be suffered to remain inviolate, and we should be fearful of overstepping the bounds of propriety in its investigation. (*A Treatise of Christian Doctrine Compiled from Holy Scripture Alone; Ch. XIV*)



A  
Brief History  
OF THE  
UNITARIANS,  
Called also  
SOCINIANS.

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In Four LETTERS,  
Written to a Friend.

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ACTS 17. 11.

*They searched the Scriptures daily, Whether those things were so?*

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The Second Edition, Corrected; with some Additions.

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Printed in the Year, 1691.

The First Letter  
Concerning the  
**UNITARIANS,**  
Vulgarly called  
**SOCINIANS.**

(Printed in the Year, 1691)

SIR,

IN Answer to yours, demanding a brief account of the Unitarians, called also Socinians; their Doctrine concerning God (in which only they differ from other Christians, the Remonstrants, professedly agreeing with them in other points of Faith and Doctrine) and the Defence they usually make of their Heresy. They are called Socinians, from F. Socinus, an Italian Noble-Man, and a principal Writer of their Party. They affirm, God is only one Person, not three. They make our Lord Christ to be the Messenger, Minister, Servant, and Creature of God; they confess he is also the Son of God, because he was begotten on blessed Miriam (Mary) by the Spirit or Power of God, Luke 1. 35. But they deny that he or any other Person but the Father (the God and Father of the said our Lord Christ) is God Almighty and Eternal. The Holy Ghost, or Spirit, according to them, is the Power and Inspiration of God, Luke 1. 35.

That the Lord Christ was a Man, the Son, Prophet, Messenger, Minister, Servant, and Creature of God; not himself God, they think is proved by these (as they call them) Arguments.

1. If our Lord Christ were himself God, there could be no Person greater than he; none that might be called his Head, or his God; none that could in any respect command him. But the Holy Scriptures teach, that the Father is greater than Christ; is the Head, and the God of Christ; and gave Commandment to him, what he should say, and what he should do. John 14. 28. *My Father is greater than I.* 1. Cor. 11. 3. *The Head of Christ, is God.* John 20. 17. *I ascend to my Father, and your Father, to my God, and your God.* John 12. 49. *The Father which sent me, he gave me a Commandment, what I should say.* John 14. 31. *As the Father gave me Commandment, so do I.*

2. If our Lord Christ were indeed God, it could not without Blasphemy be (absolutely and without Restriction) affirmed of him, that he is the Creature, the Possession, the Servant, and Subject of God; or that for his Obedience, he was rewarded and advanced by God. But the inspired Authors of Holy Scripture do say, that the Son our Lord Christ is the Creature of God, the Possession of God, the Servant of God; was obedient to God, and for that cause by him rewarded and exalted; also that when God shall have subjected all Men to his Son our Lord Christ, yet even then shall he remain subject to God. Col. 1. 15. *The first-born (from the dead, ver. 18.) of every Creature.* Heb. 3. 1, 2. *Consider the Apostle and high Priest of our Profession Jesus Christ, who was faithful to*

*him that appointed him.* In the Greek, and in the Margin of our Bibles, *'tis faithful to him that made him.* 1 Cor. 3. 23. *Ye are Christ's, and Christ is God's.* Matth. 12. 17, 18. That it might be fulfilled that was spoken by Isaias,—Behold my Servant. Phil. 2. 8, 9. *He humbled himself, and became obedient,—Wherefore God hath highly exalted him; and given him a Name above every Name.* 1 Cor. 15. 28. *When all things shall be subdued to him, then shall the Son also be subject to him that put all things under him, that God may be all in all.*

3. He that is true God, is not the Minister, or Priest of any other Person or Persons; he neither doth nor will (being himself Omnipotent and All-sufficient) mediate or intercede with any whomsoever, for his Servants and People. But 'tis certain that our Lord Christ is the Minister, and Mediator of God and Men; a Priest that appeareth in the Presence of God, and intercedeth with him for Men. Heb. 8. 6. *Now hath he obtained a more excellent Ministry.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* Heb. 2. 17. *A merciful and faithful High-Priest in things pertaining to God.* Heb. 9. 24. *Christ is not entered into the Holy place made with Hands, but into Heaven it self, now to appear in the Presence of God for us.* Heb. 7. 25. *He ever liveth to make Intercession for them.*

4. Almighty God doth all things in his own Name, and by his own Authority; He ever doth his own Will, and seeketh his own Glory; he declares himself to be the prime Object of Faith and Worship; and pronounces all Doctrines or Religions to be vain, which proceed not from Him alone. But in our Lord Christ all things are contrary, for he declares, that he came not into the World in his own Name or Authority; not to do his own Will, or seek his own Glory, or propound himself as the principal Object of our Faith or Worship, or to publish a Doctrine of his own. John 17. 28. *I am not come of my self.* John 5. 43. *I am come in my Father's Name.* John 8. 42. *I proceeded forth and came from God, neither came I of my self, but he sent me.* John 5. 30. *I seek not my own Will.* John 8. 50. *I seek not my own Glory.* John 12. 44. *He that believeth on me, believeth not on me, but on him that sent me.* Phil. 2. 11. *That every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.* John. 7. 16. *My Doctrine is not mine, but his that sent me.*

5. God was always most wise, never ignorant of any thing: He needeth not the concurrence of any other Person, to assure him that he judgeth right. He cannot (saith St. James, chap. 1. ver. 13.) be tempted. And as he is infinitely great, so he is no less Good. But the sacred Writers do not speak of the Lord Christ after this Tenor. They say our Lord Christ increased in Wisdom; that he professed himself ignorant of some things; that he ascribed the Certainty and Infallibility of his Judgment to the Father's Presence with him; that he was tried by great Temptations, being thereto exposed by the Holy Ghost; that he refused to be called Good, because God only is Good. Luke 2. 52. *Jesus increased in Wisdom,—and in Favour with God and Men.* Mark 13. 32. *Of that Day and Hour knoweth no Man* (In the Greek *tis*, none knoweth) *no not the Angels which are in Heaven, neither the Son, but the Father.* S. Matthew (Mat. 24. 36.) adds, *But the Father only.* John 11. 34. *Where have ye laid him? They say unto him, Lord, come and see.* John 8. 16. *My Judgment is true, for I am not alone; but I and the Father that sent me.* Matth. 4. 1. *Then was Jesus*

*led of the Spirit, to be tempted of the Devil. Luke 18. 19. Why callest thou me good? there is none good save one, that is God.*

6. God giveth what and to whom himself pleaseth; he needs not the Aid of any other; he entreateth not for himself or People; he cannot die, and he deriveth his Power from none but himself. But 'tis certain that the Lord Christ could not himself, without the previous Ordination of the Father, confer the prime Dignities of Heaven, or of the Church. He placed his Safety in the Father's Presence and Help. He prayed often and fervently to the Father, both for himself and for his Disciples. He died, and was raised from the dead by the Father. After his Resurrection he received of another, that great Power which he now enjoyeth. Matth. 20. 23. *To sit on my right Hand, and on my left, is not mine to give; but [it shall be given] to them, for whom it is prepared of my Father.* John 8. 29. *He that sent me, is with me; and the Father hath not left me alone, for I always do those things that please him.* Luke 22. 42. *Father, if thou be willing, remove this Cup from me.* Heb. 5. 7. *Who in the Days of his Flesh offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him.* John 17. 20. *Neither pray I for these alone, but for them also which shall believe in me through their Word.* Ephes. 1. 19, 20. *According to the mighty working of his Power, which he wrought in Christ, when he raised him from the dead.* Matth. 28. 18. *Jesus came and spake to them, saying, All Power is given to me.*

7. Jesus Christ is in holy Scripture always spoken of, as a distinct and different Person from God; and described to be the Son of God, and the Image of God: Rom. 16. 27. *To God only wise, be Glory through Jesus Christ.* Luke 18. 19. *Why callest thou me good? there is none good save one, that is God.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* John 13. 18. *He that believeth not, is condemned already, because he hath not believed on the Name of the only begotten Son of God.* Luke 1. 35. *The Holy Ghost shall come upon thee (Blessed Mary) and the Power of the Highest shall overshadow thee; therefore also (or, and therefore) the Holy thing that is born of thee shall be called the Son of God.* Col. 1. 15. *The Image of the invisible God.* 'Tis. (say the Socinians) as impossible that the Son or Image of the one true God should himself be that one true God, as that the Son should be the Father, and the Image that very thing whose Image it is; which they take to be simply impossible, and contradictory to common sense, which Religion came not to destroy, but to improve.

8. Our Lord Christ is by the sacred Writers, so distinguished from, and opposed to God, that it amounts to as much as an express denial that he is God. Nothing that is God can be distinguished from, or opposed to God; for Distinction and Opposition suppose Diversity. 1 Cor. 15:28. *Then shall the Son also be subject to him, that put all Things under him, that God may be all in all.* Phil.2:11. *That every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Rom. 16:27. *To God only wise, be Glory through Jesus Christ.* 1 Tim. 2:5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* Luke 18:19. *Why callest thou me, Good? there is none good save one, that is God.*

9. Very many Texts directly affirm, that only the Father is God: John 17. 1, 2, 3. *Father, this is Life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent; or Jesus Christ thy Messenger.* 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him: and one Lord (or, Master, i. e. Teacher) by whom are all things.* In the Greek thus, One Lord, Jesus Christ, for whom are all things, and we for him. See the Note on Heb. 1. 2. in the Fourth Letter. Eph. 4. 4, 5, 6. *One Spirit, one Lord, one God, and Father of all, who is above all.* 1 Cor. 15. 24. *Then the End, when he (Christ, ver. 23.) shall deliver up the Kingdom to God, even the Father.* Jam. 3. 9. *Therewith (with the Tongue, ver. 8.) bless we God, even the Father.* Rom. 15. 6. *With one Mind, and with one Mouth glorify God, even the Father of our Lord Jesus Christ.*

10. If the Lord Christ were indeed God as well as Man, or (as Trinitarians speak) God the Son incarnate in an humane Nature; it had been altogether superfluous to give the Holy Spirit to his said humane Nature, as a Director and Guide. For what other help could that Nature need, which was one Person with (as they speak) God the Son; and in which God the Son did personally dwell? Luke 4. 1. *Jesus being full of the Holy Ghost, departed from Jordan.* Acts 1. 2. *After that he through the Holy Ghost (i. e. through direction and motion of the holy Spirit, and Inspiration of God) had given Commandments unto the Apostles.* Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost.*

11. Had the Lord Christ been (as Trinitarians speak) God the Son joined to an humane Nature, he could not have ascribed his miraculous Works to the Holy Ghost, or to the Father, dwelling in him; but to the Son dwelling in him and united to him. Matth. 12. 28. *I cast out Devils by the Spirit of God.* John 14. 10. *The Father that dwelleth in me, he doeth the Works.* John 5. 30. *I can do nothing of my self.* Acts 2. 22. *Jesus of Nazareth, a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you.*

12. Had our Lord been more than a Man, the Prophecies of the Old Covenant in which he is promised, would not describe him barely as the Seed of the Woman; the Seed of Abraham; a Prophet like unto Moses; the Servant and Missionary of God, on whom God's Spirit should rest. Gen. 3. 5. *I will put Enmity between thy Seed and her Seed. Her Seed is by all Interpreters understood to be Christ.* Gen. 22. 18. *In thy Seed shall all the Nations of the Earth be blessed.* This again is universally interpreted of Christ. Deut. 18. 18. *I will raise them up a Prophet from among their Brethren, like unto thee; and I will put my Words into his Mouth.* This is interpreted of our Lord Christ in many Texts of the New Covenant, as John 1. 45. and Acts 3. 22. and Acts 7. 37. Isai. 41.

1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth; I will put my Spirit upon him, and he shall bring forth Judgment to the Gentiles. This is interpreted of Christ, Matth. 12. 17, 18. Now that the Holy Ghost or Spirit is only the Power and Inspiration of God, at least is not himself God, they hold is ascertained by these Considerations. 1. The Holy Ghost or Spirit, and the Power of God, are spoken of, as one and the same thing. 1 Cor. 2. 4, 5. *My preaching was not with enticing Words of Mans Wisdom, but in demonstration of the Spirit and of Power; that your Faith should not stand in the Wisdom of Men, but in the Power of God.* Luke 1. 35. *The Holy Ghost shall come*

*upon thee (Blessed Mary) and the Power of the Highest shall overshadow thee.* Luke 11. 20. I with the Finger of God (that is, by the Power of God, Exod. 8. 19.) cast out Devils. Mat. 12. 28. *I cast out Devils by the Spirit of God.* Compare also Luke 24. 49. with Acts 1. 4, 5, 8.

