

The Hellenization of the Word of Yahweh

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

Hellenization is defined as “the giving of a Greek character to anything.”¹ The Greek, Latin and English cultures have played major roles in corrupting our Father’s Revelation to mankind and especially to His children. This Word, which Yahweh has magnified above His name, has been hellenized, which results in the clouding of His revelation to us. The slanderer clouds the Word of Yahweh by adding to, deleting from and rearranging it with the assistance of men and women. Yahweh forbids such actions! “Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you” (Deu. 4:2).² Paul through revelation stated, “If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be” (Gal. 1:9)! Paganism has been interwoven into our Father’s Word as darnels³ in a wheat field and it is our duty to uproot and destroy the enemy’s work in order that we may know the truth, which will set us free. The written Word of Yahweh is our only foundation. All doctrines must be tried by fire and if they do not agree with our Father’s Word then they must be set aside.

Some of the changes or false doctrines, which have been woven into Christianity from Greek and other pagan religions, are:

1. Yahweh’s thoughts conveyed by Hebrew words have been replaced by pagan Greek thoughts by way of Greek words.
2. The Creator’s name has been changed from Yahweh to the Greek words Kurios (Lord) and Theos (God); our Savior’s name has been changed from Yahshua to the Greek name Iesous, which eventually evolved into the present name Jesus;
3. One Yahweh changed to three Theos’ (Theos the Father, Theos the Son and Theos the Holy Spirit);
4. Yahweh’s teachings of soul, spirit, death, sheol, paradise and life age-abiding have been changed to Greek mythology and philosophy.
5. The names and order of the books of the Old Covenant (Testament) were changed and rearranged by the Greeks;

Errors in the translation of our Father’s Word into Greek and English occur intentionally and unintentionally. “...There are, some, that are troubling you, and wishing to change the

¹ Oxford English Dictionary

² Deu. 12:32, II Cor. 11:4, 13, Gal. 1:6-9, II Thess 3:14, Rev. 22:19

³ a kind of darnel, resembling wheat except the grains are black

glad–message of the Christ” (Gal. 1:7). The Words of Yahweh are Hebrew words.⁴ The writers of the Word of Yahweh were all Hebrew prophets who thought in Hebrew thoughts. Our Lord was a Hebrew, born into a Hebrew family and His Father, Yahweh, the Elohim² (God) of the Hebrews, named him Yahshua³ (Ex. 3:18) and not Iesous. In order to fully understand the words of Yahweh we must use Hebrew words and thoughts in order to convey their meanings. This practice will eliminate thousands of errors that are brought about by translating the Hebrew language (thought) into Greek or English thought. For example, in English the word ‘God,’ has one meaning for Christians. The English word, ‘God,’ is used to translate three different Hebrew words which all have different meanings. “For who is a God [Eloah], save Yahweh? And who is a Rock, save our God [Elohim]? The GOD [El] who girded me with strength, and set forth, as blameless, my way” (Ps. 18:31,32).

The Greek translation of the Old Covenant (the Septuagint) also translated the above three Hebrew words of Psalms 18:31-32 as one Greek word, ‘theos.’⁶ The Greek New Covenant never uses the name Yahweh, which was used over 6,000 times in the Hebrew Old Covenant. Yahweh, in the Greek New Covenant, becomes theos or kurios⁷ while sheol becomes hades⁸. Hades is part of Greek mythology while sheol is purely Hebrew. These Greek New Covenant shortcomings must be understood in order to rightly divide the word of truth. For example, the Greek text of Acts 2:34 states, “Said the Lord [kurios] unto my Lord [kurios], Sit thou at my right hand,” which is a quote of Psalms 110:1. The Hebrew text of Psalms 110:1 states, “The declaration of Yahweh to my Lord [adown]—Sit thou at my right hand.” In this case the Greek text is lacking in Acts 2:34. Another example of Greek corruption of the text would be Luke 4:18-19. Yahshua is reading Isaiah 61:1-2, which contradicts what is written in Luke 4:18-19:

The spirit of My Lord Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken–hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh. Isaiah 61:1-2

The Spirit of the Lord, is upon me, because he hath anointed me—to tell glad tidings unto the destitute; He hath sent me forth,—To proclaim, to captives, a release, and, to

⁴ and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against gods, to be kicking! Acts 26:14

⁵ In the beginning, Elohim (God) created the heavens and the earth” (Gen. 1:1). 0430 אֱלֹהִים ‘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

³ The proper Hebrew name of Yahweh’s Son is ‘Yah-shu-a’ the same as Joshua (Acts 7:45, Heb. 4:8). It means, “Yahweh is Salvation.” In Greek it is known as Ἰησοῦς Iesous *ee-ay-sooce*, in English as ‘Je-sus’ and in Spanish as ‘Hay-sooce.’

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

⁷ 2962 κύριος kurios *koo’-ree-os* 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

⁸ 1. *Gr. Myth.* a. The oldest name of the god of the dead, also called Pluto. b. *transf.* The kingdom of Hades, the lower world, the abode of departed spirits or shades. OED

the blind, a recovering of sight,—to send away the crushed, with a release; To proclaim the welcome year of the Lord. Luke 4:18-19

Isaiah 61:1-2 must take precedent over what is written in Luke 4:18-19. The spirit that was upon Yahshua was the spirit of his Adonai, Yahweh and not the spirit of the kurios (Lord); Yahshua was to proclaim the acceptable year of Yahweh and not the acceptable year of the kurios: Yahweh is used three times in these two verses while Yahweh is never used in the New Covenant (Testament).

The majority of American pastors are Hellenized;⁹ when they say God they are really saying the Greek word, theos. They study theology, which is the study of theos and not the study of Yahweh; Yahweh is not in their vocabulary. Most pastors come to the Word of Yahweh with their views more or less fixed by the traditions and commandments of the Greek Church Fathers; man-made creeds¹⁰. These individuals believe and teach what they have received from man and they do their best to get it confirmed by the Word of Yahweh.¹¹ A worldly, man-made vocabulary exists today that is not used by Yahweh in His Word: rapture, trinity, incarnation, god-man, bible, god the son, mother of god, god the holy spirit, hypostatic union, immaculate conception, omnipotence, transubstantiation, three persons in one god. etc. This corruption of the Word by men and the deceiver should not be surprising but rather expected. Our Lord experienced the same corruption of the Word of Yahweh by the religious leaders in his day, which were the Hebrew sects known as the Pharisees, Sadducees and the Essences. “Mind! and beware, of the leaven of the Pharisees and Sadducees” (Mt. 16:6).

Yahweh’s Thoughts (Hebrew) being replaced by Greek Thoughts

Thoughts are communicated by words in the language of the hearer. Yahweh’s thoughts were communicated to His prophets in the Hebrew language. Hebrew words can be translated into Greek words, which can be translated into English words when they mean the exact same thing. For example, the sun is the same for the Hebrews, Greeks and English people. This word can be translated into different languages without losing meaning. When there is no equivalent word in another language the word should be transliterated, which happened with the Hebrew word Sabbath. In Hebrew the word is Sabbath as also it is in Greek and English. In rightly dividing the Word of Yahweh we must build our foundation on the Hebrew thought or language instead of the Greek thought, which has been done by the majority of Christian pastors. Building the Church upon the Greek culture has injected the Church with error:

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

¹⁰ Nicene, Jerusalem, Constantinople and Apostles Creed etc.

¹¹ Two criminals died with Yahshua; Christ died on Good Friday; Easter is associated with our Lord’s resurrection, etc.

Nephesh, Psuche and Soul

The Hebrew word 'nephesh' has been translated into Greek as 'psuche,' which has been translated into English as 'soul.' The original concrete meaning of nephesh was probably 'to breathe.' Animals are called living nepheshs (souls). It must be concluded from the 755 usages of nephesh that the Hebrew word presents man as physical only.¹² Nephesh should have been transliterated instead of being translated into the Greek word, psuche, which has a different meaning.

The Greeks did not transliterate nephesh but translated nephesh into psuche. The Greeks taught that psuche "leaves man at the moment of death, escaping through the mouth or, according to another view, through the wound. This leads to the idea of the blood-soul. The psuche goes to the underworld and may sometimes show itself to a living person in a dream prior to burial of the corpse, taking on the appearance of the living man for this purpose. In the underworld it leads a shadowy existence, which has little to do with the self of man. This self has gone, having become food for the dogs and the birds, or, in the special instance of Hercules, having been taken up to be with the gods. Nothing is expected of the shadowy existence of the psuche in the underworld. Neither in life nor death does the psuche have anything at all to do with the intellectual or spiritual functions of man. Psuche did in fact become the term for this newly found master-concept in the 6th century BC. That it did so is connected with the belief in retribution in the hereafter, which became widespread from the 7th century BC onwards. The psuche in the underworld has to guarantee the continuity of life in this world and life in the world to come. In close connection herewith the doctrine of the transmigration of the psuche is found for the first time among the Greeks in the 6th century BC; it is a basic part of Pythagorean ethics. Here the psuche is the epitome of the individual. It can be thought of apart from the body and is indeed of greater worth than this [the body]."¹³

Christians have replaced the Hebrew word nephesh with the Greek thought of psuche, which has led the Church into paganism. The English Bible translators would not translate nephesh to soul, when the word was dealing with an animal but they would when it was dealing with humans. Why? An animal as a living soul would contradict the teaching of the Greek and now the English concept of psuche. In Genesis one and two, nephesh is used six times but is only translated soul once, except in the Rotherham Bible.¹⁴

¹² Theological Wordbook of the Old Testament by Harris, Archer and Waltke; Vol. 2 pg. 591

¹³ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. psuche

¹⁴ Ge 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life [nephesh], and fowl *that* may fly above the earth in the open firmament of heaven.

Ge 1:21 And God created great whales, and every living creature [nephesh] that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

Ge 1:24 And God said, Let the earth bring forth the living creature [nephesh] after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Ahab, Agape and Love

The Hebrew word ‘ahab’ has been translated into the Greek word ‘agape,’ which has been translated into the English word, ‘love.’¹⁵ The English word love and the Greek word agape fail miserably when conveying the Hebrew thought of ahab! Ahab should have been transliterated instead of being translated into the Greek word, agape.