2. A manifest Distinction is made, as between God and Christ, so also between God and the Holy Spirit, or Power and Inspiration of God; so that 'tis impossible the Spirit should be God himself. Rom. 5. 5. *The Love of God is shed abroad in your Hearts, by the Holy Ghost which is given to us.* 1 Cor. 3. 16. *The Grace (or Favour) of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost be with you.* Rom. 8. 27. *He (the Spirit, v. 26.) maketh Intercession for the Saints, according to the Will of God.* They note here, that God's Spirit or Inspiration (being designed to be a continual Director and Guide to the Faithful) it is spoken of, in these and some other Texts, as a Person; by the same Figure of Speech that Charity is described as a Person, 1 Cor. 13. 4, 5. and Wisdom, Prov. 9. 11. and the Law or Commandments of God, Psal. 119. 24. They note also that in some Texts 'tis called the Holy Ghost, and Holy Spirit: in the same sense that we commonly say the Holy Wisdom, Holy Will of God.

3. The Spirit is obtained for us of God, by our Prayers; therefore it self is not God. Acts 15. 8. *God which knoweth the Hearts, bare them witness; giving them the Holy Spirit as he did to us.* Luke 11. 13. *How much more shall your Heavenly Father give the Holy Spirit to them that ask him.* If we say, these Texts are to be understood, not of the Person of the Holy Ghost, but of his Gifts and Graces; the Socinians readily confess it, but they say also, that if the Holy Spirit were at all a Person, much more a God, his Gifts and Graces would be bestowed by himself, and asked of himself, not bestowed by, and asked of another Person; as 'tis manifest (and by all confessed) they are in these Texts. They add, there is neither Precept nor Example in all Holy Scripture, of Prayer made to the Spirit, on this or any other occasion: which (on the Trinitarian Supposition) that the Holy Spirit is a Person and God, no less than the Father, is very surprising, nay utterly unaccountable.

4. If the Holy Spirit, and our Lord Christ, are Gods or God, no less than the Father; then God is a Trinity of Persons, or three Persons: but this is contrary to the whole Scripture, which speaks of God as but one Person; and speaks of him and to him by singular Pronouns, such as I, Thou, Me, Him, &c. Job 13. 7. *Will ye speak wickedly for God?—Will ye accept his Person?* Heb. 1. 1. *God—hath in these last times spoken to us by his Son,—who being the Brightness of his Glory, and the express Image of his Person,—sat down at the right Hand of the Majesty on high.* Deut. 6. 4, 5. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine Heart.* In the Hebrew (Ibri) thus, O Israel, hearken to Jehovah our God: Jehovah is one, and thou shalt love Jehovah thy God with all thine Heart. The Jews by a most ancient Tradition and Custom, are obliged to repeat this Verse every Morning and Evening, to keep it in perpetual Memory, that Jehovah, or God, is one only, not two or three. Isa. 45. 5. *I am the Lord,—there is no God but Me.* Psal. 102. 25. *O my God,—of old hast thou laid the Foundation of the Earth.* Matth. 4. 10.—*the Lord thy God, him only shalt thou serve.* No Instance (say the Socinians) can be given in any Language of three Persons, whoever

spoke of themselves, or were spoken to, by the singular Pronouns, I, Thou, Me, Him, Thee, &c. Such speaking is contrary to Custom, Grammar, and Sense, which are the Laws of Speech: therefore the Holy Scriptures always speaking thus of God, either he is only one Person; or the Scriptures are one continued ungrammatical Soloecism and Impropriety, and that in the capital Article of Faith, which no reasonable or good Man can or ever will allow. For it no way helps the Trinitarians, that God (according to some Translations) says at Gen. 1. 26. *Let Us make Man*. Because nothing is so usual in common Speech, as for single Persons to speak of themselves, indifferently by singular or plural Pronouns; thus 2 Cor. 10. 2. *I think to be bold against some, who think of Us*, (saith Paul of himself only) *as if We walked according to the Flesh*. Briefly, they contend that when God speaks of himself in the plural Number, or by plural Pronouns, (which yet some deny he ever does; and if he doth, 'tis not above once or twice in the whole Scripture) he speaks according to the Custom of single Persons, especially Princes and great Persons, in all Nations and Languages: but were Almighty God three Persons, they could never speak of themselves, or be spoken to, by the singular Pronouns, I, Thou, Thee, Him, Me; because 'tis contrary not only to Grammar, (which is always to be observed, when there is no Custom to the contrary) but to the Custom of all Nations which understand to speak intelligibly and sensibly.

5. Had the Son, or Holy Ghost, been God, this would not have been omitted in the Apostles Creed. This Creed (say they) which is of next, if not equal Authority to any part of Holy Scripture, after having declared that God is the Father Almighty, and Maker of Heaven and Earth; speaks not a Word of the Godhead of the Son, or Holy Ghost. It describes the Son by all the characters of a Man, and by such only; it says, he was conceived or begotten by the Holy Ghost on Blessed Mary, that accordingly he was born of her; that he was crucified, died, and was buried; that he rose on the third day, and ascended into Heaven: all these are the Descriptions of a Man: for God cannot be conceived, or be born, or die, nor ascend into Heaven, for he is always there. Not content to take no notice that he is God, this Creed distinguishes him very plainly from God, (that is, denies him to be God) by adding, He sits at the right Hand of God. i. e. He is advanced to be next to God, and is under the immediate and particular Protection of God. Concerning the Holy Ghost, this Creed says no higher thing than it says of the Church, I believe in the Holy Ghost, and in the Holy Catholick Church. For in the Greek, the same Preposition in, is before both alike; and so also is this Creed recited by St. Cyril, and by St. Cyprian ad Numid. and by Socrates Hist. 1. 1. c. 26. If the Compilers of this Creed had believed, that either the Son or Spirit is God; tis unaccountable that they should take no notice of it in a Creed, and such a Creed as was purposely drawn up to represent all the necessary Articles of Religion. If a Socinian (say they) were to draw up a Confession of his Faith, he would do it in no other Words, but these of the Apostles; and on the contrary, no Trinitarian, after having described the Father, by all the usual Characters of God, (saying, he is God, Almighty, and Maker of Heaven and Earth) would fail to mention the Divinity of the Son and Holy Spirit; whence we must needs infer, that the Apostles

believed as the Socinians, not as the Trinitarians believe concerning God, Christ, and the Holy Spirit.

6. That God is, and that he is the Maker of this Beautiful and Immense World which we inhabit, is proved against the Corpuscular Philosophies, and against those who have held the Pre-eternity of the World, or that it always was: by those numberless Designs and contrivances that we see in the whole, and in all the parts of it. So many and so admirable *Aims, Designs, Ends and Contrivances*, as are visible in the Heavens, in this our Earth, and in the Structure of (especially) *the Human Body and Mind*, and of Seminal Forms, do most evidently show, that they had a Maker equally designing and powerful. This is so clear, that I doubt, whether Atheism has been *the Abiding* Sentiment of any Man? One may be a while shocked or puzzled (or even perverted) by a Doubt or Objection, or be swayed by an Interest or Lust, or be under the Power of a Temptation, of a Melancholy wither Whimsy of Frenzy, and thus (as it were, and for a short time) lose sight of God; as Clouds may a while hide the Sun: But the Contrivances and Ends, in the Parts of the World, in the very least of them, are so numerous and undeniable, that we soon behold again the Maker of all things, more conspicuous and bright than ever. And the very Doubts we formerly had, do now confirm us in the belief of a Divine Mind. We are so much more assured of such a Mind which reasons, and contrives, and performs many sorts of Works, far above the Powers of *Chance* or *blind Necessity*: by how much the Effects and Works of that Divine Mind, are more numerous, admirable and sensible, than our Acts and Works are. Thus (as the Apostle speaks at Rom. 1:20) *The invisible Things of him, even his eternal Power and Godhead, are understood by the things that are made*. But that there is *but one God*, we know first, and most clearly, by Revelation. Then, by this Consideration, that one God is *sufficient*; and as in the visible World or Created Nature, there is nothing (as the Philosopher observes and speaks) *in vain*; much less is there, or can there be in the Divine Nature, and thing *useless, needless and superfluous*. Who sees not, That One Almighty most Wise and good God is *sufficient*, as a Thousand; and, that more such Beings were needless and superfluous? But if they are needless and in vain; they cannot be, because there can be nothing superfluous in the Divine Nature. This is the most usual and allowed Argument of all Parties, to prove, that there is but One God. but then, say the Socinians, it nor less proves, that there is but One Divine Person, not a Trinity of such Persons. Is not (say they) *the Father* Almighty, most Wise and Good, Perfect God; in a word, All-sufficient? Yes, The very Trinitarians confess he is; because if he were not, he should not be God at all. Therefore, say the Socinians, there neither is, nor can be any other Divine Person: and this is just as certain and evident, because there is *the same Reason* of it; as tis certain and evident, that there is and can be *but One God*.

7. To conclude; Theirs (they say) is an accountable and a reasonable Faith; but that of the Trinitarians is absurd, and contrary both to Reason and to itself, and therefore not only false, but impossible. For you (say they) teach, there are three almighty, and most wise Persons, and yet but one God; as if every Almighty and most wise Person were not a God, and consequently three such Persons, three Gods. You add yet more absurdly, that there are three Persons who are severally and each of them true God, and yet there is but

one true God: This is an Error in counting or numbering; which when stood in, is of all others the most brutal and inexcusable; and not to discern it, is not to be a Man. But we would not (say they) trouble our selves at the nonsense of this Doctrine, if it did not impose false Gods on us; by advancing two to be Gods, who are not so: and rob also the one true God of the Honor due to him, and of which he is jealous.

This, Sir, is the Doctrine of the Unitarians, more commonly by others called Socinians, concerning Almighty God; and these their Arguments; which I have so related as not to judge or rail of their Persons, because however learned and reasonable Men (which is their Character among their worst Adversaries) may be argued out of their Errors, yet few will be swaggered or choke out of them. It remains, that I make a brief and fair Deduction of their History; from the time that they have been taken notice of in the World.

They whom we call Socinians, were by the Fathers and first Ages of Christianity called Nazarens; by which name St. Paul is accused before Felix, Acts 24. 5. They were also in those first times called Ebionites, Mineans, Artemonites, Theodotians, Symmachians, Paulinists, Samosatensians, Photinians, and Monarchians. The Writings of these Ancients are all lost, being destroyed by the Arians and Catholicks: Notwithstanding they had (I find) some very considerable Men among them; as, 1. Theodotian, who translated the Old Covenant out of the Hebrew (Ibri) into Greek, about the Year of our Lord 182.

2. Symmachus, who published another Translation from the Hebrew (Ibri) also into Greek, in the Year 193. Eusebius assures us, both these were Ebionites or Nazarens; and their Translations were greatly esteemed, and much used in the Greek Churches.

3. Paulus of Samosatum, Bishop and Patriarch of Antioch; a Man not only learned and eloquent, but so much esteemed in that Capital City of the East, that an Episcopal Council there assembled, were not of sufficient Authority with his Citizens, to cast him out of St. Peter's Chair.

4. Photinus Bishop of Sirmium, against whom other Bishops being by Imperial Authority assembled, proceeded by Conciliary Acts and Censures of the Church; but neither would his City part with him, till the Emperor sent an Army to expel him.