The Words for Love in Pre-biblical Greek

“Basically there are three expressions for love in pre-biblical Greek:

eros, phileo, and agape.

1. Eros is passionate love, which desires the other for itself. In every age the Greeks sung glowing hymns to sensually joyous and daemonic Eros, the god who is compelled by none but compels all. This god played a great role in the cult, became in philosophy from the time of Plato the epitome of the uttermost fulfillment and elevation of life. What the Greek seeks in eros is intoxication, and this is to him religion. To be sure, reflection is the finest of the flirts which the heavenly powers have set in the heart of man; it is the fulfillment of humanity in measure. More glorious, however, is the eros, which puts an end to all reflection, which sets all the senses in a frenzy, which bursts the measure and form of all humanistic humanity and lifts man above himself. The great tragic dramatists estimate it with no less horror than enthusiasm: All the forces of heaven and earth are forces of second rank compared with the one and only supreme power of eros. No choice is left, nor will, nor freedom, to the man who is seized by its tyrannical omnipotence, and he finds supreme bliss in being mastered by it.

But the intoxication sought by the Greek in eros is not necessarily sensual. Already in the Greek mysteries, as so often in mysticism, erotic concepts are spiritualized in many ways as images and symbols for the encounter with the suprasensual. Plato works in this direction, devoting a whole dialogue to eros. For him, too, eros is an ecstasy which transports man beyond rationality, which has its source in an elemental need, and which finally, issues in creative inspiration...Plato decisively lifts eros above everything sensual. Similarly, Aristotle frees it from the merely experiential and understands it as a cosmic function. It is the power of attraction in virtue of which the original principle maintains all

Ge 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life [nephesh], *I have given* every green herb for meat: and it was so.

Ge 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [nephesh].

Ge 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature [nephesh], that *was* the name thereof.

¹⁵ De 6:5 Thou shalt therefore love [ahab] Yahweh thy Elohim,—with all thy heart, and with all thy nephesh, and with all thy might;

Mr 12:30 Therefore shalt thou love [agapao] the Kurios thy Theos, with all thy heart, and with all thy psuche,—and with all thy mind; and with all thy strength.

being in order and movement. This loving which inwardly holds the world together has nothing more to do with intoxication.

2. Phileo, on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends. It means the love which embraces everything that bears a human countenance...Here we see most clearly the nobility of love. It is not an impulse or intoxication, which overcomes man, but an order or task which he may evade.

3. In the word agape the Greek finds nothing of the power or magic of eros and little of the warmth of phileo. Its etymology is uncertain, and its meaning weak and variable. Often it means no more than "to be satisfied with something;" often it means "to receive" or "to greet" or "to honor," i.e., in terms of external attitude. It relates more to the inward attitude in its meaning of "seeking after something," or "desiring someone or something." The verb is often used to denote regard or friendship between equals, or sometimes sympathy. Particularly characteristic are the instances in which agape takes on the meaning of "to prefer," "to set one good or aim above another," "to esteem one person more highly than another." Thus agape may be used as the preference of Yahweh for a particular man...

Ahab (Love in Judaism)

1. The picture changes completely when we turn to the Old Covenant 'ahab,' the main word for love in the Hebrew text, applies to the passionate love between man and woman (Song of Solomon 8:6; The Shulamite and Solomon), to the selfless loyalty of friendship (1 Sam. 20; Jonathan and David), and to resolute adherence to righteousness (Ps. 45:7). The Hebrew word thus covers all the wealth of the three Greek terms. But there is lacking one feature, i.e., religious eroticism, and this lack distinguishes Old Covenant religion no less sharply from the fertility cults of surrounding nations than from the Greek world. The ahab (love) of Yahweh for Israel (Dt 7:13) is not impulse but will; the ahab (love) for Yahweh and his neighbor demanded of the Israelite (Dt 6:5; Lv. 19:18) is not intoxication but act.

The distinctive characteristic of Israelite ahab is, of course, its tendency to exclusivism. Greek eros is from the very outset a universal love, generous, unbound and non-selective. The love extolled in the Old Covenant is the jealous love, which chooses one among thousands, holds him with all the force of passion and will, and will allow no breach of loyalty...Not for nothing does Song of Solomon 8:6 link in its parallelism the love which is as strong as death with the jealousy which is as hard as sheol. Jacob has two wives, but his love belongs only to the one (Gn. 29); he has twelve sons, but he loves one above all the rest (Gn. 37:3). Yahweh has set many nations in the world, but His love is for the elect people. With this people He has made a covenant, which He faithfully keeps, and jealously guards like a bond of marriage (Hos. 1 ff.). The same exclusive motif asserts itself in the

principle of love for the neighbor. It is a love, which makes distinctions, which chooses, which prefers and overlooks. It is not a cosmopolitan love embracing millions. The Israelite begins his social action at home. He loves his people with the same preferential love as is shown by Yahweh. He extends his love to foreigners only so far as they are incorporated into his house or nation (Ex. 20:10; 22:20 etc.). Even the enemy is to have my assistance when in difficulty, and is expressly referred to my help (cf. Ex. 23:4 f.). It will be seen that the organic relationship and concrete situation are always normative for social responsibility. The general love of the Hellenistic cosmopolitan is eccentric. Neighborly love for the native Israelite is concentric.

The Septuagint almost always renders *ahab* of the Hebrew text to *agape*. *Eros* and *phileo* and derivatives are strongly suppressed. The harmless *agape* carries the day, mainly because by reason of its prior history it is the best adapted to express the thoughts of selection, of willed address and of readiness for action. It was once thought that *agape* was a completely new word coined by the Septuagint. This no longer seems likely. Much more significant, however, is the fact that the whole group of words associated with *agape* is given a new meaning by the Greek translation of the Old Covenant.”¹⁶

Ahab and *nepesh* are just a few examples of when Yahweh’s thoughts, which were written by the Hebrew prophets, take on different meanings or whole concepts are lost when Hebrew thought is translated into other languages. When I want to understand the concept of love written in the Word of Yahweh, I do not look up the word, love, in an English dictionary, neither do I stop my search at a Greek lexicon. My foundation for understanding the thoughts of Yahweh must rest on the Hebrew language. The New Covenant that we have today was written in Greek. This Greek heritage, introduced throughout the world, came from Alexander the Great, who brought Hellenism to the Hebrews.

Alexander the Great

“Alexandros III Philippou Makedonon (Alexander the Great, Alexander III of Macedon) (356-323 B.C.), King of [Macedonia](#), was born in late July 356 BC in Pella, Macedonia, he was one of the greatest military genius in history. He conquered much of what was then the civilized world, driven by his divine ambition for world conquest and the creation of a universal world monarchy.”¹⁷ “When Alexander defeated the Persians, the Macedonian became undisputed Emperor of the Persian Empire. By destroying the Persian Kingdom, Alexander had abolished the frontier between East and West, thereby merging the East and the West into one cultural body. The resulting mixture of culture was to be known as

¹⁶ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. love

¹⁷ Alexander the Great of Macedon from history to eternity by John J. Popovic.

Hellenism. In the remote hills of Judah, Hellenism came face to face with deeply rooted Judean traditions.”¹⁸

“After the death of Alexander the Great in 323 B.C., four of his generals divided up his kingdom among themselves, with Seleucus gaining control of Babylonia and Ptolemy controlling Egypt. Palestine was under the rule of Ptolemies until 198 B.C. when the Seleucid dynasty won control. In the initial years of the Seleucid reign, the Judeans enjoyed a period of brief tranquility. The Seleucid ruler, Antiochus III permitted the Jewish people to worship according to their law. In 187 B.C. Antiochus III was succeeded by his eldest son, Seleucus IV Philopater, and then by his youngest son, Antiochus IV Epiphanes, in 175 B.C.

The kingdom inherited by Antiochus IV Epiphanes was unstable. Antiochus’s remedy for this was a vigorous program of Hellenization, introducing Greek culture and institutions throughout his kingdom. In his mind one of the unifying factors was religion. Therefore in about 169 B.C. he began to encourage his subjects to worship himself as the manifestation of Zeus. On coins he was called Theos (God) Epiphanes, meaning “the manifest god.”

Antiochus decided to make Palestine (Judah etc.) a buffer zone between himself and Egypt. He returned to Jerusalem, broke down the city walls, and made the old City of David into a military fortress. In his self-appointed role as Zeus Manifest, he ordered vigorous Hellenization and the elimination of the Jewish religion. He forbade Judeans to keep the Sabbath, to offer sacrifices, or to circumcise and ordered the destruction of all copies of the Torah. Judeans were ordered to offer unclean sacrifices and to eat the flesh of pigs; all forbidden by the Law of Yahweh. The ultimate desecration of the Judean Temple occurred on December 16, 167 B.C., when Antiochus ordered that an altar of Zeus be built on top of the altar of burnt offering, and swine’s flesh was offered there to Zeus.”¹⁹ The Hebrews were a minority in a Hellenised culture. The language of the Hebrews was changed from Hebrew to Greek.

The Books of Yahweh were translated into the Greek language around 285-247 B.C. and were known as the Alexandrian Text, also known as the Septuagint. “After the conquests, Alexander brought Egypt under Macedonian rule, the newly founded city of Alexandria²⁰ became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied

¹⁸ Judaism and Hellenism: the Encounter by Clare Goldfarb.

¹⁹ One Year Book of Christian History by E. Michael and Sharon Rusten, pg. 702.

²⁰ The second largest city and the main port of [Egypt](#). Alexandria was built by the [Greek](#) architect Dinocrates (332-331 BC) on the site of an old village, Rhakotis, at the orders of [Alexander the Great](#). The city, immortalizing Alexander's name, quickly flourished into a prominent cultural, [intellectual](#), political, and economic metropolis, the remains of which are still evident to this day. It was the renowned capital of the [Ptolemies](#), with numerous monuments. It was the site of the [Lighthouse](#), one of the [Seven Wonders of the Ancient World](#), as well as the [Great Library](#). It was along these shores that history took a tragic turn at the time of [Cleopatra](#), [Julius Caesar](#), [Mark Antony](#), and Octavian.

population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was written.

Amongst the inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Judeans would easily become known to the Greek population.”²¹

“Although it is not completely understood when or why the translation was originally done, it is clear that it in large measure reflects the common language of the period and became the “Bible” of the Greek-speaking Jews and then later of the Christians. It is worth noting that the Septuagint differs from the Hebrew Old Covenant in certain ways: 1) the Greek text varies at many points from the corresponding Hebrew text; 2) the order of the Biblical Books is not the same – the threefold division of the Hebrew canon into the Law, Prophets, and the Writings is not followed in the Septuagint²²; and 3) several books not found in the Hebrew are included in the Septuagint – these books are known as the Apocrypha in the English Bible.”²³ The Septuagint translation changed the Hebrew word ‘sheol,’ which is the state of the dead for all who die, to the Greek ‘place,’ called ‘hades,’ from which the Greek god Hades rules the underworld. People are alive in the Greek underworld of hades, while in sheol all are asleep awaiting the resurrection. The Septuagint also changed the Hebrew name of our Creator from Yahweh, to ‘the Lord’ and changed His Hebrew titles from Elohim, El and Eloah to the Greek term, ‘Theos.’ The Hebrew term ‘Adonay Yahweh’ or Lord Yahweh was translated in the Septuagint to ‘Kurios Theos’ or Lord God. The Hebrew name of Yahweh was changed in the Septuagint, to the Greek title ‘Theos’ (God) or ‘Kurios’ (Lord).

The Historical developments that have occurred to date are: 1) Malachi is the last book written in Hebrew or Aramaic around 397 B.C.; 2) Alexander the Great conquerors Judea around 333 B.C.; 3) Alexandria, Egypt was built 332-331 and became a center of Greek culture; 4) Antiochus IV Epiphanes, around 167 B.C., escalated the Hellenization of Judea; 5) The Septuagint or Greek translation of the Words of Yahweh, written in Alexandria, was being used along with the Apocrypha from 200 B.C. to the present. Over time the Septuagint translation devolved the Creator from Yahweh our Adonai into the Greek concept of Theos our Kurios. A similar devolution of the scriptures occurs today. An example of this devolution will be displayed in our English translations of Psalms 22:1:

²¹ The Septuagint with Apocrypha by Brenton, pg. i

²² Luke 24:44 And he [Jesus] said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled. **Hebrew Canon of Scriptures: Law of Moses** (Torah) Genesis, exodus, Leviticus, Numbers and Deuteronomy; **The Prophets** Joshua, Judges, I&II Samuel, I&II Kings, Isaiah, Jermiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi; **The Psalms** (Writings) Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentation, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and I&II Chronicles.

²³ The Septuagint with Apocrypha by Brenton, preface

Yahweh, is my shepherd—I shall not want: (Hebrew text, Rotherham)
The Lord tends me as a shepherd, and I shall want nothing. (Septuagint)
The LORD is my shepherd; I shall not want. (NKJV)
GOD, my shepherd! I don't need a thing. (The Message)

The Nomina Sacra (The Sacred Names)

Philip Comfort is a helenized Christian Greek scholar who wrote the book, “Encountering the Manuscripts.” Many of his beliefs are Greek or pagan, as are those of the majority of Christians, but we can learn how the manuscripts were written and how they evolved from Hebrew writings to Greek writings. There is only one name that was sacred to the Hebrews and that name was not Elohim, El or Eloah; it was Yahweh. Yahweh has many titles such as Elohim, El, Eloah, Adonay, Almighty, Rock, Most High, Holy Spirit but there was only one name that was written in a special way in the Hebrew text.

“To the Jews, one name and one name only was sacred: Yahweh. This name was so sacred to them that they refused to utter it or even spell it out in full when they made copies of Scriptures. So, they wrote it in a special way known as the Tetragrammaton, YHWH in archaic Hebrew script.”²⁴ “When the Jews started to translate the Hebrew Scriptures into Greek, they persisted in using the Hebrew Tetragrammaton (YHWH) wherever the name Yahweh appeared. This means that the Jewish scribe switched from Greek to Hebrew whenever he came to the sacred name, and then he would write it in an allotted space from right to left (as is done in writing Hebrew)...Scribes purposely left a space open for the Tetragrammaton (in paleo-Hebrew script) between the Greek words...The Tetragrammaton YHWH was added later perhaps by a different scribe.”²⁵

“The Jews have always had great respect for the name of God, as have Christians. Both revere the same God, but they know him by different names; this means they recognize different 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 [Philip Comfort's error]. This is where Jews and Christians divide. The Jews believe that Yahweh has always been the eternal, divine, transcendent God. Christians believe [pagan Christian's belief] that Yahweh became incarnate; he is Jesus (Yahweh the Savior), the Christ, the Son of God, even God himself.”²⁶

“According to Origen, the Tetragrammaton was still written in paleo-Hebrew letters in Aquila's Greek translation of the Old Covenant, produced in the first or second century

²⁴ Encountering the Manuscripts, Philip Comfort, pg. 207

²⁵ Encountering the Manuscripts, Philip Comfort, pg. 208-209

²⁶ Encountering the Manuscripts, Philip Comfort, pg. 207

AD. It is also likely that the original translators of the Septuagint used the Hebrew Tetragrammaton for YHWH, although later copies of the Septuagint show that the scribes started to use kurios (Lord) as a surrogate. We know that Jews substituted Adonai (meaning ‘Lord’) for YHWH when they read the Tetragrammaton in the Hebrew text. It is also likely that they substituted kurios (the Greek form for ‘Lord’) when they were reading the Greek text to a Greek-speaking audience.”²⁷

“A phenomenon occurred when the books of the New Testament were written, published, and distributed in the first century. Either the writers themselves or the very earliest copyists used a special written form for the divine names. Instead of writing out in full the Greek words Kurios (Lord), Iesous (Jesus), Christos (Christ), Theos (God), and pneuma (Spirit), the writers and/or scribes wrote these words in special abbreviated forms. Today very few know about this, even those who read the Greek New Testament, because the nomina sacra (sacred names) are not replicated in any fashion in printed editions of the Greek New Testament...Scattered across the pages of nearly every extant Greek New Testament manuscript can be seen the following nomina sacra:²⁸

̄̄ KC for kurios = Lord, ̄̄ OC for theos = God,
̄̄ IH for Iesous = Jesus, ̄̄ XP for Christos = Christ

“One of the main reasons we know that the Old Testament manuscripts are Christian manuscripts and not Jewish is the presence of nomina sacra in the text. Significantly, not one copy of the Greek Old Testament found at Qumran has these nomina sacra because this was a Jewish, not a Christian community. Jews never wrote nomina sacra the way Christians did; the Jews did things differently for one divine name and one divine name only: Yahweh...Christians used KYPIOC (kurios = Lord) in place of Yahweh (YHWH) and wrote it in nomen sacrum form.”²⁹ “The New Testament writers and scribes distinguished their writing from secular writing and from the Jewish writing by making theos a nomen sacrum. All Greek texts of the Old Testament prepared by Jews have the word theos written out in full...while Yahweh is written as a Tetragrammaton in paleo-Hebrew script, the word for ‘God’ (theos) is not contracted.”³⁰

Philip Comfort unknowingly documents the corruption of the Hebrew text by the Greeks when translating to the Greek language. The one sacred name, ‘Yahweh,’ was erased by the Greeks as well as by Christians and replaced with the Greek sacred names: ‘Kurios,’ ‘Theos,’ ‘Christos,’ ‘Iesous’ and ‘Pneuma.’ The corruption of the Word of Yahweh was not a single event but a series of events over great periods of time such as occurred to the

²⁷ Encountering the Manuscripts, Philip Comfort, pg. 209

²⁸ Encountering the Manuscripts, Philip Comfort, pg. 199

²⁹ Encountering the Manuscripts, Philip Comfort, pg. 202

³⁰ Encountering the Manuscripts, Philip Comfort, pg. 226

Hebrews when they were under four hundred years of Egyptian pagan rule. The Hebrews, under Egyptian pagan rule, also lost the Creators name³¹ and pursued the wisdom of men.

Yahweh's Wisdom

Paul writes to the Church at Corinth, which is in Greece, the heart of the philosophical world, about the wisdom of men. “For Christ sent me not, to be immersing, but to be telling the good news,—not with wisdom of discourse, lest, void should be made, the cross of the Christ. For, the discourse which concerneth the cross, unto them, indeed, who are perishing, is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power. For it is written—I will destroy the wisdom of the wise, and, the discernment of the discerning, will I set aside. Where is the wise? Where is the scribe? Where is the disputer of this age? Hath not Yahweh made foolish the wisdom of the world? For, seeing that, in the wisdom of Yahweh, the world, through its wisdom, did not get to know Yahweh, Yahweh was well-pleased—through the foolishness of the thing proclaimed, to save them that believe. Seeing that both, Jews for signs, do ask, and, Greeks for wisdom, do seek, Whereas, we, proclaim a Christ who hath been crucified,—unto Jews, indeed, an occasion of stumbling, and, unto Gentiles, foolishness; But, unto the called themselves—both Jews and Greeks, Christ, Yahweh’s power, and, Yahweh’s wisdom.

Because, Yahweh’s foolish thing, is, wiser than men, and, Yahweh’s weak thing, mightier than men. For be looking at the calling of you, brethren,—that *there were* not many wise, according to flesh. Not many powerful, not many high-born: On the contrary—the foolish things of the world, hath Yahweh chosen, that he might put to shame them who are wise...I, therefore, brethren, when I came unto you, came, not with excellency of discourse or wisdom, declaring unto you the mystery of Yahweh; For I had not determined to know anything among you, save Yahshua Christ,—and, him, as one who had been crucified!