Eusebius (Hist. l. 5. c. 28.) and Theodoret (Haer. Fab. l. 2. c. de Artem.) say, that these Nazarens constantly affirmed, that they derived their Doctrine from the Apostles of our Lord; and that it was the general Doctrine of the Church, till the Popes, Victor and Zepherin, set themselves to root it up. Victor (say the Socinians) began to persecute the Apostolick Doctrine of one God, or (what is the same) that God is one, in the Year 194; but with little Success, till that which was afterwards the Doctrine of the Arians grew into general Credit and Accepance. For Justin Martyr, Origen, and other principal Fathers teaching (as the Arians afterwards did) that the Father is indeed before the Son and Holy Spirit, in Time, in Dignity, and in Power, yet that the Word, or Son, who in the fullness of time took our nature on him, was generated or created some time before the World, and was the Father's Servant and Minister in making the World; and that the Holy Ghost was the Creature of the Son, and subservient to him in making all things: this Doctrine being

advanced by Justin, Origen, and others of note in the Church; and seeming more for the Honor of the Son, than the plain and simple Doctrine of the Nazarens, by the Help of Persecution prevailed against theirs, and became the more current Doctrine of the Church, till in the Council of Nice it was condemned, and another more popular (and so more taking) than that (as attributing to the Son, Eternity, and Equality with the Father) did generally obtain, being supported by Imperial Authority. But did Superstition (say the Socinians) stop here? No, for there shortly arose another Doctrine, that the Son and Holy Spirit are the same God with the Father, not only (as the Nicene Fathers explained this matter) by Unity of Wills, and specifical Identity or sameness of Substance, but by numerical or true Identity and sameness of Substance and Nature. This last has been established by so many terrible penal Laws, partly obtained of the Roman Emperors by Catholick Bishops; partly made by Popes in the times of their Omnipotence; that now not only the Nazaren Faith, but the Arian and the Nicene (truly so called) are no where openly profess in the Territories of Christian Princes and States; except in a few Cities of Transilvania, and some Churches of the United Netherlands, in which Countries Liberty of Conscience makes a part of their Civil Rights and Franchises. But in the Turkish and other Mahometan and Pagan Dominions, where also the conquered Provinces of Christians have Liberty of Conscience, the Nazaren and Arian Churches are very numerous. Much of the new Conquests of his present Imperial Majesty, in Hungaria, Sclavonia, and Illyricum, are Arian.

But though the open and avowed Profession of the Unity of God (as 'tis taught by the Nazarens, or Socinians, and by the Arians) be suppress; yet 'tis observed that not a few of the most learned and celebrated Writers of the Church, whether Catholick or Reformed, have certainly been either Arians or Socinians, or great Favorers of them; though they have used much Caution in so expressing themselves, as not to lye too open to Exception, Envy, or a legal Prosecution.

1. D. Erasmus, the restorer of Learning, hath given occasion both to his Friends and Enemies to think him an Arian. He saith, that Phil. 2. 6. was the principal Argument of the Fathers against the Arians; but that to say true, it proves nothing against them. He notes on Eph. 5. 5. that the word God being used absolutely, doth in the Apostolick Writings always signifies the Father. In his Scholia on the third Tome of St. Jerom's Epistles, he denies that the Arians were Hereticks; he adds, farther, that they were superior to our Men in Learning and Eloquence. 'Tis believed, Erasmus did not make himself a party to that which he esteemed the ignorant and dull side of the Question. In his Epistle to Bilibaldus, he speaks as openly as the times would permit a wise Man to speak, I (saith Erasmus) could be of the Arian Persuasion, if the Church approved it.

2. H. Grotius is Socinian all over. This great Man in his younger Years attacked the Socinians in a principal Article of their Doctrine: But being answered by J. Crellius, he not only never replied, but thanked Crellius for his Answer; and afterwards publishing some Annotations on the Bible, he interpreted the whole according to the mind of the Socinians. There is nothing in all his Annotations, which they do not approve and applaud. His Annotations are a compleat System of Socinianism, not excepting his Notes on John 1. 1,

&c. which are written so artificially, and interwove with so many different Quotations, that he has covered himself, and his sense of that Portion of Scripture, from such as do not read him carefully.

3. D. Petavius, the most Learned of the Jesuits, has granted that generally the Fathers who lived before the Nicene Council, and whose Writings are preserved, agreed in their Doctrine concerning God with the Nazarens or Socinians, and concerning the Son our Lord Christ, and the Holy Spirit with the Arians. For 'tis to be noted that the Arians and Socinians agree in their Doctrine concerning God, that he is only one Person, the God and Father of our Lord Christ; but they differ concerning the Son and Holy Spirit. The Son, according to the Arians, was generated or created some time before the World, and in process of time, for great and necessary causes, became incarnate in our Nature: The Holy Ghost (they say) is the Creature of the Son, and subservient to him in the Work of Creation. But the Socinians deny, that the Son our Lord Christ had any Existence before he was born of Blessed Mary, being conceived in her by the holy Spirit of God: They say, the Spirit is the Power and Inspiration of God, saving that Mr. Biddle, and those that follow him, take the holy Spirit to be a Person, chief of the Heavenly Spirits, prime Minister of God and Christ, and therefore called the Spirit by way of excellence; and the Holy Spirit, to discriminate him from Satan, Prince and Chief of the wicked and Apostate Spirits. This difference notwithstanding, because they agree in the principal Article, that there is but one God, or but one who is God, both parties (Socinians and Arians) are called Unitarians, and esteem of one another as Christians and true Believers, as may be seen on the part of the Arians in their Historian Chr. Sandius;

(Hist. Eccl. l. 1. c. de Paul. Semosat.) and for the Socinians in the Disputation of Alba. But to return to Petavius, He often affirms, that the Doctrine of the Trinity, and of the Divinity of the Son and Spirit, cannot be proved by Scripture only; and that those who have attempted it, have always been baffled. He adds, there is no way to Unity in the Church about these matters, but by contenting our selves to speak concerning them, as the Fathers who lived nearest to the Apostles time did speak.

4. S. Episcopius, so much esteemed by our English Divines, seems to have been an Arian. He saith, the Father is so first, as to be first in order (i. e. time) in Dignity and in Power. He saith, that to make three equal Persons in God or in the Godhead, is to make three Gods. He denies, that the Lord Christ is the Son of God by substantial Generation, that is, by Generation from the Father's Substance or Essence. Speaking of the Creeds that express the Catholick Doctrine of the Trinity, and the Divinity of the Son and Spirit, he saith, that Bishops in general Councils being led by Fury, Faction, and Madness, did not so much compose as huddle up Creeds for the Church: See for these things Episc. Inst. Theol. l. 4 c. 32, 33, 34.

5. C. Sandius, a Gentleman of prodigious Industry and Reading, and no less ingenious then learned, in all his Books refuses in Words to be called either Arian or Socinian; but has written an Ecclesiastical History in Quarto, with Addenda to it Coloniae 1678, on purpose to prove that all Antiquity was Arian; and that the Unitarian Doctrine has been reduced so low by the Persecutions of Rome, and the puissant Arms of Charles the

Great, and other Kings of France, for which Services they have been requited by the Roman Pontiff. with the Titles of Most Christian Kings, and Eldest Sons of the Church. He has also (under the borrowed Name of Cingallus) written a small Treatise with this Title, Scriptura Trinitatis Revelatrix; here under pretence of asserting the Trinity, he has (as much as he could) defeated all the strengths of the Catholick Cause; and shews that there is no considerable Text objected to the Arians or Socinians, but is given up as an incompetent and insignificant proof, by some or other of the principal Critics and Authors, who were themselves Trinitarians; so that among them they have given away the Victory to their Adversaries.

But, Sir, I perceive I have drawn out this account of the Socinians, to already a sufficient length for a Letter; I will therefore conclude with a Passage out of Dr. Burnet's second Book of the History of the Reformation abridged. George van Parr, a Dutch Man, refused to abjure; so he was burnt in the year 1549, (by virtue of a Law or Writ since abolished by Act of Parliament) for affirming, that only the Father is God, and denying the Divinity of the Son our Lord Christ. He had led a very exemplary Life, for Fasting, Devotion and a good Conversation; and suffered with extraordinary Composedness of Mind. These things cast a great Blemish on the Reformers: It was said, they only condemned Cruelty, when acted on themselves; but were ready to practice it when they had Power. The Papists made great use of this in the next (Queen Mary's) Reign; and what Arch-Bishop Cranmer and Bishop Ridly (Authors of Van Parrs Punishment) suffered in her time, was thought a just Retaliation on them by that wise Providence, which disposes all things justly to all Men. Thus far Dr. Burnet, the Eusebius of our Age.

SIR,

I am most

Sincerely Yours.

# The Gospel of John

*(They may surely look and yet Not See, and surely hear and yet Not Understand...(Mk. 4:12))*

*(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).)*

The Gospel of John is one of the sixty-six books in the Word of Yahweh.<sup>1190</sup> Certain Church doctrines issue forth from this Gospel, these being the incarnation, preexistence of Christ, Divinity of Christ, transubstantiation, Christ's physically caring his cross, Miriam (Mary) the Mother of God, the Logos, God-man, God the Son, God the Holy Spirit and many more. We must ask ourselves, 'Why aren't these Church doctrines in the other books of Yahweh; doctrines that actually contradict the other sixty-five books?' For instance, Moses wrote of Yahweh and not of a Triune God (God the Father, God the Son and God the Holy Spirit)? Was Moses aware that someday believers would be teaching that Yahweh was going to enter a womb for nine months, resulting in his birth as a human baby, nursing from the breast of Miriam (Mary) his mother, messing in his diapers and learning to walk and speak as a child? Absolutely not! Then what can be the explanations for these Church doctrines? The answer lies in the hardness of their heart; their desire for a god they can have images of, such as Jesus (pictures & statues) and the holy spirit (doves), and the misapplication of, 'Figures of Speech.' We will address the confusion that results in the misapplication of figures of speech. Yehoshua spoke in figures of speech (Parables) for the specific purpose to misdirect the hearers. In Mark 4:2, 10-12, Yehoshua stated, "And he began to teach them, in parables, many things...And when he was alone they who were about him with the twelve questioned him as to the parables; and he was saying unto them—To you, the sacred secret hath been given of the kingdom of Yahweh, whereas, to them who are outside, in parables are all things coming to pass,—that They may surely look and yet not see, and surely hear and yet not understand..." I will present the case that the literal statements, in the Gospel of John, are those that agree with or do not contradict the other three Gospels and the rest of the scriptures (unless they are figurative statements in the other books) while all the other statements that do not agree or contradict the other books are figurative. (Yahweh's uses of figures of speech will be discussed later.)

A prime example, to Protestants, of a chapter in the Gospel of John that is figurative, being mistakenly taken literal is John 6; the Roman Catholic Church's doctrine of transubstantiation (The Real Presence of Christ in the Eucharist) issues forth from this chapter. They state, "By the miracles of the loaves and fishes and the walking upon the waters, on the previous day, Christ not only prepared His hearers for the sublime discourse containing the promise of the Eucharist, but also proved to them that He possessed, as Almighty God-man, a power superior to and independent of the laws of nature, and could, therefore, provide such a supernatural food, none other, in fact, than His own Flesh and

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<sup>1190</sup> 51 books in the Hebrew (Ibri) Canon (24 Old Covenant and 27 New Covenant).

Blood. This discourse was delivered at Capharnaum (John 6:26-72)), and is divided into two distinct parts, about the relation of which Catholic exegetes vary in opinion. Nothing hinders our interpreting the first part [John 6:26-48]] metaphorically and understanding by "bread of heaven" Christ Himself as the object of faith, to be received in a figurative sense as a spiritual food by the mouth of faith. Such a figurative explanation of the second part of the discourse (John 6:52-72)), however, is not only unusual but absolutely impossible, as even Protestant exegetes (Delitzsch, Kostlin, Keil, Kahnis, and others) readily concede."<sup>1191</sup> This error is very apparent to Protestants but the eyes of the Roman Catholics "...surely look and yet not see, and surely hear and yet not understand..." Another example of people erring by taking Yehoshua's words literal when they were figurative is John 2:19-20. Yehoshua said, "...Take down this shrine, and, in three days, will I raise it. The Jews, therefore, said—In forty and six years, was this shrine built. And, thou, in three days, wilt raise it!" Did Yehoshua ever correct their misunderstanding? No! At his crucifixion the Jews were still repeating their misunderstanding, as recorded in Mark 5:29, which states, "And, the passers-by, were reviling him, shaking their heads, and saying—Aha! thou who wast pulling down the shrine, and building one in three days!" The same errors occur today within the Christian Church; the errors of making a figurative truth, 'literal,' or making a literal truth, 'figurative.'