I, therefore in weakness, and in fear, and in much trembling, came to be with you, And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in **demonstration of spirit and power**: In order that, your faith, might not be in men’s wisdom, but in Yahweh’s power. Wisdom, however, we do speak, among the full-grown,—wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to nought; But we speak, Yahweh’s, wisdom, in a sacred secret, that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory...

Which we also speak—not in words taught of human wisdom, but in such as are taught of *the Spirit*, by spiritual words, spiritual things, explaining...Let no one be deceiving himself:—if anyone imagineth himself to be wise among you, in this age, let him become

³¹ Ex. 3:13 also see the paper “I am Yahweh, that is My Name.”

foolish, that he may become wise; For, the wisdom of this world, is, foolishness with Yahweh; for it is written—He that taketh the wise in their knavery,— And again—The Lord taketh note of the speculations of the wise, that they are vain. So then, let, no one, be boasting in men (I Corinthians 1:17-2:8,13-16, 3:18-21).

The Apostle Paul demonstrated the spirit by speaking in tongues, prophesying, casting out demons, healing the sick and delivering people from the power of darkness. The word translated, power, in I Corinthians 2:4, is the Greek word, ‘dunamis.’ Dunamis means strength, power and ability. Miracles, strength and ability are the result of the spirit, when demonstrated. The Church Fathers, if following in the footsteps of the Apostles and Prophets, should have also been demonstrating the spirit by speaking in tongues, prophesying and delivering people from the power of darkness. I am not aware that they demonstrated any spiritual power. I am thankful for their contributions to the Body of the Christ but I also must be aware of the Hellenism they introduced into Christianity.

Aaron was a good man also but he “made a molten calf, and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt. And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow” (Ex. 32:4-5)! Paul had to reprove the Apostle Peter when he separated himself from the Gentiles in order to please the Judeans.³² Paul asked the Galatians, “I marvel that, thus quickly, ye are moving away from him that called you in the favor of Christ, unto a different glad-message” (Gal. 1:6). We were warned in the Books of Timothy that, “there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (II Tim. 4:3-4). We were warned twice in Galatians 1:8 and 9, “If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!” Adding or taking away from our Father's Word is a major offense.

‘For, the Wisdom of this World, is, Foolishness with Yahweh’ The Early Greek Church Fathers

Much of the Religious Doctrine believed in the Church today came from the writings of the early Church Fathers. John Wesley, co-founder of the Methodist Church, stated, “Can any who spend several years in those seats of learning, be excused if they do not add to that reading of the Fathers? the most authentic commentators on Scripture, as being both nearest the fountain, eminently endued with that Spirit by whom all Scripture was given. It will be easily perceived, I speak chiefly of those who wrote before the council of Nicea. But who could not likewise desire to have some acquaintance with those that followed them? with St. Chrysostom, Basil, Augustine, and above all, the man of a broken heart,

³² Gal. 2:12

Ephraim Syrus?”³³ Others say about the Church Fathers, “The term ‘Post-Apostolic Fathers’ is the name given by the Christian Church to the writers who established Christian doctrine [such as the Nicene and Constantinople Creeds] before the 8th century. The writing of the Fathers or Patristic Literature synthesized Christian doctrine as found in the Bible, especially the gospels, the writing of the Apostolic Fathers, ecclesiastical dictums, and the decisions of the Church councils.”³⁴

The Church doctrine was not established by the Church Fathers, as stated above, but by the Apostles who received the original revelation, given to them for the purpose of perfecting the Body of the Christ.³⁵ It is ludicrous to believe that the Apostles did not complete their mission, which was to establish the Body of the Christ with sound doctrine, but left this mission to be completed hundreds of years later by the Hellenised Intellectual Church Fathers who were Philosophers!

The Church doctrines would have been established or synthesized, not by the Church Fathers but by the Apostles and Prophets around 26-70 A.D., when the revelation was given, and not hundreds of years later. Doctrines that are established hundreds of years later are either false doctrines or a restoration of original doctrines that had been lost by not obeying the original written doctrine given by our Father. An example of a false doctrine is displayed in the Book of Galatians concerning righteousness through the law. Paul said in Galatians 3:1, “O thoughtless Galatians! who hath bewitched you.” An example of the restoration of a lost doctrine would be teaching people to obey the Word, instead of Christian Denominations, and speak in tongues and prophesy as commanded in I Corinthians 14. The Apostles and Prophets who wrote the Word of Yahweh established the doctrine.³⁶ Many of the major Church Fathers had two things in common. They were philosophers and they studied religion and philosophy in the Greek cities of Alexandria and Athens. The terms incarnation, trinity, God-man etc. are not in any scripture given by Yahweh. These doctrines came about with the help of the Hellenised Church Fathers.

The Doctrines of Incarnation, Hades & Immortality of the Soul and the Philosophers who gave them to Us!

Christmas and Easter are just a few of the examples of the co-mingling of Christianity and Hellenism. December 25th was the celebration of the winter solstice³⁷ and not the birth of the Christ, while the custom of Easter eggs come from the goddess of fertility.³⁸ The name

³³ <http://wesley.nnu.edu/noncanon/fathers.htm>

³⁴ www.catholicapologetics.org/ap040600.htm

³⁵ Eph. 4:11-14

³⁶ “And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,...That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ” (Eph. 4:11-15).

³⁷ http://www.religioustolerance.org/winter_solstice.htm

³⁸ <http://www.religioustolerance.org/easter1.htm>

Easter is derived from the word *Éastre*, the name of a goddess whose festival was celebrated at the vernal equinox; her name shows that she was originally the dawn-goddess.³⁹ What other beliefs do we hold that come from the Greeks? The Greeks helped give Christianity the doctrine of theology, incarnation, which brings about the doctrine of the Trinity, logos, reincarnation, immortality of man and hades. Many of the Church Fathers were Greek philosophers, who interwove Greek philosophy with the Words of Yahweh thereby creating a man made religion as Joseph Smith has done with the Mormon Religion. These are the same men who roused up a new brand of false Christian Orthodoxy under the leadership of the Alexandrian fathers of the second and third century. Pagan religions commingling with the Words of Yahweh is not unusual; Aaron, a prophet of Yahweh, made a molten calf (an Egyptian religious image) and said, “A festival to Yahweh tomorrow” (Ex. 32:5). Many Israelites worshipped Yahweh in their high places and their groves while others worshiped both Yahweh and Baal. Hellenism and paganism have been interwoven into present day Christianity.

Yahweh’s people, the Hebrews, have been influenced and corrupted by the people with whom they dwelt. Abraham was told to, “Come thou on thy way, Out of thy land and out of the place of thy birth and out of the house of thy father” (Gen. 12:1). Israel was told not to live with the Nations “lest thou solemnise a covenant with the inhabitant of the land,— And then as surely as they go unchastely after their elohims and sacrifice to their elohims, So surely will he invite thee, And thou wilt eat of his sacrifice” (Ex. 34:15). The Israelites were corrupted when they abode with the Egyptians, the Canaanites, the Assyrians, the Babylonians and the Greeks. Yahweh, the “Elohim of the Hebrews,”⁴⁰ communicated to the Old Covenant prophets, who were Hebrews, in Hebrew. The last book of the Greek arrangement of the Old Covenant is Malachi, which was written around 397 B.C.⁴¹ The Book of Malachi is the end of Hebrew thought according to our Bible. In the Old Covenant, Yahweh is the name of the Creator; this name was used over 6,000 times. In the Old Covenant there are no scriptures that talk about the immortality of the soul, incarnations, trinities, logos or hades. In the Old Covenant there is One Yahweh and not three Theos (Gods).⁴²

The Church Fathers

Hellenised Judean (Hebrew)

A) Philo (20 B.C.-50 A.D.) (Alexandria) (Philosopher)

³⁹ OED

⁴⁰ Exodus 3:18

⁴¹ Young’s Literal Translation of the Holy Bible.

⁴² Deu. 6:4, Zechariah 14:9

Hellenised Church Fathers (Christian)

- A) St. Justin the Martyr (105-165?) (Samaria) (Philosopher)
- B) Clement of Alexandria (150?-215?) (Athens) (Philosopher)
- C) Origen (185?-254?) (Alexandria) (Philosopher)
- D) Athanasius (293-373) (Alexandria) (Philosopher)
- E) Basil (329-379) (Caesarea) (Philosopher)
- F) Augustine (354-430) (Africa) (Philosopher)

“**Philo the Judean** (20 B.C.-50A.D) was an Alexandrian Jewish philosopher. His writings have had an enormous influence on both Jewish and Christian thought, and particularly upon the Alexandrian theologians Clement and Origen...Philo was the first important thinker to attempt to reconcile Biblical religion with Greek philosophy. In so doing he developed an allegorical interpretation of Scripture that enabled him to find many of the doctrines of Greek philosophy in the Torah (the Pentateuch). An eclectic and a mystic, Philo emphasized the total transcendence and perfection of God, and in order to account for creation and the relation between the infinite God and the finite world, he used the concept of the Logos.⁴³ Logos is the intermediary through which God's will acts and is thus the creative power that orders the world. Along with the Logos, Philo posited a whole realm of beings or potencies that bridge the gap between the Creator and his creation.”⁴⁴ The Greek concept of logos, which dates back to 500 B.C., will be discussed later.

Justin (105-165 A.D.), it is said, when he was converted to Christianity, he kept his ‘philosopher’s robe.’⁴⁵ He was the first generation of ‘scholarly men’ who was called the greatest of the Greek apologists. Justin said about philosophy, "I will tell you," said I, "what seems to me; for philosophy is, in fact, the greatest possession, and most honorable before God, to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why

⁴³ **Summary of Philo’s Concept of the Logos.** Philo's doctrine of the Logos is blurred by his mystical and religious vision, but his Logos is clearly the second individual in one God as a hypostatization of God's Creative Power - Wisdom. The supreme being is God and the next is Wisdom or the Logos of God (*Op.* 24). Logos has many names as did Zeus (LA 1.43,45,46), and multiple functions. Earthly wisdom is but a copy of this celestial Wisdom. It was represented in historical times by the tabernacle through which God sent an image of divine excellence as a representation and copy of Wisdom (Lev. 16:16; *Her.* 112-113). The Divine Logos never mixes with the things which are created and thus destined to perish, but attends the One alone. This Logos is apportioned into an infinite number of parts in humans, thus we impart the Divine Logos. As a result we acquire some likeness to the Father and the Creator of all (*Her.* 234-236). The Logos is the Bond of the universe and mediator extended in nature. The Father eternally begat the Logos and constituted it as an unbreakable bond of the universe that produces harmony (*Plant.* 9-10). The Logos, mediating between God and the world, is neither uncreated as God nor created as men. So in Philo's view the Father is the Supreme Being and the Logos, as his chief messenger, stands between Creator and creature. The Logos is an ambassador and suppliant, neither unbegotten nor begotten as are sensible things (*Her.* 205). Wisdom, the Daughter of God, is in reality masculine because powers have truly masculine descriptions, whereas virtues are feminine. That which is in the second place after the masculine Creator was called feminine, according to Philo, but her priority is masculine; so the Wisdom of God is both masculine and feminine (*Fug.* 50-52). Wisdom flows from the Divine Logos (*Fug.* 137-138). The Logos is the Cupbearer of God. He pours himself into happy souls (*Somn.* 2.249). The immortal part of the soul comes from the divine breath of the Father/Ruler as a part of his Logos.
<http://www.utm.edu/research/iep/p/philo.htm>

⁴⁴ <http://www.slider.com/enc/41000/Philo.htm>

⁴⁵ The Story of the Church-Part 1, Topic 6. www.ritchies.net/p1wk6.htm

it has been sent down to men, has escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being one.”⁴⁶ Justin's writings discuss the soul and immortality in Greek philosophical terms; not in accordance with the Word of Yahweh.⁴⁷

“**Clement of Alexandria** (105?-215?) was the first major scholar in Alexandria to work Christianity and Greek philosophy together in a blend that remained orthodox, yet appealed to the philosophically educated Greek of his day. Clement believed that philosophy paved the way for acceptance of Christian values, and that philosophical tools could be used to shape the presentation of Christian truth. He approached the educated world in an appealing way, like the Gnostics, but within the framework of traditional Christianity. He or his predecessors established a school in Alexandria [Catechetical School at Alexandria]⁴⁸ to teach Christianity, like the philosophers before him had done

⁴⁶ Dialogue with Trypho, Chapter II.-Justin Describes His Studies in Philosophy.

⁴⁷ Chapter V.-The Soul is Not in Its Own Nature Immortal." "These philosophers know nothing, then, about these things; for they cannot tell what a soul is.' ""It does not appear so.' ""Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.' ""It is both unbegotten and immortal, according to some who are styled Platonists.' ""Do you say that the world is also unbegotten? ' ""Some say so. I do not, however, agree with them.' ""You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, souls also are necessarily begotten; and perhaps at one time they were not in existence, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies.' ""This seems to be correct.' ""They are not, then, immortal? ""No; since the world has appeared to us to be begotten.' ""But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.' ""Is what you say, then, of a like nature with that which Plato in *Timoetus* hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after 15 God, or shall at any time exist, 16 these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men, "I said, "who have been as a wall and fortress of philosophy to us? '

⁴⁸ **School of Alexandria.** ...The catechetical school had forerunners in the Hellenistic "Museum" on one side, and in the Jewish schools (*batte midrashot*) on the other. The development of Helleno-Judaic learning, as seen in Philo, is a direct step to the Christian, which took up its inheritance. The speculations of the Egyptian Gnostics, the schools of Basilides and Valentinus, and those of the church theologians proceed from the same source. Its theology is the science of interpreting the written documents; it is extracted from the divine oracles by means of the exegetic-pneumatic method. But access to the highest secrets is possible only by passing through various anterooms, designated on one side by the different disciplines of Greek philosophy, and on the other by special divine revelations. This progressive enlightenment corresponds to the constitution of nature and the human organism, with their long course of progressive development. The path thus marked out leads, however, naturally to apologetics, just as the preparatory study, in metaphysics and ethics, in knowledge and in divine love, leads to the laying of a foundation for the theological gnosis. All this has appeared already in Philo; and so has the essentially Platonic attitude toward the whole world of thought, the energetic effort to surpass Plato's *idea* by a *hypernoeton* (thus offering religion access in the form of the transcendental to a lofty region peculiarly its own), and the alchemistic process with the Bible by which it is made to yield not only the highest gnosis but also, when interpreted literally and morally, the theology of the preparatory stages. The Christian school made no radical change in this way of looking at things; but it modified the earlier views by giving the

with their philosophies. His greatest pupil was Origen, who also became a teacher.”⁴⁹ Athanasius was also a student.

“**Origen** (!85?-254?) frequented the philosophic schools, especially that of Ammonius Saccas (Neo-Platonic School), he devoted himself to a study of the philosophers, particularly Plato and the Stoics. In this he was but following the example of his predecessors Pantenus and Clement, and of Heracles, who was to succeed him. Afterwards, when the latter shared his labors in the catechetical school, he learned Hebrew, and communicated frequently with certain Jews who helped him to solve his difficulties.”⁵⁰ Origen’s theology is stated below.⁵¹ Origen developed the idea of Christ as Logos or Incarnate Word.⁵²

revelation of God in Christ precedence over the Old Testament law, which it placed practically on a level with Greek philosophy, and by accepting the Pauline-Johannean conception of the appearance of the Godhead (the Logos) on earth. The mystery of God coming down to his creature, or of the deification of the created spirit, now became the central thought of theology, and served to strengthen the long-existing conception of the essential affinity of the created spirit with its creator. The fundamental question whether the return of souls to God is only an apparent return (since really all the time they are in him), or a strictly necessary natural process, or the historical consequence of a historical event (the Incarnation), was never satisfactorily answered by the teachers of the catechetical school. The Alexandrian orthodox teachers are distinguished from the heretical by their serious attempt to save the freedom of the creature, and thus to place a boundary between God and man and to leave some scope for history; but the attitude of the Christian Gnostic, which Origen praises as the highest, leaves room neither for the historic Christ nor for the Logos, in fact for no mediator at all, but conceives everything as existing in calm immanence and blessedness--while this very teacher, as soon as he placed himself on one of the numerous steps which lie between man as a natural being and man as a blessed spirit, became the theologian of redemption, atonement, and mediation. The catechetical school of Alexandria has a great significance as well for the internal history of the Church as for its relation to the world outside. It furnished the Church with a dogmatic theology; it taught it scientific exegesis, in the sense then understood, and gave it a scientific consciousness; it overthrew the heretical school; it laid down the main problems of future theology; and it transformed the primitive spirit of enthusiastic asceticism into one of contemplative asceticism. In regard to the outer world, it forced the Hellenic mind to take account of the message of Christianity, it led the conflict with the last phase of Greek philosophy, Neoplatonism, and defeated its enemies with their own weapons. The school had a settled organization under a single head. A knowledge of the course of study is obtained from the great tripartite work of Clement (the "Exhortation to the Heathen," the "Instructor," and the "Miscellanies") and from accounts of Origen's teaching. The main subjects of the older philosophy were taught, but the principal thing, to which the whole course led up, was the study of Scripture. The school seems to have had no fixed domicile, at least in Origen's day, but to have met in the teacher's house. There were no fixed payments; rich friends and voluntary offerings from such as could afford them provided for its needs. The list of heads is as follows: Pantænus, Clement, Origen, Heracles, Dionysius (the latter two afterward bishops), Pierius (Achillas), Theognostus, Serapion, Peter (afterward bishop), Macarius (?) . . . Didymus, Rhodon. The last-named, the teacher of Philippus Sidetes, migrated to Side in Pamphylia about 405, and the school, shaken already by the Arian controversy and by the unsuccessful struggle of Theophilus with the barbarous monastic orthodoxy, became extinct. www.cblibrary.com/schaff_h/ag/alexandria_school_of.htm

⁴⁹ The Story of the Church, Part 1, Topic 6. www.ritchies.net/p1wk6.htm

⁵⁰ www.newadvent.org/cathen/11306b.htm

⁵¹ **The theology of Origen** is all- encompassing and universal in scope. It can be considered the representative of the highest Christian Gnosis and the greatest systematized exposition of Christian theology yet advanced. It is ironic that although Origen opposed certain ideas of the Gnostic sectarian Christians such as the concept of a demiurge (Creator- God) considered as inferior to the Supreme God, pairs of Aeons or emanations and the allegorical works such as we find in Valentinus' cosmic myth, he actually popularized key Gnostic doctrines on the soul's preexistence, the fall and descent of the soul into matter, the resurrection of the soul in a celestial or heavenly body, Gnosis as the way of the soul's salvation, and the ultimate restoration into divine unity. The Christology of Origen is significant for its complexity and because it endeavors to give an adequate conception of Christ's humanity, that is, "the moral freedom pertaining to him as a creature."< 49> Origen clearly taught that Christ earned his place as the incarnation of the Logos through choice and self- effort, not because he was God from all eternity. For the Christian- Gnostics, Christ is an emanation of the Pleroma; for Origen, he is one of the created spirits. The doctrines are similar, though not exact. Christians and Gnostic- Christians each had differing views of the nature of Christianity. I have endeavored to prove that the earliest Christianity was, indeed, gnostic, however diverse. The great work of Origen was to unify the ancient doctrines of Christianity, as Harnack points out: "Origen... contrived to reconcile contradictions and thus acknowledged, outdid, reconciled and united both the theses of the Gnostics and those of orthodox Christians."< 50>