We have been forewarned that, "...whoever shall exalt himself, shall be, abased, and, whoever shall abase himself, shall be, exalted" (Mt. 2:12). We must come to the conclusion that Yahweh uses figures of speech, with the sole purpose of keeping certain exalted people in the dark!<sup>1192</sup> The Gospel of John is one of Yahweh's Tests. As a whole, the Christian Church has flunked this test, as we will see. This study is only for those who will humble themselves to the scriptures, disregarding the doctrines of men and the future wrath of religious men. It is comprised into four chapters. Chapter one deals with the length of Yehoshua's ministry. Chapter two discusses the enigmas in the Gospel. Chapter three centers on John chapter one and chapter four discusses the Holy Spirit in chapters 14 to 16.

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<sup>1191</sup> <http://www.newadvent.org/cathen/05573a.htm#section3>

<sup>1192</sup> Matthew 13:10 states, "And the disciples, coming near, said to him, Wherefore, in parables, art thou speaking to them? And, he, answering, said, 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. For, whosoever hath, it shall be given, to him, and he shall be made to abound,—but, whoever hath not, even what he hath, shall be taken from him? For this reason, in parables, unto them, do I speak,—because, seeing, they see not, and, hearing, they hear not,—neither do they understand. And, again is being fulfilled in them, the prophecy of Isaiah, which saith,—They shall, surely hear, and yet will not understand, and, surely see, and yet not perceive; For the heart of this people hath become dense, and, with their ears, heavily have they heard, and, their eyes, have they closed,—lest, once they should see with their eyes, and, with their ears, should hear, and, with their hearts, should understand, and return; when I would certainly heal them."

# Chapter 1

## Yehoshua's Ministry was Six Months

In the past, people, in error, have reconciled the travels of Yehoshua in the Gospels of Matthew, Mark and Luke (the synoptic gospels), which agree with each other, to the Gospel of John, which, in many ways is a different narrative of the life of our Lord. The Gospel of John is unique and must stand alone. As will be illustrated, the ministry of Yehoshua, in the three Gospels, lasted six months or less, while in the Gospel of John, it lasts three years or more. Yahweh has presented us with two different narratives of his Son's ministry. The accounts in Matthew, Mark and Luke have to be Yehoshua's literal travels (the three agreeing, out-numbering the one), while John's narrative, when disagreeing with the other three Gospels, must be viewed as figurative.

It is not uncommon for Yahweh to present two or more narratives for the same event; one being literal and the other being figurative or both being figurative, but two narratives that contradict each other can not both be literal. For example, in Genesis chapter one, Elohim created Adam and Eve in a single event, while in Genesis chapter two, Yahweh Elohim first formed Adam from the dust of the ground, then he built Eve from Adam's rib. Which account is literal and which account is figurative is unknown but in my judgment, I believe the first to be literal and the second to be figurative; the second representing the institution of marriage. The truths presented in the two messages are our lessons. Another example is the accounts of the Kings of Judah, as presented in the book of Kings and the book of Chronicles. King Solomon ended his reign, in 2 Chronicles, in glory, while in 1 Kings, Yahweh has humiliated him, taking the ten tribes from him.<sup>1193</sup> The facts reveal that the 1 Kings account was literal but what lesson is presented in 2 Chronicles, and why did Yahweh present the end of Solomon's life so different in this account? The last example being, in the three Gospels, Simon of Cyrene carried Yehoshua's cross, which must be literal but in John, Yehoshua carried his own cross, which must be figurative; Simon of Cyrene was not part of the Gospel of John.<sup>1194</sup>

## Figures of Speech

E. W. Bullinger, in his book, 'Figures of Speech used in the Bible,' stated, "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

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<sup>1193</sup> 1 Kg. 11:39

<sup>1194</sup> Mt 27:32 And, as they were going forth, they found a man of Cyrene, by name, Simon,—the same, they impressed to bear his cross.

Mr 15:21 And they impress a certain passer-by, Simon a Cyrenian, coming from a field, the father of Alexander and Rufus,—that he may carry his cross.

Lu 23:26 And, as they led him away, they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

Joh 19:17 And, bearing for himself the cross, he went forth unto the so-called Skull-place, which is named, in Hebrew, Golgotha;

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 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...

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.”<sup>1195</sup>

Let us re-examine his statement, “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. The three year account of Yehoshua’s ministry, in the Gospel of John, is at variance with the other three Gospels, as I will illustrate, so we may reasonably expect that some figure is employed. If there would have been only three Gospels, all of them agreeing, then they all must be taken literal. If John had been the only Gospel, then it must be taken literal but this is not the case. The Gospel of John is at variance with the other three, making it the figure, when it does not agree with the other three Gospels. All the Gospels are the words

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<sup>1195</sup> Figures of Speech by E. W. Bullinger; pg. 9.

of Yahweh, teaching the truths of Yahweh but the teaching methods can be literal and/or figurative.

Bullinger continues on Figures of Speech by saying, “Applied to words, 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. Whereas to-day, Figurative language, is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of Yahweh’s Word is quoted; and it is met with the cry, ‘Oh, that is figurative,’ implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to Yahweh’s words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward.

It lies at the very root of all translation; and it is the key to true interpretation. 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 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 of our Bibles.

This is the most important point of all. For it is not by fleshly wisdom that the words which Yahweh teaches are to be understood. The natural man cannot understand the Word of Yahweh. It is foolishness unto him. A man may admire a sun-dial, he may marvel at its use, and appreciate the cleverness of its design; he may be interested in its carved-work, or wonder at the mosaics or other beauties which adorn its structure: but, if he holds a lamp in his hand or any other light emanating from himself or from this world, he can make it any hour he pleases, and he will never be able to tell the time of day. Nothing but the light from Yahweh’s sun in the Heavens can tell him that. So it is with the Word of Yahweh. The natural man may admire its structure, or be interested in its statements; he may study its geography, its history, yea, even its prophecy; but none of these things will reveal to

him his relation to time and eternity; nothing but the light that cometh from Heaven; nothing but the Sun of Righteousness can tell him that. It may be said of the Bible, therefore, as it is of the New Jerusalem, ‘The Lamb is the light thereof.’ Our gift of holy ruah works in our hearts, leading us to Christ, to glorify the Christ. The same ruah must inspire Yahweh’s truths in our hearts, for these truths can and must be, ‘Spiritually Discerned (1 Cor. 2:1.16).’<sup>1196</sup>

## **Yehoshua’s Six Month Ministry in the Three Gospels**

All male Hebrews were required, by the Law of Moses, to be in Jerusalem, three times each year, attending Yahweh’s three festivals.<sup>1197</sup> Since Yehoshua fulfilled the Law of Moses, this would necessitate Yehoshua appearing in Jerusalem nine times, if his ministry was three years.<sup>1198</sup> The three festivals were Passover and Festival of Unleavened Cakes, which occurred on Nisan 14-22 (the Hebrews first month);<sup>1199</sup> Festival of Weeks (Pentecost), which occurred seven weeks plus one day after Passover (Sivan 6-7);<sup>1200</sup> Festival of Booths, which occurred on Tishri 15-22 (the Hebrews seventh month).<sup>1201</sup> Of the three required feast days, only Passover (Unleavened Bread) was mentioned in the three Gospels and only once at the end of Yehoshua’s ministry. The first usage of Passover in Matthew is 26:2 (28 chapter book); in Mark 14:1 (16 chapter book); in Luke 22:1 (24 chapter book). In these three Gospels, Yehoshua, in his ministry, was only in Jerusalem, at the Passover, once.

## **Jerusalem! Jerusalem! She that Slayeth the Prophets**

Yehoshua, as a male, would have been in Jerusalem three times each year of his life. Mary, Joseph, Yehoshua and the rest of his family members yearly attended Passover at Jerusalem.<sup>1202</sup> The temple in Jerusalem is the focal point for all Hebrews during Yehoshua’s ministry. If his ministry was over three years, he would have been present in Jerusalem nine times, but in the three Gospels, he is in Jerusalem only once during his ministry. This occurrence was at Passover; he being the Passover Lamb.<sup>1203</sup> The last required feast day before Passover would have been the festival of Booths, which occurred in the seventh month. Since Passover is the first month, this leaves approximately six months between the two festivals. We can conclude that Yehoshua’s immersion by John, which begins his ministry in all four Gospels, was done after he attended the festival of Booths in Jerusalem. How appropriate it was for him to attend the Festival of Booths, a

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<sup>1196</sup> Introduction pg. 2 (edited by myself to be accurate)

<sup>1197</sup> Three times in the year, shall each one of thy males see the face of Yahweh thy God, 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, Ex. 34:22)

<sup>1198</sup> Mt. 5:17-19

<sup>1199</sup> Ex. 12:1-2

<sup>1200</sup> Deu. 16

<sup>1201</sup> Lev. 23

<sup>1202</sup> Lu 2:41 And his parents used to journey yearly into Jerusalem, at the feast of the Passover.

<sup>1203</sup> 1 Cor. 5:7

festival of seven days of rejoicing, before he began his ministry.<sup>1204</sup> The temple area, it has been said can hold 250,000 people. Yehoshua would have been just another average Hebrew (Ibri) attending the festival of Booths.<sup>1205</sup> There would have been nothing to distinguish him from the others because his power had not been manifested to the people.

We must also remember that Jerusalem was not a heavenly place but rather an evil place; a place where the prophets were slain (Eze. 16). This explains why Yehoshua, he being a prophet, would not be displaying his powers there, until he was ready to die. Yehoshua proclaimed in Luke 13:33-34, "...it is impossible that a prophet perish, outside Jerusalem. Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire!" At another time, in Matthew he proclaims, "Jerusalem! Jerusalem! that slayeth the prophets, and stoneth them that have been sent unto her,—how often, would I have gathered thy children, like as a hen gathereth her chickens under her wings,—and ye would not!" The leading religious groups, abiding in Jerusalem, were the High-Priests, Rulers (Sanhedrins), Pharisees, Sadducees and Scribes. These groups were the enemies of Yahweh (Mat. 23).

In the three Gospels, Yehoshua going to Jerusalem was a death sentence. His triumphant entry into Jerusalem occurs in Mt. 21:1, Mk. 11:1 and Lk. 19:29. During his entry as King of Israel, in the book of Matthew, the city asked, "Who is this? And, the multitudes, were saying—This, is the prophet Yehoshua,—He from Nazareth of Galilee." We must ask ourselves, If Yehoshua's ministry was over three years, he would have been displaying his powers in Jerusalem at the last eight festivals. Everyone in Jerusalem would have known who Yehoshua was but it says, in the above verse, that the city did not know who this man was! His disciples had to educate the city by saying, 'This is Yehoshua, the Nazarene from Galilee.' It appears that this is the first time Yehoshua, in his ministry, is visibly seen in the city of Jerusalem.

After his entry into Jerusalem, he goes into the Temple and overturns the tables of the vendors, saying, "...It is written, My house, a house of prayer, shall be called; but, ye, are making it, A den of robbers" (Mt. 21:13, Mk. 11:15, Lk. 19:45)! He then healed the blind and the lame (Mt. 21:14). After these acts, "...the High-priests and the Scribes, heard, it, and began seeking how they might, destroy, him,—for they were fearing him; for, all the multitude, were being struck with astonishment at his teaching" (Mk. 11:18, Lk. 19:47). They did destroy him, on the 14<sup>th</sup> of Nicene, by having him crucified.

In sharp contrast, the Gospel of John has him doing this at the beginning of his ministry; a full three years before his death. John 2:13-16 states, "And, near, was the Passover of the

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<sup>1204</sup> The festival of booths, shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. And thou shalt rejoice, in thy festival... (Deu. 16:13-14)

<sup>1205</sup> When he came up as a sapling before him, And as a root-sprout out of dry ground, He had neither beauty nor majesty,—When we beheld him, there was nothing to behold, that we should desire him; (Is. 53:2)

Jews; and, Yehoshua, went up unto Jerusalem. And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. And, making a scourge out of rushes, all of them, thrust he forth out of the temple, both the sheep and the oxen; and, the money-changers' small coins, poured he forth, and, the tables, he overturned; and unto them who were selling, the doves, he said—Take these things hence! Be not making, the house of my Father, a house of merchandise.” In this case the High-priests and Scribes did not want to destroy him but rather asked for a sign? I can not imagine that the High-priest and Scribes would be allowing Yehoshua to do this to the vendors each festival over a period of three years. An additional point is that in his triumphal entry into Jerusalem, in John 12:12-19, the multitudes knew who he was and he did not over turn the vendors table as he did in the other three Gospels.