“**Athanasius** (293-373) was, no doubt, a student in the "Didascaleion," or famous "catechetical school " of Alexandria, which included amongst its already illustrious teachers the names of Clement and Origen. His chief distinction as a theologian was his zealous advocacy of the essential divinity of Christ as co-equal in substance with the Father. This was the doctrine of the Homoousion, proclaimed by the Nicene Creed, and elaborately defended by his life and writings. The Nicene Creed (325 A.D.) states, “*We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man... And [we believe] in the Holy Ghost.*” Whether or not Athanasius first suggested the use of this expression, he was its greatest defender. Athanasius had made himself known as the author of two essays addressed to a convert from heathenism, one of them entitled *Against the Gentiles*, and the other *On the Incarnation of the Word*. Both are of the nature of apologetical treatises, arguing such questions as monotheism, and the necessity of divine interposition for the salvation of the world; and already in the second may be traced that tone of thought respecting the essential divinity of Christ as the "God-man" for which he afterwards became conspicuous.”⁵³

Basil of Cappadocian Caesarea (Basil the Great 329-379), his younger brother, Gregory of Nyssa (world-class philosopher), and their best friend, Gregory of Nazianzus were the three Cappadocian Fathers. Basil went to Constantinople, at that time "distinguished for its teachers of philosophy and rhetoric", and thence to Athens to study philosophy along with his two friends.⁵⁴ Basil is partly responsible for the phrase in the Constantinople Creed (381 A.D.), which added to the Nicene Creed; “*And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church.*” The Nicene Creed did not address the Holy Spirit. The identity of the Holy Spirit was in question. Basil stated, “Of the wise men among ourselves, some have conceived of him [the Holy Spirit] as an activity, some as a

Origen, therefore, was the great synthesizer who, as we have said, inadvertently popularized the doctrines of the Christian-Gnostics, based as they were on the secret teaching of Jesus, and evolved them into the soundest, most rational theological system yet attempted. In the works of Origen the Christian world finally had a unified theology and doctrine it could call its own. From the death of Origen to the close of the third century, the theology of Origen gradually replaced that of the Gnostic-Christian sects and schools. Up until the fourth century, Origen had numerous followers and disciples and, as a result, his theology and doctrines were considered to be the standard on which all other expositions were to be based. Christian theology had truly entered its Golden Age as the works of Origen penetrated the minds and hearts of learned Christians everywhere. Yet this "Golden Age" was soon to enter a period of decline. The same reactionary forces which had attempted to destroy the Christian-Gnostics were at work to destroy Origen. <http://www.essene.com/Church/Conspiracy/OrigenOfAlexandria.html>

⁵² www.catholicapologetics.org/ap040600.htm

⁵³ Encyclopaedia Britannica 9th Edition, Vol. II

⁵⁴ When Jesus became God by Richard E. Rubenstein, pg. 204, 205.

creature, some as God; and some have been uncertain which to call him... And therefore they neither worship him nor treat him with dishonor, but take up a neutral position...“Basil came up with a doctrine explaining how God could be One and yet consist of two or three separate entities. And the development of this doctrine, Basil recognized, could not take place without a new language...It was necessary to create a new theological vocabulary capable of going beyond the bare statement that the Father and Son were of the same essence (homoousios). The Father, the Son, and the Holy Spirit are three separate beings, each with his own individual characteristics; they are three hypostases. But they are one and the same in essence; they are homoousios.”⁵⁵ “Basil the Great was a man of encyclopedic cast. A philosopher, philologist, orator, jurist, scientist, archaeologist, who possessed profound knowledge in astronomy, mathematics and medicine "he was a ship, loaded with as much erudition as human nature can contain", writes his contemporary, Saint Amphilochius, Bishop of Iconium.”⁵⁶

“**Saint Augustine** (354-430) was one of the foremost philosopher-theologians of early Christianity and the leading figure in the church of North Africa. He had a profound influence on the subsequent development of Western thought and culture, and shaped the themes and defined the problems that have characterized the Western tradition of Christian theology. His two most celebrated writings are his semiautobiographical *Confessions* and *City of God*, a Christian vision of history. By the age of twenty he turned away from his Christian upbringing. He was repelled by its codes of behavior, but he never completely renounced it. At Cathage he became enthusiastic about philosophy after reading Cicero's *Hortensius*. He considered becoming a Christian, but experimented with several philosophical systems before finally entering the church. About 383 Augustine left Carthage for Rome, but a year later he went on to Milan as a teacher of rhetoric. There he came under the influence of the philosophy of Neoplatonism and also met the bishop of Milan, St. Ambrose, then the most distinguished ecclesiastic in Italy. Augustine presently was attracted again to Christianity, and found Neoplatonism to be compatible with Christian beliefs.”⁵⁷ A part of Augustine’s discourse on the Trinity is presented below.⁵⁸

⁵⁵ When Jesus Became God by Richard E. Rubenstein, pg. 206

⁵⁶ Hierarch Basil the Great - Universal Teacher. www.stjohndc.org/stjohndc/english/saints/9601a.htm

⁵⁷ <http://www.island-of-freedom.com/AUGUST.HTM>

⁵⁸ **CHAPTER 4.--WHAT THE DOCTRINE OF THE CATHOLIC FAITH IS CONCERNING THE TRINITY** All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods, but one God: although the Father hath begotten the Son, and so He who is the Father is not the Son; and the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity. Yet not that this Trinity was born of the Virgin Mary, and crucified under Pontius Pilate, and rose, again the third day, and ascended into heaven, but only the Son. Nor, again, that this Trinity descended in the form of a dove upon Jesus when He was baptized; nor that, on the day of Pentecost, after the ascension of the Lord, when "there came a sound from heaven, as of a rushing mighty wind," the same Trinity "sat upon each of them with cloven tongues like as of fire," but only the Holy Spirit. Nor yet that this Trinity said from heaven, "Thou art my Son," whether when He was baptized by John, or when the three disciples were with Him in the mount, or when the voice sounded, saying, "I have both glorified it, and will glorify it again;" but that it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as

The twelve Apostles, chosen by our Lord, were not men of worldly wisdom, as were the Church Fathers (men who were philosophers that studied in Alexandria and Athens) but they were fishermen, tax collectors etc.. The Apostle Paul, a Pharisee of the Pharisees, who was taught at the feet of Gamaliel,⁵⁹ said of his learning that he counted it as dung.⁶⁰ Paul said to the Greek Christians, “my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of spirit and power.”

A further examination of Greek Concepts

- A) Theos (Theos the Father, Theos the Son and Theos the Holy Spirit)
- B) Logos
- C) Immortality of the Soul
- D) Incarnation
- E) Hades
- F) Theanthropos (god-man)

Theology is not the study of Yahweh but the study of the Greek term ‘theos,’ translated into English as, ‘god.’ God is defined as a “being of more than human attributes and powers.” A theologian is a person well versed in the study of theos. Theos is not equivalent to Yahweh. The Greek term, ‘theos,’ is used 1318 times in the New Covenant, while Yahweh, which is our Creator’s name, is never used in the Greek New Covenant.

The Greek Concept of Theos.

“The question of the etymology of, ‘theos’ has never been solved. It can thus tell us nothing about the nature of the Greek concept of theos. Theos is originally a predicative term; hence its use is as broad and varied as the religious interpretation of the world and of life by the Greeks. In this usage he is sometimes thinking of a divine being and work in general, sometimes of a particular Theos, and sometimes specifically of Zeus. Yet the theos does not denote the unity of a specific personality in the monotheistic sense. It rather expresses what is felt to be the unity of the religious world in spite of its multiplicity. The Greek concept of theos is essentially polytheistic [Theos the Father, Theos the Son and Theos the Holy Spirit], not in the sense of many individual theoses, but in that of an ordered totality of theoses, of a world of theoses, which, e.g., in the divine state of Homer,

they are indivisible, so work indivisibly. This is also my faith, since it is the Catholic faith. <http://www.newadvent.org/fathers/130101.htm>

⁵⁹ Acts 22:3

⁶⁰ For, we, are the circumcision, who in the Spirit of God, are doing divine service, and are boasting in Christ Jesus, and, not in flesh, having confidence,—Although, indeed, I, might have confidence even in flesh. If any other thinketh to have confidence in flesh, I, more:— Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews,— regarding law, a Pharisee, Regarding zeal, persecuting the assembly, regarding the righteousness that is in law, having become blameless. But, whatever things, unto me, were gain, the same, have I accounted, for the Christ’s sake, loss; Yea, doubtless! and I account all things to be, loss, because of the excellency of the knowledge of Christ Jesus my Lord, for the sake of whom, the loss, of all things, have I suffered, and do account them refuse, in order that, Christ, I may win, Phil. 3:3-8

forms an integrated nexus. This view naturally gave strong support to the term, theos. Indeed, it brought it into prominence, and it found its finest expression in the person in Zeus.

This brings us to a further vital point in the Greek concept of theos. In face of the deepest reality, of great, sustaining being in all its glory, the Greek can only say that this, and not the Wholly Other, is theos. The Greek theos are simply basic forms of reality, whether this be conceived in the forms of myth (Homer), in a final, unifying Ionic physics, or in the ideas of philosophers. Reality, however, is manifold, and it advances on man the most varied claims, which are free and unbound in the world of the theoses, but which in many cases tragically intersect in the human breast. Finally, in the world of religious philosophy, theos is used increasingly to denote impersonal metaphysical powers and forces, and it is thus often replaced by general and neutral terms like the divine, destiny, or even the good, the existent, the one. This is linked with the total development of the Greek concept, which might be regarded as a process of progressive refinement in the sense that the palpable divine figures of myth are increasingly spiritualized and moralized, thus gaining in dignity, spirituality and purity, but to the same degree losing in proximity, in relationship to man and in mythical presence.

The Greek concept of theos, which achieved its first enduring form in the myth of Homer, ends in the philosophical idea, in religious philosophy. It must be immediately emphasized however, that this does not imply a change in the essence, the inner structure or the substance of the concept, but a constant shift in the form of the divine in accordance with the attitude of man to the world and to life. This change in the form of the divine constitutes the development in the Greek idea of theos.”⁶¹

Logos

The Greek word Logos is defined as: 1) of speech 1a) a word, uttered by a living voice, embodies a conception or idea 1b) what someone has said. An example of logos is illustrated in Matthew 5:37. "But let your communication [logos] be, Yea, yea; Nay, nay:" Greek and Christian philosophy has given it another meaning. “**Logos**, in Greek and Hebrew metaphysics, is the unifying principle of the world. The central idea of the Logos is that it links God and man, hence any system in which the Logos plays a part is monistic. The Greek Heraclitus held (c.500 B.C.) that the world is animated and kept in order by fire : this fire is the Logos; it is the power of order in the world and the order itself. It thus became the unifying feature of the Heraclitean system.

The Stoics (see Stoicism) were influenced in part by Platonism and Aristotelianism in their conception of the Logos. To them God was immanent in the world, its vitalizing force, and God as the law guiding the universe they called Logos; with the additional idea that all

⁶¹ The Theology Dictionary of the New Testament by Kittle.

things develop from this force, it is called the Spermaticos Logos. The Logos reappears in Greek philosophy in a much restricted form in the system of emanations of Neoplatonism.

Certain books of the Old Covenant present a principle called the Wisdom of God active in the world. At the same time there was a very ancient Hebrew idea of the Word of God, also active in the world. Thus the Wisdom and the Word of God, sometimes quasi-distinct from Him, coalesced. Philo, in his synthesis of Judaism and Greek thought, naturally hit upon the Logos as a union between the systems; hence his Logos retains qualities both of the Stoic Logos and the Hebrew Word of God. Philo's God is remote, unaffected by the world, without attributes, unmoving; hence He must have mediation to connect Him with the world. At times Philo's Logos is independent of God (because of God's remoteness); at other times the Logos is simply the Reason of God (because Philo's monism obliges God to act in the world through His mediating forces).

St. John in his Gospel adapted the term to his purpose. In the prologue of 14 verses, the idea of the Gospel is stated clearly and simply. The Logos, which is the eternal God, took flesh and became man, in time. The Logos is Jesus. The impersonal, remote God of Philo is not there; the intermediate Logos, neither God nor man, has been replaced by a Logos that is both God and man. This explanation of the relation of God and man became an abiding feature of Christian thought.”⁶²

The Dead according to Hellenism

The majority of Christian funerals today do not mention our hope, which is the resurrection of the dead but instead have the dead person not being dead at all but alive in heaven with the Lord. Death has now become the Christian's Hope and not Christ's return; paganism in Christianity teaches that death unites us with our Lord, becoming our friend and not our enemy; the dead are not asleep in sheol but alive in heaven, purgatory or hell. No need for a resurrection if you never die. The Greeks also did not believe in the dead being raised. “But, while, in Athens, Paul was expecting them, his spirit within him was being urged on, seeing how the city was given to idols...Now, when they heard of raising the dead, some, indeed, began to mock” (Acts 17:16, 32). I have never heard I Thessalonians 4:13-18 read at a funeral even though we are commanded to “be consoling one another with these words” (I Thess. 4:18). I Corinthians 15 deals exclusively with the topic of death and the resurrection but it also is absent from so-called Christian funeral services. Most present day funerals celebrate the Greek teaching of the immortality of the soul. Below are examples of funeral poems:

“Do not stand at my grave and weep; I am not there. I do not sleep...”

⁶² <http://www.slider.com/enc/32000/Logos.htm>

“Don’t grieve for me, for now I’m free, I’m following the path God laid for me. I took His hand when I heard Him call, I turned my back and left it all...”

“When God Calls little children to dwell with Him above, We mortals sometime question the wisdom of His love...Perhaps God tires of calling the aged to his fold, so He picks a rosebud before it can grow old...”

Immortality of the Soul

The Greeks taught that all men are immortal. Hellenist Christians teach, as Plato did, that we are spirits who live in a body and we have a soul and upon death our spirit or soul goes to heaven or hades until we return for our resurrected bodies in the future. This is a teaching of reincarnation. Incarnation is spirit-entering flesh, which had to occur at our birth. Re-incarnation would be our spirit’s leaving our bodies upon death and then reentering our bodies at the resurrection. Our spirit would re-enter flesh again, which is re-incarnation. Socrates, the teacher of Plato, also believed in the immortality of the soul. He says that the human soul is immortal, and that he has learnt from several religious teachers: *“They say that the soul of man is immortal: at one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything there is. Death is one of two things. Either it is annihilation and the dead have no consciousness of anything; or, as we are told, it is really a change: a migration of the soul from this place to another.”*⁶³ “For Socrates, death itself is the separation of the body from the soul: Is it anything else than the separation of the soul from the body? So we believe that death is this, namely, that the body comes to be separated by itself apart from the soul, and the soul comes to be separated by itself apart from the body? Is death anything else than that?”⁶⁴ Gloria Copeland states, “The Lord told Kenneth E. Hagin one time, ‘I don’t look at death the way people do. In fact, I never see My children dying, because they don’t die.’ Well, what do they do, Gloria? They leave! They just go home. To God, what we call dying is just our spirits changing addresses, moving from earth to heaven.”⁶⁵ Incarnation, reincarnation and the immortality of man are Hellenist views, which are also a major part of Hellenist Christianity today. If people never die but only change forms when they die, then they must go somewhere after their body dies. Hades is one of these places and is an integral part of Hellenised Christianity. Yahweh’s usage of nephesh (soul) is not the same usage used in the Christian Church.

⁶³ What has Plato to say about the Soul By [Julie Albrow](#).

⁶⁴ Life after Death, A History of the Afterlife in Western Religion by Alan F. Segal; pg. 225, 226

⁶⁵ You can only die once, by Gloria Copeland, BVOV April 2003, pg. 29

Animals are living souls (nephesh) in the Word of Yahweh.⁶⁶ Man does not have a soul but became a living soul when Yahweh breathed into his nostrils the breath of life (Gen. 2:7). In the Word of Yahweh there are dead souls (nepheshs).⁶⁷ Christianity has taken the pagan teaching of soul from the Greeks instead of from Yahweh.⁶⁸ The Catholic Church teaches: “The Church teaches that every spiritual soul is created immediately by God, it is not produced by the parents and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.”⁶⁹ Billy Graham also agrees with Plato: “Third, the Bible teaches that the soul of man is eternal...You have a body with eyes and ears and hands and feet, but your body is temporary. It will go to the grave. But your personality, your intelligence, your conscience, your memory – these live on forever. This is your spirit, and according to the Bible, our spirit will never die.”⁷⁰

Incarnation

Incarnation implies a spirit entering (in) and inhabiting flesh (carnate); a human or animal. False Christian teaching of the immortality of the soul necessitates incarnation at sometime or another. “Incarnation is the assumption of human form by a god, an idea common in religion. In early times the idea was expressed in the belief that certain living men, often kings or priests, were divine incarnations. India and Egypt were especially rich in forms of incarnation in men as well as in beasts. Incarnation is found in various phases of Greek religion, in which the human body of a god was a disguise or a temporary means of communication. Among western cultures the most widely accepted belief in incarnation is in that of Jesus Christ, held by Christians to be God in the flesh, partaking wholly both of divinity and of humanity, except in so far as human beings have a propensity to sin.”⁷¹

An example of the prevailing incarnation belief, in pagan religions, is recorded in Acts 14:11-12. “And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter [Zeus]; and Paul, Mercurius [Hermes], because he was the chief speaker.” Plato, a Greek, who was born in Athens, about 427 B.C., and died there about 347 B.C., taught incarnation of the soul. “His first proof of immortality, in answer to the comment by Cebes that surely the soul would disintegrate on death, showed only that life and death, as opposites, must pass into one another without end ‘lest the world of generation should cease to be.’ The second proof was based on the assumption that two states and two processes are involved in everything. Therefore if dead and alive are the states, then being born and dying must be the processes. However, after dying the process

⁶⁶ Gen. 1:20,21, 24, 30, 2:19

⁶⁷ Lev. 21:11, Num. 6:6, 19:11 ((muwth (dead) mephesh (soul))

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⁶⁹ Catechism of the Catholic Church, article 366

⁷⁰ What happens when you die? A message by Billy Graham; <http://www.billygraham.org/topic.asp?s=60>

⁷¹ The Columbia Encyclopedia, Fifth Edition Copyright ?1994, 1995 Columbia University Press

would stop unless it was followed by a process of rebirth. The final proof showed that the soul had kinship with the Forms, being truly itself when it mingles with these eternal essences.

Plato thus concludes that the mortal portion of a man dissolves at death, while the immortal portion of him retains its immutable eternity. Immortality was also an issue in the *Phaedrus*. Here Socrates talks of a choice that fallen souls must make every one thousand years - that of which creature they would like to become. Some may be able to turn into animals, having once been human; and some may turn human after a spell as an animal. The myth of the *Republic* agrees with this, adding to it the point that the form in which it is to be reborn is chosen by the discarnate soul and is chosen in accordance with the nature acquired in its previous incarnation. However, for a soul to appear in human form, it must have seen the ultimate truth, the Forms, for humans are required.”⁷²

We absolutely know from their writings, that the Egyptians, the Greeks and the Indians believed in incarnation and the immortality of the soul but did the writings of the Hebrews (Word of Yahweh) communicate incarnation? Yahweh did appear in human form to Abraham and in visions to others.⁷³ These people knew He was Yahweh. He did not disguise himself in someone else's body, as demons do. We must also ask ourselves, “Was there a promise in the Old Covenant of the incarnation of Yahweh, as a baby? There are records of Yahweh’s Son being born but none of Yahweh being born.”⁷⁴ Incarnation was always a part of the Greek culture but it was not part of the Hebrew culture until they were Hellenised. According to the Old Covenant, Hebrews die and go to sheol, where there is no remembrance.⁷⁵ Righteous men will sleep and wait for their resurrection, while the unrighteous shall perish.⁷⁶ In the Old Covenant there was no immortality of the soul or spirit as is commonly taught today.