## Mapping Yehoshua's Journey in the Three Gospels

These studies necessitate going through the three Gospels in order to see for oneself the cities Yehoshua visited, when he visited them and the cities he only rarely visited, Jerusalem being paramount. One must view a physical map of the territory to understand his journeys, being predominately in the provinces of Galilee and Decapolis and not in Judea. His travels in the Gospel of Mark are illustrated below:

Nazareth & Jordan River 1:9; Wilderness 1:14; Galilee 1:14; Capernaum 1:21 (He had a home in Capernaum); “...forsaking Nazareth, he came and fixed his dwelling in Capernaum, which was by the lake,—within the bounds of Zebulun and Naphtali” (Mt. 4:12); Whole of Galilee 1:39; Capernaum 2:1; Sea of Galilee 3:7, 4:1; Gerasenes 5:1; Nazareth 6:1-4; Villages 6:6; Desert Place 6:31; Bethsaida 6:45; Gennesaret 6:53; Tyre 7:24; Sea of Galilee 7:31; Dalanutha 8:10; Bethsaida 8:22; Caesarea of Phillip 8:27; High Mountains 9:2; Galilee 9:30; Capernaum 9:33; Bounds of Judea 10:1; Going to Jerusalem 10:32-34; Jericho 10:46; Bethphage & Bethany 11:1; Jerusalem 11:11.

In the Gospel of Mark, doing a word search on, the word, 'Jerusalem,' one can discover its usages; Those that came from Jerusalem to see him in 1:5, 3:8; Scribes coming from Jerusalem to see him 3:22, 7:1; Yehoshua's final journey towards Jerusalem 10:32, 33, 11:1 and Yehoshua entering Jerusalem 11:11, 15, 27.

The festival of weeks (Pentecost) and the festival of Booths are not mentioned in the three Gospels, which Yehoshua would have attended six times in a three year period. Also there is no mention of the festival of Trumpets and the most important Hebrew (Ibri) Day, the Day of Propitiation (Atonement), which would have occurred three times over three years; all in Jerusalem.<sup>1206</sup>

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<sup>1206</sup> Lev. 23:23-44

## Yehoshua's Progression Towards Jerusalem

The Gospel of Luke presents an interesting scenario of Yehoshua journeying to Jerusalem. This narrative begins in 9:51, and states, "And it came to pass, when the days for taking him up were on the point of being fulfilled, even he himself, set, his face, to be journeying unto Jerusalem." Jerusalem is where the Hebrews slay the prophets of Yahweh. Luke only has twenty-four chapters, making his journey, beginning in chapter nine, significant. This also illustrates that this was his only ministerial journey to Jerusalem. Chapter thirteen further states, "And he was journeying on, city by city and village by village, and making, progress, unto Jerusalem" (vs. 22); "Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! How often, have I desired to gather together thy children, like as a hen, her own brood, under her wings,—and ye did not desire" (vs. 34)! Chapter seventeen states, "And it came to pass, during the journey unto Jerusalem, that, he, was going through the midst of Samaria and Galilee" (vs. 11). Chapter eighteen continues by stating, "And, taking aside the twelve, he said unto them—Lo! we are going up unto Jerusalem, and all the things will be finished, which have been written through means of the prophets, respecting the Son of Man" (vs. 31). Chapter nineteen states, "And, because they were hearing these things, he added and spake a parable, because of his being near Jerusalem, and their supposing that, instantly, was the kingdom of Yahweh to shine forth" (vs. 11); "And, having said these things, he was moving on in front, going up into Jerusalem" (vs. 28). He finally arrives in Jerusalem in 19:45, which states, "And, entering into the temple, he began to be casting out them who were selling." This record of going to Jerusalem, which began in chapter nine, would mean all of his other nine visits (if he had a 3 1/2 year ministry) would have occurred from chapter four to chapter eight and not one of those were recorded.

Another truth that assists in measuring time is the Sabbath. There are fifty-two weekly Sabbaths and seven feast day Sabbaths, making fifty-nine per year. If Yehoshua's ministry was 3 1/2 years, then there would be approximately 206 Sabbaths in his ministry. Luke, which recorded more separate Sabbaths than the other Gospels, recorded only 5 Sabbaths in his ministry.<sup>1207</sup> If Yehoshua's ministry, among people was 4 1/2 months (six months minus his 40 days in the wilderness), there being no feast days during this time period, then there would be 18 weekly Sabbaths. The scriptures recording 5 out of 18 Sabbaths makes more sense to me than 5 out of 206 Sabbaths.

From the evidence of these three Gospels, Yehoshua was only in Jerusalem during the last few weeks of his life. His literal ministry, discounting his forty days in the wilderness, must have been around four and one-half months, the last few weeks being in Jerusalem. (An interesting observation is unveiled in Matthew 24:1 and Mark 13:1. "And, Yehoshua coming forth, from the temple, was taking his departure, when his disciples came forward to point out to him the buildings of the temple." This statement appears to state that this

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<sup>1207</sup> Luke 4:16, 31; 6:1; 13:10; 14:1

visit is Yehoshua and his disciples first time together in Jerusalem because the disciples are discussing the building of the temple. If they had, together, been at the Temple eight times before this visitation, then this statement makes little sense.) Yehoshua's ministry began at the river Jordan, continued throughout Galilee and Decapolis and ended in Judea; Jerusalem being the pinnacle. This short ministry could also help explain the man at the Gate Beautiful. The scriptures state in Acts 3:2, "And, a certain man, who had been, lame from his mother's womb, was being carried,—whom they used to lay daily at the door of the temple—the *door* called Beautiful, that he might ask alms of them who were entering into the temple." If Yehoshua's ministry was three years, then this means this man was at the temple all nine times when Yehoshua was there but was not healed. Could it be that Yehoshua was only at the Temple for one very short visit, as recorded in the three Gospels, meaning, this man missed being healed by Yehoshua. After the ascension of our Lord, the apostles, coming through the Gate Beautiful, a few weeks later, bestow the healing this man had missed?

## **The Temple**

If Yehoshua's ministry was 3 1/2 years, then he would have been in the Temple at least nine times, as required by the Law of Moses (Deu. 16:16). By doing a word search on the word, Temple, one can determine its usages in the four Gospels. Beginning with the Gospel of Luke, we see Yehoshua in the Temple after his birth (Lk. 2:27, 37); when he was twelve years old (Lk. 2:46); then, when Yehoshua was about thirty years old (29 years old), we see him in the Temple to observe the Passover (Passover begins the seven day feast of Unleaven Bread Lk. 19:45 - 22:53). Yehoshua was put to death during this Passover. This same episode is described in the Gospel of Matthew (Mt. 21:12 - 26:25); in the Gospel of Mark (Mk. 11:11 - 14:49) and in the Gospel of John (Jn. 12:12 - 18:20) but when I search the word, Temple, in the Gospel of John, I also see that it is used in 2:14; 5:14; 7:14; 8:2, 20, 59; 10:23. These accounts are nowhere to be found in the other three Gospels but are only displayed in John, which presents more evidence that these events can not be literal but rather they must be figures of speech, being that Yehoshua only entered Jerusalem once during his ministry, thus making his ministry to be six months or less.

## **The Book of Acts**

As will be illustrated, the book of Acts is in agreement with Matthew, Mark and Luke's account of Yehoshua being in Jerusalem only at the very end of his ministry. If Yehoshua's ministry was 3 1/2 years, then the people of Jerusalem and the High Priests would have been well aware of his twelve Apostles and seventy disciples (Lk. 10). Healings would have been common place in the Temple, during these 3 1/2 years, because Yehoshua, his Apostles and his seventy disciples, all Hebrew (Ibri) men who were required to attend the festivals, would have been in the Temple, healing at the three festivals each year. Let us examine the writer's voice and dialogue of Acts chapter three, four and five, which will

determine whether Yehoshua, during his ministry, was in Jerusalem nine times or just once.

Acts chapter three illustrates that Yehoshua's ministry was very short. The lame man at the Gate Beautiful, was forty years old and was daily laid at the gate. Why wasn't this man healed three years ago? I can possibly understand him missing Yehoshua for one festival because up to 250,000 Hebrews could attend a festival but missing him nine different times is not believable. This man, it appears, did not recognize Peter and John as Apostles of Christ. Peter, James and John should have been well known in Jerusalem, if they had been healing there for the past 31/2 years. Healings in Jerusalem should have been common day experiences but this does not appear to be true. The people were filled with amazement and transport (ekstasis)<sup>1208</sup> at the lame man's healing (Acts 3:10). Peter had to explain himself to the people that it wasn't his power that healed this man, which he would have explained three years ago (Acts 3:12).

Chapter four unveils the hostile reactions of the High-priests, the captain of the Temple and the Sadducees concerning this healing. They placed Peter and John into custody (Acts 4:1-3). Would not this reaction be occurring ever feast day, for the past three years? It appears that this is their first encounter with a healing in the Temple. All the Hebrew (Ibri) elders etc. are gathered together to ask these men, "In what manner of power or in what manner of name did ye do this?" Really! These events have been happening for the past 31/2 years, according to what we have been taught but this is not the case. This is their first encounter of this kind of healing with came from unknown men (Peter and John). They, "...looking at Peter's boldness of speech, and John's, and having discovered that they were unlettered and obscure men, they began to marvel, recognising them also, that they had been with Yehoshua" (Acts 4:13). This record does not agree with Yehoshua's ministry being 31/2 years. These rulers would have already known these men and would have had imprison them many times over the past years, for healing the sick. These men are befuddled, stating, "...What are we to do with these men? For, indeed, that a notable sign hath come to pass through their means, unto all who are dwelling in Jerusalem, is manifest, and we cannot deny it" (Acts 4:16)! Are these words from men who have been witnessing, over 31/2 years, the healings of Yehoshua and his followers or are these words the expressions of men who have been recently introduced to Yehoshua and his men?

Chapter 5:12-16 records the awaking of Jerusalem by signs and wonders through the hands of the Apostles; verse sixteen proclaims, "Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure

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<sup>1208</sup> 1611 ἐκστασις ekstasis ek'-stas-is 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.

spirits,—who, indeed, were being cured, one and all." This record expresses a new event in Jerusalem and not an event which had been happening for the last 31/2 years. Gamaliel speaks of what is occurring in Jerusalem as a new event, when he states, "Now, therefore, I say unto you—stand aloof from these men, and let them alone; because if, of men, be this project or this work, it will be overthrown,—But, if it is, of Yahweh, ye will not be able to overthrow them: lest once, even fighters against Yahweh, ye be found" (vs. 38-39). Where was this council three years ago, if Yehoshua's ministry was 31/2 years? Acts agrees with Matthew, Mark and Luke! So where did we get the idea that Yehoshua's ministry lasted 31/2 years? It is from the Gospel of John.

## **The Sections of John's Gospel that 'Cannot' be Taken as Literal But must be Figures of Speech**

The sections that will be discussed below cannot be taken literal, meaning they must be figures of speech, because they would contradict the four witnesses, being the accounts of Matthew, Mark, Luke and Acts. We will begin with:

### **John 1:35 to 2:11**

Yehoshua's ministry begins with his immersion of holy ruah by John the Immerser, thereafter he immediately is led by the ruah into the Wilderness for forty days, by himself.

Matthew 3:16-4:1 states, "And Yehoshua, having been immersed, straightway, went up from the water,—and lo! the heavens were opened and he saw the ruah of 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. Then, Yehoshua was led up into the wilderness, by the ruah, to be tempted by the adversary."

Mark 1:9-12, "And it came to pass, in those days, that Yehoshua came from Nazareth of Galilee, and was immersed into the Jordan by John; And, straightway, as he was coming up out of the water, he saw the heavens rending asunder, and, the ruah, as a dove, descending unto him; and a voice out of the heavens—Thou, art my Son, the Beloved,—In thee, I delight. And, straightway, the ruah urgeth him forth into the wilderness;"

Luke 3:21-22, 4:1, "Now it came to pass, when one and all the people were immersed, Jesus 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...And, Yehoshua, full of holy ruah, returned from the Jordan, and was led in the ruah in the desert..."

In John, time will be expressed by morrow, then another morrow and then on the third day. Yehoshua does not go into the Wilderness for forty days by himself, but rather leaves the Jordan with his disciples on the next day and then goes to Cana of Galilee on the third day and then goes to Jerusalem, which will be discussed latter.