Hades

Hades was the ruler of the Greek Underworld (which itself is sometimes confusingly referred to as "Hades" also). In mythology, he was the brother of [Zeus](#) and [Poseidon](#), and therefore from the first generation of Olympian gods. Then what is this term ‘hades’ doing in the language of Christianity? The Septuagint, which includes the Apocrypha, uses the word *hades*⁷⁷ 109 times. Sheol, in the Hebrew Old Covenant, is only used 65 times. The

⁷² What has Plato to say about the Soul By [Julie Albrow](#).

⁷³ Genesis 18

⁷⁴ Psalms 2:7

⁷⁵ Psalms 6:5, 89:48, Genesis 37:35

⁷⁶ Psalms 37

⁷⁷ 86 Ἅδης *hades hah'-dace* from **1** (as negative particle) and 1492; TDNT-1:146,22; n pr loc

1) name Hades or Pluto, the god of the lower regions 2) Orcus, the nether world, the realm of the dead

3) later use of this word: the grave, death, hell

Hebrew word 'sheol' was translated into the Greek word 'hades' 200 years before the birth of the Christ. Generations upon generations of Hellenised Judeans were reading the scriptures that talked of the Greek place called 'hades,' where the dead are alive and not the Hebrew concept of 'sheol,' where there is sleep and no remembrance. Josephus, the Hellenised Judean Historian, who lived around 100 A.D. wrote about 'Hades.' "NOW as to Hades, wherein the souls of the righteous and the unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners."⁷⁸ Where did the Hebrew Josephus get this information on hades? This information was not in the Old Covenant (Word of Yahweh) but it came from Greek Mythology. Josephus committed the same error as our Church Fathers, in that they left the scriptures in search of the wisdom of men.

God-Man (theanthropos)

The Greek word, "theanthropos," (theo=god, anthropos=man) is not in the Word of Yahweh although the term is used by the majority of Christian pastors to identify Christ. Man has "changed the glad-message of the Christ" (Gal. 1:7). Our Father's Word identifies Christ not as a God-man nor as God the Son but as "Son of the Most High"⁷⁹ and "Son of Theos [Elohim or Yahweh]."⁸⁰ Yahweh is not a man but His only begotten Son, Christ Yahshua is (I Tim. 2:5)! The Greeks had god-men and one of those was Hercules.

"Hercules's mother was Alcmena or Alcmene, the wife of King Amphitryon of Troezen. His father was none other than Zeus, the king of the gods, who disguised himself as Amphitryon and visited Alcmena on a night that lasted as long as three ordinary nights. Zeus's wife, Hera, was furious when she learned that Alcmena was pregnant with Zeus's child...Unable to stand the pain any longer, Hercules built a funeral pyre, climbed onto it, and ordered his friends to set it on fire. His friend Philoctetes obeyed. Proud of Hercules for dying so nobly, Zeus made him immortal." The Greeks thought Paul and Barnabas were god-men or gods in the likeness of men because they exhibited supernatural power.⁸¹ The Philosophical Greek Church Fathers created a theanthropos (god-man) in Christianity, which is observed today by the Christian Church.

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, #Lu 16:23; Re 20:13,14; a very uncomfortable place. TDNT.

⁷⁸ An extract out of Josephus's discourse to the Greek's concerning Hades.

⁷⁹ Luke 1:32

⁸⁰ Luke 1:35

⁸¹ Acts 14:12-13

The Catholic Church states, “One of the most important effects of the union of the Divine nature and human nature in One Person is a mutual interchange of attributes, Divine and human, between God and man, the *Communicatio Idiomatum*. The God-Man is one Person, and to Him in the concrete may be applied the predicates that refer to the Divinity as well as those that refer to the Humanity of Christ. We may say God is man, was born, died, was buried. These predicates refer to the Person Whose nature is human, as well as Divine; to the Person Who is man, as well as God. We do not mean to say that God, as God, was born; but God, Who is man, was born. We may not predicate the abstract Divinity of the abstract humanity, nor the abstract Divinity of the concrete man, nor vice versa; nor the concrete God of the abstract humanity, nor vice versa. We predicate the concrete of the concrete: Jesus is God; Jesus is man; the God-Man was sad; the Man-God was killed. Some ways of speaking should not be used, not that they may not be rightly explained, but that they may easily be misunderstood in an heretical sense.”⁸²

The Books of the Old Covenant

The order, number and names of the books in the English Old Covenant are not Divine but are man made, usually by the Greeks and accepted by American pastors. The name of Yahweh’s first book is not Genesis, which is Greek meaning birth⁸³, but “B’resheeth,” (The Book of the Beginning), which is the first Hebrew word of the book. The second book is not Exodus, which is Greek, but “V’aleh Shemoth” (The Book of the Names); the book of Leviticus is a Greek title but should be called Vayichrah (The Book of the Calling); the book of Numbers is a Latin title but should be called B’midbar (The Book of the Wilderness); the book of Deuteronomy is a Greek title but should be called Aleh Haddabahreem (The Book of the Words). There are not thirty-six books but twenty-four in the Old Covenant and the last book is not Malachi but II Chronicles.⁸⁴ Yahshua arranged the Old Covenant books into the order of “the law of Moses and the Prophets and Psalms” (Lk. 24:44) but the Greeks did not agreed when they composed the Septuagint translation around 250 B.C.

⁸² The Incarnation, Catholic Encyclopedia, “On the God-Man,” <http://www.newadvent.org/cathen/07706b.htm>

⁸³ Mt. 1:18, Lk. 1:14

⁸⁴ Things to Come, Vol. 1, Dec. 1894, No. 6, pg. 110 by E. W. Bullinger

The Greek's Arranged the Old Covenant into 39 Books (Septuagint Translation)

Genesis	<i>Greek title = birth</i>
Exodus	<i>Greek title = the way out</i>
Leviticus	<i>Greek title = Levitical</i>
Numbers	<i>Latin title = numbers</i>
Deuteronomy	<i>Greek title = Second law</i>
Joshua	
Judges	
Ruth	
1 Samuel	
2 Samuel	
1 Kings	
2 Kings	
1 Chronicles	
2 Chronicles	
Ezra	
Nehemiah	
Esther	
Job	
Psalms	
Proverbs	
Ecclesiastes	
Song of Solomon	
Isaiah	
Jeremiah	
Lamentations	
Ezekiel	
Daniel	
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	

Yahweh's Arrangement of His 24 Books of the Old Covenant

The Law of Moses, the Prophets and the Psalms
(Luke 24:44)

1. Genesis*	Law of Moses (Pentateuch)
2. Exodus*	
3. Leviticus*	
4. Numbers*	
5. Deuteronomy*	
6. Joshua	Former Prophets
7. Judges	
8. Samuel	
9. Kings	Latter Prophets
10. Isaiah	
11. Jeremiah	
12. Ezekiel	
13. Hosea	Minor Prophets (Equal One Book)
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	
14. Psalms	Psalms (Writings)
15. Proverbs	
16. Job	
17. Song of Solomon	
18. Ruth	
19. Lamentations	
20. Ecclesiastes	
21. Esther	
22. Daniel	
23. Ezra - Nehemiah	
24. Chronicles	

Hebrew Titles

B' resheeth = The Book of the Beginning (Genesis)	V' aleh Shemoth = The Book of the Names (Exodus)
Vayichrah = The Book of the Calling (Leviticus)	B' midbar = The Book of the Wilderness (Numbers)
Aleh Haddabahreem = The Book of the Words (Deu)	

Conclusion

Hellenism has been attached and interwoven into the Words of Yahweh by men. The writings of the Hellenised Church Fathers have been received by the Christian Church and given the same or more weight than the writings of Yahweh. It was as though the Church Fathers came down from heaven to enlighten us on the concepts of the logos, incarnation, reincarnation, hades, death and the soul. The Words of Yahweh written by the prophets was not enough and more wisdom, which the Greek seek, was needed. A Church leader writes, “What is important to stress is that mainstream Church fathers were students of both the Bible and Greek Literature, people who understood the Semitic and also the Greek thought-world. From as early as the Apostolic age, Christian Apologists, theologians, ecclesiastical writers and leading Church fathers realized that Christianity is only in part a Semitic religion. As students of the Scriptures, they discerned that from its very beginning Christianity’s teachings were fertilized with Greek ideas, terminology, and concepts that were more cosmopolitan than their Semitic counterparts.”⁸⁵

So philosophers came and planted new doctrines, as seeds. These doctrines were watered, fertilized and pruned into a beautiful man-made doctrine. Scripture is not necessary to prove them; these doctrines must be taken by faith; excommunication to those who do not embrace the doctrines of the Philosophers! We also have been raised in a Hellenised culture. We were raised with; calling our Creator, Theos (God); praying to dead saints or talking to dead family members and fearing a place called hell where satan and devils rule the underworld. We were taught that when we die we go to heaven but we fight death with all our power, which means we must be resisting Yahweh who is trying to bring us home? We are taught that the Son always existed, which means he was not born of the Father nor did not have a beginning but he is still called a Son, which contradicts the very concept of the terms, Father and Son?

Yahweh is our Creator and not Theos. The words, incarnation, trinity, God-man, God the Son, God the Holy Ghost, Mother of God are not in the Word of Yahweh. Easter and Christmas are not in the scriptures; sheol is not the underworld run by the Greek god Hades; logos means, ‘to say;’ Christ was probably born in September and Easter eggs and bunnies have nothing to do with the Resurrection of our Lord who was not raised on Sunday but Saturday after sunset, which is the first day of the week according to its usage in the Word of Yahweh. Let us “no longer, be infants—bellow—tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ” (Eph. 4:14-15)!

⁸⁵ HELLENIC PAIDEIA AND CHURCH FATHERS - EDUCATIONAL PRINCIPLES AND CULTURAL HERITAGE
Demetrios J. Constantelos <http://www.goarch.org/en/ourfaith/articles/article8143.asp>