### **Day 1**

John 1:28-29 states, “These things, in Bethany, came to pass, beyond the Jordan, where John was, immersing. On the morrow (Day 1), he beholdeth Yehoshua, coming unto him, and saith—See! the Lamb of Yahweh, who taketh away the sin of the world.

### **Day 2**

John 1:35-39 On the morrow (Day 2), again, was John standing, and, from among his disciples, two; and, looking at Yehoshua walking, he saith—See! the Lamb of Yahweh! and the two disciples hearkened unto him speaking, and they followed Yehoshua. But Yehoshua, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! which meaneth, when translated, Teacher, Where abidest thou? He saith unto them—Be coming, and ye shall see. They came, therefore, and saw where he abode, and, with him, they abode that day. It was about the tenth, hour.”

### **Day 3**

John 2:1-2, 11, “And, on the third day (Day 3), a marriage, took place, in Cana, of Galilee; and the mother of Jesus was there,— and Jesus also was invited, with his disciples, unto the marriage...This, beginning of his signs, did Jesus, in Cana of Galilee, and manifested his glory; and his disciples believed on him.”

The accounts of John 1:35 to 2:11 is a narrative, which necessitates it being a parable (figure of speech) because the three witnesses declare that he was in the Wilderness, by himself, for forty days being tempted by the adversary, after he was immersed by John.

### **John was Delivered Up while Yehoshua was in the Wilderness**

Another important fact, concerning John the Immerser, is that he was imprisoned while Yehoshua was in the wilderness for forty days.

Mark 1:12-14, “And, straightway, the ruah urgeth him forth into the wilderness; and he was in the wilderness, forty days, tempted by Satan, and was with the wild beasts,—and, the messengers, were ministering unto him. And after John was delivered up, Jesus came into Galilee, proclaiming the glad-message of Yahweh.”

Matthew 4:11-12, “Then, the adversary leaveth him,—and lo! messengers came near, and began ministering unto him. And, hearing that, John, had been delivered up, he retired into Galilee;”

John 3:22-24 states that, John is still immersing people, as well as are the disciples of Yehoshua immersing people in the Judaeen land. John has not been delivered up, neither did Yehoshua go to the Wilderness.

John 3:22-24, 4:1-3, “After these things, came Jesus, and his disciples, into the Judaeen land; and, there, was he tarrying with them, and immersing. And John also was immersing in Ænon, near to him, because, many waters, were there; and they were coming, and being immersed; — for, not yet, had John been cast into prison...When therefore the Lord knew, that the Pharisees had heard—Jesus, more disciples, is making and immersing, than John,—although indeed, Jesus himself, was not immersing, but his disciples, he left Judaea, and departed again into Galilee.”

John 4:3-54 must be taken literal because he is not in Jerusalem, neither does it contradict the three Gospels.

## **Yehoshua Figuratively in Jerusalem**

Yehoshua was in Jerusalem only once, during his ministry; his ministry beginning with the immersion of John; this occurrence of his Triumphal Entry is recorded in Matthew 21:1, Mark 11:1, Luke 19:29 and John 12:12. Wicked Jerusalem, where the prophets are slain, would be where he was sentenced to the death upon the cross.

The Gospel of John has Yehoshua figuratively in Jerusalem in John 2:12-21, 5:1-47 and 7:10-10:39. These accounts are not literal but figures of speeches. What also must be included is the narrative in the Gospel of John where he did not go into the wilderness, which is John 1:35 to 4:3.

In summation, the narratives in John 1:35 to 4:4, 5:1-47 and 7:10 to 10:39 are figures of speech because these accounts contradict the literal accounts of the Gospels of Matthew, Mark and Luke.

## **Gospel of John**

The Gospel of John proclaims some of Yehoshua's literal events, as recorded in the other three Gospels but also proclaims some totally different narratives; different events; different people and different outcomes. This Gospel agrees with the other three Gospels in the facts of the beginning of his ministry (John the Immerser) and the ending of his ministry (Death upon the Cross). (To understand the Gospel of John, read our article, ‘The Gospel of John is an Enigma.’) Yehoshua, in the Gospel of John is called, in a figurative language, the ‘Lamb of Yahweh.’ 1:29; I, am the bread of life 6:35; I, am the living bread 6:51; I, am the light of the world 8:12; I, am the door of the sheep 10:7; I, am the good shepherd 10:11; I, am the resurrection 11:25, which are all figures of speech. Presented

below is a list of a few of the differences between this Gospel and the other three Gospels. (\* represents events and people that do not appear in the other three Gospels.)

- 22.) \* He was not born of Miriam (Mary) but of Yahweh. A begotten elohim. (1:18)
- 23.) He was not immersed by John in the Jordan River neither was John beheaded.
- 24.) He was not anointed with spirit by Yahweh saying, "My beloved Son."
- 25.) He was not tempted by the adversary and did not wander in the wilderness.
- 26.) \* Water was turned to wine.(Ch. 2)(The beginning of his signs)
- 27.) \* His body is the sanctuary of Yahweh.(Ch. 2)
- 28.) \* The courtier's son restored. (Ch. 4) (The second sign)
- 29.) \* The Samaritan woman at the well. (Ch. 4)
- 30.) \* Man cured at the pool of Bethzatha. (Ch. 5)
- 31.) \* Nicodemus and Thomas are main characters.
- 32.) The Apostles did not perform miracles. (Mt. 10:1, Mr. 6:7, Lk. 9:1)
- 33.) He was not transfigured before Peter, James and John on the mountain.
- 34.) \* He healed a man that was born blind, which had never been done (9:32).
- 35.) \* He raised Lazarus from among the dead on the fourth day. (Never done)
- 36.) The Day of Yahweh (end times) is not mentioned. (Mt. 24,25, Mk. 13, Lk. 21)
- 37.) \* He washed the feet of his disciples. (13:12)
- 38.) He did not suffer the agony in the Garden before his death.
- 39.) He was not betrayed, by Judas, with a kiss.
- 40.) \* He bore his cross, while in the other Gospels Simon bore his cross.(19:17)
- 41.) He did not cry out, "Eli, Eli, lama sabachthani...but "It hath been finished!"
- 42.) \* Yehoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)

Let us review the statement of E. W. Bullinger concerning figures of speech. "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. Let us humbling petition Yahweh and his Only-Begotten Son to open the eyes of our understanding that we may know his truths.

There are three Passovers<sup>1209</sup> in John with one festival of Booths,<sup>1210</sup> which would require his ministry to be three years or more. He is working wonders in Jerusalem, over these

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<sup>1209</sup> Jn. 2:23, 6:4, 13:1

<sup>1210</sup> Jn. 7:2

three years, unhindered physically by the High-priests and Scribes, operating freely in the Temple until the end, which is completely foreign and contrary to the other three Gospels, if taken literally. Let us study his many encounters in Jerusalem (She that slayeth the prophets) throughout his ministry in John:

Joh 2:13 And, near, was the Passover of the Jews; and, Yehoshua, went up unto Jerusalem.

Joh 2:23 Now, when he was in Jerusalem, during the Passover, during the feast, many, believed on his name, viewing his signs which he was doing.

Joh 5:1 After these things, was a feast of the Jews, and Yehoshua went up unto Jerusalem.

Joh 5:8 Yehoshua saith unto him—Rise! take up thy couch, and be walking.

Joh 7:2 But the feast of the Jews was near, that of the pitching of tents [Festival of Booths].

Joh 7:10 But, when his brethren had gone up unto the feast, then, he also, went up,—not openly, but as it were in secret.

Joh 10:22 ¶ The feast of dedication took place at that time, in Jerusalem: it was, winter,

Joh 10:23 and Yehoshua was walking in the temple, in the porch of Solomon.

Joh 11:55 Now the Passover of the Jews was at hand, and many went up unto Jerusalem, out of the country, before the Passover, that they might purify themselves.

Joh 12:12 ¶ On the morrow, the great multitude that had come unto the feast, hearing that Yehoshua was coming into Jerusalem,

We must conclude, according to the other three Gospels, that Yehoshua's earlier events in John, which occurred in Jerusalem before John 11:55, including the Passovers, are not literal events but rather they are figurative events, employed only to call our attention to these specially designed messages from Yahweh. Our duty is to diligently examine the figure for the purpose of discovering and learning the truths that is thus emphasized.

For example, the narrative of John, chapter nine, concerning the man born blind, can not be literal because Yehoshua was not in Jerusalem, which is where this event occurred, until the last few weeks of his life. This narrative, being a figure, is why this event is not recorded in any of the other three Gospels. This narrative abounds with many life messages, including the lesson of staying faithful to Yehoshua alone, even if it requires being forsaken by friends and family and enduring the persecution of religious men, which occurred to the man born blind. The final message is, "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. 9:39). This is our lesson from John chapter nine. Likewise, we can go to the other narratives in John, such as John 2:13 (Yehoshua in Jerusalem), ones which disagree with the other three Gospels. These narratives can not be literal, so they must be understood as being figurative. We then receive these lessons, given to us by our Teacher, our Ab (Father), Yahweh of Hosts.

Our Lord and Savior's ministry must have begun after Tishri 22 (Festival of Booths (Seventh Month)), leaving Jerusalem only to return during the month of Nisan (First

Month), dying, as our Passover Lamb, on the 14th day, which is a period of approximately six months. The Gospels of Matthew, Mark and Luke present this truth by documenting Yehoshua's visits, none of which were at Jerusalem until his final entry into Jerusalem. The only other explanation would be that Yehoshua broke the Mosaic Law by not attending the three required feast days in Jerusalem, which is ridiculous. Our misunderstanding of our Lord's ministry has arisen from the Gospel of John; by making some events, 'literal,' when they were meant to be, 'figurative.' A figurative narrative written by Yahweh is not a story to entertain us but on the contrary, it is Yahweh's way of drawing our attention to an important lesson that he is underlining, emphasizing and highlighting, an example of which would be the narrative of the Prodigal Son, given in Luke 15:11. The Word of Yahweh is full of life lessons taught to us for our learning by literal and figurative events. "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."

Our forefathers and fathers have gotten the time period of Yehoshua's ministry wrong; this not being their first mistake. They will probably reject this study, calling it heresy but Yehoshua stated, "For judgment, I, unto this world, came: that, they who were not seeing, might see, and, they who were seeing, might become, blind." We must submit ourselves to the written Word of Yahweh and not to the traditions of men. Yahweh has given us an examination concerning his four accounts of his Son's life. It is our task to study, in-depth, the events recorded in the Gospels and come to a sound conclusion. We have studied Mark's Gospel. Let us move forward on into the Gospels of Matthew and Luke to see if they agree with Mark (Appendix A). Let us be bold with our observations, teaching other generations the truths of Yahweh's Word rather than traditions of men.

## Chapter 2

### **The Gospel of John Is an Enigma!**

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 proleptic<sup>1211</sup> by portraying him as already glorious.<sup>1212</sup> 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 B) 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.”<sup>1213</sup> 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 priest but not from the tribe of Levi but rather from the tribe of Judah.<sup>1214</sup> 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.<sup>1215</sup> If they desired to know if Yehoshua met the requirements of the Messiah, as presented in the 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.?

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<sup>1211</sup> “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.”

<sup>1212</sup> “One God & One Lord,” by Graeser, Lynn and Schoenheit, pg. 187

<sup>1213</sup> OED

<sup>1214</sup> 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).

<sup>1215</sup> 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).

## 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<sup>1216</sup>.” They are not really synoptic because Matthew presents Yehoshua as the King, Mark presents Yehoshua as the Servant and Luke presents Yehoshua as the Man<sup>1217</sup>.) 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 C) “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 Luke<sup>1218</sup>.” Why are there four Gospels? Each Gospel presents Yehoshua (Bud<sup>1219</sup>) in a different light<sup>1220</sup>. 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.

<sup>1216</sup> Webster’s New World Dictionary

<sup>1217</sup> The Companion Bible by E W Bullinger, pg. 1304

<sup>1218</sup> The New Bible Dictionary, Douglas

<sup>1219</sup> 06780 xmu tsemach *tseh’-makh* sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

<sup>1220</sup> The Companion Bible by E W Bullinger pg. 1304

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.  
 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 incarnation<sup>1221</sup> 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 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 D) Yehoshua also states that he is in heaven while he is presently on the earth (John 3:13)?<sup>1222</sup> Another distinguishing attribute of this Gospel is that it presents Yehoshua as an elohim.

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<sup>1221</sup> See the article, “What happens when a person dies.”

<sup>1222</sup> And, no one, hath ascended into heaven, save he that, out of heaven, descended,—The Son of Man.

## ‘An Only Begotten Elohim’

Yehoshua is presented as an *elohim*<sup>1223</sup> in three instances beginning in John 1:18:

1. “No one, hath seen [known]<sup>1224</sup>, 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)?

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).

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<sup>1223</sup> 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.”)

<sup>1224</sup> 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

## **‘Ruah’ (spirit)**

There is more teaching on ruah<sup>1225</sup> (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 C) 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’<sup>1226</sup> 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];

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<sup>1225</sup> 07307 xwr ruach roo’- akh wind, breath, mind, spirit. See the article, ‘Spirit and Soul.’

<sup>1226</sup> 4336 proseuchomai

Lu 22:41 And, he, was torn from them about a stone's throw; and, bending his knees, he began to pray [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;<sup>1227</sup> "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:

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<sup>1227</sup> Mt. 8:29, Mk. 3:11, 5:7, Lk. 4:41, 8:28

- 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
- 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!

## ‘Slay Him’

The Hebrew’s sought to kill Yehoshua only at the end of his ministry in the Gospels of Matthew, Mark and Luke.<sup>1228</sup> In the Gospel of John, the Hebrew’s were constantly seeking to kill him through out his ministry as illustrated below:

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<sup>1228</sup> 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

- 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

### **‘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,”<sup>1229</sup> 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

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<sup>1229</sup> Mt. 16:13, Mk. 8:27, Lk. 9:18

Gospel of John appears to be an prolepsis event because the acquiring of salvation, in the Gospel of John, requires no works (excluding John 15) which is in contrast to the Gospels of Matthew, Mark and Luke.<sup>1230</sup> 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.<sup>1231</sup> 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 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

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<sup>1230</sup> 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.

<sup>1231</sup> 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)

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.<sup>1232</sup> 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)<sup>1233</sup> Yehoshua as it does in the Gospel of John;<sup>1234</sup> 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.”<sup>1235</sup> 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.

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!

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<sup>1232</sup> 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.

<sup>1233</sup> 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.

<sup>1234</sup> 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.

<sup>1235</sup> 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.

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.)*

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

- 61.) \* *He bore his cross, while in the other Gospels Simon bore his cross.*(19:17)  
 62.) He did not cry out, “Eli, Eli, lama sabachthani...but “It hath been finished!”  
 63.) \* *Yehoshua manifested himself to his disciples at the Sea of Tiberias. (Ch. 21)*  
 64.) 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 Israel<sup>1236</sup> 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 Peter<sup>1237</sup> and Yehoshua,<sup>1238</sup> 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**

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<sup>1236</sup> 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

<sup>1237</sup> 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

<sup>1238</sup> 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

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 John<sup>1239</sup> 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 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).

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<sup>1239</sup> John is the Hebrew (Ibri) name, ‘Yowchanan,’ pronounced as *yo-khaw-nawn*, which means, ‘Yahweh is Merciful or Yahweh has Graced.’

Elijah was, “a hairy man, with a leathern girdle,”<sup>1240</sup> 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 judgment, the avenging of our Elohim that will take place during the Day of Yahweh.<sup>1241</sup> The fire of Gehenna is used seven times in the Gospel of Matthew.<sup>1242</sup>

The books of Matthew, Mark and Luke record the events of the great and awful Day of Yahweh.<sup>1243</sup> 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

<sup>1240</sup> 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

<sup>1241</sup> 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;

<sup>1242</sup> 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?

<sup>1243</sup> Mt. 24, Mk. 13, Lk. 21

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.<sup>1244</sup> 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 concerning the light.<sup>1245</sup> Witness is the Greek word, 'martureo,'<sup>1246</sup> 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

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<sup>1244</sup> 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)

<sup>1245</sup> 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

<sup>1246</sup> 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

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.<sup>1247</sup> 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.<sup>1248</sup> Elijah stopped the rain for three and a half years as do the two witnesses.<sup>1249</sup> Elijah stood against Jezebel, as do the two witnesses.<sup>1250</sup> Elijah went up in a storm into the heavens as the two witnesses are taken up into heaven in a cloud.<sup>1251</sup> 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.

## Yehoshua being Sent by the Father

Two words that have been translated sent are the Greek words *apostello*<sup>1252</sup> and *pempo*.<sup>1253</sup> 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 *apostella* is used twice in Matthew, once in Mark and five times in Luke in the relationship of Yehoshua being sent by the Father.<sup>1254</sup> A special position is obviously occupied by John's Gospel concerning Yehoshua being sent by his Father. This denotes that behind

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<sup>1247</sup> And, many, came unto him, and were saying—John, indeed, did not so much as, one sign; Jn. 10:41

<sup>1248</sup> 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).

<sup>1249</sup> 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

<sup>1250</sup> 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.

<sup>1251</sup> 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

<sup>1252</sup> 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.

<sup>1253</sup> 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.

<sup>1254</sup> Mt. 10:40, 15:24; Mk. 9:37; Lk. 4:18, 43, 9:2, 48, 10:6.

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;<sup>1255</sup> "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, prophesies 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.

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<sup>1255</sup> 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.

Yahweh inserted a new age, the Age of the Sacred Secret, which is our present age. This age was a secret, unknown to the prophets, hidden in Yahweh.<sup>1256</sup>

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,<sup>1257</sup> 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!

## Chapter 3

### Decoding the Gospel of John

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

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<sup>1256</sup> 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)

<sup>1257</sup> 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

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 book<sup>1258</sup> 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.<sup>1259</sup> 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.<sup>1260</sup> 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 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

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<sup>1258</sup> 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).

<sup>1259</sup> 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.

<sup>1260</sup> 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;

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.”<sup>1261</sup> Personification is a figure of speech<sup>1262</sup> in which human characteristics are attributed to an abstract quality,

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<sup>1261</sup> OED

<sup>1262</sup> 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) .

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.’<sup>1263</sup> 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.

## 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

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<sup>1263</sup> 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”, 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 Revelations 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.<sup>1264</sup> The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.<sup>1265</sup> 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]<sup>1266</sup> 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, ‘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)<sup>1267</sup> in the midst of them;” the masculine pronoun, ‘he,’ in the Greek, may be a thing or abstract idea

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<sup>1264</sup> αὐτῆς, pronoun personal genitive feminine singular

<sup>1265</sup> 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...

<sup>1266</sup> αὐτό pronoun personal accusative neuter

<sup>1267</sup> αὐτὸ pronoun personal genitive neuter

as in the case of John 1:1-3; “Originally, was, the word (logos (masculine))...All things, through him (autos),<sup>1268</sup> 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)<sup>1269</sup> 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)<sup>1270</sup> voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה (feminine)), which hath opened her (פִּצְתָּהּ)<sup>1271</sup> 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 (ἀύτηης)<sup>1272</sup> 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 (ἐαυτης)<sup>1273</sup> 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.<sup>1274</sup> Yahweh is known as the, ‘Rock,’ in the Old Covenant, while his Son becomes the ‘Rock,’ in the New Covenant.<sup>1275</sup> Yahweh was the ‘Way,’ in the Old Covenant, while Yehoshua becomes the ‘Way’ in the New Covenant.<sup>1276</sup> 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.<sup>1277</sup> His Son, the ascended Christ, as the word of Yahweh, then spoke the words of his Father (The Seven Church Epistles) to the Apostle

<sup>1268</sup> αὐτοῦ pronoun personal genitive masculine

<sup>1269</sup> ἐαυτης, pronoun reflexive genitive feminine

<sup>1270</sup> noun common masculine singular construct suffix 3rd person feminine singular

<sup>1271</sup> verb qal perfect 3rd person feminine

<sup>1272</sup> pronoun personal genitive feminine

<sup>1273</sup> pronoun reflexive genitive feminine

<sup>1274</sup> 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.

<sup>1275</sup> 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:—

<sup>1276</sup> 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.

<sup>1277</sup> 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).

Paul.<sup>1278</sup> 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.'<sup>1279</sup> 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. 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,<sup>1280</sup> 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

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<sup>1278</sup> 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)

<sup>1279</sup> 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.

<sup>1280</sup> *Metaph.* That which subsists, or underlies anything; substance: OED

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.”<sup>1281</sup>

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, 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

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<sup>1281</sup> TWOT

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;<sup>1282</sup> being the image of the unseen Yahweh.<sup>1283</sup>

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.<sup>1284</sup> Why is the Only-begotten Son of Yahweh, called the word of Yahweh?<sup>1285</sup> 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.<sup>1286</sup> 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 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

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<sup>1282</sup> 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)

<sup>1283</sup> Who, is an image of the unseen God, Firstborn of all creation,— (Col. 1:15, 2 Cor. 4:4)

<sup>1284</sup> Jn. 17:26, 1:18

<sup>1285</sup> Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh.

<sup>1286</sup> 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)

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,<sup>1287</sup> 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,<sup>1288</sup> and, the life, was, the light<sup>1289</sup> 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 ]<sup>1290</sup> 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.

### **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.

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<sup>1287</sup> 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;

<sup>1288</sup> 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.

<sup>1289</sup> Ps 119:105 A lamp to my feet, is thy word, and a light to my path.

<sup>1290</sup> 1096 ginomai ginomai *ghin'-om-aheto* to become, i.e. to come into existence, begin to be, receive being

### **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.

## **Chapter 4**

### **John Chapters 14 to 16 (Holy Ruah (Spirit))**

I will address some of the main errors that the Christian Church teaches. (The subject of ruah (spirit) is fully discussed in the article, 'Spirit and Soul,' in Vol. 2 of the Teleios books and in our audio series, "A Journey through the Word of Yahweh.") Churches that teach the doctrine of, 'God the Holy Spirit, the Third Person of the blessed Trinity,' validate their teachings by quoting from chapters fourteen to sixteen in the Gospel of John, as can be

seen in the footnotes.<sup>1291</sup> Dallas Theological Seminary teaches, as can be seen below, that the third person of the Trinity had his coming out party on the Day of Pentecost. The Roman Catholic Church teaches, as can be seen below, the Father and the Son send Him [Holy Spirit], but He is not separated from Them, for the Father and the Son come with Him when He descends into our souls.

The usage of *ruah* in Genesis 1:2, it's first usage, is in the genitive (possessive) case, which means, *ruah*, as a noun, modifies another noun, which is *Elohim*. In the Hebrew (Ibri) language, *ruah* is in the Construct State, while *Elohim* is in the Absolute State. A noun in the Absolute State (*Elohim*) can stand alone while a noun in the Construct State (*ruah*) is bound to the noun in the Absolute State. If Genesis 1:2 read, as Trinitarians would have longed for, "...the *ruah* was brooding on the face of the waters," rather than "the *ruah* of *Elohim*," then *ruah* would have to have been in the Absolute State, meaning it could stand alone. The phrase in Genesis 1:2 (the *ruah* of *Elohim*<sup>1292</sup>) is constructed in the same format as the phrase in 2 Chron. 30:12 (the hand of *Elohim*<sup>1293</sup>); both phrases could be reconstructed into the forms, *Elohim's ruah* and *Elohim's hand*; *Elohim* is the possessor of *ruah* and hand.

*Ruah* means, 'an invisible force in motion,' such as wind, breath, etc. *Ruah* (spirit) is not a proper noun (person, place or thing; meaning capitalization) but a common noun. In the majority of it's usages, *ruah* is not a he but a she in the Hebrew (Ibri) language because it's

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<sup>1291</sup> **Dallas Theological Seminary**; Article XII—The Holy Spirit

We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church (John 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7). We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ of all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will (John 3:6; 16:7-11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27). (<http://www.dts.edu/about/doctrinalstatement/>)

### **Roman Catholic Church**

In the New Covenant the word *spirit* and, perhaps, even the expression *spirit of God* signify at times the soul or man himself, inasmuch as he is under the influence of God and aspires to things above; more frequently, especially in St. Paul, they signify God acting in man; but they are used, besides, to designate not only a working of God in general, but a Divine Person, Who is neither the Father nor the Son, Who is named together with the Father, or the Son, or with Both, without the context allowing them to be identified. A few instances are given here. We read in John 14:16-17: "And I will ask the Father, and he shall give you another Paraclete, that he may abide with, you for ever. The spirit of truth, whom the world cannot receive"; and in John 15:26: "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me..." The Spirit of consolation and of truth is also clearly distinguished in John 16:7, 13-15, from the Son, from Whom He receives all He is to teach the Apostles, and from the Father, who has nothing that the Son also does not possess. Both send Him, but He is not separated from Them, for the Father and the Son come with Him when He descends into our souls (John 14:23). (<http://newadvent.com/cathen/07409a.htm>)

<sup>1292</sup> the *ruah* [noun common feminine singular construct] of *Elohim* [noun common masculine plural absolute]

<sup>1293</sup> the hand [noun common feminine singular construct] of *Elohim* [noun common masculine plural absolute]

gender is feminine, as it is in its first usage in Genesis 1:2. In the Greek language, pneuma (spirit) is also a common noun. It is an it and not a he because its gender is neuter. The majority of Bible translations, excluding Rotherham's Emphasized Bible, change the gender of ruah and pneuma to fit the doctrines of men. For example, the NKJV translates Mark 9:25 by calling an unclean spirit an it, which is what is written in the Greek text; "When Jesus saw that the people came running together, He rebuked the unclean spirit [pneuma], saying to it [neuter]...!" But when it comes to the doctrine of the Holy Spirit, they change the Greek text's pronoun from an it to a He, as is done in 1 Corinthians 12:11. Rotherham translates this verse correctly by stating, " But, all these, energiseth the one and the same Spirit, distributing unto each one, peculiarly, even as it is disposed,' while the NKJV changes the pronoun from it to He; "But one and the same Spirit works all these things, distributing to each one individually as He wills."

Another factor to take into consideration in this gospel is the Greek word, parakletos (par-ak'-lay-tos),<sup>1294</sup> which is a noun (verbal adjective) that is masculine. Parakletos means, 'called to one's aid.' This word is only used in the Gospel of John and 1 John. Since parakletos is masculine, the pronouns associated with its usage must also be masculine. Applications on a cell phone, such as navigation, could be called a parakletos, as also could be a human being. One could say, "The parakletos [helper], the cell phone, which I will send you, it, will teach you all things, and will put you in mind, of all things which, I, told you (Jn. 14:26)." Parakletos has been translated, advocate, helper, comforter etc. We will see its usage in John 14 to 16.

A figure of speech called, personification, is "a figure by which things are represented or spoken of as persons; or, by which we attribute intelligence, by words or actions, to inanimate objects or abstract ideas. The figure is employed when the absent are spoken of (or to) as present; when the dead are spoken of as alive; or when anything ( e.g. , a country) is addressed as a person." "Google directed me to your house, thereby saving my life," or "My rifle is my best friend," are personifications. An example of this figure is in John 14:16-17,26, which states, "And, I, will request the Father, and, another advocate [parakletos], will he give unto you, that he [parakletos, masculine] may be with you age-abidingly, the spirit [pneuma] of truth,—which, the world, cannot receive, because it beholdeth it [pneuma, neuter] not, nor getteth to know it [pneuma, neuter]. But, ye, are getting to know it [pneuma, neuter]; because, with you, it [pneuma, neuter] abideth, and, in

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<sup>1294</sup> 3875 παράκλητος parakletos par-ak'-lay-tos

Joh 14:16 And, I, will request the Father, and, Another Advocate, will he give unto you, that he may be with you age-abidingly,

Joh 14:26 But, the Advocate, The Holy Spirit, which the Father will send in my name, He, will teach you all things, and will put you in mind, of all things which, I, told you.

Joh 15:26 ¶ Whensoever the Advocate shall come, Whom, I, will send unto you from the Father, The Spirit of truth, which, from the Father, cometh forth, He, will bear witness concerning me;

Joh 16:7 ¶ But, I, the truth, am telling you—It is profitable for you, that, I, depart; for, if I should not depart, The Advocate, would in nowise come unto you, but, if I go, I will send him unto you.

1Jo 2:1 ¶ 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, Jesus Christ, the Righteous;

you, it [pneuma, neuter] is...But, the advocate, the holy spirit, which the Father will send in my name, he [parakletos, masculine], will teach you all things, and will put you in mind, of all things which, I, told you."<sup>1295</sup> In the Gospel of John, ruah (pneuma) has been defined as a parakletos; spirit comes to one's aid. The life of Samson is an example of this usage, which can be seen in Judges 14:5-6, which states, "So Samson went down, and his father and his mother, to Timnath,—and they came as far as the vineyards of Timnath, when lo! a young lion, roaring to meet him. And the ruah [feminine] of Yahweh, came suddenly over him, and he tore it in pieces..." David's life is an example of the ruah teaching, as illustrated in 2 Samuel 23:2-3, which states, "The ruah [feminine] of Yahweh, spake in me,—And, his word, was on my tongue; Said the Elohim of Israel, Unto me, spake the Rock of Israel:—One Ruling over Men, A Righteous One, ruling in the reverence of Elohim." In this verse, the ruah of Yahweh is synonymous with the Elohim of Israel and the Rock of Israel. Rock of Israel is a figure of speech and not another god called the Rock.

This brings up an additional point concerning proper nouns. A proper noun is a unique entity, such as Jerusalem or Moses. The names of the gods of the majority of the Christian Churches are the Father, the Son and the Holy Spirit. The words Father, Son and Holy Spirit are not proper nouns, neither is God, Lord or Rock but rather these are common nouns. (The Greek New Covenant has no proper name for our God, but refers to him as God [theos] or Lord [kurios], which are common nouns but not by the proper noun, Yahweh. The Hebrew (Ibri) Old Covenant uses the name Yahweh over 6,800 times. Today's Bibles, except the Rotherham, also uses common nouns as names for Yahweh.) Common nouns do not identify unique entities. The Church speaks of Jesus, which is a proper noun, but they have no names for the Father and the Holy Spirit. The fact of the matter is that the Father's name is Yahweh and the Son's name is Yehoshua but the Holy Spirit has no name! They could call him parakletos but this also is a common noun and not a name. Also in English, proper names cannot normally be modified by an article (the), such as, 'The Yahweh,' or 'The Jesus,' but the Christian Churches gods names are, 'The Father,' 'The Son,' and 'The Holy Spirit.' Can the Church say, 'God the Father or God the Yahweh, God the Son or God the Yehoshua and God the Holy Spirit or God the \_\_\_\_\_?" One must also realize that Moses, Isaiah, Jeremiah, David, John, Paul, Luke or Peter ever used the phrase, 'The Father, the Son and the Holy Spirit,' which is the foundation of today's Christian Church. This illustrates the surreal world the Church has chosen to live in.

John 14 to 16 is a prophesy of a coming event that was prophesied in Joel 2:28, which states, "And it shall come to pass, afterwards, I will pour out my ruah [feminine] upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions," which occurred on the Day of Pentecost. The

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<sup>1295</sup> Word Study Greek English New Covenant by Paul R. McReynolds also translates the text correctly, keeping the pronouns in their correct form.

ruah of Yahweh or Yahweh's ruah did not come into existence on the Day of Pentecost, as it appears in this Gospel, but the invisible power of Yahweh (ruah) was manifested from Genesis 1:2 throughout the rest of Yahweh's Word.

## 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.'<sup>1296</sup> 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.<sup>1297</sup> Yahweh, through his word, brought his Son into existence who then took on his Father's mantle, thus becoming 'The Word of Yahweh.'

## Appendix A

### Yehoshua's Journey in Matthew & Luke

#### Matthew

3:13 Jordan; 4:1 Wilderness; 4:12 Galilee (Forsook Nazareth); 4:13 Capernaum; 4:23 All Galilee; 8:5 Capernaum; 8:28; Country of Gadarenes; 9:1 Capernaum; 9:35 All cities; 11:21 Chorazin, Bethsaida & Capernaum; 13:1 Capernaum; 13:53 Nazareth; 14:34 Gennesaret; 14:21 Tyre & Zidon; 15:29 Sea of Galilee; 16:13 Caesarea of Phillip; 16:21 Looking towards Jerusalem; 17:1 High Mountain; 17:22 Galilee; 19:1 Bounds of Judea; 20:17 About to go to Jerusalem; 20:29 Leaving Jericho; 21:1 Near to Jerusalem, Bethphage; 21:10 Entering Jerusalem.

#### Luke

3:22 Jordan; 4:1 Wilderness; 4:14 Galilee; 4:16 Nazareth; 4:31 Capernaum; 4:44 Other Cities & Cities of Judea; 5:1 Lake of Gennesaret; 6:12 Mountain; 7:1 Capernaum; 7:11 Nain; 8:1 Cities & Villages; 8:26 Gerasenes; 8:40 Returned; 9:10 Bethsaida; 9:28

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<sup>1296</sup> "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).

<sup>1297</sup> 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.

Mountain; 9:51 Face towards Jerusalem; 10:38 Certain Village; 13:22 City by City towards Jerusalem; 18:31 Going up to Jerusalem; 18:35 Jericho (19:1); 19:29 Bethphage & Bethany; 19:37 Mount of Olives; 19:45 Jerusalem Temple.

## 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: 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 C

<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

**Characteristic phrases are:**

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 D

### ‘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.

## Appendix E

### **Other evidence revealing that Yehoshua's ministry was six months or less.**

1.) Herod, who would have been in Jerusalem for Yehoshua's nine different visits on the feast days, had never seen Yehoshua; Lu 23:8 And, Herod, seeing Yehoshua, rejoiced exceedingly; for he had been, a considerable number of times, wishing to see him,—because he had heard concerning him, and was hoping, some sign, to behold, by him, brought to pass.

2.) Paul, as a Hebrew, would have been at the same nine different festivals Yehoshua would have attended, but Paul never states that he saw Yehoshua while in his ministry. On the other hand, Paul does witness that he saw Stephen at his death; Ac 22:20 And, when the blood of Stephen thy witness was being shed, even I myself, was standing by, and approving, and guarding the mantles of them who were slaying him.

3.) Why would any prophet stay away from Jerusalem? Stephen was stoned in Jerusalem! James was murdered in Jerusalem! Peter's attempted murder occurred in Jerusalem! Paul would have been murdered in Jerusalem, if he had not been a Roman citizen! Yehoshua proclaimed in Jerusalem, "For this cause, lo! I, send unto you, prophets and wise men and scribes,—some from among them, ye will slay and crucify, And some from among them ye will—scourge in your synagogues, and pursue from city to city: That there may come upon you—all righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zachariah, son of Barachiah, whom ye murdered [in Jerusalem] between the Temple and the altar" (Mt. 23:34-35). Jerusalem was the murder capital for prophets.

4.) According to Matthew, Mark and Luke, Jerusalem's witnesses had no evidence to convict Yehoshua of blasphemy; Matt. 26:63-65 But, Yehoshua, was silent. And, the High-priest, said unto him: I put thee on oath, by the Living God, that, to us, thou say—Whether, thou, art the Christ, the Son of God. Yehoshua saith unto him: Thou, hast said; Moreover, I say unto you—Hereafter, ye will see the Son of Man, sitting on the right hand of power, and coming upon the clouds of heaven. 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!

(According to the Gospel of John, Yehoshua was in Jerusalem multiple times stating that he was the Son of God, even in the Temple before many witnesses; John 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 God, I am? This response was what the High Priest was looking for in Matthew, Mark and Luke but had no witnesses.)

5.) Yehoshua's first and only entry into Jerusalem during his ministry, as recorded in Matthew, Mark and Luke was as prophesied in Zach. 9:9; "Exult greatly, O daughter of Zion, Shout in triumph, O daughter of Jerusalem, Lo! Thy King, cometh unto thee, vindicated and victorious, is he,—lowly, and riding upon an ass, yea, upon a colt, a young ass." (According to the Gospel of John, he entered into Jerusalem multiply times, beginning in chapter two, then chapter five, then chapter seven, then chapter ten and then finally in chapter twelve. If his ministry was for 3 1/2 years, he would have entered Jerusalem at least nine times, eight of which he would not be riding upon a colt, where Jerusalem's inhabitants "...were crying aloud, saying—Hosanna! to the Son of David, Blessed is he that is coming in the name of Yahweh, Hosanna in the highest" (Mt. 21:9).)